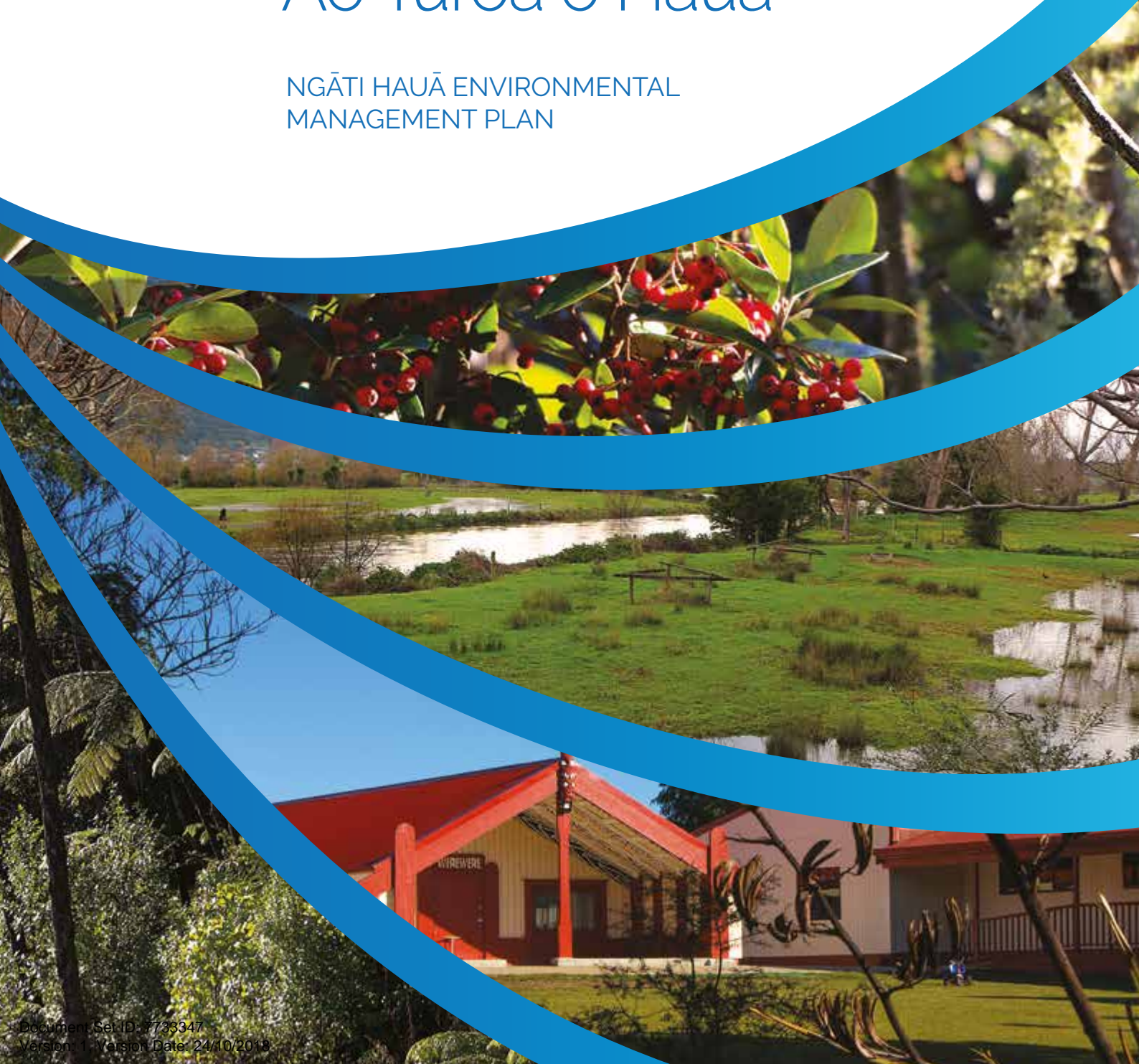


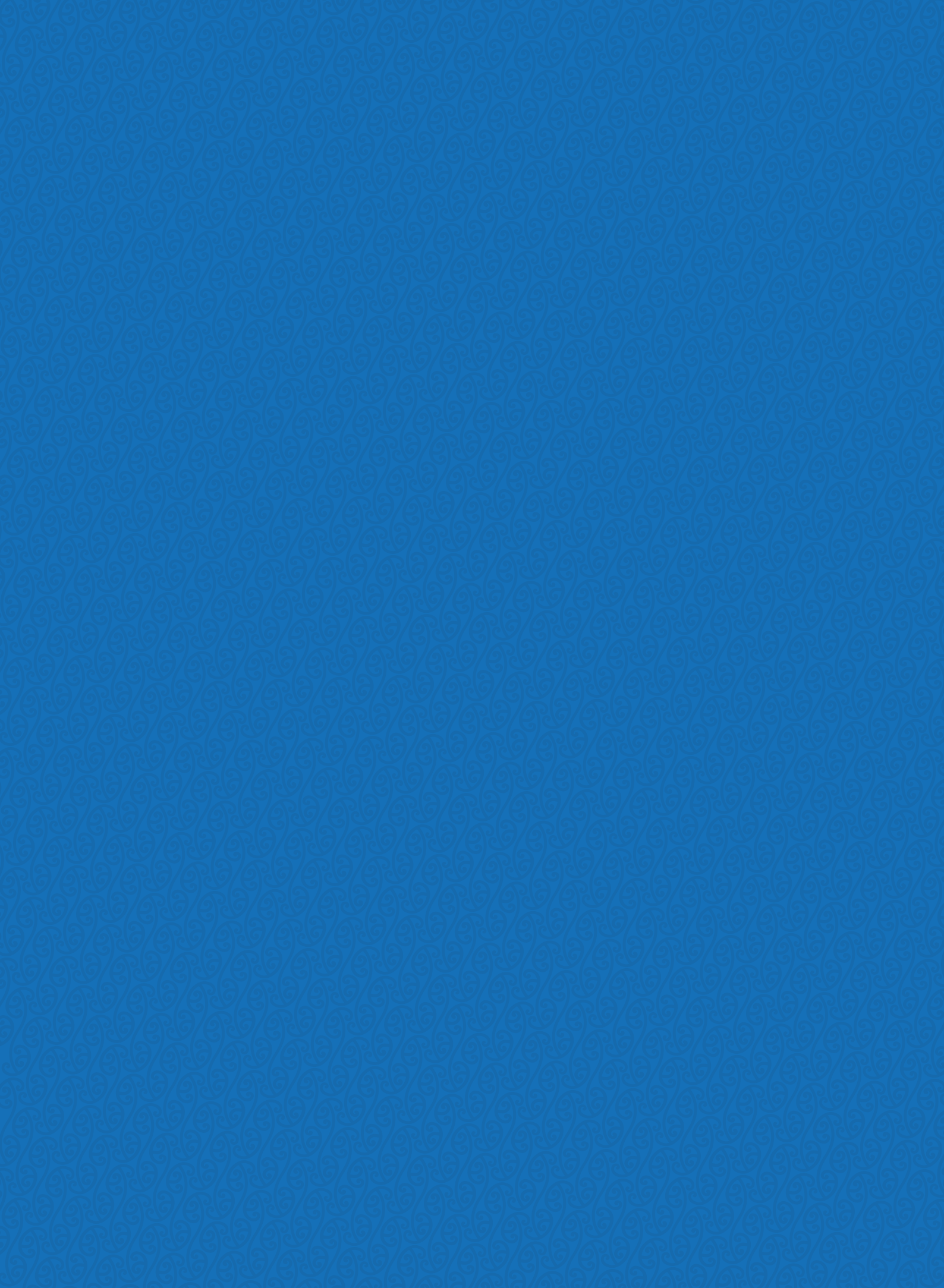


Ngāti Hauā
Iwi Trust

Te Rautaki Tāmata Ao Turoa o Hauā

NGĀTI HAUĀ ENVIRONMENTAL
MANAGEMENT PLAN





Te Rautaki Tāmata
Ao Turoa o Hauā:

Ngāti Hauā
Environmental
Management Plan



Ngāti Hauā
Iwi Trust

SEPTEMBER 2018

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Ngāti Hauā Iwi Trust

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Te Iti o Hauā Marae
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He Mihi Maioha

Ehara taku toa i te toa takitahi
Engari, he toa takitini

Success is not the work of one
but the work of many

Firstly, we owe our thanks and acknowledgment to those kaumātua and kuia past and present who have shared their knowledge, wisdom and guidance so generously during the development of this document.

Thank you to our Ngāti Hauā marae and kaitiaki ā rohe for their participation in the workshops and engagement process providing all of the core principles and values contained within this document.

To the organisations that provided resourcing to assist with the production of this Iwi Management Plan as per the associated logos below, your support has been sincerely appreciated.

Ngā mihi nui ki a koutou



Te Puni Kōkiri
REALISING MĀORI POTENTIAL





TE WAIRERE

Wāhanga Tuatahi — He Kupu Whakataki (Part 1 Introduction)



Ngāti Hauā
Iwi Trust

Contents

He Mihi Maioha	3
Wāhanga Tuatahi — He Kupu Whakataki (Part 1 Introduction)	
1. Introduction.....	6
2. Our Area of Interest.....	9
Wāhanga Tuarua — Ko Wai Mātou (Part 2 About Us)	
3. Ngāti Hauā — Our Iwi, hapū, marae and whānau.....	11
4. Ngāti Hauā Iwi Trust.....	17
5. Our Treaty Settlements.....	19
6. Our Marae Aspirations and Priorities.....	21
Wāhanga Tuatoru — Ngā Kaupapa Here (Part 3 Our Policies)	
7. Overview of our provisions.....	35
8. Our World View.....	36
9. Sustainable Land Use and Development.....	37
10. Aspirations for use and development of Ngāti Hauā Lands	33
11. Te Wai Māori — Water.....	45
12. Ngā Repo — Wetlands.....	51
13. He Mahinga Kai — Fisheries.....	54
14. Te Ararangi — Air.....	58
15. Cultural Heritage.....	61
16. Customary Activities.....	66
17. Our Kaitiaki — Ngāti Hauā Tangata.....	69
Wāhanga Tuawha — Whakatinanatanga (Part 4 Implementation)	
18. Plan implementation.....	73
19. Engaging with Ngāti Hauā.....	74
20. Protocols for Cultural Redress Areas.....	77
21. Accidental Discovery Protocols.....	79
23. Plan Review.....	81
Wāhanga Tuarima — Kupu Apiti (Schedules)	
Schedule 1 Māori Water Classification.....	83
Schedule 2 Cultural Redress Areas.....	84
Schedule 3 Statements of Association (SAA and DOR).....	86
Schedule 4 Statement of Significance of Maungatautari.....	90
Schedule 5 Statement of Values for Te Miro Scenic Reserve.....	91

1 INTRODUCTION

Ki te kahore he whakakitenga, ka ngaro ai te iwi
Without foresight or vision, the people will be lost
– Kingi Tawhiao

This environmentally-focused plan has been developed by Ngāti Hauā Iwi Trust, in partnership with Ngāti Hauā marae. It has statutory weight under the Resource Management Act.

1.1 PLAN PURPOSE

We developed this Environmental Management Plan ('Plan') to express and articulate our values, frustrations, aspirations and position statements in relation to our taiao (environment). This Plan covers topics such as:

- The health and wellbeing of our lands, air, waters, wetlands and fisheries.
- Urban development within our rohe.
- Our cultural heritage, including waahi tapu and taonga tuku iho, and our customary activities.
- Use and development of Māori land, including our marae, urupa and papakāinga.

While this is an environmentally-focused plan, this Plan outlines ways to support and enhance our role as tangata whenua and kaitiaki is valued and recognised. This includes building capacity, transferring knowledge and encouraging whānau to lead, or be involved in, environmental projects.

To ensure that this plan has a tangible impact, we have also specified priority projects to carry out over the next 10 years. We have also outlined our expectations for consultation by others. This plan is an intergenerational 'living' document that will be reviewed every five years to ensure the plan adequately and appropriately reflects the environmental issues of the time.

This Plan in no way replaces or alleviates the need for councils, central government agencies, consultants and consent applicants to engage directly with Ngāti Hauā.

1.2 USE OF THIS PLAN

As outlined below, the use of this Plan will vary. In this context 'Others' include regional and district councils; central government agencies, consultants and resource consent applicants.

BY NGĀTI HAUĀ

We will use this plan to:

ARTICULATE:

- our relationship and whakapapa with traditional sites, landscapes, and resources.
- our issues of significance and long-term aspirations for our taiao.
- priorities for each of our marae.

ENABLE more effective participation in Council processes.

CLARIFY our expectations about consultation.

GUIDE AND INFLUENCE:

- council and department of conservation strategies, plans, programmes and decisions.
- guide our responses to consent applications, concession applications and plan changes.
- guide and/or support submissions to local and central government proposals and processes.

SUPPORT AND ENABLE:

- a more collective and coordinated approach for the betterment of our taiao.
- on-the-ground initiatives to improve the health and wellbeing of our taiao.
- funding applications for projects that align with or are specified within this Plan.

FOR OTHERS

We expect others to use this Plan to:

UNDERSTAND:

- our values, frustrations and aspirations for our taiao.
- our views on particular activities or land uses.
- that our views are not limited to cultural matters. We are both kaitiaki and land managers and have responsibilities to also provide for the social and economic wellbeing of our people.

INFORM AND GUIDE:

- engagement processes so that discussions are focused and productive.
- decisions associated with consent and concession applications.
- policy and plan development (refer below).
- Council operations, programme development and funding within our rohe.
- urban and rural development within our rohe.

This Plan will be lodged with the following authorities:



A copy of this Plan will also be provided to central government agencies such as the Department of Conservation, Te Puni Kokiri and Ministry for Primary Industries.

1.3 STATUS OF THIS PLAN

This Plan has statutory weight under sections 5-8, 35A, 61, 66, 74 and 108 of the Resource Management Act (RMA). This means that Regional, City and District Councils:

- must take into account this Plan when preparing, reviewing, or changing a Regional Policy Statement, District Plan or Regional Plan.
- must have regard to this Plan when considering a resource consent application.

1.4 HOW TO USE THIS PLAN

This Plan is structured as follows:

PART 2 Wāhanga Tuarua – Ko Wai Mātou (About Us)

- Our Iwi, hapu, marae and Iwi Authority
- Our Treaty Settlement
- Our marae aspirations and priorities

PART 3 Wāhanga Tuatoru – Ngā Kaupapa Here (Our Policies)

- Our policy which cover topics including land, water, air, wetlands, fisheries, cultural heritage, customary activities and our kaitiaki
- Each policy section includes issues, objectives, policies and projects

PART 4 Wāhanga Tuawha – Whakatinanatanga (Plan Implementation)

- How the plan will be implemented and monitoring
- Expectations for consultation, including principles and specific information for consent and plan change processes
- Protocols

PART 5 Wāhanga Tuarima – Kupu Apiti (Schedules)

2 OUR AREA OF INTEREST

The Ngāti Hauā Area of Interest spans from Te Aroha, southeast along the Kaimai Range to Te Weraiti; southwest to Maungatautari; northwest to Te Rapa, eastward to Mangateparu and then back to Te Aroha. Our five marae are located within the heart of our rohe.

Our rohe is largely defined by our significant landmarks, predominantly our maunga (mountains). These are also referred to as 'nga kohatu whakatu mai te rohe o Ngāti Hauā' or 'the rocks that establish the territory of Ngāti Hauā'. Ngāti Hauā kaumātua Eru Kaukau described the historical geography of Ngāti Hauā in this tauparapara which acknowledges our maunga and whānaunga iwi and hapū with whom we border:

Titiro mai ngā kohatu o Ngāti Hauā

Mai Te Aroha Maunga mai i te raki, tera Tamatera nga kaitiaki

Titiro ki te rawhiti, Ngāti Maru tera

Tona kōrero mai Te Aroha ki Katikati ki Ngā Kuri-a-Wharei ki Tikirau

Te Hauāuru mai Te Aroha ki Taupiri, tena a Ngāti Paoa me Wairere

Titiro mai ki te tonga Te Aroha ki Wairere, tena a Ngāti Hauā e mihi mai nei

Titiro ki Wairere ki Maungatautari

Ka huri ahau ki te patetere ki Raukawa ki te Ihingarangi ki Ngāti Koroki nga kaitiaki tena o tena maunga

Engari, titiro ki Maungatautari ki te raki ki Taupiri e ngunguru e mihi mai nei

Ngāti Hauā i waenganui ko tona kōrero he piko,

he taniwha te maunga o nga Kiingi

Look to the mountain rocks from Te Aroha to the North.

I see the hapu of Tamaterā, tangata whenua (people of the land),

tangata kaitiaki (caretakers).

Look to the beginning of the sun to the east, Ngāti Maru,

Ngāti Pukenga from Te Aroha

to Katikati as tangata whenua and kaitiaki, from the howling dogs of Te Arawa.

Look from the west, from Te Aroha to Taupiri, Ngāti Paoa, Ngāti Wairere.

Look to the south Te Aroha ki Wairere.

Ngāti Hauā we greet you within.

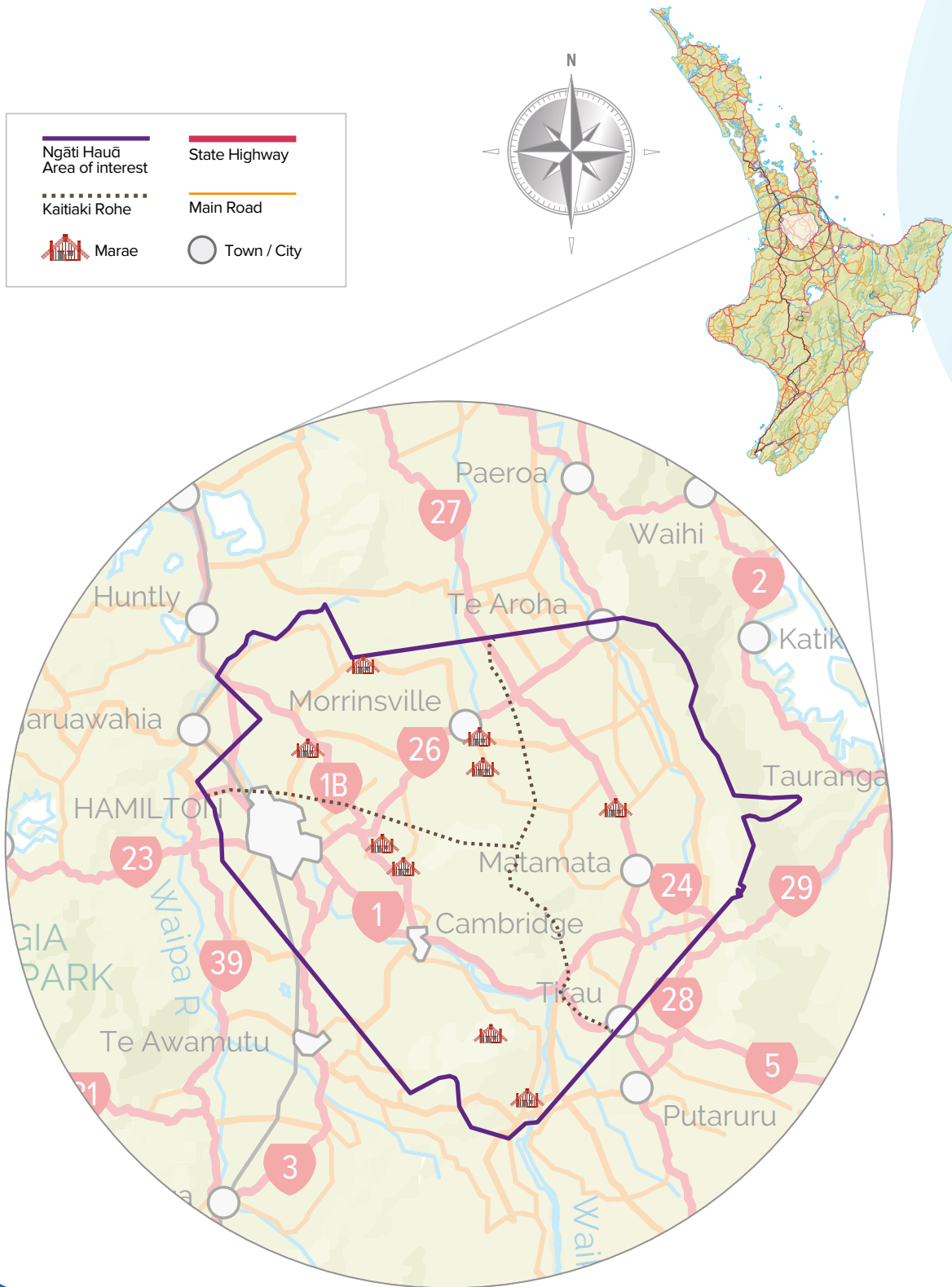
Look to the western side from Wairere to Maungatautari amongst our neighbours

Te Arawa, Mataatua, Ngāti Raukawa Te Ihingarangi o Ngāti Koroki.

Look to the North from Maungatautari,

to the mountain of Kings, Taupiri.

2. OUR AREA OF INTEREST



Wāhanga Tuarua — Ko Wai Mātou (Part 2 About Us)



Ngāti Hauā
Iwi Trust

3 NGĀTI HAUĀ – OUR IWĪ, HAPŪ, MARAE AND WHĀNAU

*Ko Tainui te Waka
Ko Ngāti Hauā te Iwi
Ko Hauā te tangata*

3.1 NGĀTI HAUĀ TE IWĪ

Ngāti Hauā descend from Hoturoa, the captain of the Tainui waka. Hauā is the eponymous ancestor of Ngāti Hauā. His father Koroki married Tumataura (daughter of Wairere) and had two sons, Hape and Hauā, from whom Ngāti Koroki Kahukura and Ngāti Hauā respectively descend.

3.2 OUR HAPŪ AND MARAE

The hapū of Ngāti Hauā are Ngāti Te Oro, Ngāti Werewere, Ngāti Waenganui, Ngāti Te Rangitaupi and Ngāti Rangi Tawhaki. Our marae (and whareniui in brackets) are as follows:

Rukumoana
Marae
(Werewere)

Kai a Te Mata
(Wairere)

Waimakariri
Marae
(Waenganui)

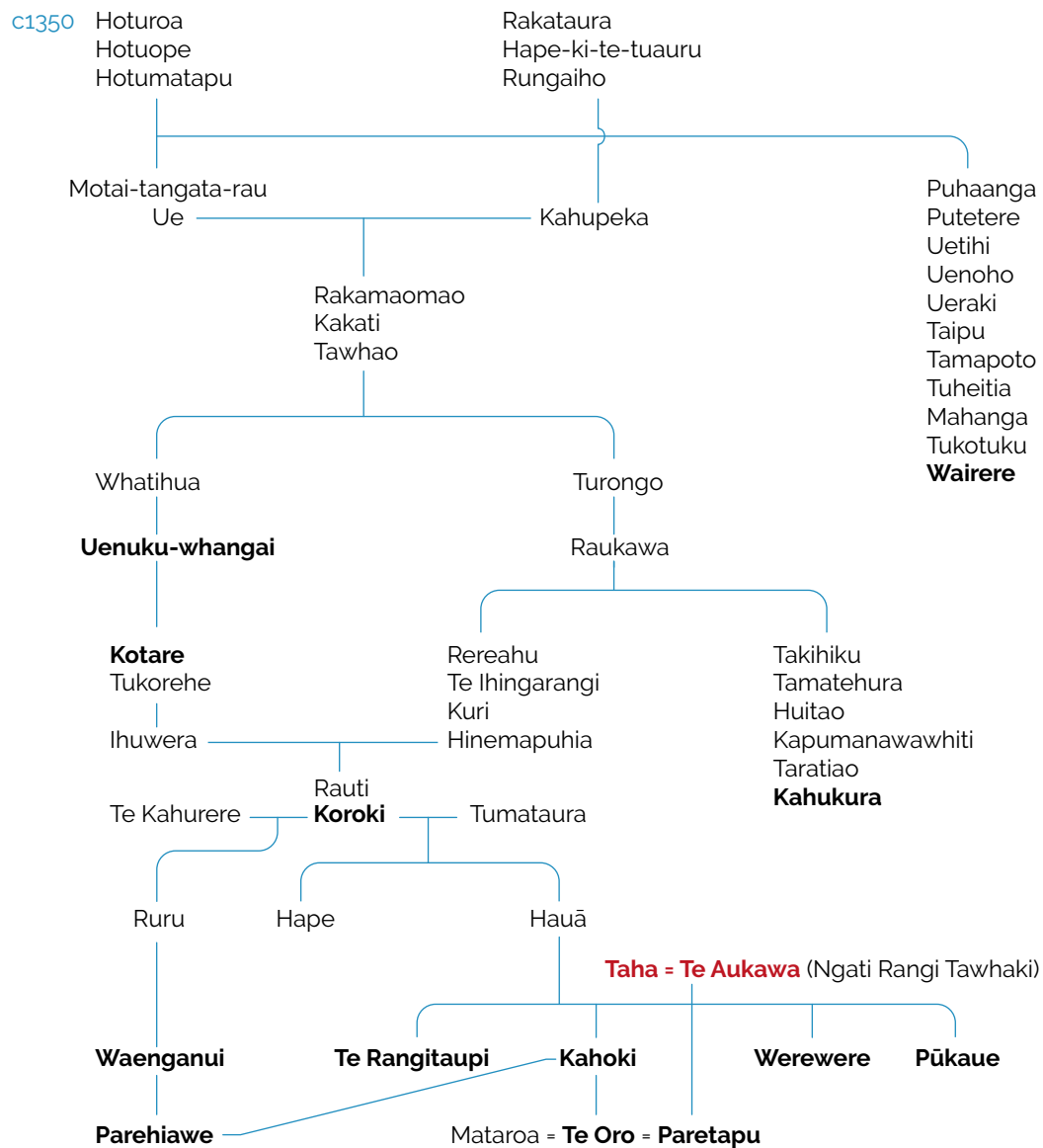
Raungaiti
(Te Oro)

Te Iti o Hauā
(Hauā)

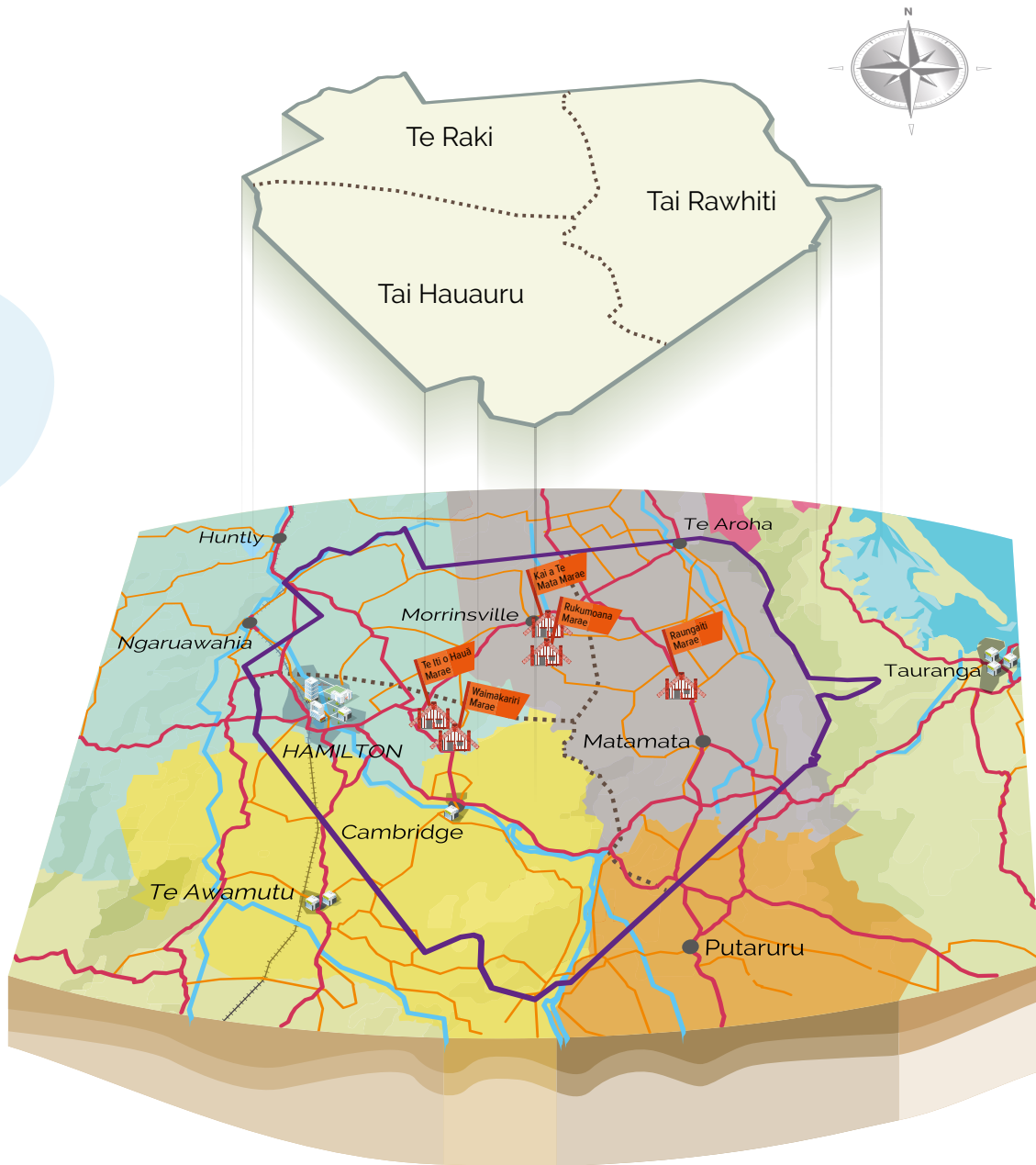
3.2 OUR HAPŪ AND MARAE

The diagram below illustrates the connection of our marae to Tainui waka, particularly by way of references to eponymous ancestors of each marae.

Each marae have Kaitiaki ā rohe, who are mandated to represent the best interests of Ngāti Hauā in all environmental matters within their respective kaitiaki boundary. This is illustrated on page 13.



KAITIAKI Ā ROHE MAP

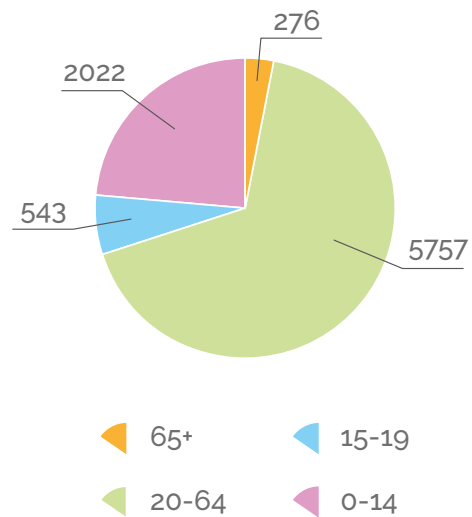


Ngāti Hauā Area of Interest	State Highway	Waikato District	South Waikato District
Kaitiaki Rohe	Main Road	Matamata-Piako District	Waipa District
Marae	Railway	Hauraki District	Western Bay of Plenty District

3.3 OUR PEOPLE

According to the 2013 Census, almost half of our people live in the Waikato Region. Our median income, formal qualification rates and home ownership rates are less than half of the national average.

Almost half of our people are of "working age" (20-64). A large proportion (46%) of our people are under 20. This presents both an opportunity and challenge of imparting environmental knowledge to our younger generation.



3.4 TUMUAKITANGA

Ngāti Hauā played a prominent role in the establishment of the Māori King Movement, with Wiremu Tamihana and descendants being known as Tumuaki or "Kingmakers".

Tumuakitanga is a hereditary role which encompasses three significant functions:

- **Te Rangatira o Ngāti Hauā**
Before the establishment of Kīngitanga and following the death of his father the Warrior Chief Te Waharoa, Wiremu Tamihana became Paramount Chief of Ngāti Hauā iwi.
- **Tangata Whakawaahi Kiingi**
This is a spiritual function, first practised by Wiremu Tamihana when he anointed the first Māori King Potatau by placing the Bible on the King's head and reciting scripture. The ceremony continues today with each successive Ariki anointed by a Tumuaki, using the same bible that anointed King Potatau.
- **Tumuaki o te Kīngitanga**
During the reign of King Tawhiao, Tupu Taingakawa the second son of Wiremu Tamihana was appointed by the King and endorsed by iwi leaders as the first Tumuaki o te Kīngitanga (premier) to lead on behalf of the King the business affairs of the movement.

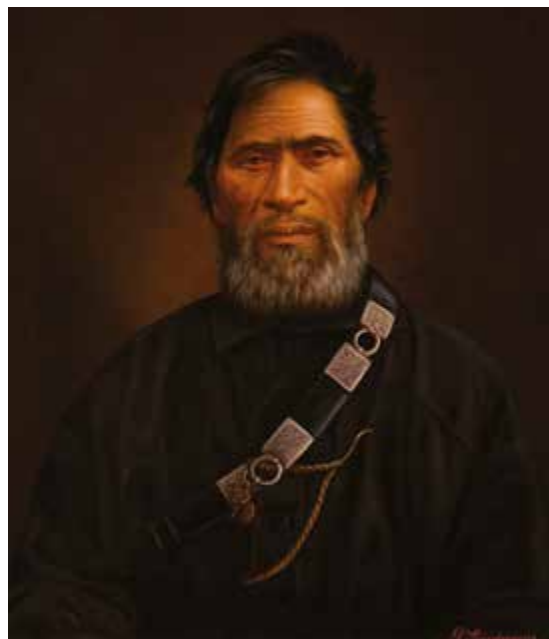
The role of Tumuaki continues to hold significance within the Kīngitanga that endures to the present day.

3.5 OUR FIRST TUMUAKI – WIREMU TAMIHANA

Wiremu Tamihana Tarapipipi (~1805 - 1866), was a notable Ngāti Hauā leader. He is known as the kingmaker for his role in the Māori King Movement.

As a young man, he participated in several war expeditions in the Taranaki and Waikato districts, as well as inter-tribal warfare and skirmishes. He became influenced by Christian teachings following the establishment of a Church Missionary Station near Matamata Pā in April 1835.

When his father, Te Waharoa, died in 1838, Tamihana found himself with a new leadership role amongst Ngāti Hauā. He had a different style of leadership and a sense of purpose. Tamihana wanted to bring an end to ongoing inter-tribal warfare and bring about unity amongst his own people and all Māori. He resisted pressure to carry on fighting and put into practice the Christian teachings he had embraced within a traditional Māori framework and guided his people to do likewise.



Over the years, Tamihana had a hand in resolving conflict and disputes amongst tribal groups and was kept busy on the diplomatic front. The establishment of a code of laws and effective administration of the laws were high priorities for Tamihana. He became involved in efforts to address the issue of further land sales and Pākeha encroachment, the political disintegration of Māori society and the need for unity amongst the Waikato tribes.



Tamihana is noted for his part in the Kīngitanga movement. He hoped and believed that a Māori kingship would provide effective order, laws and structure and Māori and a system of government under which Māori could prosper. In 1859, Pōtatau Te Wherewhero was confirmed as king at Ngāruawāhia. He was anointed by Tamihana (the 'kingmaker'), who held a bible over the head of Pōtatau in the whakawahinga ceremony.

Tamihana maintained a precarious alliance among the chiefs, some of whom wanted to fight, others to co-operate with the Pākehā governor. When war broke out in Taranaki in 1860, Tamihana assumed the role of negotiator and mediator between Māori and Pākehā. In May 1865 at Tamahere, Wiremu Tāmehana laid his taiaha at the feet of a British officer. Among Pākehā, this act was perceived as a surrender, however Tamihana described it in a letter to Governor Grey as 'Te Maungarongo' (the covenant of peace), indicating that arms had been laid down on both sides. Tamihana felt frustrated at the accusations of insincerity, the pain of the misinterpretation of his intentions, and the label of rebel.

Until his death in 1866, he sought the return of the confiscated Waikato lands and an investigation into the causes of the war. In the late nineteenth and early twentieth centuries his son Tupu Taingakawa continued to seek justice in his role as Tumuaki (Premier) of Te Kauhanganui.

Wiremu Tamihana was a man of peace forced into war. He lived by the principles of Te Whakapono, Te Ture, Te Aroha: be steadfast in faith in God, uphold the rule of law, show love and compassion to all.

Adapted from the Dictionary of New Zealand biography by Evelyn Stokes.

Photos from Archives New Zealand.

4 NGĀTI HAUĀ IWI TRUST

4.1 PURPOSE

Established on 16 July 2013, the Ngāti Hauā Iwi Trust is the post settlement governance entity for Ngāti Hauā. The purpose of the Ngāti Hauā Iwi Trust is to receive, manage and administer the assets on behalf of, and for the benefit of, the present and future members of Ngāti Hauā, including:

To uphold the historical role of the Tumuaki of the Kīngitanga.

The promotion amongst Ngāti Hauā of the educational, spiritual, economic, social and cultural advancement or well-being of Ngāti Hauā.

The maintenance and establishment of places of cultural or spiritual significance to Ngāti Hauā.

The promotion amongst Ngāti Hauā of health and well-being generally, including of the aged or those suffering from mental or physical or disability.

A transfer or resettlement of Trust Assets in accordance with the Ratification Booklet and in accordance with the ratified Ratification Process resolutions specifically supporting the transfer of resettlement of Settlement redress to Recognised Recipients or certain persons, entities or trusts.

Any other purpose that is considered by the Trustees from time to time to be beneficial to Ngāti Hauā.

Governance of the Trust is through elected representatives comprising one marae representative from each of the five marae. There is also a Chairperson and an advisor Trustee.

4.2 VISION AND MISSION

Our purpose
is to exemplify
Tumuakitanga
for unified
prosperity

Ngāti Hauā have a rich history of strength, unity, faith and service informing our unique sense of identity. You can see in our history, with the settlement of Peria, established by rangatira Wiremu Tamihana in 1846; a purposeful change in direction for our people, grounded in strong values and identity. Integrated with the natural environment and the changing socio-political context of colonial Aotearoa, Peria thrived with a networked community of innovative food production, education and religion.

Despite the community falling victim to the Waikato Land Wars, the shared purpose and values of Peria and of Ngāti Hauā are enduring today.

Our unique qualities of Innovation, Servant Leadership, Wairua, Strong Values and Unity shape our purpose 'to exemplify Tumuakitanga for unified prosperity'.

4.3 OUR CONTACT DETAILS

For any enquires about matters presented in this plan, please feel free to contact us:

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P O Box 270, Morrinsville 3340

Tel 07 889 5049
admin@ngatihauaiwitrust.co.nz
www.ngatihauaiwitrust.co.nz

5 OUR TREATY SETTLEMENTS

5.1 WAIKATO RAUPATU SETTLEMENTS

Ngāti Hauā are a beneficiary of two Waikato raupatu (land confiscation) treaty settlements:

- the Waikato Raupatu Claims Settlement Act 1995 which settled land-based raupatu claims.
- the Waikato Raupatu Claims (Waikato River) Settlement Act 2010, which settled raupatu claims in relation the Waikato River, from Karapiro to the mouth of the river.

Te Whakakitenga o Waikato, the tribal authority representing the people of Waikato-Tainui, is the post settlement governance entity for both settlements. They are administered by the Waikato River Lands Trust and Waikato Raupatu River Trust respectively.

5.2 NGĀTI HAUĀ SETTLEMENT

The Ngāti Hauā Claims Settlement Act 2014 (The Settlement) addresses the non-raupatu elements of Ngāti Hauā's historical Treaty claims. The Settlement recognises breaches of the Treaty of Waitangi and its principles in its dealings with Ngāti Hauā. These breaches include:

- the operation and impact of the native land laws, which undermined the traditional tribal structures of Ngāti Hauā, made their lands more susceptible to partition, fragmentation and alienation, and allowed individuals to sell land against the wishes of other owners.
- the Crown's purchase of over 1,400 acres of Ngāti Hauā land from individuals in the twentieth century, in disregard of the collective decision of the owners not to sell.
- the cumulative effect of the Crown's actions and omissions, particularly in relation to raupatu, the operation and impact of native land laws, Crown and private purchasing, and public works takings, leaving Ngāti Hauā with insufficient land for their present and future needs.

The settlement included an apology and agreed historical account; cultural redress as well as financial and commercial redress.

FINANCIAL AND COMMERCIAL REDRESS

Commercial redress aims to enable Ngāti Hauā to develop its own economic and social wellbeing. The settlement included the purchase of commercial properties, contribution to sustain the role of the Tumuaki and funds to assist with the restoration and preservation of Te Kauwhanganui o Māhuta.

CULTURAL REDRESS

Cultural redress recognises the traditional, spiritual and cultural significance of sites or areas to Ngāti Hauā. It also allows Ngāti Hauā and the Crown to protect and enhance the conservation values associated with these sites.

Cultural redress areas include:

- Seven areas subject to a Statutory Acknowledgement.
- Deed of Recognition for the Waikato River and its tributaries.
- Overlay classification for Te Miro Scenic Reserve.

Refer to Schedules 3 for further information about the Ngāti Hauā values and associations with these

cultural redress areas. Section 20 of this Plan also articulates the implication of cultural redress on Councils and the Department of Conservation.

Sites vested, or tagged for future vesting, include:

- Eight sites vested in Ngāti Hauā, totalling 707ha. These sites are listed in Schedule 2.
- Te Tapui Scenic Reserve (1,753ha) vested in the trustees and gifted back to the Crown and the people of New Zealand.
- Waharoa (Matamata) Aerodrome land to be vested in Ngāti Hauā if it is no longer required for aerodrome and ancillary aviation purposes.

Cultural redress also included measures to enhance the relationship between the Crown and Ngāti Hauā.

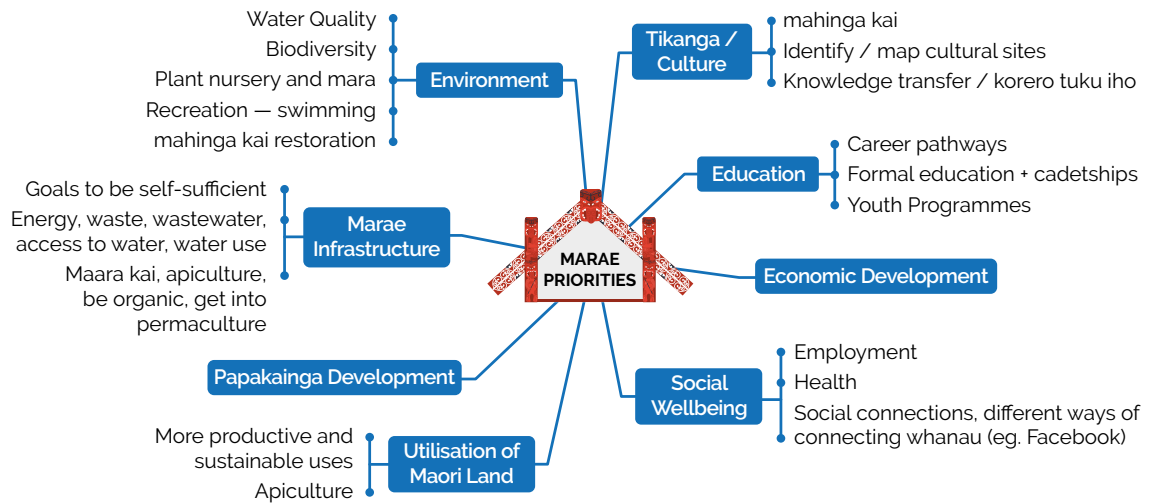
This includes:

Tumuakitanga	Redress to restore, enhance and sustain the relationship between Ngāti Hauā, under the mana of the Tumuaki, and the Crown. This includes financial assistance to sustain the role of Tumuaki and annual Crown, Tumuaki and Ngāti Hauā meetings.
Waharoa (Matamata) Aerodrome	Joint Council-Iwi Committee established to oversee administration of the Waharoa Aerodrome.
Te Kauwhanganui o Māhuta	Redress to recognise the importance of Te Kauwhanganui o Māhuta and Ngāti Hauā taonga. This includes financial assistance to help restore Te Kauwhanganui o Māhuta as well as relationship and protocols agreements.
Crown Relationship Agreement with Crown Department of Conservation	This includes the preparation of Te Mana o Waharoa, a conservation vision and strategy for conservation lands; integrated management of Maungakawa; protocols regarding cultural materials, freshwater fisheries and taonga tūturu on conservation lands.
Tupuna Awa (Waikato River)	Redress to geographically extend the co-management instruments afforded to Waikato-Tainui through that settlement to cover our rohe. Ngāti Hauā will be able to be involved in the co-management of the Waikato River within their area of interest through Waikato-Tainui.
Maungatautari	Redress provides for Ngāti Hauā Iwi Trust to engage with Te Hapori o Maungatautari in relation to the Maungatautari Mountain Scenic Reserve. Refer to Schedule 4 for Ngāti Hauā's statement of significance for Maungatautari.

6 OUR MARAE ASPIRATIONS AND PRIORITIES

This Plan has been developed in collaboration with our marae, who identified their aspirations and priorities in becoming become fully functional, sustainable and fulfilling the principles of Tumuakitanga.

This section documents the aspirations and priorities for Waimakariri Marae, Te Iti o Hauā Marae, Rukumoana Marae, Kai a Te Mata Marae and Raungaiti Marae. These include the following:



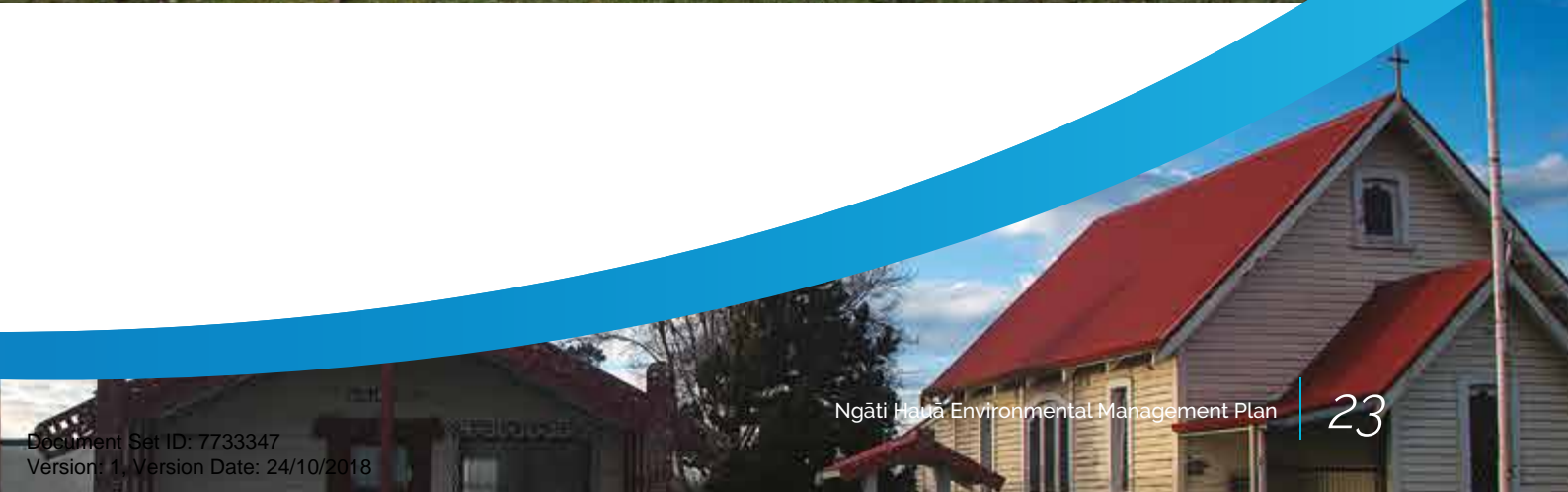
This provides an opportunity for Ngāti Hauā Iwi Trust to align specific aspirations for collective impact across the marae. It also provides an opportunity for local authorities, central government and other agencies to see how they can work with Ngāti Hauā to collaborate on projects and/or provide technical support, advice, funding or opportunities for capacity building.

Where possible, these aspirations and priorities have been incorporated within our objectives, policies and project within this Plan.

6.1 KAI A TE MATA MARAE

Kai a Te Mata Marae is located on Kereone Road, Morrinsville.

Topic Area	Aspiration Priority
Urupa	The protection of both urupa — Mangakahia and Kai a Te Mata — is paramount, the marae would also like to beautify both urupa through planting of native flora.
Te Kohi Pā	The marae would like to construct a puna/spring at the original pā site surrounded by native flora.
Piako Catchment	The health and wellbeing of the Piako Catchment is of importance to the marae. In particular: <ul style="list-style-type: none"> ■ The marae would like to be able to swim in and gather kai from the Piako river without the fear of becoming ill. ■ A catchment restoration management plan is required and the marae, as kaitiaki wish to be involved in its development. ■ As part of the catchment management plan, the marae would also like to see the implementation of tuna restoration programs.
Marae Assets and Infrastructure	In particular: <ul style="list-style-type: none"> ■ The marae complex has significant stormwater and wastewater issues. Surveys are urgently required to assess the systems. The marae grounds suffer significant flooding and drainage issues and the gutter guards of the buildings and septic tank require repair and maintenance. ■ Access groundwater to service the marae. ■ Concerns about the maintenance of the underground services. A survey of the services is required. ■ Implement the use of reuseable and sustainable energies to service the marae by installing solar power systems as a start.
Marae Enhancement	In particular: <ul style="list-style-type: none"> ■ Adopt 'Parakore' practices and become 'waste free'. ■ Interested in investing in beehives as a commercial activity and have lands surrounding the marae that may be suitable for mānuka planting. ■ Establish a native plant nursery. ■ Establish a māra kai to service marae activities and to provide sustenance to its people.
Te Taiao	In particular: <ul style="list-style-type: none"> ■ Develop and adopt a set of pest, flora and fauna management systems. ■ Establish environmental education programs to be run annually to upskill marae members about kaitiaki responsibilities and to build capacity amongst marae members.





6.2 RAUNGAITI

Raungaiti Marae is located on State Highway 27, Waharoa.

Topic Area	Aspiration Priority
Mahinga kai	The people of Raungaiti Marae, through generations, have gathered kai from various areas around the region — in particular, areas near the Kaimai ranges and along the Waihou and Waitoa rivers. They want to restore and protect their kai gathering areas for future generations.
Urupa	The urupa of the marae require on-going maintenance and protection.
Te Taiao	In particular: <ul style="list-style-type: none"> ■ Build capacity around environmental restoration and management, to fulfil their kaitiakitanga responsibilities. ■ Riparian/wetlands restoration — Both the Waihou and Waitoa hold significant importance through its traditional uses of providing sustenance and recreation to the people. The wetlands and riparian margins surrounding these rivers require restoration and ongoing maintenance to replenish not only the mauri of them but its traditional uses. ■ Establish a native plant nursery to service restoration projects within their area of interest and to on-sell for commercial gain.
Marae assets and enhancement	In particular: <ul style="list-style-type: none"> ■ Use reusable energies — solar power, natural gases and geothermal energy to service the marae facilities. ■ Adopt 'Parakore' practices to become 'waste free'. ■ Progress towards implementing organic practices.
Education and Employment	Creation of employment through environmental work.
Youth	The marae would like to engage in youth programs to provide social, cultural, and environmental opportunities to rangatahi.

6.3 RUKUMOANA MARAE

Rukumoana Marae is located on Morrinsville-Walton Rd, Morrinsville.

Topic Area	Aspiration Priority
Swimming Areas	There is a traditional swimming hole at the bottom of the marae, which is now unsafe to swim in. The marae would like to identify all their swimming areas to protect them from access by cattle or prevent discharges to those sites.
History	Ngāti Hauā is rich in history. Rukumoana has a lot of significant sites under their responsibility. A work programme should be established to identify all of the sites and collate all of the relevant information.
Urupa	The urupa is a good size, but the population of Ngāti Hauā and Rukumoana Marae is also growing. The marae needs to consider other options to be prepared for the future.
Council Relationship	Ngāti Hauā have generally enjoyed a good relationship with local Councils but would like to develop a plan to have Ngāti Hauā representation on Council as of right.
Land	The majority of the marae lands are currently leased out for agricultural purposes. We would like to explore alternative options that would create employment for our people, kai for whānau and higher productivity of our lands.
Access to water for marae and land use	<p>In particular:</p> <ul style="list-style-type: none"> ■ Access to water for agricultural activities on Ngāti Hauā land. ■ We recognise our responsibility as kaitiaki for our area. We would like to have water 'as of right' to establish our own native nursery to plant the streams and re-establish mahinga kai such as watercress areas and eel habitat. ■ The marae is connected to the Council water supply however it is a goal to not have to pay for this water supply. There is a need to support whānau who are still on water tanks and are regularly required to purchase water, delivered in tankers, to cover holiday periods and dry seasons. The whānau would prefer to be connected to water supply, or at least have water delivered at no cost. ■ Some key comments included: "Why should cows get free water, but we have to pay?" ■ "Our houses do not have enough water to put out a fire, so our house would just burn down" ■ "If there is an emergency, the marae is expected to provide for the communities, like we have seen in Ngai Tahu during the earthquakes. Are we ready to do this?"
Marae assets and Infrastructure	<p>In particular:</p> <ul style="list-style-type: none"> ■ Undertake a stocktake of all its resources to determine current state. The marae sees a benefit in combining its assets with all Ngāti Hauā marae to create opportunities for generating other forms of income through Council contracts e.g. Council ground maintenance contracts. ■ Energy costs for the marae are currently approximately \$8000 per year. The marae would like to investigate renewable energy on site to minimise costs. E.g. Solar energy for heating water, wind energy for the marae. The marae would also like a marae energy audit to assess ways of becoming more efficient in their energy use and ways to reduce costs.





6.4 TE ITI O HAUĀ MARAE

Te Iti o Hauā Marae is located on Tauwhare Road, Hamilton.

Topic Area	Aspiration Priority
<p>Sustain our Tikanga and Kawa</p>	<p>Sustain our physical and spiritual relationship with our Wai and our Whenua. Develop sustainable & educational practices:</p> <ul style="list-style-type: none"> ■ Mahinga Kai ■ Parakore ■ Rongoa Māori ■ Wai Māori — Rain water harvesting ■ Māra Kai ■ Huarākau ■ Huawhenua <p>Develop effective use of our whenua:</p> <ul style="list-style-type: none"> ■ Māra Kai ■ Orchards ■ Papakainga <p>Preserve and protect our taonga:</p> <ul style="list-style-type: none"> ■ Status of our Whare tūpuna Hauā (NZ heritage) ■ To maintain, Preserve & Protect our Whare Tūpuna, Hauā ■ Sustainable systems, water collection, waste water system, renewable energy

Ano te pai te āhuareka o te nohonga o ngā teina me ngā tuakana

Te Iti o Hauā Marae will continue to develop partnerships with stakeholders, councils, whānau, hapu, iwi through:

Kaitiakitanga — MARAE ROHE REPS:

- Endorsed by Te Iti o Hauā Marae
- Actively participate in Te Iti o Hauā Marae hui
- Consult with Te Iti o Hauā Marae whānau
- Advocate for Te Iti o Hauā Marae whānau
- High standard of representation

Supporting kaitiakitanga through:

- Accessing funding
- Professional development
- Working party development
- Succession plans
- Allocating funding to environmental kaupapa

Nga uri Whakatupu:

- Encourage whānau to participate in local, national and global environmental forums
- Provide opportunities/support participation in environmental wānanga, workshops, conferences
- Maintain and preserve a physical connection, access to our whenua, wai, maunga

Mātauranga Māori:

- Tikanga and kawa o Te Iti o Hauā
- Maintain knowledge gained from past generations, and the intimate connection with our taiao
- Maintain knowledge gained from current connection with our taiao
- Develop a management plan of how we Te Iti o Hauā Marae want to see this in practice
- Working in partnership with western science

**E hoki ki ō
maunga,
kia pūrea ai
ngā hau o
Tāwhirimātea**

Te Iti o Hauā Marae is dedicated to:

Restoration and continuous improvement of Te Mana o Te Wai me Te Whenua together with Ngā Tikanga and Kawa

We believe to achieve this, it requires continuous wānanga, continuous kanohi ki te kanohi consultation, continuous access to wāhi tapu within Te Tai Hauāuru which may include:

Ngā Maunga:

- Maungatautari
- Maungakawa
- Pukemoremore

Ngā wāhi tapu:

- Potuwha
- Titoki
- Maniapoto
- Ngā Mara Kai
- NZTA Reserve
- Tamahere
- Te Kuititanga o Waikato

Ngā kōawa:

- Mangaharakeke
- Mangaonua
- Mangaone
- Waiharakeke

6.5 WAIMAKARIRI MARAE

Waimakariri Marae is located at 819 Waimakariri Marae, Cambridge

Topic Area	Aspiration Priority
Environment	<p>To fulfil our role as Kaitiaki to care for all wetlands, streams, rivers, moana and awa within Te Tai Hauāuru. In particular:</p> <ul style="list-style-type: none"> ■ Marae Rangers are appointed and resourced to maintain the health and wellbeing of the Environment. ■ Create "best use" opportunities for Ngāti Hauā lands e.g. Permaculture farming, māra kai. ■ Create an Environmental Monitoring Framework to monitor the use of resources and minimise risk to the environment.
Education and Training	<p>Tamariki care and whānau education are high priorities for the marae. In particular:</p> <ul style="list-style-type: none"> ■ Access to courses / seminars / training programmes for personal development and that enables employment and skills to support the functions of the marae. ■ Better support local Kura to ensure that rangatahi study within the area. ■ Grants for tuition fees and or study resources to support tertiary studies. ■ Access to Rangatahi grants for professional development as leaders and managers.
Employment and Economic Development	<p>In particular:</p> <ul style="list-style-type: none"> ■ Right of first refusal to tender for contracts and employment opportunities for tribal businesses within the area of interest e.g. Training and Employment for the Ruakura Inland Port. ■ Establish an employment agency to manage employment and training opportunities for Ngāti Hauā. ■ The marae members have a variety of skills which could support the economic development aspirations of the marae and its whānau. A stocktake of marae pukenga (skills) should be identified for a database.
Relationships and Representation	<p>In particular:</p> <ul style="list-style-type: none"> ■ Governance training for marae members to better represent Waimakariri and Ngāti Hauā as Board representatives and Local Council. ■ Improve relationships with the Local Councils, community boards, businesses and stakeholders. Opportunities to support that engagement should be facilitated at least every 6 months. ■ Bi-annual meetings with relevant council staff and elected representatives to achieve aspirations.
Specialist Support	<p>Marae members require access to Accountancy and Legal Services to support whānau businesses, legal matters and budgeting services.</p>



Marae and Papakainga	<p>In particular:</p> <ul style="list-style-type: none"> ■ Minimise external environmental impacts of the marae from its own activities creating a co-habitat and eco-friendly relationship with the environment. ■ Establish and maintain a kai and rongoā plantation for community and commercial distribution. ■ Community and wider public should be aware of marae protocols and could be invited to an open day. ■ Manuwhiri are expected to contact the marae if they wish to enter the marae property so as to observe the kawa of the marae.
Papakāinga Development	<p>Village development is important for Waimakariri Marae to support the safety of marae and papakāinga whānau. This includes:</p> <ul style="list-style-type: none"> ■ Energy self-efficient marae ■ Primary sector products established to support whānau eg. Horticulture development ■ Community Hall ■ Grocery centre ■ Better recreational facilities and activities for the community ■ Extending the urupa lands required for burial ■ Establishing safer road zones
Health	<p>The health of Ngāti Hauā and its marae is paramount to the health of the Environment. Waimakariri Marae will support its people through the following aspirations:</p> <ul style="list-style-type: none"> ■ Kaumātua — elderly care ■ Tamariki immunisation through Waikato Māori Womens Welfare League ■ After school care and holiday programmes for tamariki ■ Healthy lifestyle programmes for marae and community ■ Establish a local gymnasium ■ Iwi rebate for use and making of traditional rongoā medicine
Social Cohesion	<p>Connecting with whenua, wider communities and promoting the marae is important to maintain relationships with whānau outside of the region and other community stakeholders. To achieve this, Waimakariri aspires to achieve the following:</p> <ul style="list-style-type: none"> ■ Creating a social media platform and App to share marae pānui and engage with whānau ■ Establishing a Ngāti Hauā information and knowledge site for tribal members ■ Creating a network directory through multiple mediums ■ Establishing a marae and Tribal newspaper ■ Creating a Facebook page for the marae ■ Creating interest in the marae through promoting cultural arts and holding community art sessions.

Wāhanga Tuatoru — Ngā Kaupapa Here (Part 3 Our Policies)



Ngāti Hauā
Iwi Trust

7 OVERVIEW OF OUR PROVISIONS

This Plan is an expression of our values, frustrations, aspirations and position statements in relation to our taiao. Many of these are common for all people (e.g. clean air and water) and many are specific to us, as Ngāti Hauā (e.g. protection of our wāhi tapu).

This Plan enables us to exercise our responsibilities as kaitiaki, in particular ensuring that we can:

- Restore the mauri of our taiao.
- Swim in, drink from and gather food from our rivers and streams.

- Provide for the cultural, social and economic wellbeing of our people.
- Revitalise our traditional knowledge and practices.
- Build the capability of our future kaitiaki.

We have a challenging, yet exciting, journey ahead. We look forward to working collaboratively towards finding balance and better outcomes for our taiao.

EXPLANATION OF TERMS

Sections 9-17 of this Plan use terminology similar to that found within Council planning documents.

These terms are as follows:

ISSUE	An existing or potential problem (or opportunity) that requires intervention
OBJECTIVE	Where we would like to be and what we would like to achieve
POLICY	A broad course of action to accomplish the Objective(s)
ACTION	How, specifically, the policies could be implemented

The policies and actions are primarily aimed at Regional and District Councils within our rohe as well as Ngāti Hauā Iwi Trust. Some actions may already be business as usual for those agencies involved within resource management. Other actions are aspirational, requiring time and collaboration to be achieved.

8 OUR WORLD VIEW

The foundation for this Plan lies within the values, principles and beliefs of Ngāti Hauā in relation to the taiao. Some of these are outlined below to provide context for Plan readers.

Whakapapa

Whakapapa encapsulates our world view and acknowledges our connection with the taiao and with each other. All things whether animate or inanimate are connected through whakapapa and have mauri (life force). It is the foundation for mātauranga Māori that binds whānau, hapū and iwi together.

Wairua and Mauri

All natural resources are considered to have the qualities of wairua (spirituality) and mauri (life force or life supporting capacity) and are considered to be living and interconnected. Wairua and mauri are important indicators in assessing environmental health at both a physical and spiritual level and can be used to assess the condition of a resource or place based on Mātauranga Māori (Māori based knowledge).

Kaitiakitanga

Kaitiakitanga acknowledges the importance of tangata whenua in managing resources sustainably

for current and future generations. The practice is derived from an inherent relationship with the environment. Kaitiakitanga is a principle that is applied in many situations where whānau, hapū and iwi employ traditional safeguard mechanisms to sustain resources for current and future generations.

Whenua

Our whenua is one of the few constants in the life cycle of all living things. It is the one physical matter that we are all connected to, as it is where we live.

We reference our maunga when we introduce ourselves and therefore, our connection to our land provides our sense of cultural identity, a sense of belonging and a link to the past, through whakapapa, to Papatūānuku.

Each are intrinsically connected to the health and wellbeing of Papatūānuku, all that she sustains as well as all that she affects (including people).

Wai

Water is particularly important to Ngāti Hauā as water is considered to be the life blood of Papatuanuku (earth mother), that falls upon her as the tears of Ranginui (sky father). The tears of the sky father are in reference to the sadness felt by the sky father when he was pushed away from Papatuanuku by their children in order to create light and life. This is how Māori traditionally felt the world around them came to be.

9 SUSTAINABLE LAND USE AND DEVELOPMENT

The land sustains our people and all species that rely on it. Kaitiakitanga of our whenua is guided by the tikanga of Papatuanuku, one of the few constants in the life cycle of all living things. It is the one physical matter that we are all connected to as it is where we live. Management of the land was undertaken with traditional practices such as rahui, and whakanoa, to ensure the sustainability of the resources. We aspire to use those practices again in the future and that these tools are recognised by local authorities.

Past and current actions and decisions have had a significant impact on our connection to, and health of our lands, waters and people. The extent of the forests, wetlands and shrublands within our rohe have been drastically reduced over the last century. Pastoral farming, exotic forestry, industrial and urban development are now the main productive land uses.

2. Urban development is placing increasing pressure on the natural resources within our rohe from an increase of water demand, roading and volumes of waste, stormwater and wastewater produced.
3. Plants, animals and our indigenous biodiversity within our rohe are adversely affected.
4. Land use controls, particularly nutrient discharge restrictions, can unfairly disadvantage our ability to use and develop underutilised Māori Land.
5. Inadequate recognition of Ngāti Hauā values, interests and Mātauranga in relation to the sustainable management of land within our rohe.

9.1 ISSUES

1. Development and use of rural land has not always been sustainable or compatible with Ngāti Hauā values. This has led to impacts including:
 - the clearance and fragmentation of our ngahere
 - soil erosion and degraded soil quality
 - increased use of agrichemicals (e.g. fertilisers, pesticides, herbicides)
 - impacts on water quality (e.g. nutrients, bacteria, sediment)
 - contaminated soils
 - destruction or loss of cultural heritage sites and areas

9.2 OBJECTIVES

1. A more integrated, holistic and collective approach to sustainable land use, development and management within our rohe. This is to provide for population growth without compromising the productive capacity of our soils or life supporting capacity of our environment.

2. The mauri of land and soils within our rohe to be restored and enhanced. This means that:
 - Rural land use and development occurs in a manner that is sustainable and consistent with the natural limits of our lands and waters.
 - Urban development occurs in a manner that provides for population growth without compromising the productive capacity of our soils or life supporting capacity of our environment.

3. Recognition of Ngāti Hauā values, interests and Mātauranga in relation to the sustainable management and development of land, particularly underutilised Māori Land, within our rohe. This means that:
 - Our aspirations for developing our lands are not unfairly disadvantaged by water allocation, water quality and any potential restriction on land use.
 - Our intergenerational knowledge and experience is valued.
 - Our role as a Treaty partner and post settlement governance entity is recognised.
 - We are actively involved in land catchment management, planning and decision making.

Plants, animals and our indigenous biodiversity within our rohe are adversely affected.

Our indigenous flora and fauna is diverse and abundant. We can hear birdsong in our ngahere.

9.3 POLICIES

INTEGRATED APPROACH

POLICY 9A Work collaboratively to ensure a holistic and integrated approach is taken to the sustainable use, development and management of land within our rohe.

METHODS	
9A.1	Work with Councils, landowners, community groups and forums and other agencies to ensure that land use and development within our rohe recognises and provides for the: <ol style="list-style-type: none"> a) Mauri of land and soil resources for future generations. b) Relationship between Ngāti Hauā, ancestral lands and its natural resources. c) Value of intergenerational knowledge held by Ngāti Hauā. d) Role and application of mātauranga and tikanga. e) Principle of interconnectedness or "ki uta ki tai" (from the mountains to the sea) f) Aspirations of Ngāti Hauā to develop Māori land and enhance social and economic wellbeing, particularly education and employment.
9A.2	Support the development of integrated catchment or sub-catchment management plans.

LAND USE AND DEVELOPMENT EFFECTS

POLICY 9B Manage the potential effects of rural and urban land use and development within our rohe.

METHODS	
9B.1	Advocate for land use within our rohe that matches the capability of the land.
9B.2	Oppose any further removal of indigenous vegetation from highly erodible land.
9B.3	<p>Work with Regional and District Councils to encourage, and where needed require, landowners to:</p> <ul style="list-style-type: none"> a) Retire and revegetate highly erodible land. b) Control pest plants and animals. c) Control stock access to rivers, streams and wetlands. d) Restore and enhance riparian margins. e) Improve nutrient management onsite. f) Reduce agricultural and horticultural runoff into rivers and streams. g) Have erosion and sediment control measures in place prior to, and following, land disturbance activities. h) Have appropriate buffer distances between land based discharges (e.g. fertilisers, dairy shed effluent) and rivers, streams or wetlands. <p>Incentives to include advice and education; funding for projects within long term and annual plans; robust regional and district plan policies and rules as well as effective and enforceable penalties for non-compliance.</p>
9B.4	Work with Department of Conservation, Ngā Whenua Rāhui and Councils with regards to improving sustainable land management practices on Māori Land.
9B.5	<p>Support:</p> <ul style="list-style-type: none"> a) Continued pest control within existing Halo projects (e.g. Te Miro Scenic Reserve) and at Maungatautari. b) Aspirations by the Kaimai Mamaku Catchment Forum for the establishment of ecological corridors across the Kaimai Ranges. c) Ngāti Hauā marae and whānau to lead, or be involved in, pest control projects. d) Training and certification of Ngāti Hauā whānau to carry out pest control and monitoring.
9B.6	<p>Work with Department of Conservation with regards to pest control and management on conservation and cultural redress lands, in particular:</p> <ul style="list-style-type: none"> a) Opportunities for training and social procurement. b) Method(s) of pest control. c) Coordination of pest control programmes where Ngāti Hauā is an adjoining landowner.

9B.7	<p>Ensure that land use planning and urban development within our rohe:</p> <ul style="list-style-type: none"> a) Recognises and provides for Ngāti Hauā values. b) Considers landscaping that utilises locally sourced native plants. c) Adheres to Low Impact Design and Development principles. d) Encourages water and energy use efficiency measures. e) Encourages public transport use and reduces reliance on motor vehicles f) Promotes street light design which reduces light pollution. g) Promotes the use of Māori Design Principles, such as: <ul style="list-style-type: none"> i) Celebrating traditional place names. ii) Capturing and expressing Iwi/hapū narratives creatively and appropriately. iii) Acknowledging significant sites and cultural landmarks.
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REVITALISATION OF OUR MĀTAURANGA

POLICY 9C Build traditional and contemporary knowledge about our lands.

METHODS	
9C.1	<p>Develop a kaitiaki training programme with Ngāti Hauā marae and whānau to:</p> <ul style="list-style-type: none"> a) Enable the sharing and building of mātauranga and associated cultural practices relating to our lands. b) Develop a way of measuring the health of our lands, from a cultural point of view. c) Find ways to involve hapū and whānau in pest control, restoration projects as well as physical and cultural monitoring within their own areas of interest.

9.4 PRIORITY PROJECTS FOR THE NEXT 10 YEARS

1. Three pest control projects:
 - Existing Halo project: Te Miro Scenic Reserve is free of animal and plant pests.
 - New Halo project: At a location determined by Ngāti Hauā.
 - Linkage with Kaimai Mamaku Catchment Forum: Establish western extent of the proposed ecological corridor. *Linkage with proposed integrated management of Maungakawa and aspirations to coordinate pest control programmes with Department of Conservation where Ngāti Hauā is the adjoining landowner.*
2. Annual monitoring of the health of lands from a cultural point of view. This could align with Council State of the Environment monitoring and reporting.
3. Establishment of the Ngāti Hauā kaitiaki training programme resulting in at least two wānanga per year.

10 ASPIRATIONS FOR USE AND DEVELOPMENT OF LANDS

Within our rohe, multiple-owned Māori land is used for our marae, our urupa, our papakāinga and for productive purposes e.g. farming. In this context, we are both kaitiaki and land managers. In some areas, our lands are underutilised meaning that their potential has yet to be unlocked. We also know that there is a strong desire for whānau to live on and/or develop ancestral lands to enhance the social, economic and cultural well-being of our people. It is important to note that Ngāti Hauā also have commercial interests on General Land.

10.1 ISSUES AND OPPORTUNITIES

1. Inadequate recognition of our values, interests and relationship with our marae, urupa and ancestral lands.
2. Past decisions and actions (e.g. land confiscation) have led to the fragmentation and underutilisation of our remaining lands.
3. Our deteriorating marae infrastructure and facilities may be vulnerable to natural hazards, natural disasters and the effects of climate change.
4. Our urupa are reaching capacity.
5. Whānau — many of whom are skilled workers — are keen to return home and live on whānau land. There is a shortage of affordable housing for whānau.

10.2 OBJECTIVES

1. Our cultural and social wellbeing is enhanced in ways that recognise the importance of:
 - marae to Ngāti Hauā and local communities.
 - urupa to Ngāti Hauā.
2. Our cultural, social and economic wellbeing is enhanced in ways that recognise the need for:
 - affordable housing for whānau.
 - whānau to learn and/or work on whānau land
 - self-sustaining and environmentally friendly marae and papakainga.
 - promote the sustainable and productive use and development of Māori Land.
3. Ngāti Hauā are prepared for, and resilient to, natural hazards, natural disasters and the effects of climate change.

10.3 WHAT NEEDS TO HAPPEN – POLICIES

MARAE AS WHĀNAU AND COMMUNITY FACILITIES

POLICY 10A Provide for a range of uses and activities on Māori Land including urupa, papakāinga, marae and associated facilities, customary use as well as social, cultural and commercial activities.

METHODS	
10A.1	Work with Ngāti Hauā marae to identify, and where possible map, requirements for new or extended urupa.
10A.2	Work with District Councils to: <ol style="list-style-type: none"> a) ensure that District Plan provisions: <ol style="list-style-type: none"> i) permit new urupa next to existing urupa. ii) provide for papakāinga and new Urupa on Māori Land. b) Investigate the option of the contribution of reserve land for urupa.
10A.3	Work with other agencies to identify potential community housing options within our rohe. This could include Te Puni Kokiri, the Māori Housing Network and/or learning from other Iwi.
10A.4	Work with District Councils and local communities to promote the co-location of services and activities around our marae. This includes, but is not limited to: <ol style="list-style-type: none"> a) educational facilities. b) care centres, including kohanga reo. c) cultural activities. d) small scale commercial and/or tourism activities. e) healthcare services. f) organised sport and recreation.
10A.5	Work with Waikato Region Emergency Management Group to ensure that marae preparedness plans are in place for all Ngāti Hauā marae. This would outline: <ol style="list-style-type: none"> a) Known hazards and risks to the marae. b) Resources on hand to look after people and the vulnerable people in the community c) Key contacts of people that could be called upon in the event of an emergency.
10A.6	Where a Ngāti Hauā marae may be used as an emergency or evacuation centre, work with: <ol style="list-style-type: none"> a) Local communities to ensure communication networks are in place and that marae protocols are known. b) Waikato Region Emergency Management Group to provide technical advice and support c) Organisations such as St John NZ for first aid training and equipment. d) Te Puni Kokiri and other agencies for funding associated with improving marae infrastructure and facilities.

10A.7	<p>Support and encourage initiatives for self-sustaining marae and papakāinga development. This could include:</p> <ul style="list-style-type: none"> a) Carrying out audits of marae water and energy use as well as waste generation. b) Joining the Parakore/Zero Waste marae programme. c) Measures to improve efficiency of use of water and energy use. d) Consideration of renewable energy sources. e) Improvements to onsite wastewater treatment and disposal. f) Planting more native shrubs and trees for rongoa purposes and/or to attract bees and native birds g) Small scale food gardens and/or greenhouses h) Apiculture (beekeeping) for plant pollination and production of honey, wax and/or oil production, either small scale or for commercial use. i) Growing more rongoa plants (for local or commercial use) j) Developing an onsite plant nursery to service local restoration projects and/or for commercial purposes. k) Opportunities for mahinga kai production including freshwater or land-based aquaculture.
10A.8	<p>Work with Regional and District Councils to ensure a reliable water supply for marae and papakāinga. This may include specific plan policy or rules and/or a rebate on water rates.</p>
10A.9	<p>Support marae to:</p> <ul style="list-style-type: none"> a) develop Asset Management Plans for marae infrastructure and facilities, particularly to identify requirements for maintenance, repairs, restoration and/or replacement. b) share assets and equipment e.g. lawnmowers.
10A.10	<p>Work with Councils, Ministry of Education and Department of Conservation to explore opportunities for social procurement. This may include:</p> <ul style="list-style-type: none"> a) Ground maintenance contracts e.g. council reserves, public spaces. b) Planting of native trees in council reserves and open spaces. c) Pest control and monitoring. d) State of the Environment Monitoring.

PRODUCTIVE USE OF MĀORI LAND

POLICY 10B Provide for the productive and sustainable use of Māori Land.

METHODS	
10B.1	<p>Work with Ngāti Hauā Māori Land Trusts to encourage more sustainable and productive land use. This could include:</p> <ul style="list-style-type: none"> Supporting the development and use of farm-based environmental plans. Promoting the use of mātauranga and tikanga to guide land use planning and management. Promote opportunities for training and cadetships for whānau.
10B.2	<p>Collect and collate information to understand how climate change may affect our lands. This includes Māori land and General land owned and/or managed by Ngāti Hauā.</p>
10B.3	<p>Work with Ngāti Hauā marae, whānau and Māori Land Trusts to identify and, where possible, quantify long term requirements for water for marae, papakāinga and Māori Land Development.</p>
10B.4	<p>Take steps to prepare and adapt to the effects of climate change. This includes:</p> <ul style="list-style-type: none"> Ensuring a secure and reliable water supply. Raising whānau and land manager awareness and understanding. Pursuing opportunities for land use change and/or diversification. Being involved in, and influencing, central and local government policy.
10B.5	<p>Work with Regional and District Councils to ensure that development on Māori land, particularly underutilised Māori land is not unfairly disadvantaged by water allocation, water quality and any potential restriction on land use (e.g. nutrient limits).</p>

10.4 PRIORITY PROJECTS

1. Confirm long term requirements for water for marae, papakāinga and Māori Land Development.
2. Marae preparedness plans.

11 TE WAI MĀORI — WATER

*Ko te wai te ora o nga mea katoa
Water is the lifegiver of all things*

Water sustains all living things and creates life. It also serves an economic, social, cultural and spiritual purpose. Ngāti Hauā regard water with the greatest respect and as a source of identity. This is evident by the way we introduce ourselves, referring to our awa (river). Our significant rivers and streams are reflected in our whakapapa (ancestral lineage), waiata (song), and whaikorero tuku iho (stories of the past). Our connection to our waters is also metaphysical. It nourishes our wairua (spirit) and is home to many of our taniwha.

Our rivers, streams, lakes and wetlands were home to vast populations of tuna (eel), kaeo (freshwater mussel), waatakirihi (watercress) and many forms of bird life. Tuna was particularly abundant in the Piako and Waihou river systems. Our kaumātua and kuia speak of species that were abundant in their childhood but are in a depleted state today. The inanga (whitebait) species and kaeo were prominent in most of the rivers in our rohe up until the early 1900s. Our most significant places for the gathering of kai, collection and preparation of rongoa and weaving materials have also been reduced and, in some cases, destroyed.

Our relationship with our waterways lies at the heart of our physical, spiritual and cultural wellbeing. Many of our marae are located strategically alongside water bodies of value, primarily to sustain its people. Water is required to sustain the functions of the marae, hapu, community and the people.

TE MANA O TE WAI — THE INTEGRATED AND HOLISTIC WELLBEING OF A WATERBODY

The health and wellbeing of our freshwater resources are inherently connected to the health of our whenua and our health and wellbeing as a community. Te Mana o Te Wai represents the holistic health and well-being of a water body by capturing the full range of iwi and community values in a water body including environmental, social, cultural and economic values.

It represents the overall wellbeing of a water body (mauri) and its ability to provide for:

- Te Hauora o te Tangata (the health of the people)
- Te Hauora o te Taiao (health of the environment)
- Te Hauora o te Wai (health of the water body).

This requires all water users and managers to take a more holistic approach by considering and providing for the range of values that iwi and community hold for a water body. This is to ensure the health and wellbeing of water for current and future generations.

Te Mana o Te Wai is a matter of national significance within the National Policy Statement for Freshwater Management. Regional Council must consider Te Mana o Te Wai when preparing or changing regional policy statements and plans.

11.1 ISSUES

1. Inadequate recognition of our values, interest and Mātauranga with regards to our rivers, stream and aquifers.
2. The impact of activities on land on the quality of water within our rivers, streams and aquifers. Poor water quality affects instream life, mahinga kai resources, and our ability to drink from, and swim in, our waters.
3. There is a limited amount of water within our rivers, streams and aquifers. In addition, there are increasing pressures on water resources to sustain a wide range of uses, such as for rural development (e.g. irrigation) and urban development (e.g. drinking water). In some catchments, this creates an imbalance where overallocation occurs, affecting other users (and potential users), instream life and mahinga kai resources.
4. In some catchments, the allocation and use of water within our rohe has not been sustainable or compatible with Ngāti Hauā values. Examples include:
 - Historical allocation based only on ecological values and limits.
 - Allocation on a first-in, first served basis.
 - Allocation of water in the absence of robust information.
 - Allocation which hasn't considered our current or potential water use for Marae, Papakāinga and land development.
5. The management of water within our rohe, both in terms of water allocation and quality (and associated land use and nutrient discharge restrictions), can unfairly disadvantage us, particularly in relation to marae, papakāinga and underutilised Māori Land.

11.2 OBJECTIVES

1. The mauri of freshwater within our rohe is restored and protected. This means that:
 - Water is plentiful and clean enough for drinking, swimming and sustaining plentiful mahinga kai.
 - Water allocation occurs in a manner that sustainable and consistent with the natural limits of our rivers, streams and aquifers.
 - Water is allocated fairly and used efficiently and responsibly.
 - Waterways are accessible for customary use e.g. gather mahinga kai.
2. Recognition of Ngāti Hauā values, interests and Mātauranga in relation to freshwater planning and management within our rohe. This means that:
 - Aspirations for marae, papakāinga and Māori land development is not unfairly disadvantaged by freshwater allocation and quality.
 - Our intergenerational knowledge and experience is valued.
 - Our role as a Treaty partner and post settlement governance entity is recognised.
3. Protection and revitalisation of our traditional knowledge and practices, regarding our rivers, streams and aquifers (puna).

11.3 POLICIES

FRESHWATER SUSTAINABILITY

POLICY 11A Work collaboratively to ensure a holistic and integrated approach is taken to restoring the mauri of freshwater within our rohe.

METHODS	
11A.1	<p>Advocate for:</p> <ul style="list-style-type: none"> a) more water quantity and quality monitoring sites within our rohe. b) technical information, relating to water quality and quantity, to made available in plain English and in a more user-friendly format.
11A.2	<p>Work with Waikato Regional Council to ensure that, in implementing the National Policy Statement for Freshwater Management:</p> <ul style="list-style-type: none"> a) the national significance of Te Mana o Te Wai is recognised and demonstrated. b) minimum water quality standards and maximum allocation limits for freshwater reflect Ngāti Hauā values and interests. This includes aligning limit setting with Māori water classification standards (refer Schedule 1). c) water allocation is equitable, given aspirations to develop underutilised Māori Land. d) the engagement principles outlined in Section 19 (page 74) are adhered to.
11A.3	<p>Work with Councils, landowners, community groups and forums and other agencies to ensure that freshwater planning and management within our rohe recognises and provides for:</p> <ul style="list-style-type: none"> a) Te Mana o Te Wai. b) the relationship between Ngāti Hauā, ancestral lands and its natural resources. c) the value of intergenerational knowledge held by Ngāti Hauā. d) the role and application of mātauranga and tikanga. e) the principle of interconnectedness or "ki uta ki tai". f) the potential impacts of climate change. g) the right of marae and papakāinga to water. h) aspirations of Ngāti Hauā to develop Māori land and enhance social and economic wellbeing, particularly education and employment. i) innovative solutions to remedy the long-term effects of discharges on the historical, cultural and spiritual values of freshwater.
11A.4	<p>Work with Councils, landowners, community groups and forums and other agencies in relation to identify collaborative projects that result in improved water quality within our river and stream catchments.</p>

WATER QUANTITY

POLICY 11B Ensure that water allocation and use is equitable, and efficient

METHODS	
11B.1	Oppose any further allocation of freshwater within fully allocated catchments.
11B.2	Advocate for greater shared use of allocated water within our rohe.
11B.3	<p>Work with Waikato Regional Council resource consent staff to ensure that:</p> <ul style="list-style-type: none"> a) Te Mana o Te Wai is recognised and demonstrated. b) the engagement principles outlined in Section 19 (page 74) are adhered to. c) a precautionary approach is taken to allocation of freshwater within our rohe. d) the amount of water sought by a resource consent applicant is no more than that required for the intended use. e) marae and papakāinga water supplies are not adversely affected by the allocation of freshwater. f) where a consent applicant has existing allocation, water use records are reviewed to ensure that a consent holder is not water banking; wasting water or taking more water than is allocated. g) opportunities for greater shared use of allocated water are pursued. h) all consented water takes are metered as a requirement of consent. i) enforcement action is taken for unauthorised takes and non-compliance of consented water takes.
11B.4	Waikato Regional Council to provide an annual compliance monitoring report of all consented water takes within our rohe.

WATER QUALITY

POLICY 11C Avoid further degradation of water quality within our rohe.

METHODS	
11C.1	Oppose the direct discharge of contaminants, especially wastewater, to rivers and streams.
11C.2	Require: <ol style="list-style-type: none"> additional treatment and/or alternative disposal methods of wastewater and stormwater within our rohe. This includes, but is not limited to, the use of new technology, land based disposal or greater use of wetlands consent applicants to afford appropriate weight to tangata whenua values when assessing the costs and benefits of alternative treatment and disposal methods of wastewater and stormwater. the use of mātauranga-based tools to measure and monitor the cultural impact of discharges. enforcement action for non-compliance of consented discharges.
11C.3	Waikato Regional Council to provide an annual compliance monitoring report of all consented discharges to water within our rohe.

REVITALISATION OF OUR MĀTAURANGA

POLICY 11D Build traditional and contemporary knowledge about our wai.

METHODS	
11D.1	Work with Ngāti Hauā marae, whānau and Māori Land Trusts to: <ol style="list-style-type: none"> Prioritise Iwi and/or hapū-led restoration projects within our rohe for the next 10 years. These projects could relate to restoration of mahinga kai habitat, taonga fish species, wetlands and riparian margins. Identify and, where possible, quantify long term requirements for water for marae, papakāinga and Māori Land Development.
11D.2	Develop a kaitiaki training programme with Ngāti Hauā marae and whānau to: <ol style="list-style-type: none"> Build awareness and understanding about the implications of the National Policy Statement for Freshwater Management. Understand how the Waikato Regional Council currently manages, allocates and monitors freshwater within our rohe. Determine how Ngāti Hauā values and interests will be incorporated into freshwater planning and management, in particular limit setting. This includes learning from other Iwi in relation to similar processes. Develop a way of measuring the health of our rivers, streams and aquifers from a cultural point of view. Find ways to involve hapū and whānau in physical and cultural monitoring within their own areas of interest.

11.4 PRIORITY PROJECTS FOR THE NEXT 10 YEARS

1. Setting of freshwater allocation and quality limits within our rohe.
2. Annual monitoring of the health of our rivers, streams and aquifers from a cultural point of view. This could align with Council State of the Environment monitoring and reporting.
3. Establishment of the Ngāti Hauā kaitiaki training programme resulting in at least two wānanga per year.



12 NGĀ REPO — WETLANDS

Wetlands are permanently or temporarily wet areas that support plants and animals specially adapted to wet conditions. They also include peat domes and swamps.

We value our wetlands as they provide rongoā (medicinal) plants, food and soils to support our cultural practices and wellbeing. We recognise the importance of wetlands for managing water flow within a catchment and filtering sediments and nutrients.

Over the last 160 years, large wetlands have been lost or split into small fragments through drainage and turned into pasture. Nationally, about 90 percent of our freshwater wetlands have been destroyed. Within our rohe, the Gordonton peat bog was once a massive 25,840 hectares. These days, only 60 hectares remains.

12.1 ISSUES

1. Human activity, animal grazing and pests have significantly reduced the size, extent and diversity of wetlands and associated ecosystems within our rohe. This has affected our mahinga kai and access to wetlands for customary activities which in terms impacts our cultural wellbeing.

12.2 OBJECTIVES

1. Protect, restore and enhance the mauri of all wetlands and associated ecosystems within our rohe. This means that:
 - Wetland ecosystems are diverse, providing healthy habitats for flora and fauna.
 - The area of wetlands within our rohe increases over time.
 - Our traditional knowledge and practices associated with wetlands are restored and revitalised.

12.3 POLICY

WETLAND PROTECTION

POLICY 12A Ensure no further degradation or loss of remaining wetlands within our rohe.

METHODS	
12A.1	Oppose any further drainage of land and/or taking of freshwater on, or adjacent to, wetlands.
12A.2	Work with Regional and District Councils to ensure: <ol style="list-style-type: none"> Landowner and community awareness about the value of our wetlands. Robust policies and rules are in place regarding land drainage and the allocation, diversion and/or taking of freshwater. Freshwater limit setting (including application of allocation limits) provides for wetland health.

WETLAND RESTORATION & ENHANCEMENT

POLICY 12B Work collaboratively to increase the extent of wetlands within our rohe by at least 10 hectares by 2028.

METHODS	
12B.1	Advocate for: <ol style="list-style-type: none"> an increase in the extent of wetlands within our rohe, using incentives and/or rules. wetlands in areas where wetness is a limitation e.g. gullies, high water table areas.
12B.2	Work with Councils, landowners, community groups, Department of Conservation, Fish and Game New Zealand, biodiversity-related forums and other agencies in relation to: <ol style="list-style-type: none"> Wetland creation, restoration and enhancement projects, particularly those which increase the health and/or extent of wetlands. Development of wetland strategies or management plans that take a whole of catchment approach to improving the wellbeing of our wetlands. Improved awareness and appreciation about wetland ecosystems, threats and restoration. Measures to improve accessibility to, and around, wetlands. Incentives to encourage and enable wetland creation, protection, restoration and/or enhancement (e.g. funding, covenants, kawenata).
12B.3	Work with Regional and District Councils to ensure that: <ol style="list-style-type: none"> There is regular monitoring and reporting on the health of the wetlands within our rohe. Incentives are in place to encourage, and where needed require, landowners to care and protect for our remaining wetlands, such as: <ol style="list-style-type: none"> Permanently fencing wetlands to exclude livestock. Removing pest plants and animals. Establishing native marginal strips of land adjacent to wetlands of an appropriate size to ensure robust regeneration of the wetland ecosystem. Having regional and district plan policies and rules in place. Funding is set aside within long term and annual plans to enable wetland creation, restoration and enhancement projects.

REVITALISATION OF OUR MĀTAURANGA

POLICY 12C Enable the revitalisation of our traditional knowledge and practices associated with wetlands.

METHODS	
12C.1	<p>Advocate for opportunities to enhance the amount and diversity of rongoā plants and cultural materials within wetlands (e.g. harakeke, raupō, paru). This includes:</p> <ul style="list-style-type: none"> a) Having input into wetland restoration planting plans. b) Being involved in wetland planting days. c) Enabling access to wetlands to harvest rongoā plants and cultural materials.
12C.2	<p>Engage and involve in Ngāti Hauā whānau and hapū in wānanga and restoration projects relating to wetlands within our rohe. This includes:</p> <ul style="list-style-type: none"> a) Co-designing a kaitiaki training programme. b) Identifying and mapping areas of significance for mahinga kai and cultural materials (e.g. harakeke, raupo, paru). c) Selecting culturally significant wetlands (whole or in part) for protection, restoration and enhancement. d) Finding ways to involve hapū and whānau in physical and cultural monitoring within their own areas of interest.
12C.3	<p>Develop a kaitiaki training programme with Ngāti Hauā marae and whānau to enable the sharing and building of Mātauranga and associated cultural practices with regards to wetlands. This includes:</p> <ul style="list-style-type: none"> a) Contemporary knowledge about wetland health, protection, and/or restoration (e.g. from scientists and researchers). b) Customary use of wetlands, including traditional methods of gathering food and cultural materials (e.g. harakeke, raupō, paru). c) How Ngāti Hauā Mātauranga and tikanga can be incorporated into wetland restoration and management (e.g. rahui, mataitai, use of the maramataka) d) How we can measure the health of wetlands, from a cultural point of view.

12.4 PRIORITY PROJECTS FOR THE NEXT 10 YEARS

1. Restoration project completed for at least one culturally significant wetland.
2. Annual monitoring of the health of culturally significant wetlands from a cultural point of view. This could align with Council State of the Environment monitoring and reporting.
3. Establishment of the Ngāti Hauā kaitiaki training programme resulting in at least two wānanga per year.

13 HE MAHINGA KAI — FISHERIES

Our taonga fish species include, but are not limited to tuna (short fin and long fin eel), whitebait species (inanga, paraki, koāro, banded kokopu, giant kokopu, shortjaw kokopu, piharu and kanae (mullet — yellow-eyed and grey). Taonga shellfish include koura, kāeo and kākahī (freshwater mussels).

Significance of our freshwater fisheries

Freshwater fisheries sustain Ngāti Hauā both physically and spiritually. This is reflected in waiata, kōrero, whakatauki and acknowledged in whaikōrero. Many recognised Taniwha are also identified as fish species. The roles of taniwha are to act as spiritual guardians of the natural world and provide protection. The taniwha that guided the Tainui Waka to Aotearoa have been described as fish

species. The leader, Mawake- nui-o-rangi, has been described as a shoal of fish; the one who beat down the waves was Paneiraira, who was recognised as a freckle headed whale, while the mischief makers were Ihe and Mango-hiku-roa, possibly thresher sharks or dolphins.

Manaakitanga and Mātauranga Impacts

He tangata takahi manuwhiri, he marae puehu.
The marae is disreputable when guests are not respected.
(literal translation — a person who mistreats his guest has a dusty marae)

Our freshwater fisheries are of social, economic and cultural significance. The ability to access kai to feed manuwhiri and whānau has always been part of the cultural responsibility of Ngāti Hauā as tangata whenua of the lands and waters. When fish stocks are not plentiful, our ability to provide for our manuwhiri is impacted. There are also financial implications associated with needing to purchase shellfish and the loss of traditional knowledge and practices associated with shellfish harvesting and preparation. It also means that our cultural practices and traditions, associated with freshwater fisheries, are not being passed down from kaumātua to younger generations.

13.1 ISSUES

1. Our freshwater fisheries are not as abundant as they used to be. This affects our cultural, social and economic wellbeing. Contributing factors include:
 - Degradation of habitat for our taonga fish species due to drainage, removal of native vegetation and the introduction of invasive species to the area.
 - Invasive species, such as Koi and Catfish, have destroyed the natural habitat of, and compete for food with, our taonga fish species. Our tuna (eel) is no longer the apex predator of our environment and therefore the natural balance has shifted.
 - Depletion of fishery stock by commercial fishers who have used customary fishing areas historically accessed by marae.
2. Disconnection of whānau, hapū and Iwi from traditional mahinga kai sites, particularly where cultural significant fishery areas are located on private land and/or access is restricted.

13.2 OBJECTIVES

1. Our freshwater fisheries are restored, sustainably managed and enhanced. This means that:
 - We can access our customary fishery sites.
 - Habitat for our taonga fish species is restored and enhanced.
 - Our fish stocks are healthy and plentiful.
 - We are able to provide for ourselves and our manuwhiri
 - We have robust information about fish stocks and threats to guide decision making.
2. Our mana whakahaere over Ngāti Hauā fisheries is reflected in management decisions regarding fisheries management within our rohe.
3. Our traditional knowledge and practices associated with our freshwater fisheries is restored and revitalised.

13.3 POLICY

ACCESS TO FISHERIES

POLICY 1 Enhance access to our freshwater fish species.

METHODS	
11	<p>Work with landowners, Councils, Fish and Game New Zealand and Department of Conservation to:</p> <ol style="list-style-type: none"> a) Improve access to customary fishing areas. b) Identify new areas to access taonga fish species.

FISHERIES PROTECTION

POLICY 2 Ensure no further degradation or loss of habitat for taonga fish species.

METHODS	
1.1	Oppose any further drainage of land and/or taking of freshwater on, or adjacent to, areas of cultural significance for taonga fish species.
1.2	Work with Regional and District Councils to ensure: <ol style="list-style-type: none"> Landowner and community awareness about the value of our taonga fish species. Robust policies and rules are in place regarding land drainage and the allocation, diversion and/or taking of freshwater. Freshwater limit setting (including application of allocation limits) provides for taonga fish species, associated habitats and customary practices.

SUSTAINABILITY OF FRESHWATER FISHERIES

POLICY 3 Work collaboratively to restore and enhance the sustainability of our freshwater fisheries.

METHODS	
5.1	Work with Councils, Department of Conservation, Ministry for Primary Industries, NIWA, landowners, community groups and forums to ensure a strategic approach to protecting, managing and/or restoring our freshwater fisheries within our rohe. This includes: <ol style="list-style-type: none"> Recognising Ngāti Hauā values, interests, Mātauranga and tikanga with regards to freshwater fisheries. This includes use of rāhui areas where taonga species are under excessive pressure. Identifying research and monitoring requirements. Supporting restoration projects that provide more habitat for taonga fish species. Ensuring steps are taken to preserve fish habitats during Council-led flood protection, erosion protection and river margin tree removal projects. Enhancing access to waterways. Assessing and removing impediments to fish passage within cultural significance areas for taonga fish species. Reviewing the options to manage the impacts of commercial and recreational fishing on customary fishing resources.

REVITALISATION OF OUR CULTURAL PRACTICES

POLICY 4 Enable the revitalisation of our traditional knowledge and practices associated with freshwater fisheries.

METHODS	
5.1	<p>Engage and involve Ngāti Hauā whānau and hapū in wānanga and restoration projects relating to our taonga fish species within our rohe. This includes:</p> <ul style="list-style-type: none"> a) Co-designing a kaitiaki training programme. b) Identifying and mapping areas of cultural significance for our taonga fish species. c) Identifying potential Iwi-led research projects that support our aspirations for our freshwater fisheries. d) Investigating the feasibility of small scale or commercial aquaculture (freshwater or land-based) within our rohe. e) Selecting culturally significant areas in which to focus freshwater fisheries restoration efforts. f) Finding ways to involve hapū and whānau in restoration and monitoring within their own areas of interest.
5.2	<p>Develop a kaitiaki training programme with Ngāti Hauā marae and whānau to enable the sharing and building of Mātauranga and associated cultural practices with regards to our taonga fish species. This includes:</p> <ul style="list-style-type: none"> a) Contemporary knowledge about fisheries threats, protection, and/or restoration (e.g. from scientists and researchers). b) Customary methods of harvesting and preparing fish. c) How Ngāti Hauā Mātauranga and tikanga can be incorporated into wetland restoration and management (e.g. rahui, mataitai, use of the maramataka) d) How we can measure the health of freshwater fisheries, from a cultural point of view.

13.4 PRIORITY PROJECTS FOR THE NEXT 10 YEARS

1. Tuna fisheries restoration project completed for at least one culturally significant fisheries area.
2. Annual monitoring of the health of our fisheries from a cultural point of view.
3. Establishment of the Ngāti Hauā kaitiaki training programme resulting in at least two wānanga per year.

14 TE ARARANGI – AIR

For Ngāti Hauā, air is the domain of Ranginui and Tāwhirimātea. It is a taonga and valued for its life-supporting capability. Our cultural knowledge and practices have been shaped by our connection to Rangi and Tawhiri. The moon and the stars help us to know the optimum time for planting, harvesting or fishing. The Māori New Year commences when Matariki (the Pleiades) can be seen. Air pollution impacts this connection and degrades the mauri or life-force of our taonga.

Activities within our rohe contribute to poor air quality. This includes:

- rural air discharges (e.g. agrichemicals, smoke, dust, odour, etc)
- industrial air discharges (e.g. smoke, dust, odour, carbon monoxide etc)
- vehicle emissions (e.g. carbon monoxide, volatile organic compounds etc)
- domestic air discharges (e.g. smoke and fine particulates)

All of these are anticipated to increase due to population growth, urban development and rural land intensification. Discharges to air affect our health and the health of plants and animals. Our young children and elderly are considered the most sensitive group, particularly if there are existing respiratory health issues.

14.1 ISSUES

1. Light pollution and haze affects our ability to see celestial landmarks, which in turn has an impact on our cultural practices and activities.
2. Poor air quality affects the health and wellbeing of our people, the environment and all that it sustains (including our mahinga kai).

14.2 OBJECTIVES

1. Protect and enhance the mauri of air within our rohe. This means that:
 - There is no further degradation in the quality of air within our rohe.
 - The air we breathe is clean and our health, wellbeing and way of life is not impacted by poor air quality.
 - We have unimpeded views of our celestial landmarks to give effect to, our mātauranga and associated cultural practices.

14.3 POLICIES

AIR QUALITY

POLICY 14A Manage activities that contribute to poor air quality within our rohe.

METHODS	
14A.1	Require consultation for any resource consent application for air discharges that are close to, or may impact our marae, papakainga, kura kaupapa or kōhanga reo.
14A.2	Advocate for: <ol style="list-style-type: none"> More air quality monitoring sites within our rohe, preferably close to marae. A review of air discharge rules, in particular buffer distances from marae, papakainga, kura kaupapa, kōhanga reo or dwellings. Land use planning that encourages public transport use and reduces reliance on motor vehicles.
14A.3	Work with the Waikato Regional Council to ensure that: <ol style="list-style-type: none"> There is regular monitoring and reporting on air quality within our rohe. Our communities which include homeowners, businesses and industries take collective responsibility for contribute to air quality improvements. This includes <ol style="list-style-type: none"> Providing advice and education about how to make a difference. Promoting and funding incentives such as the Waikato Clean Heat Programme. Auditing how industries, including the primary sector, are implementing best practicable options for improving air quality. There are robust policies and rules in place to prevent further degradation in the quality of air within our rohe. There is enforcement action for non-compliance of consented air discharges, particularly those near marae, papakainga, kura kaupapa or kōhanga reo.
14A.3	Waikato Regional Council to provide an annual compliance monitoring report of all consented air discharges within our rohe.

CELESTIAL LANDMARKS

POLICY 14B Manage activities within our rohe so that our celestial landmarks can be seen.

METHODS	
14B.1	Work with District Councils to reduce and minimise light pollution within urban and rural areas. This includes influencing land use plans and council operations to: <ol style="list-style-type: none"> Discourage the use of flood lighting and sports lighting after 11pm at night. Discourage the proliferation of illuminated advertising signs. Promote street light design, particularly within new subdivisions, which reduce glare and lightspill.

REVITALISATION OF OUR MĀTAURANGA

POLICY 14C Build traditional and contemporary knowledge about our air and celestial landmarks.

METHODS	
14C.1	<p>Work with Ngāti Hauā marae and whānau to:</p> <ul style="list-style-type: none"> a) Share information about air quality issues within our rohe and what steps can be taken by whānau to improve air quality. b) Collate and provide information about funding available for whānau to improve air quality (e.g. EECA Warm Up New Zealand: Healthy Homes grants) c) Carry out an annual survey of whānau to determine what proportion currently suffer from respiratory-related health issues.
14C.2	<p>Develop a kaitiaki training programme with Ngāti Hauā marae and whānau to:</p> <ul style="list-style-type: none"> a) Enable the sharing and building of mātauranga and associated cultural practices relating our air e.g. traditional and contemporary use of the maramataka, guided by the moon and stars. b) Develop a way of measuring the health of our air, from a cultural point of view. c) Find ways to involve hapū and whānau in physical and cultural monitoring within their own areas of interest.

14.4 PRIORITY PROJECTS FOR THE NEXT 10 YEARS

1. Annual survey of whānau respiratory health.
2. Annual monitoring of the health of our air from a cultural point of view. This could align with Council State of the Environment monitoring and reporting.
3. Establishment of the Ngāti Hauā kaitiaki training programme resulting in at least two wānanga per year.

15 CULTURAL HERITAGE

Our cultural heritage is our physical and spiritual connection to the past, to our special places and to each other. This chapter focuses on ways in which our cultural heritage can be protected from the impacts of land use and development. It also looks at knowledge and information associated with these sites and areas and connects with Section 17 which looks at Ngāti Hauā aspirations to reconnect whānau, strengthen cultural identity and create a sense of belonging.

Broadly speaking, our cultural heritage includes the following:

Wāhi Tapū	<p>These are sites and areas (lands, waters and space) that are sacred and valued due to:</p> <ul style="list-style-type: none"> ■ Cultural importance, such as areas for cultural and spiritual purification, cleansing and/or ceremonial purposes, activities, natural places, fisheries and food gathering sites. ■ Historical importance, such as areas where significant battles occurred, significant and/or Kīngitanga events. ■ Tribal importance, such as existing and historical marae, papakāinga (communities), urupa (burial grounds), tuahu (monuments), and areas of celebration. ■ Archaeological importance including areas where taonga tuku iho are discovered.
Taonga tuku iho	<p>These are objects that are highly prized and derived from iwi, hapū and whānau. They are whakapapa connected and are passed on from one generation to the next. This includes:</p> <ul style="list-style-type: none"> ■ tangible objects such as types of heirlooms, artefacts, carvings, land and fisheries. ■ intangible substance such as language, spiritual beliefs, ideas and metaphysical gifts.
Wāhi Tūpuna ¹	<p>Other sites of significance that may not necessarily be considered wāhi tapu. These may be sites of current or historical significance for purposes such as, but not limited to māra kai (gardens), wāhi noho (residential sites), and sites of commerce.</p>

¹ NB: This wording taken from the Waikato-Tainui Environmental Management Plan for consistency purposes.

15.1 ISSUES

1. Damage, modification or destruction of our cultural heritage, particularly wāhi tapu, as a result of land use and development within our rohe. Contributing factors include the following:
 - Inadequate recognition of the significance of our cultural heritage, particularly wāhi tapu, to our Iwi, hapū and our cultural identity.
 - Not all cultural heritage sites, particularly wāhi tapu, are identified within the public arena. This puts them at risk of damage, modification or destruction.
 - If a cultural heritage site, taonga tuku iho (artefact) or koiwi (human remains) are accidentally uncovered, the correct procedures don't always take place.
2. Disconnection of whānau from traditional sites, places and landscapes, particularly where sites are located on private land.

15.2 OBJECTIVES

1. Our sites and areas of cultural significance to be identified, mapped, protected and where possible, restored.
2. Our knowledge and history associated with our cultural heritage (including sites, areas, landscapes and practices) is collated, protected and passed onto the next generation.

15.3 POLICIES

LAND DISTURBANCE ACTIVITIES

POLICY 15A Manage the potential effects of land disturbance activities (e.g. earthworks) on our cultural heritage

METHODS	
15A.1	Require <ol style="list-style-type: none"> a) Accidental discovery protocols, outlined in Section 21 (page 79) of this plan, to be imposed as a condition to a resource consent and archaeological authority. b) Use of Ngāti Hauā cultural monitors to observe land disturbance activities, in areas with a high risk of wāhi tapu and/or taonga tuku iho discovery.
15A.2	For sites scheduled within a District Plan and/or registered with Heritage New Zealand Pouhere Taonga: <ol style="list-style-type: none"> a) There is to be no unauthorised excavation or disturbance. b) Require consultation and a cultural impact assessment for any application to damage, modify or destroy a cultural heritage site. c) Protection of any sensitive information about a cultural heritage site.

15A.3	Pursue opportunities for Ngāti Hauā to provide training to Council staff and resource consent applicants about the cultural, spiritual and historical significance of our cultural heritage sites, areas and landscapes.
15A.4	Ensure that archaeological reports are not the sole source of technical information in relation to the value of a particular site or area. Only consultation with Ngāti Hauā can determine the cultural value of a site or area.
15A.5	Work with District Councils to: <ol style="list-style-type: none"> Ensure greater accessibility of cultural heritage information from District Plan Schedules on their online mapping sites. This is to ensure that developers are aware of the scheduled site location, NZAA reference number and type (e.g. pa, urupa). Ensure that all sensitive information pertaining to scheduled sites remain the property of our Iwi and hapū. Formally schedule more cultural heritage sites within District Plans, if necessary.
15A.6	No new activities will be supported within our rohe if it limits our ability to access wāhi tapu and undertake customary activities.

STRATEGIC APPROACH

POLICY 15B Work collaboratively and strategically to protect, manage and/or restore wāhi tapu within our rohe

METHODS	
15B.1	<p>Work with hapū, other Iwi (if appropriate), Councils, Department of Conservation, Heritage New Zealand Pouhere Taonga and other agencies to ensure a strategic approach to protecting, managing and/or restoring wāhi tapu within our rohe. This includes:</p> <ol style="list-style-type: none"> Collecting, collating and sharing with Ngāti Hauā information about sites and areas of cultural significance within our rohe. Carrying out a stocktake and assessment of sites scheduled within a District Plan and/or registered with Heritage New Zealand Pouhere Taonga. This includes documenting: <ol style="list-style-type: none"> current land tenure and use. access (including barriers) to the site. the condition of the site and maintenance requirements. Whether there are opportunities to restore the site. Determining how our sites could be managed and/or protected, which may include: <ol style="list-style-type: none"> formal protection by district plan scheduling or wāhi tapu registration. not disclosing the location of the site. restricting public access using signage and barriers/fencing. enabling Ngāti Hauā (and if appropriate public) access by way of land owner agreements and adding signage and walkways. restricting or prohibiting onsite activities e.g. fires, grazing by livestock. use of pou and information boards to celebrate and share cultural and historical information about these sites.

REVITALISATION OF OUR MĀTAURANGA

POLICY 15C Enable the revitalisation of our traditional knowledge and practices associated with our cultural heritage.

METHODS	
15C.1	<p>Undertake a cultural mapping project with Ngāti Hauā marae and whānau. This includes:</p> <ul style="list-style-type: none"> a) collecting, collating and mapping sites and areas of significance, such as traditional place names, mahinga kai areas and travel routes. b) collating historical information, including kōrero from kaumatua and kuia captured on video / audio. c) ensuring that information held by Councils and other agencies is collated and shared with Ngāti Hauā Iwi, hapū and whānau. d) discussing: <ul style="list-style-type: none"> i) how information is to be stored and protected. ii) what information will not be made publicly available. iii) what information can be used by hapū and Iwi for research, monitoring and planning purposes (including assessment of resource consent applications) iv) ways of protecting significant sites and areas such as formal protection (e.g. District or City Plans scheduling, heritage covenants, wāhi tapu register) or informal protection (e.g. agreements with landowners) e) holding wānanga to enable the sharing and building of Mātauranga and cultural practices associated with our cultural heritage, particularly wāhi tapu.

15.4 PRIORITY PROJECTS FOR THE NEXT 10 YEARS

1. Ngāti Hauā cultural mapping project
2. Establishment of the Ngāti Hauā knowledge sharing programme resulting in at least two wānanga per year.
3. Site specific projects identified by marae representatives:
 - a) Restoration of Te Kauwhanganui o Māhuta.
 - b) Review measures to manage public access to Te Wairere and Parata falls in relation to nearby urupa.

15.5 CASE STUDY: TE KAUWHANGANUI O MĀHUTA

Te Kauwhanganui o Māhuta relates to the building and monument located at Rukumoana Marae. It is dedicated to the establishment of Te Kauwhanganui (the Māori Parliament) and holds the Te Kauwhanganui Collection (taonga). It includes a permanent exhibition of old photos, letters and documents.

The whare taonga and monument has a category one listing with the Heritage New Zealand Pouhere Taonga, recognising its national importance in the history of New Zealand. The taonga form the basis

for understanding a unique Māori perspective of the Crown-Māori relationship at a critical time for New Zealand in the nineteenth and early twentieth centuries.

Ngāti Hauā have a holistic vision for restoring Te Kauwhanganui o Māhuta, with a clear purpose that through its restoration, the Kīngitanga and Māoridom will be enhanced. The long-term goal is to establish a centre of excellence in indigenous archival management at the kauwhanganui.



16 CUSTOMARY ACTIVITIES

Our lands and our waters connect our people to our past and to each other. We undertake customary activities based on our relationship with our natural resources. These customary activities include sacred ceremonies for greater purposes, general activities for everyday use and application and also activities that celebrate and enjoy the natural resources in our rohe.

The type of customary activities² include:

Waka or kohikohia	the launching and use of waka and support craft and the erection and use of associated temporary structures (including barges and temporary jetties) for ceremonial, customary, recreational, competition and sporting purposes. These include: <ul style="list-style-type: none"> a) Waka taua (ceremonial and war canoes) at significant tribal events. b) Waka ama, waka hourua and waka koopapa (racing canoes) and waka teetee (river canoes) at tribal events.
Tangihanga and hari tuupaapaku	the transportation of human remains and the accompanying funeral ceremonies.
Tangohia ngaa momo takawai	the collection of resources, such as river stones, shingle, and sand from the Waikato-Tainui rohe for the purposes of customary practices including: <ul style="list-style-type: none"> a) The building of a tuahu (altars); b) Carvings; and c) The preparation of haangii.
Whakamahi rawa	the gathering and use of resources for the benefit of the tribe. This includes activities such as using wood for carving; using harakeke (flax) for kaakahu (clothing) or whaariki (mats)
Waioranga	the use of water bodies (fresh and marine water) for customary practices relating to the physical health and wellbeing of persons including bathing and cleansing. This also includes other rivers and places where similar activities are undertaken.
Wairua	the use of water bodies (fresh and marine water) customary practices relating to the spiritual and cultural health and wellbeing of people and the tribe. This includes baptisms and other traditional ceremonies. This also includes other rivers and places where similar activities are undertaken

² List and descriptions taken from Waikato Tainui EMP for consistency purposes

Raahui	the imposition of restrictions, from time to time, on all or part of an activity, or the use of a resource, or rohe. Raahui may be imposed for the purpose of conservation protection, spiritual or physical well-being, or other purpose as from time to time determined.
Hauanga kai	the customary and contemporary gathering and use of naturally occurring and cultivated foods.

16.1 ISSUES

1. Impacts of others/activities have affected areas for customary activities and resource use. This includes reduced extent/abundance of mahinga kai, loss or direct disturbance or areas, reduced access to areas.

16.2 OBJECTIVE

1. Recognition of our culture and traditions associated with our ancestral lands, water, sites, wāhi tapu, and other taonga.

16.3 POLICIES

LAND USE AND DEVELOPMENT EFFECTS

POLICY 16A Manage the potential effects of land use and development on our customary activities

METHODS	
16A.1	Work with landowners, Councils and Department of Conservation to: <ol style="list-style-type: none"> a) Enable or improve access for customary activities in cultural significant areas. b) Identify new areas to carry out customary activities.
16A.2	No new activities will be supported if it limits the ability of Ngāti Hauā to undertake customary activities.
16A.3	Work with the Regional and District Councils to: <ol style="list-style-type: none"> a) Identify opportunities for planting and harvesting of customary materials, such as harakeke, from Council parks, reserves and open space. b) Ensure that district plans provide for customary activities as a permitted or controlled activity. c) Ensure that policies and rules are in place to protect customary activities from land use and development.

REVITALISATION OF OUR MĀTAURANGA

POLICY 16B Enable the revitalisation of our traditional knowledge and practices associated with customary activities.

METHODS

16B.1

Develop a kaitiaki training programme with Ngāti Hauā marae and whānau to enable the sharing and building of Mātauranga with regards to customary activities. This includes marae history; kōrero about local taniwha and te ara o ngā patupaiārehe; mahinga kai practices e.g. tuna gathering, māra kai; role of tikanga and kawa as well as use of the maramataka.

16.4 PRIORITY PROJECT FOR THE NEXT 10 YEARS

1. Establishment of the Ngāti Hauā knowledge sharing programme resulting in at least two wānanga per year.



Te Kauwhanganui Centenary — 14 September 2017

17 OUR KAITIAKI — NGĀTI HAUĀ TANGATA

Our people are our kaitiaki and our greatest taonga. We have an inherent and inherited responsibility to care for our taiao, particularly for our children and those follow. To do so, we need to:

- build our network of kaitiaki by building capacity and capability.
- form effective working relationships with others.
- be actively involved in, and influence resource management processes and decisions
- leading, or be involved in, environmental restoration projects.

As tangata whenua, we have a long-standing connection to our taiao and therefore have intergenerational knowledge and experience. We have a greater role to play.

17.1 ISSUES

1. Inadequate recognition of our values, interests and intergenerational knowledge.
2. Insufficient consideration or weight is given to tangata whenua values and issues in resource consent decisions and Statutory Plans.

3. Engagement occurring with us to complete a legislative process, rather than to maintain a relationship and understand our views.
4. Inability to be involved actively or effectively in local and central government processes due to the lack of capacity and capability. Hui fatigue is a significant issue for our kaitiaki.

17.2 OBJECTIVE

1. Ngāti Hauā are empowered, prepared and provided with opportunities to be actively involved in resource management processes and decisions.
2. Our knowledge associated with traditional sites, places, landscapes and practices is collated, protected and passed onto the next generation.

17.3 POLICIES

COURTESY

POLICY 17A Require a coordinated approach to engagement by local authorities as well as central government agencies.

METHODS	
17A.1	<p>Require Councils and Central Government Agencies to:</p> <ul style="list-style-type: none">a) Adhere to the engagement protocols in Section 19 (page 74) of this Plan.b) Understand and realise the amount of consultation occurring with us at the same time.c) Value our time.d) Coordinate internally within each Council and between Councils to prevent hui fatigue, particularly of our elders.e) Provide support and assistance to help us to build capacity and capability.

BUILD CAPACITY AND CAPABILITY

POLICY 17B Build Ngāti Hauā capacity and capability

METHODS	
17B.1	Work with marae representatives to develop and maintain an inventory of resource management skills, experience, knowledge within the rohe.
17B.2	<p>Identify and pursue opportunities for capacity building of our current and future kaitiaki in relation to:</p> <ul style="list-style-type: none"> a) Resource Management Act and Local Government Act matters: <ul style="list-style-type: none"> i) RMA and LGA obligations and considerations. ii) Council processes, structure and operations. iii) Resource consent and plan development processes. iv) How to prepare effective submissions. v) How to prepare Cultural Impact Assessments. vi) How to prepare for, and present at hearings. vii) How to prepare and manage appeals and mediation. b) Conservation Act and Department of Conservation matters c) Technical matters, including but not limited to: <ul style="list-style-type: none"> i) How freshwater water is allocated, managed and monitored within our rohe. ii) What environmental monitoring and reporting is carried out within our rohe and what the results mean. iii) Methods of restoring and protecting wetlands. iv) Understanding and addressing pest plant and animal threats. v) Development and use of indicators to measure and monitor the cultural health of the environment. d) Our Treaty Settlement and how mechanisms within our settlement (e.g. protocols and relationship agreements) may benefit our mahi. e) Governance training for marae relationships. f) Sharing information with whānau about seminars, training programmes and opportunities associated with environmental and resource management.
17B.3	<p>Enable the development of future kaitiaki by:</p> <ul style="list-style-type: none"> a) Encouraging our kura to enrol in the Enviroschools programme and/or 'adopt' a stream or wetland. b) Encouraging our marae to 'adopt' a river, stream or wetland c) Supporting environmentally-focused school holiday programmes. d) Facilitating a Careers day to inform rangatahi about environmental-related study and career pathways. e) Working with existing networks to explore opportunities for internships and/or scholarships or work experience.

CULTURAL IDENTITY

POLICY 17C Celebrate our cultural identity to reconnect whānau and create a sense of belonging.

METHODS	
17C.1	<p>Coordinate and/or support events to celebrate our association with our environment and with each other. This could include:</p> <ul style="list-style-type: none"> a) Wānanga and site visits with whānau showing sites and areas of significance b) Interpretation Panels near sites and areas of significance c) Re-opening historical tracks. d) Competitions between hapū. e) Working bees to plant native trees.

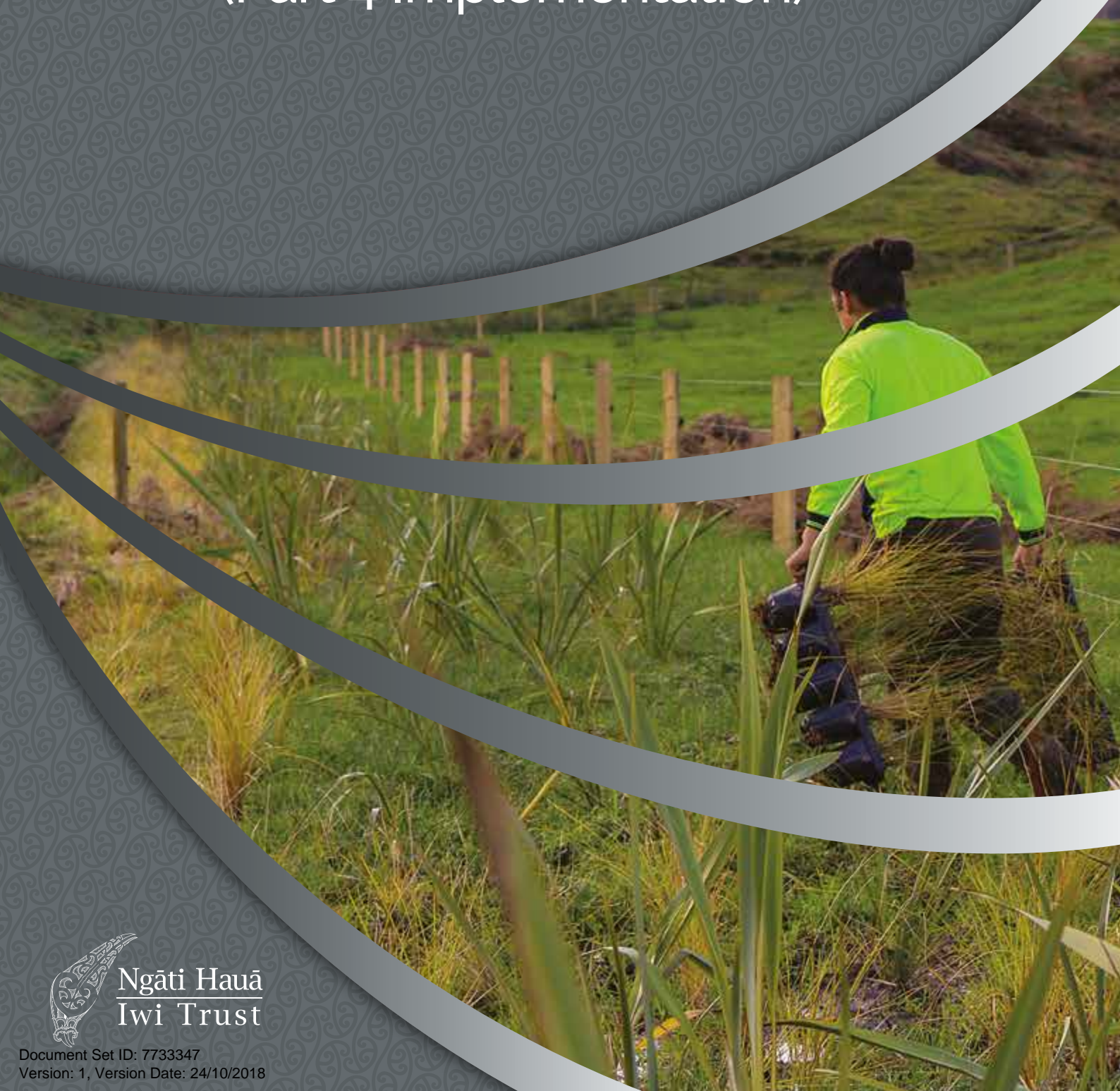
WORKING RELATIONSHIPS

POLICY 17D Ensuring effective working relationships

METHODS	
17D.1	<p>Pursue opportunities to create and/or maintain mutually beneficial working relationships. This could include, but not be limited to:</p> <ul style="list-style-type: none"> a) Developing environmental research projects or partnerships with research entities (e.g. GNS Science, Manaaki Whenua) b) Developing partnerships with tertiary education providers (e.g. university, polytechnic or whare wānanga). c) Working with and supporting community-led initiatives e.g. Ngāti Hauā Mahi Trust d) Involvement in community and/or catchment wider projects with Councils, landowners, community groups and forums. e) Regular meetings with relationship agreement and/or protocol partners.



Wāhanga Tuawha — Whakatinanatanga (Part 4 Implementation)



Ngāti Hauā
Iwi Trust



18 PLAN IMPLEMENTATION

Ngāti Hauā Iwi Trust will lead the implementation of this Plan to ensure that it is achieving identified objectives and outcomes.

18.1 PLAN AWARENESS AND UNDERSTANDING

Ngāti Hauā Iwi Trust will present this Plan to the Department of Conservation and all local authorities within our rohe to ensure that staff, managers and elected members understand the relevance and implication of this Plan on their work. It also provides an opportunity to discuss how priority projects identified in this Plan can be progressed.

This Plan will be kept on the Ngāti Hauā Iwi Trust website so that it is accessible to whānau, hapū, Councils and consent applicants.

18.2 ANNUAL REPORTING AND REVIEW

To be effective, this Plan relies on active implementation of policies and projects. For this reason, an annual report will be produced which will outline:

- The status of each action outlined within this Plan (e.g. started, completed, deferred).
- What resourcing has been secured to resource projects.
- Barriers to implementation of actions (e.g. resourcing, funding).
- Priority projects for coming 12 months.

This report will be made available on the Ngāti Hauā Iwi Trust website so that it is accessible to whānau.

Annual meetings will be held with Council staff/ management to discuss way in which projects within this Plan may be implemented via existing programmes and/or resourced via long term plan submissions.

19 ENGAGING WITH NGĀTI HAUĀ

19.1 PRINCIPLES OF ENGAGEMENT

Engagement is valued as it builds relationships and facilitates the awareness and understanding of Ngāti Hauā issues and values.

The principles of engagement with Ngāti Hauā, are as follows:

ENGAGE EARLY	This is so that engagement occurs with the right people and that there is sufficient time to respond / participate
ENGAGE FACE TO FACE / KANOHI KI TE KANOHI	This build relationships and trust
PROVIDE SUFFICIENT AND CLEAR INFORMATION	This helps us make an informed and timely decision
REVIEW THIS PLAN BEFORE ENGAGING	This informs engagement and ensures that we are not repeating ourselves.
KEEP US INFORMED ABOUT YOUR PROJECTS AND PLAN CHANGES	Not just when feedback is needed.
PROVIDE A 'FEEDBACK LOOP'	So that we know what has happened to our feedback.

It is important to note that:

- this Plan in no way replaces or alleviates the need for councils, central government agencies, consultants and consent applicants to engage directly with Ngāti Hauā
- silence is not to be taken as approval or lack of interest or concern.

19.2 CONTACT DETAILS FOR ENGAGEMENT

Ngāti Hauā Iwi Trust
19a Allen St, Morrinsville 3300
P O Box 270, Morrinsville 3340

07 889 5049
admin@ngatihauaiwitrust.co.nz
www.ngatihauaiwitrust.co.nz

19.3 RESOURCE CONSENTS AND CONCESSIONS – EXPECTATIONS FOR ENGAGEMENT

This protocol applies when a consent or applicant and/or Council officer is intending to engage with Iwi / hapū with regards to a consent application. This protocol also applies to Department of Conservation concessions as well as Notices of Requirement and Private Plan Changes.

When engagement is expected

Engagement is required with Ngāti Hauā when a proposal when the application relates to:

- Any activity within, adjacent to, or directly affecting a Statutory Acknowledgement Area (Councils).
- Any activity within, adjacent to, or directly affecting a Deed of Recognition (DOC).
- Any activity within 100m of a marae, urupa or Cultural Heritage Site (scheduled in a District Plan or within the NZ Archaeological Association database).
- Land disturbance activities e.g. earthworks.
- Discharges of contaminants to air, land or freshwater.
- The taking of water from rivers, streams and groundwater aquifers.

The Principles of Engagement outlined in Section 19.1 of this Plan apply. In the event that pre-application consultation does not occur, the applicant must demonstrate how they have taken this Plan into account. We reinforce the position that this Plan does not replace the role of direct engagement with Ngāti Hauā but recommends it is read prior to any discussions so discussions are focused and productive.

As stated in Section 33(2) of the Ngāti Hauā Claims Settlement Act 2014, consent authorities must have regard to a Statutory Acknowledgement Area when deciding if Ngāti Hauā has "Affected Party Status" under Section 95E of the RMA.

Information requirements

Information required includes, at a minimum:

- A summary of the proposal, including location, methodology and timing of works.
- Measures proposed to avoid, remedy or mitigate adverse effects.

Depending on the type and scale of the activity:

- A meeting and/or site visit may be arranged to discuss the proposal face-to-face.
- A written response may be prepared, which may vary from a basic email to a CIA.
- Cultural monitoring may be required prior to the commencement of earthworks to manage the potential risk of disturbance or discovery of kōiwi (human remains), archaeology or artefacts of Māori.

Like any expert providing technical advice (e.g. engineer, ecologist), an engagement fee may be incurred. This will be discussed at the time of enquiry.

19.4 COUNCIL STATUTORY AND NON-STATUTORY PLANNING – EXPECTATIONS FOR ENGAGEMENT AND USE OF THIS PLAN

This protocol applies when Councils are reviewing and/or preparing statutory and non-statutory plans.

When engagement is expected

Engagement is required with Ngāti Hauā when Council is reviewing or preparing:

- An RMA planning document e.g. Regional Policy Statement, Regional / District / City Plan.
- A 10-year / long term plan or annual plan under the LGA.
- Statutory strategies (e.g. land transport; pest management) and non-statutory strategies, plans or policies (e.g. growth; signage; culture and heritage; hazards, catchment management).
- City or District Bylaws.

The Principles of Engagement outlined in Section 19.1 of this plan apply.

Like any expert providing technical advice (e.g. engineer, ecologist), and engagement fee may be incurred. This will be discussed at the time of enquiry.

RMA Planning Documents — Engagement Requirements

There are specific engagement requirements associated with RMA planning documents:

- Schedule 1(3B)(d) of the RMA — criteria to determine when consultation with Iwi Authorities has been carried out for a Plan Change process.
- Section 32(4A) of the RMA — requires Council to summarise all advice from iwi authorities about a plan change and Council's response to the advice, including any changes to plan change provisions.

- Objective D of the National Policy Statement for Freshwater Management - requires Council to provide for iwi and hapū involvement and to ensure that tangata whenua values and interests are reflected in freshwater management including decision-making.

RMA Planning Documents — Statutory Recognition

Sections 61, 66 and 74 of the RMA require Council to take into account this Plan when preparing or changing regional policy statements and regional and district plans.

Ngāti Hauā considers 'taking into account' to mean that our Plan has been visible; has been acknowledged and has made a tangible difference within the planning process, including Council's decision making process.

19.5 MANA WHAKAHONO-Ā-ROHE

The purpose of a Mana Whakahono-ā-Rohe is set out in s58M of the RMA, as follows:

- a) to provide a mechanism for iwi authorities and local authorities to discuss, agree, and record ways in which tangata whenua may, through their iwi authorities, participate in resource management and decision-making processes under the Act; and
- b) to assist local authorities to comply with their statutory duties under the Act, including through the implementation of sections 6(e), 7(a), and 8. The presence of this Plan does not negate our desire to enter a Mana Whakahono-ā-Rohe with local authorities, individually or collectively. This Plan is intended to set the foundation for constructive discussions associated with a Mana Whakahono-ā-Rohe.

This Plan does not negate our desire to initiate a Mana Whakahono-ā-Rohe with local authorities, individually or collectively. This Plan is intended to set the foundation for constructive discussions associated with a Mana Whakahono-ā-Rohe.

20 PROTOCOLS FOR CULTURAL REDRESS AREAS

20.1 STATUTORY ACKNOWLEDGEMENT AREAS (REGIONAL AND DISTRICT COUNCIL)

These are a formal acknowledgement of the cultural, historical, spiritual and traditional association of Ngāti Hauā with a specified area or site.

Refer to Schedule 2 for a list of these sites and Schedule 3 for the Statement of Association regarding these sites.

Implications of Statutory Acknowledgement Areas

- Statutory Acknowledgement must be recorded in statutory plans e.g. Regional Policy Statement, Regional/District/City Plans.
- Relevant consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement.
- For consent applications “for an activity within, adjacent to, or directly affecting a statutory area”, consent authorities must forward a summary of the application to the governance/collective entity and each representative entity.
- The governance/collective entity and any member of the settling group can cite the statutory acknowledgement as evidence of the settling group’s association with an area.

Refer to Sections 31-38 of the Ngāti Hauā Claims Settlement Act 2014 for further detail.

20.2 OVERLAY AND DEED OF RECOGNITION (DEPARTMENT OF CONSERVATION)

This protocol applies to Department of Conservation and relates to:

- the area subject to a Deed of Recognition (Waikato River and tributaries within the Ngāti Hauā Area of Interest).
- the area subject to an Overlay Classification (Te Miro Scenic Reserve)

Refer to Schedule 2 for a list of these sites and Schedule 4 for the Statement of Value for Te Miro Scenic Reserve.

Engagement with Ngāti Hauā is required when the Department of Conservation is:

- preparing a conservation management strategy, conservation management plan or national park management plan.
- preparing a non-statutory plan, strategy, or programme to protect and manage a statutory area that is a river:
- preparing a non-statutory plan, strategy, programme, or survey in relation to a statutory area that is not a river for any of the following purposes:
 - a) to identify and protect wildlife or indigenous plants
 - b) to eradicate pests, weeds, or introduced species;
 - c) to assess current and future visitor activities;
 - d) to identify the appropriate number and type of concessions.

- locating or constructing structures, signs, or tracks.

The Principles of Engagement outlined in Section 19.1 of this Plan. Like any expert providing technical advice (e.g. engineer, ecologist), and engagement fee may be incurred. This will be discussed at the time of enquiry.

Refer to Sections 40-58 of the Ngāti Hauā Claims Settlement Act 2014 for further detail.

21 ACCIDENTAL DISCOVERY PROTOCOLS

This protocol provides a process if kōiwi (human remains), archaeology or artefacts of Māori origin are uncovered during earthworks / land disturbance activities.

21.1 ROHE-WIDE PROTOCOL

This Accidental Discovery Protocol should be imposed as a condition for all resource consents for earthworks / disturbance activities on land, riverbeds and river margins within the Ngāti Hauā rohe.

If kōiwi, archaeology or artefacts of Māori origin are uncovered during physical works:

1. All site works, including earth moving machinery must stop.
2. The site / project manager must immediately advise Ngāti Hauā, the relevant Council and Heritage NZ Pouhere Taonga. In addition, the Police if kōiwi are uncovered.
3. The Project Manager must immediately secure the site and arrange a site inspection with the abovementioned parties.
4. Ngāti Hauā will determine the tikanga for appropriate preservation, management and handling of the kōiwi, archaeology or artefacts of Māori origin that are uncovered. This may include removal of kōiwi, archaeology or artefacts of Māori origin from the site by Ngāti Hauā or preservation on the site.
5. Preservation of kōiwi, archaeology or artefacts of Māori origin may require adjustments to the site works to avoid adverse cultural effects.
6. Work at the site must not recommence until approval has been granted by Ngāti Hauā and Heritage NZ Pouhere Taonga.

21.2 PROTOCOLS RELATING TO TAONGA TŪTURU

An additional protocol applies for any Taonga Tūturu found within the Ngāti Hauā rohe. This protocol — issued by the Minister for Arts, Culture and Heritage — was established through the Deed of Settlement and subsequent legislation (Ngāti Hauā Claims Settlement Act 2014).

Taonga Tūturu is defined in section 2 of the Protected Objects Act 1975 as an object that—

- a) relates to Māori culture, history, or society; and*
- b) was, or appears to have been, —*
 - i) manufactured or modified in New Zealand by Māori; or*
 - ii) brought into New Zealand by Māori; or*
 - iii) used by Māori; and*
- c) is more than 50 years old.*

The protocol outlines specific principles associated with consultation with Ngāti Hauā by the Ministry for Arts, Culture and Heritage:

- Ngāti Hauā Iwi Trust is consulted as soon as reasonably practicable following the identification and determination by the Chief Executive of the proposal or issues to be the subject of the consultation additional protocol applies for any Taonga Tūturu found on conservation land.
- Ngāti Hauā Iwi Trust is provided with sufficient information to make informed decisions and submissions in relation to any of the matters that are the subject of the consultation;
- Sufficient time is given for the participation of Ngāti Hauā Iwi Trust in the decision-making process including the preparation of submissions by the governance entity in relation to any of the matters that are the subject of the consultation;
- Consultation with Ngāti Hauā Iwi Trust is approached with an open mind, and submissions of Ngāti Hauā Iwi Trust will be genuinely considered in relation to any of the matters that are the subject of the consultation; and
- The Ministry (or its agent) will report back to Ngāti Hauā Iwi Trust, either in writing or in person, regarding any decisions made that relate to that consultation.

23 PLAN REVIEW

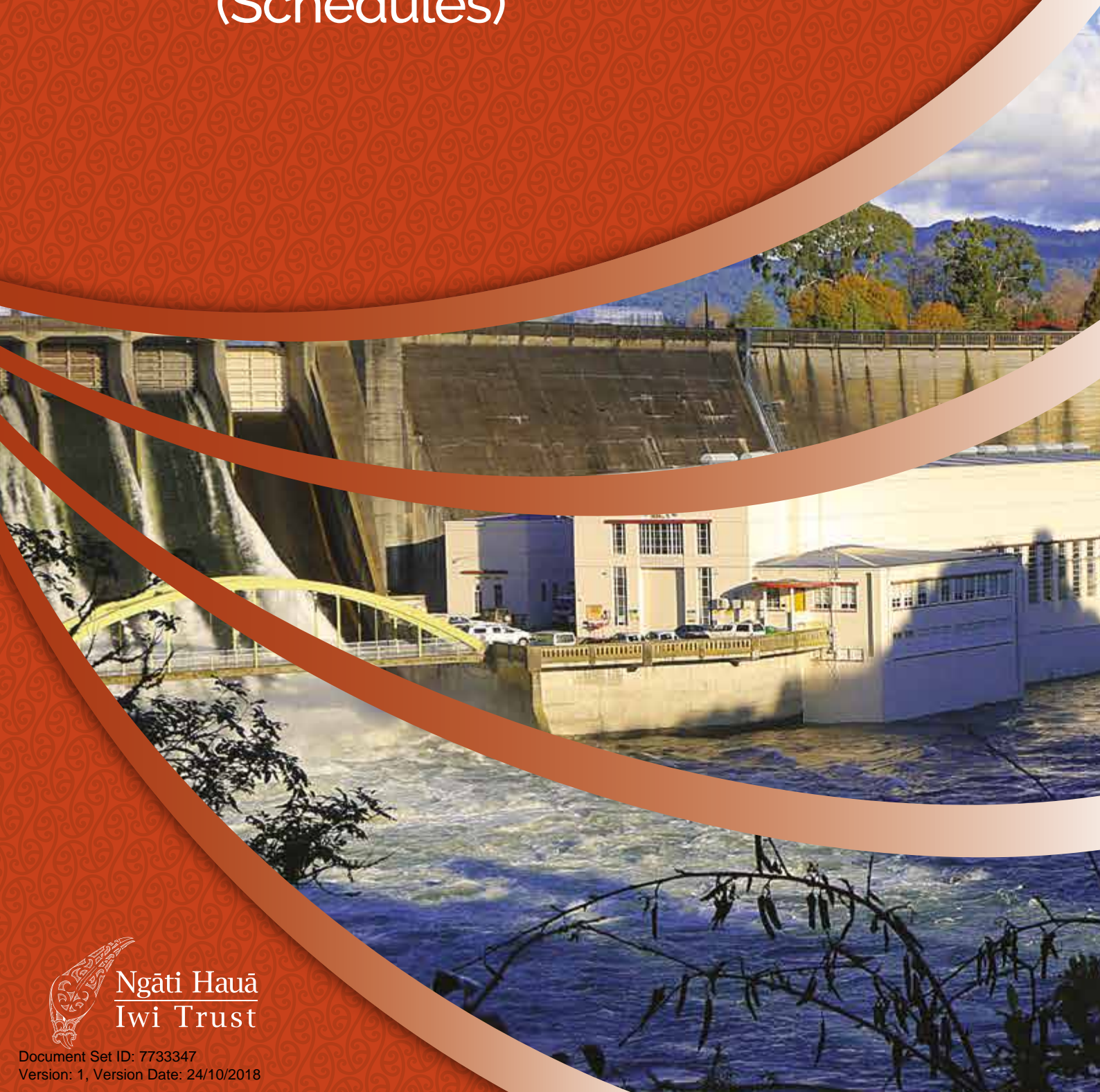
Although this Plan outlines the priority issues, aspirations and projects for the next ten years, Ngāti Hauā Iwi Trust will review this Plan every five years. This is to ensure that the Plan content is relevant and is making a tangible difference for the environment and for Ngāti Hauā.

The Plan review will assess the following:

- Are the issues still relevant to Iwi? Are there any new issues that the Plan should address?
- Are the objectives/aspirations still relevant to Iwi? Are there any new objectives/aspirations that the Plan should address?
- Were the projects in the Plan implemented? If not, why not?



Wāhanga Tuarima — Kupu Apiti (Schedules)



Ngāti Hauā
Iwi Trust



SCHEDULE 1: MĀORI WATER CLASSIFICATION

The significance of water to Ngāti Hauā can best be described as the mutual relationship and respect between a mother and her child. We demonstrate this respect through the application of tikanga and kawa when interacting with their waters. We undertake different activities with its waters in various ways.

The relationship with different forms of water is intricately linked to the state of the water (mauri), water quality, its location, its whakapapa and determined purpose. We recognise different states of water as follows:

Wai Ora

Life creating and life sustaining waters. These waters are generally regarded as pristine, sanctified waters, primarily used for "higher" purposes such as ceremonial use, blessings, cleansing of chiefs etc. These waters must be protected from general use as they have only been through the hands of our Atua. Example: A spring.

Wai Māori

Water that has come into contact with humans, and so is ordinary and no longer sacred. This includes water that is running freely and unrestrained or is clear and lucid. It is useable for general activities and human purposes. These are waters that can be used for human use such as drinking, recreation, bathing and food gathering. It can generally provide for all ecological systems. Where marae utilise these

waters, they should be permitted and protected. Consideration must also be given to the future needs of Ngāti Hauā when these waters are allocated for general use.

Wai Kino

Water that has been polluted, debased or corrupted and is of limited use. These waters can still be used generally but may have limited ability to sustain life or to be safely used due to poor water quality, accessibility, or other limiting factors. These waters require greater management to ensure safe and optimal use.

Wai Mate

Waters that have exceeded the ability to properly sustain life. These waters are regarded as not fit for human or certain productive use. Mauri is still present in wai mate, but with barely enough presence to sustain itself. Example: sluggish water, stagnant or back water.

The above statements and general classification of fresh water provide an insight into the holistic thinking of Ngāti Hauā for the common use of freshwater. This method of classifying water is no different than that used by the Regional Council – Water Quality Standards.

SCHEDULE 2: CULTURAL REDRESS AREAS

Cultural Redress – Vested sites

The following are sites vested in Ngāti Hauā as a result of the Settlement:

Site	Vested sites
Maungakawa, being part of Te Tapui Scenic Reserve	✓ Retained as a scenic reserve
Gordon Gow Scenic Reserve	
Pukemako Site A, being the Maungakawa Scenic Reserve	
Pukemako Site B, being the Gudex Memorial Park Historic Reserve	✓ Retained as a historic reserve
Former Mangateparu School, Morrinsville Tahuna Road	✓
Te Tapui Scenic Reserve	✓ Gifted back

Cultural Redress – Statutory Acknowledgements, Overlay and Deed of Recognition

The following are sites that, due to their type of redress, will have implication on the Department of Conservation and local authorities.

Site	Statutory Acknowledgement (Councils)	Deed of Recognition (DOC)	Overlay Classification (DOC)
Ngatamahinerua, being part of Kaimai Mamaku Conservation Park	✓		
Te Oko Horoi, being a marginal strip alongside the Waikato River	✓		
Te Miro Scenic Reserve			✓
Te Wairere, being Wairere Falls Scenic Reserve	✓		
Te Weraiti, being part of Kaimai Mamaku Conservation Park	✓		
Waikato River and tributaries within the Ngāti Hauā area of interest	✓	✓	
Waiorongomai, being part of Kaimai Mamaku Conservation Park	✓		
Whewells Bush Scientific Reserve	✓		

The Statements of Association with these areas is provided overleaf in Schedule 3

SCHEDULE 3: STATEMENTS OF ASSOCIATION (SAA AND DOR)

Ngā Tamahine e Rua — Statutory Acknowledgement

Type: Te Tihi Maunga (Mountain Peaks)

Ngā Tamahine e Rua is located in the Kaimai Ranges.

Ngā Tamāhine e Rua overlooks the Waiharakeke area and was used as a significant marker by the Ngāti Hauā people, who had a number of settlements and cultivations in the vicinity.

According to Ngāti Hauā traditions, Ngāti Hauā's occupation at the foot of Nga Tamahine e Rua was solidified by the cementing of peace following the battle of Taumatawīwi in 1830.

Ngāti Hauā have always lived in the vicinity of Ngā Tamahine e Rua and have used this area for food gathering (birds), hunting and collection of rongoā. Ngāti Hauā to this day have land in Ngā Tamahine e Rua and continue to gather food in this area.

Te Oko Horoi — Statutory Acknowledgement

Type: DOC owned marginal string

Kemureti is captured within the well-known proverb of King Tāwhiao:

Ko Arekahanara taku haona kaha Ko Kemureti taku oko horoi
Ko Ngaruawahia taku turangawaewae
Alexandra will ever be a symbol of my strength
Cambridge a symbol of my wash bowl of sorrow And
Ngaruawahia my footstool.

Te Oko Horoi is within an area of high cultural significance to Ngāti Hauā. Notable sites in the area include Tikapu, Horotiu Pā and the Pa of Taowhakaio.

According to Ngāti Hauā traditions, Koroki lived on the south side of the Waikato River near Cambridge at Tikapu and Taowhakaio lived on the northern bank of the river. When Taowhakaio found Koroki visiting his wife in his absence, he vowed to cook Koroki and eat him, Koroki wasted no time addressing this insult. He called on his Waikato cousins for help and together they attacked and defeated Taowhakaio and his people. Through the union of Koroki and Tumataura — Hauā the eponymous ancestor of Ngāti Hauā iwi is born.

Horotiu is acknowledged as one of the Pa where Hauā was raised.

Te Wairere – Statutory Acknowledgement

Type: Horowai (waterfall)

The Wairere Falls is a unique landmark and provides spiritual sustenance to the Ngāti Hauā people.

The source of the Wairere Falls travels from the Tauranga district and runs through the heart of the Kaimai Ranges, then flows out into the Okauia Valley and gushes into the Waihou River.

According to the traditions of Ngāti Hauā, from ancient times Ngāti Tāwhaki, Ngāti Rangī and Ngāti Hauā maintained their rights of access to and from Omokoroa via the Wairere track which passed over the Kaimai Ranges.

The Wairere Falls is also a site of great historical significance for the people of Ngāti Hauā. In the early contact period, the Wairere track was used to transport flax for trade over the Kaimai Ranges to the port at Tauranga.

In August 1838, Te Waharoa fell ill at Motuhua, in Tauranga. As Te Waharoa's illness worsened, Ngāti Hauā carried him home to Matamata, to die. According to Ngāti Hauā traditions, as they approached Wairere Falls, they stopped at a place near the river of Waitioko, which flows in the forest, between Wairere and Waipapa. Te Waharoa asked for a drink of Waitioko's sweet waters. Subsequently his people went to fill his calabash, and gave it to him, which revived him for a while. Te Waharoa then declared the stream his own.

The Wairere Falls overlooked Papakāinga and sacred burial grounds and is professed to be near the resting place of Te Waharoa's renowned son, Wiremu Tamihana Tarapipipi.

Te Weraiti – Statutory Acknowledgement

Type: Puke Tapu (sacred hill)

Te Weraiti is a puke tapu of Ngāti Hauā located in the Okauia district; it is a key boundary marker used to define both the eastern and southern boundaries of Ngāti Hauā rohe.

Te Weraiti was acknowledged as a significant landmark, viewed from Ngāti Hauā pā and kāinga in the vicinity of Te Weraiti.

According to Ngāti Hauā tradition, Te Waharoa of Ngāti Hauā provided protection to those who resided in the areas below Te Weraiti at Waihou, Waiharakeke, Parekarewarewa and Okauia where there were mahinga kai (areas of cultivation), papakāinga (inhabitations) and urupa (sacred burial grounds).

Waikato River and its tributaries – Statutory Acknowledgement and Deed of Recognition

Type: Te Awa Tupuna (The Ancestral River)

Waikato is our awa tapu (sacred river) and our awa tupuna (ancestral river). It is our living taonga (a precious treasure) to the people of Ngāti Hauā. Ngāti Hauā are inextricably connected to the river through the ancestral ties of whakapapa which originated from the beginning of time, from the creation of the world when Ranginui (Sky Father) and Papatūānuku (Mother Earth) separated. That is when Tangaroa (Guardian of the Sea) flooded into the realm of daylight and brought nourishment to the world. This depicts the Ngāti Hauā worldview and highlights the importance of our waterways, its tributaries, and all that dwell within, to the people of Ngāti Hauā. This forms the foundation of Kaitiakitanga, which states that this taonga must be cherished and respected, and is a matter of great significance and priority, for the Ngāti Hauā people as guardians of the Waikato River.

The Waikato River was named by the ancestors of Tainui waka, of whom Ngāti Hauā descend. There is a well-known iwi legend which recounts the river Waikato being given as a gift hailing from Ruapehu maunga, by Tongariro, to his sick relative, Taupiri.

The Waikato River, and its region, has been populated for at least the past 700 to 800 years. The river provides physical and spiritual sustenance, and

traditional healing powers for the people of Ngāti Hauā living along its catchment. The Waikato River is synonymous with mana, and Ngāti Hauā regard the awa as a source of mana, and an indicator of their own mauri, identity and wellbeing.

According to Ngāti Hauā, the Waikato River provided nutrients that enabled lands to remain fertile, thereby allowing areas of cultivation to flourish. These fertile areas yielded water fowl to reproduce aquatic foods such as fish and tuna, with the Ngāti Hauā region being known as 'Te rohe o te Tuna' (The land that was rich in tuna) in those times, right up to this present time. The tupuna Te Oro, originator of the hapū Ngāti Te Oro, was a grandson to Hauā, and he resided at Horotiu, on the banks of the Waikato River.

Ngāti Hauā are infinitely connected to the awa through the renowned chief, Te Waharoa, and his warriors, who fought at the significant battle of Taumatawiwi, at Karāpiro, on the Waikato River. In the lull of battle Te Waharoa burnt his fallen warriors there, which is the derivation of the name Karāpiro, karā meaning rock and piro from the putrid smell of the burning bodies.

Waiorongomai – Statutory Acknowledgement

Type: Puke Tapu (sacred hill)

Waiorongomai is a puke tapu of great significance to Ngāti Hauā.

According to Ngāti Hauā traditions, Waihoka Pa was located at the base of Waiorongomai. Waiorongomai overlooked areas where Ngāti Hauā resided, cultivated, hunted, gathered food, and fished.

Ngāti Hauā have continually used Waiorongomai area for eeling and other purposes right up to this present time.

Whewells Bush Scenic Reserve – Statutory Acknowledgement

Type: Scientific Reserve

The Tamahere area, where the Whewells Bush Scientific Reserve is located, is a significant cultural landscape of Ngāti Hauā. The Tamahere area has many wahi tapu of great significance to Ngāti Hauā. Our ancestor Hauā was born and raised at Te Rapa Pa.

Maniapoto Pa was situated besides Mangaone stream, which is one of the three Ngāti Hauā fortresses that is expounded in Ngāti Hauā's pepeha:

*Mai i Te Pae o Turawaru
Ki Te Kaweitiki
Ki Maniapoto*

According to the Kaumatua of Ngāti Hauā, Maniapoto Pa was also known as a 'launching pad' for many of the warring campaigns of the Ngāti Hauā

tauā (warriors) during the early 1700's under the leadership of Taiporutu and Tangimoana.

Tamahere was renowned for its rich fertile soil. The Ngāti Hauā people cultivated the land, and traded with the Auckland markets in the 1850s - 1860s.

It was there in Tamahere where Wiremu Tamehana laid down his taiaha before his enemy of the time, as a covenant of peace between Ngāti Hauā and the Crown, which is known as Te Maungarongo o Tamehana.

SCHEDULE 4: STATEMENT OF SIGNIFICANCE OF MAUNGATAUTARI

*Ko wai te maunga e tautari mai ra
Kaore i ariarika a Maungatautari, a Maungakawa
oku puke maunga nga taonga tuku iho
Tera te pukohu tairi ana mai
Te tara ki Tautari, kia tangi atu au*

*Who is that mountain that is suspended yonder?
The plentiful bounties of Maungatautari and Maungakawa
The hills of my inheritance handed down unto me
Behold the mist suspended high up yonder,
On the peak of (Maunga)Tautari, which causes me to weep*

Maungatautari is the tūpuna maunga (ancestral mountain) and a living taonga (beloved treasure) to Ngāti Hauā, who are undeniably connected to the mountain through the ancestral ties of whakapapa, which evolved in the aeons of time, when Papatuanuku was formed.

Maungatautari is a principal mountain for Ngāti Hauā. Maungatautari was named by the tohunga (high priest) of the Tainui waka (Tainui canoe) Rakataura, from whom Ngāti Hauā descends.

In the 1820s, as a result of inter-tribal tensions, Ngāti Hauā gave shelter to refugees from other iwi in the vicinity of Maungatautari. In 1830 tensions with those iwi gave rise to a battle on the northern side of the mountain.

The battle was known as Taumatawiwi, and was spearheaded by the renowned Te Waharoa, who alongside the rangatira of Ngāti Rangī Te Oro and other rangatira of Ngāti Hauā, and 300 warriors, sought to reclaim their homelands.

The campaign was fierce, with casualties on both sides. According to Ngāti Hauā traditions, during a respite in the fighting, Te Waharoa became concerned by possible corruption of his fallen warriors, and therefore had their bodies burnt on the rocks at Karapiro. Kara meaning rock, and piro, derived from the putrid smell of the burning. Te Waharoa canvassed to cease fighting, and an agreement was reached whereby Maungatautari was re-established for Ngāti Hauā and their whānaunga.

SCHEDULE 5: STATEMENT OF VALUES FOR TE MIRO SCENIC RESERVE

*Koia nei te he o te manu e rere noa. He topa mai kaore he Tauranga
Ka toro te kauhanga nui o Tawhiao. Hei taunga mo nga manu o te motu
Kahui mai nga matariki, nga manukura me nga whakamarumaru
Te Miro is a place that caters for all peoples from across the land through
Te Kauwhanganui o Tawhiao. Which is a landing place for all peoples*

Te Miro is located at the northern end of the Maungakawa range and has a significant place in the history of Ngāti Hauā. Historically, Te Miro provided Ngāti Hauā with an abundance of traditional food sources including kīore, kereru, tuna, tī kouka and kāeo (fresh water mussel). Te Miro also provided a strategic vantage against raiding parties as its locations gave Ngāti Hauā clear unobstructed views of the plains to the north, south and east. It was here at Te Miro, at Te Kawehitiki pā, that the prominent and influential Ngāti Hauā chief Te Waharoa was raised.

Ngāti Hauā refer to Te Miro as a thriving economic community, where they planted and harvested crops of wheat for markets in Auckland, Australia and North America, and established a flour mill, post office, printing office and bank. In May 1891, King Tāwhiao built the first Te Kauwhanganui building between Te Miro and Maungakawa, and every year on the second day of May Māori chiefs and leaders from across the nation would gather at Te Kauwhanganui to address issues that were affecting Māori across

the motu. It was in the Te Kauwhanganui o Tāwhiao that the third Māori King, Mahuta assumed his father's throne. The peak Ruru is located within the and is of significance to Ngāti Hauā as Ruru is the mother of Waenganui, a hapu of Ngāti Hauā. There are also papakainga located at Te Miro.

Te Miro represents for Ngāti Hauā the essence of linking the spiritual, political and economic aspirations of the past with the future. It binds the mauri of all living elements existent in the Ngāti Hauā world past, present and future and connects us all together in the now and into the future.

Protection Principles for Te Miro

The Minister of Conservation and Ngāti Hauā have developed a set of principles to protect the values of Ngāti Hauā in relation to Te Miro:

- protection of wahi tapu, significant places, traditional materials and resources, flora and fauna, water and the wider environment of the Reserve;
- recognition of Ngāti Hauā mana, kaitiakitanga, tūkanga/ kawa over and within the Reserve;
- respect for Ngāti Hauā tūkanga and kaitiakitanga within the Reserve;
- encouragement of recognition and respect for the association of Ngāti Hauā with the Reserve;
- accurate portrayal of the association and kaitiakitanga relationship of Ngāti Hauā with the Reserve; and
- respect for and recognition of the relationship of Ngāti Hauā with the wahi tapu and significant places; and
- recognition of the interest of Ngāti Hauā in actively protecting indigenous species within the Reserve.





MAUNGATAUTARI