



Te Rūnanga o Ngāti Awa

TE MAHERE
WHAKARITE MATATIKI
TAIAO Ō NGĀTI AWA



NGĀTI AWA

ENVIRONMENTAL PLAN

An Iwi Planning Document
prepared by Te Rūnanga o Ngāti Awa

MIHI

E ngā mana hiamō tiketike, te mārohirohi, te whakaio me te kiriūka, ngā uri ō Awanuiārangī ki tua-uki-uki

Kia huri ake, ki ngā manawa whenua ō te kī, ngā putunga ō te kupu, ngā whakarāwaitanga i te korero, te tūtū ngārahu whakapūehe whenua, te whakataki i te onetū, i ngā wā i takatū ai rātou, waiho mā roimata hei whakaea.

Greetings O exalted chiefly personages, the staunch, the brave and unflinching, progeny of Awanuiārangī, the ancient one, allow our thoughts to turn to they who have assembled in the myriads of Hawaiiki, they the performers of war battles, the raconteur of oratory splendour, when they were at their magnificence and allow out tears to be their memorial.

TOHU MŌHUKIHUKI

VISION

Mā te ngaruru ō ngā whenua maru ō Ngāti Awa, ka noho momoho nga taonga koiora, taonga tuku iho, hei oranga whānui mō ngā whakatipuranga

As the lands of Ngāti Awa flourishes, opportunities abound for future generations to enjoy their unique ecological, environmental and cultural uniqueness

WHAKATAUĀKĪ

PROVERB

Tātai ngā whetu ki te rangi, mau tonu, mau tonu, tātai te tangata ki te whenua, ngaro noa, ngaro noa, toi tū te mana ō te whenua, tū tonu, tū tonu.

The starry hosts of heaven abide there forever, the hosts of men upon this earth will pass away into oblivion to be forgotten, whilst the authority, dignity and integrity of the land remains immutable.

Kia pūkeke manawa rahi, kia mau mata-popore, kia whakapūmau i te hihiri ō ngā taonga ō te Ao Taiao, ō Ngāti Awa, Kia kore ai e tihotihoi, hei aitua tai-matamate, ko te whakamutunga, ko whatu ngarongaro, ki tua pō-uriuri:

Be steadfast and resolute, Cherish, sanctify and perpetuate, the dynamics, of Ngāti Awa's environmental and conservation ethos, so that it does not wander aimlessly, to become a casualty of decay, and consequently disappear into obscurity.

Tūturu whakamaua kia tīna, tīna, haumi ē hui ē, tāiki ē



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1

INTRODUCTION



INTRODUCTION

This environmentally-focused Iwi Management Plan ('Plan') has been developed by Te Rūnanga o Ngāti Awa ('TRONA').

1.1 PLAN PURPOSE

The purpose of this Plan is to articulate our:

- **common vision for kaitiakitanga** of our natural resources and ancestral taonga.
- **issues** regarding resource and environmental management within our rohe.
- **position** regarding activities and development within our rohe (i.e. what we want or do not want to happen).
- **expectations with regards to consultation** by others, particularly Council, Central Government Agencies, developers and resource consent applicants.

This Plan is intended to provide clarity about the means by which our relationships with our culture and traditions associated with our ancestral lands, water, air, sites, waahi tapu and other taonga are to be provided for.

This Plan will have a 10 year lifespan. However, many of the outcomes and policies within the Plan will be enduring (e.g. our stance on freshwater or air). The Plan will be reviewed 1 year after its adoption and will be part of a monitoring programme. The monitoring programme will focus on effectiveness, and changes that may arise over time.

Although this Plan was informed and shaped by Ngāti Awa hapū and whānau, it does not:

- attempt to articulate values, interests, aspirations or policy position(s) of Ngāti Awa hapū.
- supersede or replace any planning document prepared by Ngāti Awa hapū.

1.2 USE BY NGĀTI AWA

We want this Plan to also influence and guide our own mahi. It will be used to:

Articulate our issues of significance and long-term aspirations.

Clarify our expectations about engagement processes.

Guide and Influence:

- council strategies, plans, programmes and decisions.
- resource consent processes.
- our responses to consent applications and plan changes.
- our submissions to local and central government proposals and processes.

Support:

- on-the-ground initiatives to improve the health and wellbeing of our taiao and people.
- funding applications for projects that align with, or are specified within, the Plan.

Establish:

- effective and efficient operations that strengthen the capacity and capability of Ngāti Awa.

1.3 USE BY OTHERS

We want this Plan to influence - more effectively - Councils and central government plans, projects, strategies, decisions and relationships.

We want the plan to be used by resource consent applicants and developers as a starting point for developing applications to district and regional council.

We also note that hapū of Ngāti Awa also have hapū management plans. TRONA also directs users to consult these documents.

“Councils”, in the context of this Plan, are the Bay of Plenty Regional Council, Whakatāne District Council, Opotiki District Council and Kawerau District Council. It includes all levels and departments:

Governance:

- Elected members and senior management.

Statutory functions:

- Resource consents, compliance and policy.
- Resource plans.

Council ‘do-ers’ and funders:

- Operational staff such as land management, utilities, parks and reserves.

We also want to be involved in and influence development occurring within our rohe.

This Plan in no way replaces or alleviates the need for councils, central government agencies, developers, consultants and consent applicants to engage with Te Rūnanga o Ngāti Awa.

We expect this Plan will be used to:

Understand:

- our values, and aspirations in relation to our environment and our people.
- our views on particular activities or land use.
- and value our role as tangata whenua and as a Treaty partner.
- that our views are not limited to cultural matters. TRONA are both kaitiaki and land managers and have responsibilities to also provide for the social and economic wellbeing of our people.

Honour:

- their statutory responsibilities to, and relationship with, TRONA (local and central government specific).

Inform And Guide:

- engagement processes so that discussions are focused and productive.
- decisions associated with consent, designation and concession applications.
- statutory and non-statutory plan development.
- Council operations, programme development and funding within TRONA’s rohe.
- development within TRONA’s rohe.

1.4 STATUS OF THIS PLAN

The relationship of Ngāti Awa and their culture and traditions with their ancestral lands, waters, sites, waahi tapu and other taonga are matters of national importance that must be recognised and provided for under section 6 of the Resource Management Act 1991 (RMA).

This Plan has statutory weight under sections 5-8, 35A, 61, 66, 74 and 108 of the RMA.

As a result, 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.

Policy IW 4B of the Bay of Plenty Regional Policy Statement also seeks to “ensure that iwi and hapū resource management plans are taken into account in resource management decision making processes”.

Policy IW 2B seeks the recognition of matters of significance to Māori.

1.5 HOW TO USE THIS PLAN

This Plan is structured as follows:

Chapter 1: Introduction

- Purpose and scope;
- Intended use and audience

Chapter 2: About Us

- Who we are - our iwi, hapu and Iwi authority
- Our treaty settlement

Chapter 3: - About our rohe

- Our values and management arrangements of specific areas within our rohe

Chapters 4-9: Our Policies

Chapter 10: Plan implementation, monitoring and review

•Chapter 1: Engaging with Us

- Engagement principles
- When & how to engage; what information to provide

Appendices



2

WHO WE ARE



WHO WE ARE

Ko Mātaatua te waka

Ko Pūtauaki te maunga

Ko Tarawera, ko Rangitāiki ko Whakatāne ngā awa

Ko Ngāti Awa te toki tangatanga i te ra, tē ngohengohe i te wai

Mataatua is the waka

Putauaki is the mountain

Tarawera, Rangitāiki and Whakatāne are the rivers

*We are the adze whose bindings cannot be loosened
by the sun or softened by the rain*

2.1 OUR ORIGIN

Ngāti Awa history records the arrival of the waka Mātaatua (the face of the god) at Kākahoroa (Whakatāne) from the ancestral homeland Hawaiki.

Mātaatua brought the kūmara to Kākahoroa and a parcel of soil from Rangiatea to place in the garden called Matirerau.

Toroa, the chief of Mātaatua, is acknowledged as one of the principal ancestors of Ngāti Awa. From Toroa came Ruaihona, from Ruaihona came Tahinga o Te Rangi and from Tahinga o Te Rangi came Awanuiarangi II.

The eponymous ancestor Awanuiarangi II, great-grandson of Toroa, is acknowledged by Ngāti Awa as the paramount and principal identifying ancestor to which all hapū of Ngāti Awa can trace descent.

2.2 OUR ROHE

The area, over which Ngāti Awa exercises kaitiakitanga for the purposes, is provided in Section 4 of this Plan. It is based on the Area of Interest agreed between Ngāti Awa and the Crown in our Deed of Settlement.

Prior to 1866, we asserted tino rangatiratanga from time to time over our rohe. This included the islands of Motiti, the Rūrima Islands, Moutohorā (Whale Island), Te Paepae o Aotea (Volkner Rocks), Whakaari (White Island), Ohakana and Uretara (both the latter two islands being situated in Ōhiwa Harbour).

We asserted tino rangatiratanga from time to time over the seas from Waihi Estuary near Maketu to Ōhiwa Harbour including the seabed and the foreshore.

We also asserted tino rangatiratanga from time to time over the land, forests, lakes, rivers, riverbeds and swamps bounded to the north by the coastline from Waihi Estuary to Ōhiwa, to the west from the Waihi Estuary along the Pongakawa River to Lake Rotoehu including the lake itself and the Rotoehu Forest from Lake Rotoehu to the Te Haehaenga, Pokohu and Matahina lands including Lake Rotomā to the south beyond the Waikowhewhe River towards Rangitāiki, across the Rangitāiki River to include the Tuararangaia lands and on the east along the Whakatāne River to Taneatua across to the Nukuhou River and from there along the Nukuhou River to Ōhiwa Harbour.

2.3 OUR HAPŪ AND MARAE

Ngāti Awa comprise 22 hapū, which are generally clustered as follows:

TAKIWA	HAPŪ	MARAE
Ngāti Awa ki Tai	Ngāti Hikakino	Puawairua
	Ngāi Te Rangihouhiri II	Rangihouhiri
	Ngāi Taiwhakaea II	Te Pāroa
Ngāti Awa ki Whakatāne	Ngāti Hokopū ki Te Hokowhitu-a-Tū	Te Hokowhitu-a-Tū
	Ngāti Hokopū ki Te Whare-o-Toroa	Te Whare-o-Toroa
	Ngāti Wharepaia	Te Whare-o-Toroa
Poroporo	Ngāti Tamapare	Te Rewatū
	Ngāti Rangataua	Te Pāhou
	Ngāti Pūkeko	Pūkeko
Pūpū-āruhe, Motiti	Te Patuwai	Pūpū-āruhe / Te Rua Kopiha / Te Hihitaua
	Ngāti Maumoana	Pūpū-āruhe / Te Rua Kopiha / Te Hihitaua
Ngāti Awa ki Rangitāiki	Warahoe	Tokitāreke
	Tūariki	Tūariki
	Ngāti Hamua	Te Māpou
	Ngāi Tamaoki	Ruaihona
	Ngā Maihi	Tūteao
	Ngāi Tamawera	Uirāroa
	Te Pahipoto	Kōkōhīnau
	Te Kahupaake	-
Ngāti Awa ki Te Awa o Te Atua	Te Tāwera	Irāmoko
Ngāti Awa ki Tāmaki Makaurau	Ngāti Awa ki Tāmaki Makaurau	Mātaatua
Ngāti Awa ki Pōneke	Ngāti Awa ki Pōneke	Te Tumu Herenga Waka

Table 1. Nga hapu o Ngāti Awa

2.4 OUR IWI AUTHORITY

Te Rūnanga o Ngāti Awa is a statutory body which represents ngā uri o ngā hapū o Ngāti Awa. There are 22 representatives on Te Rūnanga o Ngāti Awa Board, elected on a hapū basis.

Ngāti Awa Group Holdings Ltd is a wholly owned subsidiary of TRONA. It manages commercial and economic development activities on behalf of ngā hapū o Ngāti Awa.

2.5 OUR TREATY SETTLEMENT

Our Deed of Settlement was signed with the crown on 8 July 2002 in Wellington. The settlement recognises historical breaches of the Treaty of Waitangi 1840 and its principles with respect to Ngāti Awa.

Our Treaty Settlement - Ngāti Awa Claims Settlement Act 2005 - took effect on 24 March 2005. Aspects of this settlement are briefly outlined below.

REDRESS TYPE	DESCRIPTION
Acknowledgement and Apology	<ul style="list-style-type: none"> • Formal acknowledgment of agreed historical events • Crown Apology for its actions or inactions. <p>Note: Ngāti Awa Claims Act can be found here: http://www.legislation.govt.nz/act/public/2005/0028/1.0/whole.html</p>
Cultural Redress To recognise our traditional, historical, cultural and spiritual associations with specific places and sites within our rohe.	Includes the following: <ul style="list-style-type: none"> • 11 Statutory Acknowledgement Areas that relate to rivers and reserves. These areas are listed in Section 3.7 of this Plan. • Four Deed of Recognition areas (refer Section 3.8 of this Plan). • Seven areas of significance, mainly reserves, vested in Ngāti Awa. • Four nohoanga sites. • Official place name changes. • Protocol agreements with Crown agencies for matters relating to, for example, fisheries, conservation and cultural heritage. • Establishment of a Joint Advisory Committee over the Matata Scenic Reserve and the Matata Wildlife Refuge Reserve. • Establishment of a Joint Management Committee for Moutohorā (Whale) Island Wildlife Management Reserve, Tauwhare Pā Scenic Reserve, and Ohope Scenic Reserve. • A financial gift to assist in the redevelopment of the Mataatua meeting house complex. • Restoration of Ngāti Awa access to traditional foods and food gathering areas. This includes customary fisheries and nohoanga. • Ngāti Awa has also received redress through neighbouring iwi settlement processes this includes a seat on the Rangitāiki River Forum Ngāti Awa will be party to future settlement processes of neighbouring iwi.
Financial and commercial redress To enable Ngāti Awa to develop its economic and social well-being.	Includes the following: <ul style="list-style-type: none"> • A combination of Crown-owned land selected by Ngāti Awa and cash. • Right of First Refusal to buy, at full market value, Crown-owned properties in a specified area, should they be disposed of by the Crown.

Table 2. Ngāti Awa Treaty Settlement Package



3

ABOUT OUR ROHE



ABOUT OUR ROHE

This section provides a brief overview of our values and the management of specific areas within our rohe.

3.1 AREA OF INTEREST

The following map illustrates the Ngāti Awa area of interest.



3.2 OVERVIEW

Our rohe includes the following areas and natural features:

Waterbodies

- Whakatāne River
- Rangitāiki River
- Tarawera River
- Kopeopeo & Ōrini Canals
- Lake Rotoehu
- Lake Matahina
- Lake Rotomā

Maunga

- Pūtauaki (Mt Edgecumbe)
- Maungawhakamana
- Kapūterangi
- Kōrakotea
- Whakapaukōrero

Forests

- Kaingaroa
- Matahina
- Rotoehu
- Kiwinui
- Omataroa

Townships

- Whakatāne
- Edgecumbe
- Kawerau
- Tāneatua
- Te Teko
- Ohope
- Matata

Coastal areas and islands

- Ōhiwa Harbour (part)
- Moutohorā
- Motiti Island
- Moutoki Island
- Rurima Islands
- Te Paepae o Aotea
- Rocks in the Whakatāne River mouth

Further details about specific areas and waterbodies are provided below.

3.3 CULTURALLY SIGNIFICANT WATERWAYS

All rivers and streams are culturally significant to Ngāti Awa.

Three rivers in particular are subject to statutory acknowledgements within the Ngāti Awa Settlement. These are the Whakatāne, Rangitāiki and Tarawera rivers including their tributaries.

3.4 WHAKATĀNE RIVER

Cultural values and association

The Whakatāne River and its banks have been occupied by the ancestors of Ngāti Awa since before the arrival of Mātaatua. Cultivations and sites of houses were well established in this region. The Whakatāne River is a life and spiritual source for its people.

The Whakatāne River was valued by Ngāti Awa as a source of food including eels, kākahi, oysters, fish, and whitebait. It was also used by Ngāti Awa to transport goods to and from the inland settlements of the iwi.

Contemporary management

The Whakatāne catchment covers more than 1,100 km² and extends 112 km to its upper tributaries. The associated Whakatāne-Tauranga Rivers Scheme – managed by the Bay of Plenty Regional Council – comprises substantial stop banks, floodgates, drainage outlets, bank protection and plantings.

There is a standalone Water Management Area for the Whakatāne River catchment. The process of setting community objectives and limits for water quality and quantity has yet to commence.

3.5 RANGITĀIKI RIVER

Cultural values and association

The Rangitāiki River has been a treasured taonga and resource for Ngāti Awa. It provided the hapū of Ngāti Awa, particularly those living in pā along the river, with abundant food and material resources. Water from the river was used by Ngāti Awa to irrigate crops along the riverbanks. Flax and raupō grew well along the river and, in times past, in the swamp ground. These provided materials for clothing, building, and trade for the Ngāti Awa hapū. Fish, eels, and birds were also in plentiful supply.

Contemporary management

The Rangitāiki River is the region's longest river at 155 kilometres long. Land drainage, in the Rangitāiki plains, is provided by the Rangitāiki-Tarawera Rivers Scheme.

The predominant land use is dairying, horticulture and grain cropping. Prior to European settlement in 1890 the Rangitāiki Plains consisted mostly of wetlands.

The Rangitāiki River Forum was formed in May 2012¹ to protect and enhance the mauri (life-giving capacity) of the Rangitāiki River and its tributaries. It is a partnership made up of representatives from Ngāti Whare, Ngāti Manawa, Ngāti Awa, Ngāti Hineuru, Ngāti Tuwharetoa (Bay of Plenty), as well as elected members from Bay of Plenty Regional Council, Taupō District Council and Whakatāne District Council.

The Forum implement actions that are guided by Te Ara Whānui o Rangitāiki – Pathways of Rangitāiki 2015.

There is a standalone Water Management Area for the Rangitāiki River catchment. The process of setting objectives and limits for water quality and quantity is currently underway as part of the Plan Change 9 process.

3.6 TARAWERA RIVER

Cultural values and association

Before the arrival of the waka Mātaatua, the banks of the Tarawera River were inhabited by ancestors of Ngāti Awa including Te Tini o Toi, Te Tini o Awa, and Te Tini o Kawerau. In pre-European times, hapū such as Ngāi Te Rangihouhiri II, Ngāti Hikakino, and Te Tāwera utilised the resources of the river and occupied its banks. The Tarawera River provided water and an abundance of fish, eels, kākahi, and whitebait. It was also used as a highway to assist the transportation of materials and people up and down the river.

Contemporary management

The Tarawera River catchment covers more than 984 km². It has two distinct parts: Tarawera Lakes and the River Catchment (from the outlet at Lake Tarawera to the sea).

Tarawera River is fed by at least six lakes: Lakes Rotokākahi (Green Lake), Ōkāreka, Tikitapu (Blue Lake), Ōkātaina and Rotomahana. These all flow into Lake Tarawera and into the Tarawera River via streams and springs.

¹ Ngati Whare Claims Settlement Act 2012 and Ngati Manawa Claims Settlement Act 2012

The Tarawera River begins at the Lake Tarawera Outlet. The majority of the catchment of the upper reach of the Tarawera River is in exotic production forestry, with some of the upper reaches of the tributaries and the eastern side of the Tarawera River in indigenous forest.

The lower reach of the Tarawera River flows past the farming communities of Otakiri and Awakaponga, before flowing into the Pacific Ocean just east of Matata. Land drainage is provided by the Rangitāiki-Tarawera Rivers Scheme

There are standalone Water Management Areas for the Rotorua Lakes and the Tarawera River catchment.

The process of setting community objectives and limits for water quality and quantity has yet to commence.

3.7 MARINE AND COASTAL AREA

The traditional coastal rohe of Ngāti Awa includes:

- the coastal environment and coastal marine area from Little Waihi Estuary near Maketu to, and including, Ōhiwa Harbour.
- An area extending from 200 miles offshore, encompassing numerous islands including Motiti, Moutohorā and Whakaari

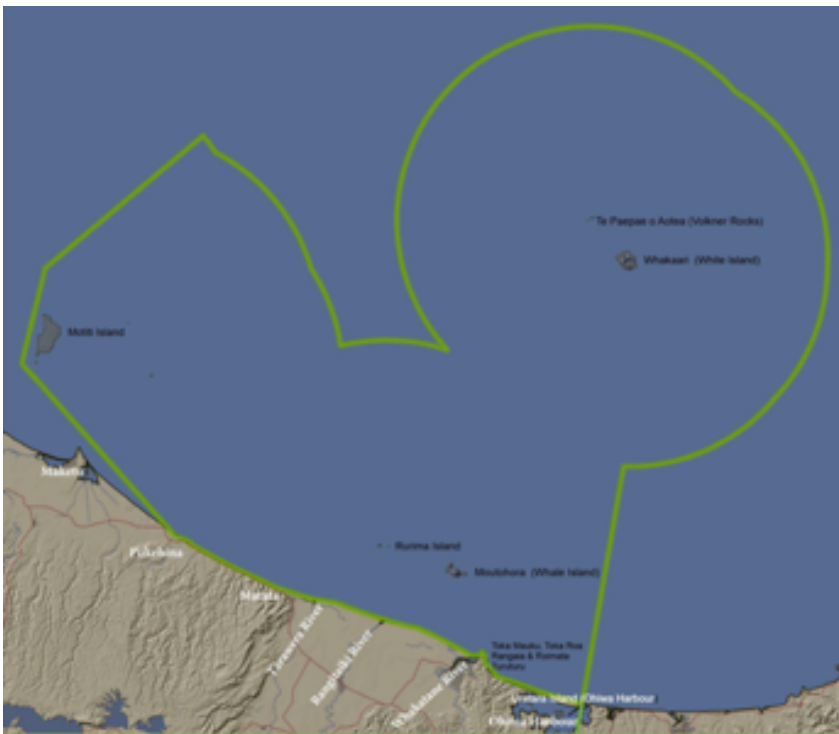


Figure 1 Traditional coastal rohe of Ngāti Awa
Source: Ngāti Awa Application for Customary Marine Title 2017

Ngāti Awa retain a significant presence in the common marine and coastal area. This includes:

- Te Paepae o Aotea vested in Ngāti Awa as trustee.
- The Koohi Point rocks at the mouth of the Whakatane River are vested in Ngāti Awa as Māori customary land.
- The enduring relationship of Ngāti Awa to Moutohorā and Uretara is statutorily recognised in the Ngāti Awa Claims Settlement Act 2005.
- A gazetted Rohe Moana over which Ngāti Awa exercises its mana and kaitiakitanga in relation to customary fisheries.
- The Rurima Islands are a Māori reservation set aside for Ngāti Awa.

Te Runanga o Ngāti Awa has made an application under the Marine and Coastal Areas Act (Takutai Moana) 2011 for Customary Marine Title. This therefore requires anyone applying for resource consent in the common marine and coastal area to notify Te Runanga o Ngāti Awa as the applicant and to seek its views on the application.

3.8 ŌHIWA HARBOUR

Cultural values and association

The name Ōhiwa comes from “Te Ōhiwa o Awanuiarangi II” which means the standing place of Awanuiarangi II. The name arose when Awanuiarangi II stood on the summit of the pa site Paparoa at Wainui on the shores of Ōhiwa.

The Ōhiwa harbour has provided Ngāti Awa hapū with an abundance of fish and shellfish such as flounder, kahawai, mussels, pipi, cockles, scallops, and oysters. The harbour was also rich in bird life and building material.

Throughout the years Ngāti Awa have exercised custodianship over the harbour and have imposed rāhui when appropriate, restricting the taking of mussels, scallops, and other kaimoana.

Contemporary management

The Ōhiwa Harbour Implementation Forum has members from the three Councils (BOPRC, ODC, WDC), representatives of local Iwi (including Ngāti Awa) and other invited representatives such as the Department of Conservation and Ministry of Fisheries. The Ōhiwa Harbour Strategy 2014 guides Forum actions.

3.9 JOINT COMMITTEES

Te Tapatoru ā Toi

The Ngāti Awa Claims Settlement Act 2005 established a joint management committee to manage Te Tāpui Tokotoru, the collective name for:

- Moutohorā (Whale) Island Wildlife Management Reserve.
- Tauwhare Pā Scenic Reserve.
- Ōhope Scenic Reserve.

The six-member committee, called Te Tapatoru ā Toi, comprises Ngāti Awa and Crown (Department of Conservation) representation. The management framework for the committee is provided by Te Tāpui Tokotoru Conservation Management.

Te Tatau Pounamu o Te Awa o Te Atua

Te Tatau Pounamu o Te Awa o te Atua (The Joint Advisory Committee) was established to oversee the care and management of the Matata Scenic Reserve and Te Awa o Te Atua (also known as Matata Wildlife Refuge).

The six-member committee comprises representation from Ngāti Awa, Ngāti Tuwharetoa (Bay of Plenty) and the Crown (Department of Conservation).



4

AN OVERVIEW OF OUR POLICIES

AN OVERVIEW OF OUR POLICIES

This section provides an overview of the way in which our policy chapters are structured and worded.

4.1 FOUNDATION FOR OUR POLICIES

This Plan is an expression of our values, 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 Awa (e.g. protection of our waahi tapu).

This Plan has been developed with a strong foundation based, in particular, on the following documents and statutory instruments:

- Ngāti Awa Claims Settlement Act.
- Ko Ngāti Awa Te Toki – Our Iwi Vision 2050.
- Draft Ngāti Awa Natural Resource Management Strategy 2005.
- Mataatua Declaration on Water.
- Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples.

Refer to Appendix 1 for a list of all reference documents to this Plan.

4.2 POLICY FRAMEWORK

The inspiration for the policy framework for this Plan was “Ko Ngāti Awa Te Toki – Our Iwi Vision 2050”. The vision for Ngāti Awa for 2050 is as follows:

Ko Ngāti Awa te toki tē tangatanga i te ra, tē ngohegohe i te wai
We are the adze whose bindings cannot be loosened by the sun or softened by the rain

The vision recognises future ambitions and aspirations of the iwi, led by the iwi, for the whanau, marae, hapū and iwi.

The document also establishes four fundamental values:

- Mauriora (resources)
- Toiora (health and wellbeing)
- Turangawaewae (culture and identity)
- Tu Pakari (leadership and unity)

Our policy topics are clustered within five interconnected sections. Sections 6-9 align with the above values while Section 5 articulates our world view and briefly introduces key concepts such as mauri and kaitiakitanga. This is an essential section to read prior to the policies about specific topics, areas or activities.

SECTION 5 - OUR WORLD VIEW
(FOUNDATION CHAPTER)

SECTION 6 - OUR NATURAL RESOURCES

SECTION 7 - OUR TAI AO
(NATURAL ENVIRONMENT)

SECTION 8 - OUR CULTURAL HERITAGE,
PRACTICES AND IDENTITY

SECTION 9 - OUR PEOPLE

4.3 EXPLANATION OF TERMS USED IN THIS PLAN

This Plan uses terminology similar to that found within Council planning documents, which include:

- **ISSUE** - An existing or potential problem (or opportunity) that requires intervention.
- **OBJECTIVE** - Where we would like to be; what the future looks like for us.
- **POLICY** - A broad course of action to accomplish the Objective(s).

In many cases, we will include our statements of position on specific matters - predominantly to Councils - which describe things we want (or don't want) to see happen in order to achieve our objectives.

Section 10 of this Plan summarises the Methods (i.e. opportunities for action) to implement the objectives and policies.

The policies and methods are primarily aimed at Regional and District Councils within our rohe as well as Te Rūnanga o Ngāti Awa and Central Government agencies.

Implementation of these policies and methods may already fit into business as usual for those agencies involved within resource management. Other projects are aspirational, requiring time, resourcing and collaboration to be achieved.

4.4 ORGANISATIONAL ACRONYMS USED IN THIS PLAN

The following organisations are identified within the policy tables, using the following acronyms

BOPRC

Bay of Plenty Regional Council

"Councils"

Refers specifically to BOPRC, WDC and KDC

DOC

Department of Conservation

HPT

Heritage New Zealand Pouhere Taonga

KDC

Kawerau District Council

LINZ

Land Information New Zealand

MBIE

Ministry of Business, Innovation and Employment

MFE

Ministry for the Environment

MPI

Ministry for Primary Industries

OHIF

Ohiwa Harbour Implementation Forum

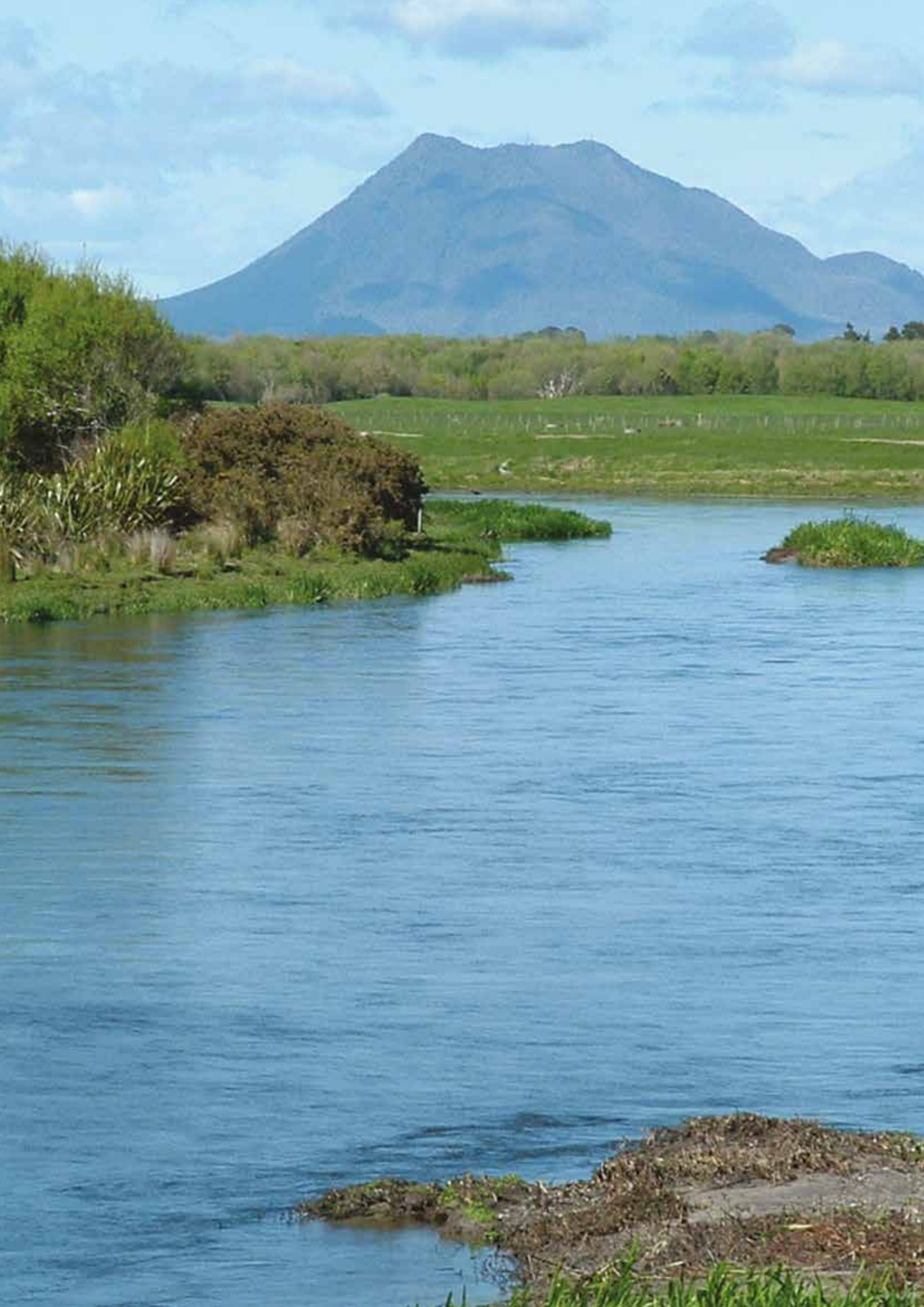
RRF

Rangitāiki River Forum

WDC

Whakatane District Council





5

OUR WORLD VIEW

OUR WORLD VIEW

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

Traditional values

The traditional values of mana, mauri, whakapapa, and tapu are central to our relationship with the natural environment.

The mana of our taiao is the power and importance of the natural environment to Ngāti Awa. Mana also defines our custodian responsibility as guardians of the taiao.

The mauri of our taiao represents the essence that binds the physical and spiritual elements of all things together, generating and upholding all life. All forms of life and elements within the natural environment possess a life force and are related through whakapapa. Mauri is a critical element of our spiritual relationship with the natural environment.

Tapu describes the sacred nature of our relationship with the natural environment and to specific sites and areas of cultural and spiritual significance.

All of these values remain important to the people of Ngāti Awa today.

Kaitiakitanga

We have always maintained a considerable knowledge of our lands, its history, the traditional trails of the tipuna, the places for gathering kai and other taonga, and the ways in which to use the resources.

Ngāti Awa adopts the ethic and exercise of kaitiakitanga. This requires people to pause, reflect, discuss and demonstrate care for the environment they live in. It means being clear about our relationships with the environment and seeking to live in union with it.

The exercise of kaitiakitanga is a duty inherited by Maori people who act in accordance with their tikanga (principles) and kawa (practices).

Impact of colonisation on kaitiakitanga

In 1867, the Crown confiscated over 245 000 acres of land from Ngāti Awa as detailed in the Ngāti Awa Raupatu Report. At that time, Ngāti Awa hapū were powerless to prevent the environmental destruction that occurred and the irreversible effects that impacted upon their relationship with their natural and ancestral taonga. For a time Ngāti Awa hapū suffered as dispossessed witnesses to the desecration and loss of their many taonga including their lands, food sources, waahi tapu, mātauranga Maori, decision-making, culture and traditions i.e. karakia, waiata and associated rituals.

The process of colonisation continued to severely erode the ability of Ngāti Awa to exercise Kaitiakitanga. Despite this however, traditional practices of kaitiakitanga were retained, have evolved and are still observed today.

Role of kaitiakitanga today

As kaitiaki, Ngāti Awa whanau, hapū and iwi share a responsibility to ensure that their natural and ancestral resources are managed in a manner that is not only sustainable but is also in accord with ngā tikanga me ngā kawa o Ngāti Awa.

It means that Ngāti Awa makes decisions about appropriate actions to be taken when change or development is proposed within our rohe.

The practice of kaitiakitanga in contemporary times involves active involvement in resource management processes (e.g. plan changes and resource consent process); restoration and enhancement projects; as well as monitoring the environmental and cultural impacts of activities.

We use traditional communications methods like pānui, hui, wananga, noho marae, and take into account a host of cultural values relevant to their decision-making.

A key imperative of our people is the retention and dissemination of our mātauranga Maori regarding kaitiakitanga in relation to our natural environment.





6

OUR NATURAL RESOURCES



OUR NATURAL RESOURCES

Although we look at the natural environment in a holistic and interconnected manner, we also live in a world which compartmentalises aspects of this environment. For this reason, this chapter looks at specific natural resources which are captured specifically within legislation e.g. Resource Management Act. They are also specific resources that ensured the health and well-being of our people and our culture.

The topics within this section are:



Provisions relating to the natural environment – as a whole – are provided in Section 8 of this Plan.

6.1 FRESHWATER

This section relates to freshwater (water in rivers, streams, wetlands and aquifers) within our rohe. It addresses issues relating to freshwater management, quality, quantity and use.

Fresh water (wai māori) is an essential element of life. Without it, nothing and no-one would survive. Water is a very significant resource to Maori people and plays a central role in both the spiritual and physical worlds. The majority of our marae are sited alongside the three rivers of Whakatane, Rangitāiki, and Te Awa a te Atua (Tarawera). This highlights the importance of freshwater to the settlement patterns of our people.

Water, and the mauri associated with it, has the capacity to generate, re-generate and maintain life as well as adversely affect the environment.

Waterways provide important habitats for a wide variety of indigenous freshwater species, all of which are important to ongoing sustainability of the environment. Safe-guarding the mauri of water is therefore imperative to the sustainable management of the environment.

The management of water is a significant issue to Ngāti Awa from social, cultural and economic perspectives. As tangata whenua and kaitiaki, Ngāti Awa have a responsibility to protect the mauri of ancestral waters, ensuring its life supporting qualities are sustained for future generations.

Our ancestral connections to land and its water resources are matters that must be recognised and provided for under s 6(e) of the Resource Management Act.

Culturally significant waterways

All rivers, streams, aquifers, puna and fumarole are culturally significant to Ngāti Awa. Three rivers in particular are subject to statutory acknowledgements within the Ngāti Awa Settlement. These are the Whakatane, Rangitāiki and Tarawera rivers including its tributaries.

Te Mana o te Wai

Te Mana o te Wai is a contemporary term, introduced in the National Policy Statement for Freshwater Management, which describes the integrated and holistic well-being of a freshwater body:

“Upholding Te Mana o te Wai acknowledges and protects the mauri of the water. This requires that in using water you must also provide for Te Hauora o te Taiao (the health of the environment), Te Hauora o te Wai (the health of the waterbody) and Te Hauora o te Tangata (the health of the people).”

- National Policy Statement for Freshwater Management (NPSFM) 2017

Te Mana o Te Wai is a matter of national significance within the National Policy Statement for Freshwater Management. Amendments to the NPSFM are expected Aug 2019.

Guiding principles for Freshwater Management

Freshwater management is no longer just about the allocation and use of water. Te Mana o te Wai is all encompassing and ensures that the first right to the water goes to the water. It is about restoring balance and ensuring reciprocity.

It means considering the health of the source waterbody in the first instance, and all that it sustains, before considering how much is available for allocation and use. This also means looking at water quantity and quality as a whole (i.e. one affects the other and vice versa).

Te Mana o Te Wai requires recognition of the values associated with freshwater, which includes, but is not limited to cultural, ecological, social, landscape, recreational and economic values. All of these values are applicable to Ngāti Awa.

Because of this, Regional Council staff need to work closely with the TRONA Taiao Unit – at all work programme stages - when implementing the National Policy Statement for Freshwater Management. This is to ensure that Te Mana o Te Wai and our role as Treaty Partner are recognised.

Mataatua Declaration of Water 2012

In October 2012, the tribes of Mataatua waka (through Te Hono o Mataatua) approved and agreed to the Mataatua Declaration of Water (Declaration). It relates to freshwater and geothermal management and affirms our desire for full, exclusive and undisturbed possession of ancestral waters. The Declaration recognises, amongst others, that:

- Water is essential in sustaining the life principle of all living forms and maintaining the environment in which we live.
- It is the sacred duty of present generations to ensure that water quality and quantity is available to our future generations.
- Indigenous people have rights based on the Treaty of Waitangi and aboriginal title.
- We recognise the need to share and manage our water for the long term benefit of all peoples.

The Declaration – provided in Appendix 2 establishes our rights and interests to water. The Declaration forms part of our Iwi Planning Document, and as such, needs to be taken into account in resource management plans and decisions.

Issues

- 1 Inadequate recognition of:
 - the health and wellbeing of our freshwater taonga – rivers, streams, wetlands, aquifers.
 - Ngāti Awa values, interests and mātauranga in relation to freshwater management, planning and decision making.
- 2 The current allocation system of first in first serve does not recognise Te Mana o te Wai, nor does it allow for equitable sharing for sustainable uses. This creates an imbalance; locks out other users (particularly on underutilised Māori Land) and affects instream life and mahinga kai resources.
- 3 Land use and development, particularly discharges to water, have degraded the mauri of our waterways. Poor water quality affects instream life, mahinga kai resources, and our ability to drink from, and swim in, our waters.
- 4 Our freshwater resources are taken for granted particularly within urban areas and by large water abstractors. This is demonstrated via inefficient water use such as wastage, water banking and in some cases, over-abstraction.
- 5 Recent resource management decisions relating to freshwater have failed to adequately consider the cumulative and cultural impact of large water takes on our freshwater taonga.

OBJECTIVES

- Objective 1** Te Mana o Te Wai is recognised in freshwater management, planning and decisions. This means that the:
- a first right to the water goes to the health of the waterbody; then,
 - b second right to the water goes to the health of the environment; then,
 - c third right to the water goes to the people.
- Objective 2** Freshwater management, planning and decisions must
- a recognise Ngāti Awa values, interests and Mātauranga.
 - b recognise the 2012 Mataatua Declaration of Water.
 - c value our intergenerational knowledge and role as a Treaty partner.
 - d afford greater priority to the natural limits of our rivers, streams and groundwater aquifers.
- Objective 3** An integrated and holistic approach is taken to freshwater management, planning and decisions, particularly in relation to the linkages between:
- a freshwater quantity and quality.
 - b land use, freshwater quantity and freshwater quality.
 - c freshwater, stormwater and wastewater.
- Objective 4** No further degradation of water quality within our rohe.
- Objective 5** Ensure that our aspirations for marae, papakāinga and/or land development are not unfairly disadvantaged by freshwater reforms, policies and rules.
- Objective 6** Encourage collective responsibility for the efficient and responsible use of water across all sectors within our rohe. This includes, but is not limited to:
- a Large volumes of water taken and used for municipal, agricultural, horticultural or industrial purposes.
 - b Large volumes of water used for hydroelectric power generation purposes.

POLICIES

Reference	Policy	Target Audience
Policy 6.1.1	Work with the TRONA Taiao Unit to determine how, in practice: <ul style="list-style-type: none"> a Te Mana o Te Wai; and, b The Mataatua Declaration of Water; and; c Ngāti Awa values, interests and intergenerational knowledge Is to be recognised within freshwater planning and decisions.	MfE BOPRC WDC ODC
Policy 6.1.2	Ngāti Awa objects to the: <ul style="list-style-type: none"> a allocation of water for bottling and export. b disposal of contaminants, particularly wastewater and stormwater, directly into natural waterways. c mixing of water from different sources. 	Central government; BOPRC; All district councils; Consent applicants
Policy 6.1.3	Ngāti Awa seeks restrictions on water permit transfers where the transfer may negatively impact Ngāti Awa lands.	BOPRC
Policy 6.1.4	TRONA consider themselves an affected party under Section 95E of the RMA for all resource consent applications: <ul style="list-style-type: none"> a within, adjacent to, or impacting directly our statutory acknowledgement areas. b to take or transfer surface water within our rohe. c to take or transfer groundwater within our rohe. d to discharge contaminants to water or to land, in circumstances where it may enter water. 	BOPRC; All district councils; Consent applicants
Policy 6.1.5	Invest in further research and investigations so that robust information is available for decision making. This includes understanding the potential impacts of climate change on freshwater management (including stormwater and wastewater management).	BOPRC; All district councils
Policy 6.1.6	Work with the TRONA Taiao Unit regarding plans, bylaws or strategies relating to, or affecting, freshwater (including stormwater and wastewater). This is to: <ul style="list-style-type: none"> a identify ways in which the development of Māori Land can be enabled, to give effect to Policy IW 1B of the Regional Policy Statement. b ensure that marae and papakāinga water supplies are not adversely affected by the allocation of freshwater. c ensure early and meaningful involvement with Water Management Area processes. d ensure that Water Management Plans, developed as a resource consent requirement for municipal water supply takes, take into account water requirements for marae and papakāinga (where applicable) within respective districts. 	BOPRC; All district councils

Reference	Policy	Target Audience
Policy 6.1.7	Promote and encourage: <ul style="list-style-type: none"> a additional treatment and/or alternative disposal methods of b wastewater and stormwater such as the use of new technology, land based disposal or the use of wetlands. c innovative solutions to remedy the long-term effects of discharges on the historical, cultural and spiritual values of freshwater. d incorporation of stormwater design elements to assist the migration of freshwater fish within waterways. 	All district councils
Policy 6.1.8	Afford weight to cultural values when assessing: <ul style="list-style-type: none"> a the costs and benefits of alternative treatment and disposal methods of wastewater and stormwater. b or preparing, resource consent applications for wastewater and stormwater discharges. 	All district councils
Policy 6.1.9	Require water storage and low impact design features for new subdivisions (e.g. rainwater and greywater capture for external use). This is to reduce pressure on municipal water supplies, particularly during the summer months.	All district councils
Policy 6.1.10	Pursue opportunities to create and/or maintain mutually beneficial working relationships with regards to freshwater management, research and planning.	TRONA
Policy 6.1.11	Sufficient funding is available to ensure the successful implementation of Te Ara Whānui o Rangitāiki – Pathways of Rangitāiki 2015.	RRF members
Policy 6.1.12	Develop a Ngāti Awa monitoring programme to measure the health of freshwater from a cultural point of view.	TRONA
Policy 6.1.13	Continue working to prepare for the Regional Council’s implementation programme for the National Policy Statement for Freshwater Management via Water Management Areas. This includes: <ul style="list-style-type: none"> articulating and documenting our cultural values and interests associated with rivers, streams and aquifers within our rohe. articulating how, in a practical sense, Te Mana o Te Wai could be recognised within freshwater planning, management and decisions. Identify and articulate a water allocation that supports and unlocks the development potential of Ngāti Awa lands identifying research requirements regarding how we incorporate (i.e. quantify) our cultural values and interests into the setting of water quantity and quality objectives and limits. identifying and communicating with the Regional Council what information and support we might need to be involved effectively. identifying how Council environmental monitoring plans could incorporate Mātauranga Māori. Identifying learnings from the Rangitāiki Water Management Area process and how that might be applied to other Water Management Areas (e.g. Whakatane, Tarawera, Rotorua Lakes) 	TRONA BOPRC

6.2 LAND

Whatungarongaro te tangata, toitū te whenua

People die, the land remains

Land is a taonga tuku iho, handed down from generation to generation. The relationships of Ngāti Awa and its culture and traditions with its natural taonga and ancestral lands are matters of national importance.

A large focus of this section is the use and development of land. It can have adverse impacts not only our land and soil resource but also water, coastal and fisheries resources as well as cultural, amenity and biodiversity values.

This section also covers the aspirations of Ngāti Awa to develop Māori Land as well as Treaty Settlement Lands. The existence of economic entities within Iwi (private Māori and trusts, iwi entity companies) provides an opportunity to drive economic development in the district. These entities hold intergenerational perspectives; enduring connections to the district; and a long term commitment to delivering value to their communities and beneficiaries. These entities provide a natural partner to Council in the development of the districts and region.

Issues

- 1 The use and development of land within our rohe has not always been sustainable or compatible with our values. This includes adverse impacts on:
 - our cultural heritage, particularly waahi tapu.
 - water quality, from sediment and nutrient discharges.
 - our ngahere, through land clearance and fragmentation.
 - human health, particularly in relation to contaminated land and agricultural use.
 - access to food gathering areas and cultural heritage sites.
- 2 Challenges associated with the development and use of Māori Land and Treaty Settlement Lands.
- 3 Inadequate recognition of:
 - the health and wellbeing of our whenua including our land and soils and all it sustains.
 - Ngāti Awa values, interests and mātauranga in relation to land management, planning and decision making.

OBJECTIVES

- Objective 7** Land use planning, management and decisions must:
- a recognise Ngāti Awa values, interests and Mātauranga.
 - b value our intergenerational knowledge and role as a Treaty partner.
 - c be integrated to recognise the linkages between land use, freshwater quantity and freshwater quality.
 - d provide for the sustainable and productive use and/or development of Maori Land and Treaty Settlement Land.
- Objective 8** Greater collective responsibility and integrated management to ensure that land use and development within our rohe:
- a is sustainable and consistent with the natural limits of our lands and waters.
 - b does not compromise the productive capacity of our soils or life supporting capacity of our environment.

POLICIES

Reference	Policy	Target Audience
Policy 6.2.1	<p>Work with the TRONA Taiao Unit to determine how, in practice Ngāti Awa values, interests and intergenerational knowledge is to be recognised within land use planning. This includes:</p> <ul style="list-style-type: none"> a integrating kaitiakitanga into statutory management of ancestral taonga and natural resources within the Ngāti Awa rohe. b identifying ways in which the development of Māori Land can be enabled, to give effect to Policy IW 1B of the Regional Policy Statement relating to the use and development of Māori Land. c ensuring that the use and development of Māori land and/or Treaty Settlement Lands is not unfairly disadvantaged water allocation, water quality or nutrient limits. 	Councils
Policy 6.2.2	<p>Recognise the principle of interconnectedness or “ki uta ki tai” (from the mountains to the sea). This include the localised and cumulative effects of land use and development on:</p> <ul style="list-style-type: none"> a the health of our rivers, streams, aquifers and associated habitats and ecosystems. b the health of our coastal and estuarine environments, particularly our kaimoana. c our cultural heritage and identity. d the cultural, social and economic wellbeing of our people. 	Councils, landowners, consent applicants
Policy 6.2.3	<p>Advocate for:</p> <ul style="list-style-type: none"> a Land use that matches the capability of the land. b A natural capital approach to nutrient management, based on the productive capacity of the land rather than using methods that favour those who have already developed. 	TRONA
Policy 6.2.4	<p>TRONA consider themselves an affected party under Section 95E of the RMA for all resource consent applications: within, adjacent to, or impacting directly our statutory acknowledgement areas.</p> <ul style="list-style-type: none"> a to discharge contaminants to land. b relating to contaminated soils. c relating to earthworks, particularly within 100m of a marae, or Cultural Heritage Site (scheduled in a District Plan or within the NZ Archaeological Association database). 	BOPRC; All district councils; Consent applicants

Reference	Policy	Target Audience
Policy 6.2.5	<p>Continue providing incentives for landowners to:</p> <ul style="list-style-type: none"> a Exclude stock from rivers, streams, wetlands and their margins. Encourage fencing, where possible, to keep stock away from waterways. b Restore and enhance riparian margins. c Improve nutrient management onsite. d Reduce agricultural and horticultural runoff into rivers and streams. e Winter stock away from stopbanks and/or immediately adjacent to rivers and streams, preferably on purpose-built wintering pads (e.g. herd home) where waste can be collected and disposed of appropriately. f Restore natural pathways for water within both catchments, particularly in areas with drains. 	BOPRC; All district councils
Policy 6.2.6	Showcase Maori Land Trust blocks that demonstrate kaitiakitanga in relation to productive and sustainable land use.	TRONA
Policy 6.2.7	<p>Pursue opportunities to create and/or maintain mutually beneficial working relationships with regards to mātauranga-based land use that is productive and sustainable. This includes:</p> <ul style="list-style-type: none"> a Ngāti Awa Land Trusts and Incorporations b Other Iwi. c Other stakeholders (e.g. Toi EDA, TPK, DOC) d Bay of Connections), particularly relating to initiatives such as the Māori Land Utilisation Action Plan. 	TRONA

6.3 GEOTHERMAL

This section relates to the geothermal resource.

Geothermal resources are highly regarded taonga (treasures) and of considerable importance to Ngāti Awa hapū. Traditionally, puia (geyser pools), ngawha (boiling pools) and waiariki (warm pools) were utilised in a variety of ways including hot water for cooking, preserving, ceremonial use and bathing.

The healing powers of geothermal waters were renowned and Ngāti Awa hapū often travelled to these areas for treatment at both Awakeri and Moutohorā. Minerals found within geothermal resources were also used for dyes, paints and preservatives for wood.

Ngāti Awa relationships with the area and its geothermal resources are important. Ngāti Awa also exercises kaitiakitanga to ensure the mauri of the area and its geothermal resource is sustained for future generations.

Issues

- 1 Inadequate involvement of Ngāti Awa in geothermal planning, management and decisions.
- 2 The use and development of geothermal resources within our rohe can:
 - Cause land subsidence.
 - Damage to waahi tapu.
 - Impact geothermal surface features, waterways and the geothermal resource itself.
 - Reduce air quality.
 - Impact terrestrial and aquatic ecosystems.

OBJECTIVES

- Objective 9** Protect and enhance the mauri of geothermal resources within our rohe, in accordance with Ngāti Awa tikanga.
- Objective 10** Geothermal planning, management and decisions to:
- a recognise Ngāti Awa values, interests and Mātauranga.
 - b value our intergenerational knowledge and role as a Treaty partner.
 - c enable active involvement of Ngāti Awa.
 - d provide for the cultural, environmental, economic and social aspirations of Ngāti Awa.
- Objective 11** Promote the development of the geothermal resource in a sustainable manner provided that:
- a tikanga Maori is observed and respected
 - b geothermal features are protected and enhanced
 - c adverse environmental effects arising from geothermal use and development are no more than minor
 - d resource allocation and use is efficient.

POLICIES

Reference	Policy	Target Audience
Policy 6 3.1	Work with the TRONA Taiao Unit to determine how, in practice Ngāti Awa values, tikanga, interests and intergenerational knowledge is to be recognised within geothermal planning, management and decisions.	BOPRC
Policy 6 3.2	TRONA consider themselves an affected party under Section 95E of the RMA for any resource consent application within our rohe: to take and use geothermal water/fluid, heat or energy. applications to discharge geothermal fluid to land or water.	BOPRC
Policy 6 3.3	Support and advocate for: the safe reinjection of geothermal fluids. the protection, restoration and enhancement of geothermal surface features.	TRONA
Policy 6 3.4	Pursue opportunities to create and/or maintain mutually beneficial working relationships with regards to geothermal management, research and planning.	TRONA
Policy 6 3.5	Work with Ngāti Awa Maori Land Trusts and Incorporations to: Map geothermal surface features on Māori Land. Identify mechanisms to protect geothermal surface features on Māori Land e.g. Regional or District Plan, Nga Whenua Rāhui Kawenata, QEII Trust Covenants. Pursue opportunities to restore and enhance geothermal surface features on Māori Land.	TRONA BOPRC

6.4 COASTAL AND MARINE

Our coastal and marine areas, including our harbours and estuaries, are a taonga as well as a pātaka kai - our food bowl, providing sustenance for our people for many generations.

This section links strongly with section 6.2 (Land) because whatever happens on land inevitably affects our waterways and coastal area. This includes sediment, nutrients and bacteria from land use and development all of which have significant impacts on our kaimoana. The use and development of coastal areas also has impacts on our kaimoana as well as our cultural heritage sites and areas, particularly waahi tapu.

Issues

- 1 Inadequate recognition of Ngāti Awa values, interests and mātauranga in relation to coastal management, planning and decision making.
- 2 Our coastal environment, including our estuaries, kaimoana and waahi tapu are impacted by:
 - contaminant discharges.
 - nutrients, sediments and bacteria, from upstream land use.
 - the unmanaged spread of mangroves.
 - marine plant and animal pests.
 - earthworks (localised and cumulative effects).
 - Inappropriate or poorly managed earthworks, structures and developments.

OBJECTIVES

- Objective 12** Coastal planning, management and decisions to:
- a recognise Ngāti Awa values, interests and Mātauranga.
 - b value our intergenerational knowledge and role as a Treaty partner.
 - c be integrated to recognise the linkages between land use, freshwater quality and coastal water quality.
- Objective 13** Protect and enhance:
- a the mauri of our coastal and marine areas.
 - b Our natural resources and associated cultural practices, particularly in relation to mahinga mataitai, taonga raranga and tauranga ika.
- Objective 14** Protect our cultural heritage sites from inappropriate coastal use and development.

POLICIES

Reference	Policy	Target Audience
Policy 6.4.1	Recognise the principle of interconnectedness or “ki uta ki tai” (from the mountains to the sea) in particular, the cumulative effects of all activities within a catchment on: the health and wellbeing of our coastal and marine areas, including our kaimoana. our cultural heritage, practices and identity.	Councils, landowners, consent applicants
Policy 6.4.2	Work with the TRONA Taiao Unit to determine how, in practice our values, interests and intergenerational knowledge is to be recognised within coastal planning, management and decisions. This includes integrating kaitiakitanga into statutory management of ancestral taonga and natural resources within our rohe.	Councils
Policy 6.4.3	TRONA consider themselves an affected party under Section 95E of the RMA for all resource consent applications: within, adjacent to, or impacting directly our statutory acknowledgement areas. relating to the occupation and use of coastal space. relating to structures in the coastal marine area. relating to earthworks, particularly within 100m of a marae, or Cultural Heritage Site (scheduled in a District Plan or within the NZ Archaeological Association database).	BOPRC; All district councils; Consent applicants
Policy 6.4.4	Ngāti Awa objects to the discharge of contaminants, particularly wastewater and stormwater, into coastal waters.	Councils, consent applicants
Policy 6.4.5	Ensure access and use of the coastal environment for customary activities and practices.	BOPRC, WDC
Policy 6.4.6	Sufficient funding is available to ensure the successful implementation of Ohiwa Harbour projects, particularly in relation to shellfish restoration.	OHIF members
Policy 6.4.7	Develop a Ngāti Awa monitoring programme to measure the health of coastal and marine health from a cultural point of view.	TRONA
Policy 6.4.8	Progress the application for Customary Marine Title and Protected Customary Rights under the Marine and Coastal Area (Takutai Moana) Act 2011.	TRONA

6.5 AIR

This section relates to poor air quality and its impacts on mauri and human health. Key contributors include:

- discharges from industrial areas, particularly close to Ngāti Awa marae and local communities.
- discharges from crematoria located in residential and rural residential areas.
- discharges from household wood burners.
- discharges from agrichemical and horticultural activities.
- emissions from vehicles.

As an example, Te Hokowhitu a Tu marae is sited within one kilometre of a pulp mill and sewage treatment plant. Activities such as tangi and hui are adversely affected by these effects.

Our cultural knowledge and practices have been shaped by our connection to Ranginui. The moon and the stars help us to know the right time for planting, harvesting or fishing. Poor air quality affects visibility and this connection.

Issues

- 1 Poor air quality, caused by contaminant discharges to air, affects:
 - the health and wellbeing of our people
 - amenity and cultural values
 - the mauri of our environment and all that it sustains (including our mahinga kai).
 - our ability to see celestial landmarks, which in turn has an impact on our cultural practices and activities.

OBJECTIVES

- Objective 15** To protect and enhance the mauri of our air resource. This means that:
- a There is no further degradation in the quality of air within our rohe.
 - b Our health is not impacted by poor air quality.
 - c We have unimpeded views of our celestial landmarks
- Objective 16** Air quality monitoring, planning and decisions must:
- a recognise Ngāti Awa values, interests and Mātauranga.
 - b value our intergenerational knowledge and role as a Treaty partner.

POLICIES

Reference	Policy	Target Audience
Policy 6.5.1	<p>Ensure that land use plans and council operations reduce and minimise light pollution within our rohe. This includes:</p> <p>Discouraging the use of flood lighting and sports lighting after 11pm at night.</p> <p>Discouraging the proliferation of illuminated advertising signs.</p> <p>Promoting street light design, particularly within new subdivisions, which reduce glare and lightspill.</p>	District Councils
Policy 6.5.2	<p>Require consultation with the TRONA, in accordance with the protocols in Section 4 of this Plan, for any resource consent application for an air discharge that is close to, or may impact our marae, papakāinga, kura, kohanga reo and education facilities.</p>	BOPRC
Policy 6.5.3	<p>Consult with the TRONA, in accordance with the protocols in Section 4 of this Plan, for any plan change or strategy relating to air quality.</p>	BOPRC
Policy 6.5.4	<p>TRONA expects that enforcement action will be taken for non-compliance of permitted and consented air discharges within our rohe.</p>	BOPRC
Policy 6.5.5	<p>Provide to TRONA an annual monitoring report about the:</p> <p>Type and number air quality-related complaints within our rohe and actions taken.</p> <p>Type and number of consented air discharges within our rohe.</p> <p>Outcome of compliance monitoring of consented air discharges within our rohe.</p> <p>Outcome of compliance monitoring of permitted air discharges, particularly from horticultural and agricultural activities, within our rohe.</p>	BOPRC
Policy 6.5.6	<p>Advocate to the regional and district councils for:</p> <p>at least one new air quality monitoring site within our rohe.</p> <p>land use planning that encourages public transport use and reduces reliance on motor vehicles.</p> <p>land use planning and council operations which reduce and minimise light pollution within our rohe.</p>	TRONA

6.6 FISHERIES

Our people relied upon the bounty of the sea, streams, rivers and lakes within its traditional rohe, to sustain them.

The ability of Ngāti Awa to protect and conserve its resources was imperative to the survival of hapū and iwi. The management and use of these resources were sometimes vigorously guarded while at other times shared with equanimity.

Today Ngāti Awa is still reliant on its fisheries to contribute to its economic, social and cultural wellbeing. TRONA works co-operatively with other iwi while acknowledging the roles and responsibilities of agencies such as Department of Conservation; Ministry of Primary Industries; Regional Council; Fish & Game Council as well as recreational and commercial fishers.

Freshwater Fisheries

Tuna (eels) kokopu, and inanga (whitebait) for example were often traded with other iwi throughout the motu. The drainage of the Rangitāiki Swamp in late 1800s revealed a complex system of weirs and traps that were traditionally used. The destruction of habitat, drainage of wetlands, introduction of exotic species and construction of dams have impacted heavily upon the freshwater fishery. Today many of the indigenous species are threatened or rare. The Department of Conservation plays a key role in the management of indigenous freshwater fish species.

Ocean Fisheries

The management of both customary and commercial fisheries is undertaken by the Ngāti Awa Fisheries Authority, mandated by TRONA to manage customary and commercial fisheries within our rohe.

The Ngāti Awa Fisheries Authority is also a member of the Mataatua Fisheries Committee; a plenary group whose representatives are responsible for ensuring that Iwi - from Tihirau to Nga Kuri a Whareī - maintain active involvement in the management of coastal and freshwater fisheries in the Bay of Plenty region.

Issues

- 1 Inadequate recognition of Ngāti Awa values, interests and mātauranga in relation to fisheries management, planning and decision making.
- 2 Our freshwater and ocean fisheries are impacted by:
 - overfishing.
 - poor water quality.
 - loss of habitat.
 - barriers to access upstream areas.
 - pest plant and animal species (freshwater, marine).
 - Structures eg. Hydro power stations

OBJECTIVES

- Objective 17** Fisheries planning, management and decisions to:
- a recognise Ngāti Awa values, interests and Mātauranga.
 - b value our intergenerational knowledge and role as a Treaty partner.
 - c be integrated to recognise the linkages between land use, freshwater quality and coastal water quality.

- Objective 18** Restore and enhance our freshwater and ocean fisheries.

POLICIES

Reference	Policy	Target Audience
Policy 6.6.1	Recognise the principle of interconnectedness or “ki uta ki tai” (from the mountains to the sea) in particular, the cumulative effects of all activities within a catchment on: the health and wellbeing of our coastal and marine areas, including our kaimoana. our cultural heritage, practices and identity.	Councils, landowners, consent applicants
Policy 6.6.2	Sufficient funding is available to ensure the successful implementation of Te Ara Whānui o Rangitāiki – Pathways of Rangitāiki 2015, particularly in relation to tuna restoration projects.	RRF members
Policy 6.6.3	Develop a Ngāti Awa monitoring programme to measure the health of our fisheries from a cultural point of view.	TRONA
Policy 6.6.4	Ensure access and use of the coastal environment for customary activities and practices.	BOPRC, WDC
Policy 6.6.5	Advocate for sound fisheries management and use of quota in order to provide a sustainable resource for both customary and commercial use.	TRONA
Policy 6.6.6	Pursue opportunities to create and/or maintain mutually beneficial working relationships with regards to research, restoration and management of indigenous fish species.	TRONA

6.7 MINERALS

This section relates to minerals found on land, in rivers and in the coastal marine area. Examples include:

- Land e.g. rock, gravel, limestone.
- Rivers e.g. gravel, shingle, sand
- Geothermal fluid and deposits e.g. silica.
- Coastal Marine Area – sand, shell shingle.

Historically, minerals were utilised for a wide range of purposes including, weapons, tools and ornaments.

These days, gravel extraction and sand mining activities represent the most common use of mineral resources in our rohe. The extraction of geothermal brine (e.g. within the Kawerau Geothermal Field) is becoming more common with evolving technology.

Access to the mineral resource is governed by the Crown Minerals Act 1991 through the Ministry of Business, Innovation and Employment.

The environmental effects associated with mineral extraction are governed by Environment Bay of Plenty under the Resource Management Act 1991.

Issues

- 1 Inadequate involvement of Ngāti Awa relating to mineral permit and resource consent processes.
- 2 Inappropriate mineral extraction activities affect:
 - Our sites and areas of cultural significance.
 - Our ability to gain access to our rivers and coastal areas.
 - Natural features, including landscapes and seascapes of importance to Ngāti Awa hapū.

OBJECTIVES

- Objective 19** The management, regulation and extraction of minerals within our rohe:
- Recognises Ngāti Awa values, interests and mātauranga.
 - Enables active involvement of Ngāti Awa.
 - Protects the health and wellbeing of our taiao.
 - Provides for the cultural, environmental, economic and social aspirations of Ngāti Awa.

POLICIES

Reference	Policy	Target Audience
Policy 6.7.1	Require consultation for all permit applications to prospect, explore or mine within our rohe.	MBIE
Policy 6.7.2	Provide, on an annual basis, a copy of all iwi engagement reports submitted by mineral permit holders within our rohe.	MBIE
Policy 6.7.3	Work with TRONA to identify areas of significance to give effect to Section 14(2) of the Crown Minerals Act. This is to inform future Mineral Programmes (last updated in 2013).	MBIE
Policy 6.7.4	TRONA consider themselves an affected party under Section 95E of the RMA for any resource consent application with our rohe for mineral extraction from land, rivers and streams, coastal areas and geothermal resources.	BOPRC
Policy 6.7.5	Advocate for the use of recycled mineral material, construction waste and demolition waste to supplement mineral supply.	TRONA
Policy 6.7.6	Advocate for the transfer of powers, pursuant to section 33 of the RMA, in relation to gravel extraction activities occurring in our culturally significant rivers.	TRONA
Policy 6.7.7	Continue to work with other iwi in the resolution of Treaty Claims of relevance to the authority and regulation of the mineral resource.	TRONA





7

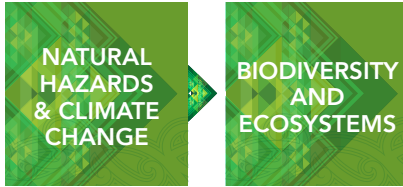
Our Natural
Environment

OUR NATURAL ENVIRONMENT



OUR NATURAL ENVIRONMENT

Section 6 outlined provisions relating to specific natural resources. This section looks at rohe-wide specific matters that involve and/or affect multiple resources or ecosystems. The topics within this section are:



7.1 NATURAL HAZARDS AND CLIMATE CHANGE

This section relates to natural hazards and the effects of climate change within our rohe.

It focuses on ways in which we work with Councils, our whānau and other agencies to be informed, prepared and resilient to an ever changing and moving environment.

Natural Hazards

We live in a hazard prone area. Natural hazards within our rohe which affect our environment and our people include:

- Prolonged or intense rainfall e.g. flooding, landslide. Notable examples within our rohe include the Matata floods of 2005 and the Edgecumbe floods of 2017. The Whakatāne, Ōhope and Matatā Escarpments are all prone to slips.
- Coastal/marine processes e.g. inundation/flooding and erosion. This affects our entire coastline and low lying flood plains.
- Volcanoes and earthquakes e.g. ground shaking, landslide, liquefaction, tsunami. Whakaari (White Island) is an active volcano within our rohe. A notable example of a large earthquake was the 1987 Edgecumbe earthquake, which was a 6.5 on the Richter scale. (White Island) is an active volcano within our rohe. A notable example of a large earthquake was the 1987 Edgecumbe earthquake, which was a 6.5 on the Richter scale.

Climate Change

- Climate change can exacerbate the risks associated with natural hazards. For example¹:
- Rising sea levels will affect our coastline and low-lying flood plains. This in turn will affect our coastal marae, urupā and other areas of cultural significance as a result of erosion and/or inundation. Productive farmland may also be affected through rising water tables.
- Warming river, stream and coastal waters will impact our mahinga kai species. Some species (including pests) may thrive while others may diminish.
- Warming air temperatures may lead to more extreme weather events. This will affect productivity on our Māori Land blocks.

Issues

We are vulnerable to natural hazards and the effects of climate change, in particular, our marae and urupa; our homes and communities as well as our natural environment and mahinga kai resources.

Our sites and areas of cultural significance are at risk of damage or destruction by natural hazards, particularly in the vicinity of coastlines, rivers and floodplains. Climate change increases this risk.

There is a lack of awareness, understanding and/or urgency to take action about the potential impacts of climate change within our rohe. As a result:

We do not fully understand the extent to which climate change will affect our lands, our cultural heritage, our mahinga kai resources and our people.

We are not adequately prepared to adapt to the effects of a changing climate.

² <https://www.boprc.govt.nz/residents-and-communities/climate-change/>

OBJECTIVES

- Objective 20** We are aware, prepared for, and resilient to, natural hazards and the effects of climate change. This means that:
- a We understand the risks of natural hazards and potential impacts of climate change within our rohe.
 - a We understand the role of Councils and other agencies in managing and/or reducing these risks and impacts.
 - a We know how to prepare and/or adapt.
 - a In the case of a natural disaster, what know what to do.
- Objective 21** Climate change considerations are embedded within Central and Local Government strategies, plans and policies.
- Objective 22** Climate change and natural hazard research, management, planning and decisions must:
- a recognise Ngāti Awa values, interests and Mātauranga.
 - b value our intergenerational knowledge and role as a Treaty partner.

POLICIES

Reference	Policy	Target Audience
Policy 7.1.1	TRONA supports net zero emissions across all greenhouse gases by 2050 using only domestic emission reductions.	MfE, All Councils, CDEM group
Policy 7.1.2w	Strategies, plans, policies and decisions must consider the impacts of climate change and the risks associated with natural hazards on our cultural and social wellbeing, in particular: <ul style="list-style-type: none"> a Sites and areas of cultural significance, including our marae and urupā. b Indigenous species and ecosystems, particularly our mahinga kai resources. c Our aspirations for, and challenges with, the use and development of Māori Land. d Roading infrastructure and access to our marae, papakāinga and urupā. e Food security and sovereignty. 	MfE, All Councils, CDEM group
Policy 7.1.3	Involve the TRONA Taiao Unit in the development and implementation of a Climate Change Action Plan for the Whakatāne District.	WDC
Policy 7.1.4	Require a precautionary approach is taken to enabling development along coastal areas and floodplains, particularly in relation to sea level rise and flood risk.	All Councils
Policy 7.1.5	Require technical information about natural hazards and climate change impacts to be in a user-friendly format and in plain English. This enables greater accessibility and understanding of technical information.	MfE, All Councils, CDEM group

Reference	Policy	Target Audience
Policy 7.1.6	<p>Build community awareness and understanding about</p> <ul style="list-style-type: none"> a Natural hazards and climate change. b How climate change may affect our lands and buildings, particularly our marae, urupā and homes. c How to prepare and what to do if a natural disaster occurs. d How to adapt and prepare for the impacts of climate change. e Measures - by each agency – to: <ul style="list-style-type: none"> • encourage the reduction in carbon emissions. • mitigate and/or adapt to climate change (particularly those agencies with regulatory and infrastructure functions). 	All Councils
Policy 7.1.7	<p>Work with our kaumatua and kuia to record stories and experiences of natural hazard and climate variability and change from whānau history. This helps us to collect and document our intergenerational knowledge with regards to natural hazards and climate change.</p>	TRONA
Policy 7.1.8	<p>Collate research and carry out a stock take to identify and map:</p> <ul style="list-style-type: none"> a The location of our marae, urupā and other areas of significance within our rohe. b areas at particular risk of flooding/inundation, erosion, slips and sea level rise. 	TRONA supported by Councils
Policy 7.1.9	<p>Work with Ngāti Awa hapū, whānau and marae committees to:</p> <ul style="list-style-type: none"> a Discuss the potential impacts of natural hazards and climate change on our marae; urupā and other areas of cultural significance. b Explore options to address those areas (identified in Policy 7.1.6) at high risk of flooding/inundation, erosion, slips and sea level rise. c Ensure that marae preparedness plans are in place (as outlined in Policy 7.1.9). d Explore the feasibility of the use of Ngāti Awa marae as a designated emergency or evacuation centres. 	TRONA
Policy 7.1.10	<p>Work with BOP Region Emergency Management Group to ensure that Marae preparedness plans are in place for Ngāti Awa marae. This would outline:</p> <ul style="list-style-type: none"> a Known hazards and risks to our marae. b Resources on hand to look after people and the vulnerable people in the community when there is an extreme event. c Key contacts of people that could be called upon in the event of an emergency. <p>Learnings from the 2017 Floods would be incorporated.</p>	TRONA, CDEM Group BOPRC
Policy 7.1.11	<p>Advocate for permanent Māori personnel within the emergency management team in council. Having a dedicated Māori staff member will assist with the relationship nuances that are required for Māori partnerships within emergency management.</p>	TRONA

Reference	Policy	Target Audience
Policy 7.1.12	<p>If Ngāti Awa marae are selected by whānau to be designated emergency or evacuation centres, work with:</p> <ul style="list-style-type: none"> a Local communities to ensure communication networks are in place and that marae protocols are known. b Bay of Plenty 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. 	TRONA
Policy 7.1.13	<p>Pursue opportunities to create and/or maintain mutually beneficial working relationships with regards to natural hazards and climate change research, monitoring and planning. This includes working with:</p> <ul style="list-style-type: none"> a Other Iwi and/or Māori communities (e.g. Te Urunga Kea Te Arawa Climate Change Working Group, Te Rangihakahaka Centre for Science and Technology, Omaio Community). b Research entities (e.g. GNS Science, NIWA, Scion). <p>Opportunities could include, but not be limited to, collaborative projects funded through the National Science Challenge.</p>	TRONA
Policy 7.1.14	<p>Identify career and training pathways for whanau to be involved in:</p> <ul style="list-style-type: none"> a Natural hazards and climate change research and planning. b Civil defence and emergency management. 	TRONA

7.2 BIODIVERSITY AND ECOSYSTEMS

Hutia te rito o te harakeke

Kei hea te komako e ko?

Maku e ki atu ki a koe,

He aha te mea nui o te Ao?

He tangata, he tangata, he tangata.

This section relates to the biodiversity of terrestrial, freshwater, coastal, estuarine and wetland ecosystems. It also covers biosecurity or biological threats such as pests and diseases.

Traditionally, indigenous biodiversity provided not only sustenance but native plants and animals for a wide range of cultural purposes. Indigenous plants are used as medicines as well as food resources. Indigenous fauna is also used for food but are important environmental indicators as well.

The indigenous biological diversity within the Ngāti Awa rohe continues to decline. This in turn impacts our cultural practices and mātauranga. Today, the protection and enhancement of indigenous biodiversity remains a key priority for Ngāti Awa hapū.

The 2011 WAI 262 report in particular outlines the need for recognition of cultural values, practices and intellectual property associated with native flora and fauna. This includes recognition of tino rangatiratanga over those taonga and the development of mechanisms for their active protection.

Issues

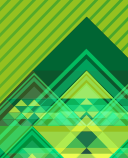
- 1 Our indigenous biodiversity (comprising flora and fauna) and associated ecosystems are impacted by:
 - Human activity – land drainage, clearance, fragmentation; contaminant discharges as well as waterway modification.
 - Pest plants, pest animals and diseases.
- 2 Inadequate recognition of Ngāti Awa values, interests and mātauranga in relation to indigenous biodiversity.

OBJECTIVES

- Objective 23** Biodiversity management, planning and decisions to:
- a recognise Ngāti Awa values, interests and Mātauranga.
 - b value our intergenerational knowledge and role as a Treaty partner.
- Objective 24** Restore and enhance the health and diversity of ecosystems and habitats within our rohe for our taonga flora and fauna species. This includes:
- a cooler and vegetated waterways and wetlands.
 - b corridors of healthy interconnected indigenous vegetation and ecosystems.
 - c the containment or removal of pests.
 - d abundant birds and other fauna.
 - e healthy and abundant mahinga kai resources.

POLICIES

Reference	Policy	Target Audience
Policy 7.2.1	<p>Work together to manage biosecurity threats and coordinate planning, monitoring and reporting within our rohe. This includes:</p> <ul style="list-style-type: none"> a Collaborating with research agencies in relation to existing or future monitoring programmes. b Utilising Mātauranga-based monitoring tools. c Incorporating citizen science (e.g. monitoring by tangata whenua or members of the public). <p><i>For the purpose of clarity, this policy relates to terrestrial, freshwater and marine biosecurity threats.</i></p>	TRONA, BOPRC, DOC, MPI
Policy 7.2.2	<p>Support and enable:</p> <ul style="list-style-type: none"> a biosecurity and biodiversity initiatives led by Ngāti Awa hapū; b biodiversity forums (including Te Tira Whakamātaki); c conservation and biodiversity projects. d the strengthening of the network of local community care groups within our rohe. 	TRONA, BOPRC, DOC, MPI
Policy 7.2.3	<p>Improve hapū, public and landowner awareness about the ways to restore and enhance biodiversity within our rohe. This includes showcasing the efforts of landowners and community groups.</p>	BOPRC
Policy 7.2.4	<p>Promote the creation and/or connection of ecological pathways for our indigenous flora and fauna comprising corridors of ngahere, wetlands, riparian margins and other habitats. This should be prioritised as follows:</p> <ul style="list-style-type: none"> a From our upper catchments to the coast. b Connecting fragmented habitats within, and across, catchments. 	TRONA, BOPRC, DOC,
Policy 7.2.5	<p>Support and enable opportunities for training, employment and social procurement of Ngāti Awa hapū and whanau with regards to pest control and monitoring.</p>	BOPRC, DOC
Policy 7.2.6	<p>Develop a Ngāti Awa monitoring programme to measure the health of our indigenous flora and fauna from a cultural point of view.</p>	TRONA





8

**CULTURAL HERITAGE,
PRACTICES AND IDENTITY**

Cultural heritage,
practices and identity



OUR CULTURAL HERITAGE, PRACTICES AND IDENTITY

Our traditions are shaped by our cultural, historical, and spiritual association with the natural environment as well as sites and areas of significance within our rohe. Our histories link the present generations of Ngāti Awa with our ancestors and the atua of the natural world such as Ranginui, Papatūānuku, and Tane. These histories form and reinforce the foundation of cultural identity of Ngāti Awa as an iwi.

9.1 CULTURAL HERITAGE

Our cultural heritage is our physical and spiritual connection to the past, to our special places and to each other. It includes the physical / tangible

(e.g. remnants of a pa site), the natural (e.g. springs, mountains) and the intangible (e.g. taniwha lair).

Our cultural heritage is recognised under the Treaty of Waitangi, Conservation Act 1987, Resource Management Act 1991 and Historic Places Act 1993.

Ngāti Awa has identified two broad categories of significance for cultural heritage:

Waahi Tapu

Waahi tapu are sacred sites or resources of extreme importance to Ngāti Awa. They are:

- highly valued due to their cultural and tribal importance, such areas for purification, cleansing and/or ceremonial purposes.
- important because they provide tangible evidence of events and decisions that have affected the direction, growth, stability and cultural development of Ngāti Awa.
- afforded the highest level of protection from damage, destruction and modification.

Waahi tapu include but are not limited to: puna (springs), tuahu (altar), urupā (burial ground), rua kōiwi (places where skeletal remains are kept i.e. caves, hollow trees, rock overhangs), burial places for placenta as well as sources of water for healing, cleansing or death rites.

Waahi Taonga

Washi taonga are special sites or resources that are highly valued because of their cultural importance to Ngāti Awa. These include:

- Pā (fortified villages), marae and kainga (dwelling places).
- Landscape features such as rocks, rivers, mountains, hilltop ridgelines, including those that determined the boundaries of iwi and hapū.
- Battle sites (where tapu has been removed).
- Taunga ika – fishing grounds.
- Places where food, materials and rongoā is gathered.
- Places where transient values are evident and are significant to Ngāti Awa (i.e. Flowering pohutukawa, spawning whitebait).
- Places where natural events have left their imprint on the land or seascape

Issues

- 1 The damage, modification or destruction of our cultural heritage has significant adverse impacts on our tribal wellbeing, integrity and identity. Contributing factors include the following:
 - inappropriate or poorly managed land use and development.
 - consultation not occurring with the right Ngāti Awa representative and/or pukenga.
 - not all places or resources of significance are known, registered or scheduled in the public arena.
 - 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 There is an overreliance on:
 - accidental discovery of the significance of a place or area with our rohe.

OBJECTIVES

- Objective 25** Our cultural heritage is protected from the impacts of land use and development. In particular, our waahi tapu are afforded the highest level of protection from damage, destruction and modification.
- Objective 26** Cultural heritage planning and management and decisions relating to land use and development:
- a recognises Ngāti Awa values, interests and Mātauranga.
 - b values our intergenerational knowledge and role as a Treaty partner.
 - c enable active involvement of Ngāti Awa.
- Objective 27** Active protection of sensitive information relevant to waahi tapu and waahi taonga from inappropriate use.

POLICIES

Reference	Policy	Target Audience
Policy 9.1.1	Only Ngāti Awa can identify and substantiate our relationship and that of our culture and traditions with our ancestral lands, water, sites, waahi tapu and other taonga.	TRONA
Policy 9.1.2	Develop internal processes to ensure that cultural heritage assessments are carried out by pukenga who are widely regarded as expert in the cultural and traditional values associated with places and resources of significance to Ngāti Awa.	TRONA
Policy 9.1.3	Require early consultation with Ngāti Awa to ensure that resource consent, concession or archaeological authority applicants: <ul style="list-style-type: none"> a are aware of the cultural and historical significance of an area, to which their application relates. b are aware of the presence of waahi tapu and waahi taonga, whether recorded or not. c carry out due diligence to identify and manage risk prior to land disturbance activities. d are not relying on accidental discovery protocols as mitigation. 	BOPRC, District Councils
Policy 9.1.4	No unauthorised excavation or disturbance of sites scheduled within a District Plan and/or registered with Heritage New Zealand Pouhere Taonga.	All Councils, HPT

Reference	Policy	Target Audience
Policy 9.1.5	<p>Require:</p> <ul style="list-style-type: none"> a consultation and a cultural impact assessment for any activity within 100m of a scheduled or registered cultural heritage site. b Accidental Discovery Protocols as a condition to a resource consent and/or archaeological authority to damage, modify or destroy a cultural heritage site. c use of Ngāti Awa cultural monitors for land disturbance activities in areas with a high risk of kōiwi tangata (human remains) or archaeological artefacts of Māori origin. d contractor briefings or inductions by cultural monitors prior to the commencement of land disturbance activities. This is to ensure that contractors understand the historical context of the area within which they are working. e the return of discovered artefacts to the Ngāti Awa Research and Archives Centre¹. 	All Councils, HPT
Policy 9.1.6	Formally schedule or register more cultural heritage sites within District Plans and/or with Heritage New Zealand Pouhere Taonga.	TRONA
Policy 9.1.7	Pursue opportunities 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. This may include sites visits, presentations and workshops.	TRONA
Policy 9.1.8	Protect sensitive information pertaining to our scheduled sites (e.g. via Silent Files).	All Councils, HPT
Policy 9.1.9	Develop a cultural heritage protocol associated with emergency works.	All Councils, TRONA

³ Te Runanga o Ngāti Awa are certified collectors of artefacts under Section 14(4) of the Antiquities Act 1975.

9.2 CULTURAL PRACTICES AND IDENTITY

This sub-chapter relates to the protection and revitalisation of our traditional knowledge and practices.

Over many centuries, Ngāti Awa Hapu developed complex systems for environmental management. The customary use of natural resources was confirmed and guaranteed under Article II of the Treaty of Waitangi. Examples of customary practices of Ngāti Awa include, but are not limited to the:

- harvesting of kaimoana and freshwater fisheries including tuna and inanga
- use of paru (mud), berries, bark, feathers, harakeke, kiekie and pingao for weaving
- use of totara and other native trees for carving and building.
- harvesting of a wide range of plants for kai and rongoā.
- use of whale bone and teeth for making taonga.

These practices promote the retention of our matauranga Maori and strengthens our relationship with the taiao and all it provides.

The ability to exercise Kaitiakitanga has been severely impeded by the imposition of statutes that do not adequately recognise and provide for customary rights of Ngāti Awa Hapu.

For example, access to plants for rongoa on conservation lands is not provided for under existing legislation. The Wai 262 claim to indigenous flora and fauna provides guidance about how to recognise customary use of resources in the environment.

Kaitiakitanga requires Ngāti Awa to observe sustainable practices. Ngāti Awa aims to regain the ability to undertake customary harvests of traditional food and other resources in future by actively assisting re-establishment of habitats and populations of indigenous species to the extent that sustainable, limited and restricted harvesting is able to resume.

Issues

Land use and development has affected our customary activities and resource use. This includes loss or direct disturbance of areas of significance as well as reduced, or loss of access, to these areas.

Whānau are disconnected from traditional sites and customary practices, particularly where traditional sites (e.g. for gathering kai or cultural materials) are located on private land. We also have a lot of whanau who do not live in our rohe.

Objectives

- Objective 28** Recognise and provide for the customary use of indigenous species by Ngāti Awa in accordance with our tikanga.
- Objective 29** Our traditional knowledge and practices are protected, revitalised and passed onto the next generation.
- Objective 30** Whanau feel connected to our ancestral lands, waterways, whakapapa, and tikanga
- Objective 31** Our cultural identity is recognised and celebrated.

POLICIES

Reference	Policy	Target Audience
Policy 9.2.1	<p>Work with Ngāti Awa to:</p> <ul style="list-style-type: none"> a enable or improve access for customary activities in culturally significant areas. b identify opportunities for planting and harvesting of customary materials, such as harakeke, within parks, reserves and open space. c ensure that public open spaces (e.g. reserves, parks, civic spaces) within our rohe incorporates Māori Design Principles. For example: <ul style="list-style-type: none"> • Traditional place names are recognised and celebrated. • Our narratives are captured and expressed creatively and appropriately • Our significant sites and cultural landmarks are acknowledged. 	All Councils, DOC
Policy 9.2.2	Coordinate, and/or support events that celebrate our lwi, our culture and our taiao	TRONA
Policy 9.2.3	<p>Support knowledge sharing wananga and compile an historical account and whānau resource in relation to:</p> <ul style="list-style-type: none"> a the customary use of our taiao. b traditional methods of gathering food and materials. c customary management tools such as rāhui, mātaimai and use of the maramataka. d how mātauranga and tikanga can be incorporated into contemporary taiao management. e tools to measure the cultural health of our taiao. 	TRONA





9

OUR PEOPLE

Our People



OUR PEOPLE

Our greatest 'resource' and taonga are our people – our connection to our past, our present and our future. This section looks at ways to build technical and cultural capability as well as more effectively influence resource management plans, processes and projects.

10.1 TECHNICAL AND CULTURAL CAPABILITY

This section relates to the building of technical and cultural capability within by Ngāti Awa and partner agencies.

In relation to Ngāti Awa, this means upskilling whānau to be more actively involved within resource management, regardless of whether this is in an office or out in the field.

It also includes succession planning to foster our next generation of kaitiaki who are trained in all fields of resource management (e.g. science, planning, pest control, environmental engineering, cultural heritage, law) and keen to use their skills and knowledge locally.

In relation to our partner agencies (e.g. Councils, this means upskilling staff, managers and elected members to understand our values, interests, world view and mātauranga Māori.

Issues

- 1 We have a limited pool of kaitiaki that are able to be actively involved in resource management processes, decisions and projects.
- 2 We need to future proof this Plan by ensuring that the work we do today, continues tomorrow.

OBJECTIVES

- Objective 32** Increase the technical capacity and capability of TRONA and Ngāti Awa in relation to natural resource management to:
- a enable more whānau members to be more actively involved in our taiao.
 - b influence positive outcomes for our taiao and our people.
 - c lead environmental projects within our rohe.
 - d ensure our Taiao Unit is effective and enduring.
- Objective 33** Inspire and develop our next generation of kaitiaki within resource and environmental management.
- Objective 34** Increase the cultural capability of partner agencies to:
- a enable awareness and understanding of our values, interests and mātauranga Māori in relation to natural resource management.
 - b foster meaningful relationships and productive discussions.
 - c create more inclusive Council projects and processes.

POLICIES

Reference	Policy	Target Audience
Policy 10.1.1	Support and enable the building of Ngāti Awa capacity and capability to contribute to strategies, plans, projects and decision-making processes.	Partner agencies, including Councils and DOC
Policy 10.1.2	Support and enable the building of cultural capacity within Partner agencies, including Councils and DOC.	TRONA
Policy 10.1.3	Ensure that: <ul style="list-style-type: none"> a mātauranga Maori is embedded into Council processes, plans and decisions. b technical information is made available in plain English and in user-friendly formats. 	Councils
Policy 10.1.4	Support the continuation of the Whakatāne District Youth Council.	TRONA, WDC
Policy 10.1.5	Pursue opportunities to create and/or maintain mutually beneficial working relationships to in turn, enhance Ngāti Awa capability and opportunities for employment or work experience. This could include: <ul style="list-style-type: none"> Councils and Central government departments, particularly protocol partners Research entities (e.g. GNS Science, NIWA, Scion etc) Tertiary education providers such as Te Whare Wānanga o Awanuiarangi. Māori land trusts and incorporations. 	TRONA
Policy 10.1.6	Identify: <ul style="list-style-type: none"> current technical capabilities of whānau in relation to natural resource management This includes formal and informal training and experience. opportunities for scholarships, internships, secondments, mentoring and work experience to enable whanau – of all ages - to work in natural resource management. 	TRONA
Policy 10.1.7	Utilise a range of ways (including hikoi and wananga) for our people, particularly our young people, to understand: <ul style="list-style-type: none"> Our values and connection with our taiao. What kaitiakitanga means, in practice. The role of mātauranga and tikanga in relation to our taiao, including cultural practices and traditions. The role of TRONA in resource management processes, decisions and projects. The importance of this Plan in guiding and influencing positive change for Ngāti Awa. Practical ways to care for our taiao including: <ul style="list-style-type: none"> animal and plant pest monitoring and control, including obtaining relevant certification. monitoring of plant diseases e.g. myrtle rust. wetland, riparian and beach restoration e.g. what to plant, how, when and where. collection and propagation of seeds from native plants and trees. establishing ecological corridors (primarily through i and iii) for taonga species e.g. native birds, lizards and frogs. measuring and monitoring the health of our taiao, using mātauranga and/or scientific tools. 	TRONA

10.2 WORKING IN PARTNERSHIP

In a post-settlement context, we have aspirations and expectations of working more effectively and in partnership with Councils and Central Government agencies. This requires an Iwi-Partner agency relationship at a governance level to enable a more collaborative working relationship.

Issues

The working relationship needs to reflect a more genuine Treaty partnership.

OBJECTIVES

- Objective 35** Progress towards a genuine Treaty partnership with local and central government. This means:
- a our values, interests and mātauranga are reflected in central and local government plans, programmes, processes and decisions.
 - b working in a more focused and efficient manner.
 - c a working relationship that is genuine, collaborative and enduring.

POLICIES

Reference	Policy	Target Audience
Policy 10.2.1	Require Councils and Central Government agencies to: <ul style="list-style-type: none"> a understand and realise the amount of consultation occurring with us at the same time. b value our time. c coordinate internally within each Council and between Councils to prevent hui fatigue, particularly of our elders. d provide support and assistance to help us to build capacity and capability. 	Crown agencies, All Councils
Policy 10.2.2	Pursue opportunities for: <ul style="list-style-type: none"> e collaborative service delivery; f shared management and/or decision making in relation to matters that directly affect Ngāti Awa and our relationship with their ancestral areas.	TRONA, All Councils
Policy 10.2.3	Ensure that Council staff sets aside funding to ensure our involvement in Council projects. This recognises our role as technical experts.	All Councils
Policy 10.2.4	Pursue Mana Whakahono-ā-Rohe agreements with the Regional and District Councils.	TRONA
Policy 10.2.5	Advocate for financial support to enable participation in Mana Whakahono-ā-Rohe agreement processes.	TRONA
Policy 10.2.6	Ensure that dedicated resourcing is available to monitor Treaty Settlement outcomes; review protocol implementation and maintain constructive working relationships. This includes regular meetings regularly with Council and central government staff.	TRONA





10

PLAN IMPLEMENTATION, MONITORING AND REVIEW

PLAN IMPLEMENTATION, MONITORING AND REVIEW

This section provides an overview of the way in which this Plan will be implemented, monitored and reviewed.

10.1 PLAN IMPLEMENTATION

The Taiao Unit of Te Rūnanga o Ngāti Awa will be responsible for 'owning' this Plan. A range of methods are proposed to implement the Plan objectives and policies to ensure that the Plan does not simply 'sit on a shelf'.

Opportunities for Action – TRONA Taiao Unit

The following are ways in which the TRONA Taiao Unit will 'give life' to this Plan.

Plan topic area	Method
Whole Plan	<ol style="list-style-type: none"> 1 Lead Plan implementation, monitoring and reporting 2 Be actively involved in Central Government and Council planning as well as resource consent, mineral permit and DOC concession processes. 3 Monitor reporting requirements relating to resource consent, mineral permit and DOC concession compliance.
Working in partnership	<ol style="list-style-type: none"> 4 Facilitate, with partner agencies regarding: <ul style="list-style-type: none"> • Co-designed work programmes, including engagement planning, research and monitoring. • Staff training e.g. to understand Ngāti Awa values or the implications of statutory acknowledgment areas on their work. • Six monthly operational-level meetings to discuss Plan implementation. • Involvement in State of the Environment monitoring. 5 Pursue Transfer of Powers pursuant to section 33 of the RMA 1991.
Working with others	<ol style="list-style-type: none"> 6 Work with Ngāti Lands Trusts and Incorporations regarding Plan implementation, particularly: <ul style="list-style-type: none"> • sustainable land use and management practices. • mechanisms to protect, restore and/or enhance geothermal surface features; indigenous biodiversity and cultural heritage. 7 Foster effective partnerships between with hapū, partner agencies and other stakeholders to promote the sustainable use and management of our natural resources. 8 Lobby for Ngāti Awa representation on natural resource management groups and forums.
Air	<ol style="list-style-type: none"> 9 Annual survey of whanau respiratory health. 10 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.
Cultural Heritage	<ol style="list-style-type: none"> 11 Train more cultural monitors. 12 Schedule more cultural heritage sites in District Plans.

Plan topic area	Method
Research and Monitoring	<p>13 Identify research initiatives that promote the application of mātauranga Maori in the sustainable use and management of natural resources.</p> <p>14 Identify and participate in research programmes that relate to air quality and impacts on Ngāti Awa whanau, hapū and iwi.</p> <p>15 Develop a monitoring programme and associated indicators to measure and monitor the health of our taiao (e.g. freshwater, land, air, geothermal, biodiversity and coast) from a cultural point of view. This could align with Council State of the Environment monitoring and reporting.</p>
Capacity Building - Internal	<p>16 Build Ngāti Awa capability in relation to freshwater planning, in particular, preparing for Water Management Area processes (refer Policy 6.1.13 of this Plan).</p> <p>17 Develop a Ngāti Awa Kaitiaki Training programme.</p> <p>18 Share information about environmental-related study and career pathways (e.g. via social media, Careers Days).</p> <p>19 Support environmentally-focused school holiday programmes.</p>
Capacity Building - External	<p>20 Hold workshops with Council staff, managers and elected members e.g. to understand Ngāti Awa values, interests and mātauranga Maori.</p>

Opportunities for Action – Te Runanga o Ngāti Awa

The following are ways in which TRONA can ‘give life’ to this Plan.

- 1 Ensure sufficient resourcing within the TRONA Taiao unit to implement the above actions.
- 2 Annual governance-level meetings with partner agencies to discuss Plan implementation.
- 3 Initiate a “Te Mana Whakahono-a-Rohe” agreement
- 4 Provide communications and engagement support.
- 5 Utilise existing networks both internally (within Ngāti Awa – hapū, marae committees, Lands Trusts and incorporations, Ngāti Awa Group Holdings Limited), and externally (Central Government agencies, Councils).

Opportunities for Action – Partner agencies

The following are ways in which Central Government (e.g. DOC, MPI, MfE, TPK) and Councils (BOPRC, WDC, KDC) can ‘give life’ to this Plan.

- 1 Co-designed work programmes, including engagement planning, research and monitoring.
- 2 Staff training e.g. to understand Ngāti Awa values or the implications of statutory acknowledgment areas on their work.
- 3 Six monthly governance-level meetings with TRONA.
- 4 Involve the Ngāti Awa Taiao Unit in State of the Environment monitoring and/or reporting.

10.2 PLAN MONITORING AND REPORTING

The TRONA Taiao Unit will report annually on Plan implementation, which may include:

- Status of actions outlined in Section 11.1 of this Plan (i.e. actions started, actions completed, actions deferred).
- Survey of Ngāti Awa hapū in relation to the Plan.
- Survey of Central and Local Government staff in relation to the use of the Plan.
- Extent to which the Plan is making a tangible impact for Ngāti Awa, particularly in relation to achieving Plan Objectives.

10.3 PLAN REVIEW

This Plan will be reviewed after 10 years from the date of approval. This is to ensure that the Plan content is relevant and is making a tangible difference for our taiao and our people.



11

ENGAGING WITH
TE RŪNANGA O NGĀTI AWA

ENGAGING WITH TE RŪNANGA O NGĀTI AWA

This section outlines our expectations for engagement by resource consent applicants, developers and Council staff.

Engagement is valued as it builds relationships and facilitates awareness and understanding of our issues, values and interests.

The type and level of engagement will vary depending on the project however, we expect that all engagement with the TRONA Taiao Unit will align with:

- Principles of Engagement (section 11.2)
- Spectrum of Māori Engagement (section 11.3)

In addition, there are specific expectations with regards to:

- Council plans and strategies
- Resource consents, concessions and notices of requirements
- Statutory Acknowledgment Areas – Councils
- Deed of Recognition Areas – Department of Conservation and Land Information New Zealand

11.1 CONTACT DETAILS FOR ENGAGEMENT

Te Rūnanga o Ngāti Awa
4-10 Louvain Street
PO Box 76
Whakatane 3158

Phone: 07 307 0760

Email: runanga@ngatiawa.iwi.nz

Website: www.ngatiawa.iwi.nz

11.2 PRINCIPLES OF ENGAGEMENT

The principles of engagement with the TRONA Taiao Unit, are as follows:

- **Engage early:** This is so that engagement occurs with the right people and that there is sufficient time to respond / participate.
- **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 our silence is not be taken as approval or lack of interest or concern.

11.3 SPECTRUM OF MĀORI ENGAGEMENT

When Councils, developers and others engage with us, the type and level of engagement will vary depending on the project (or stage of project).

The spectrum of Māori engagement provides guidance on the commitment associated with each level of engagement. This is illustrated in the table below.

11.4 MANA WHAKAHONO-Ā-ROHE

This Plan does not negate our desire to initiate a Mana Whakahono-ā-Rohe arrangement with the Councils within our rohe.

This Plan is intended to set the foundation for constructive discussions associated with a Mana Whakahono-ā-Rohe arrangement.

Spectrum		Commitment by those engaging with the TRONA Taiao Unit	Example of methods of engaging with us
LEVEL OF INFLUENCE	Whakamohio Inform	We will provide information (and keep you informed) about what is happening.	Factsheets, websites
	Whakauiuia Consult	We will listen to you (and review your feedback) but make our own decision.	Workshops, surveys, marae hui
	Whakaura Involve	We will involve you in the decision-making process but will ultimately decide.	Working group, advisory committee
	Mahi Ngatahi Collaborate	We will discuss and decide together.	Joint Management Committee, co-governance, co-management
	Whakamanahia Empower	We will decide and choose to discuss with us.	Transfer of powers (s33 RMA)

Table 3. Spectrum of Māori Engagement⁴

⁴ Developed by the International Association of Public Participation (IAP2) and adapted within the BOPRC for their Māori Engagement Toolkit. <https://www.boprc.govt.nz/media/717746/engagement-toolkit.pdf>

11.5 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 the TRONA Taiao Unit when Council is reviewing or preparing:

- A Resource Management Act planning document e.g. Regional Policy Statement, Regional / District / City Plan.
- A 10-year / long term plan or annual plan under the Local Government Act.
- Statutory strategies e.g. land transport; pest management.
- 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 11.2 of this Plan, apply to this protocol.

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 tāngata whenua values and interests are reflected in freshwater management.

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.

Policy IW 4B of the Bay of Plenty Regional Policy Statement also seeks to “ensure that iwi and hapū resource management plans are taken into account in resource management decision making processes”.

We consider ‘taking into account’ to mean that our Plan has been read; has been acknowledged and has made a tangible difference within the planning process, including Council’s decision-making process.

11.6 RESOURCE CONSENTS, CONCESSIONS AND NOTICES OF REQUIREMENT – EXPECTATIONS FOR ENGAGEMENT AND USE OF THIS PLAN

This protocol applies to resource consent processes, namely:

- when an applicant or consultant is preparing a resource consent application for an activity within our rohe.
- when an applicant or consultant is intending to engage with us about a resource consent application.
- when a Council officer or hearing panel is making a decision on a resource consent application for an activity within our rohe.

This protocol also applies to Department of Conservation concessions as well as Notices of Requirement.

When engagement is required

Engagement is required with Te Rūnanga o Ngāti Awa when a proposal relates to:

- Any activity within 100m of a marae, urupā or Cultural Heritage Site (scheduled in a District Plan or within the NZ Archaeological Association database).
- Any activity within, adjacent to, or directly affecting a Statutory Acknowledgement Area.
- Any activity occurring within or affecting an Area of Significant Cultural Value (scheduled in the Regional Coastal Plan).
- Land disturbance activities e.g. earthworks.
- Discharges of contaminants to air, land or freshwater.
- The taking of water from rivers, streams and groundwater aquifers.
- Occupation of coastal space.

The Principles of Engagement, outlined in section 11.2 of this Plan, apply to this protocol.

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 cultural impact assessment.
- 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), and engagement fee may be incurred. This will be discussed at the time of enquiry.

Feedback loop expectations

We expect to hear how our input / feedback has been taken into account.

Resource consent decision making

Policy IW 4B of the Bay of Plenty Regional Policy Statement seeks to “ensure that iwi and hapū resource management plans are taken into account in resource management decision making processes”. This policy clearly applies to resource consent processes.

We consider ‘taking into account’ to mean that our Plan has been reviewed; acknowledged within recommendation reports and has made a tangible difference within the consent process, including Council’s decision and/or condition(s) of consent.

11.7 PROTOCOLS FOR STATUTORY ACKNOWLEDGEMENT AREAS

This protocol applies to Councils, the Environment Court and Heritage New Zealand Pouhere Taonga in relation to our Statutory Acknowledgement Areas.

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

Our Areas

Our Statutory Acknowledgement Areas are as follows:

- Moutohora (Whale) Island Wildlife Management Reserve
- Part of Ōhiwa Harbour
- Part of the Rangitāiki River
- Part of the Tarawera Rivers
- Part of the Whakatane River
- former Matahina A5 block
- Kohi Point Scenic Reserve
- Mokorua Scenic Reserve
- Ohope Scenic Reserve
- Te Kaokaoroa Historic Reserve
- Uretara Island Scenic Reserve

Implications of Statutory Acknowledgement Areas

This protocol replicates the consultation requirements from our Deed of Settlement and Sections 40-47 of the Ngāti Claims Settlement Act 2005. In particular:

- A Statutory Acknowledgement must be recorded in statutory plans e.g. Regional Policy Statement, Regional and District Plans.
- Councils must have regard to the statutory acknowledgement when deciding whether we are an ‘affected person’ to a consent application.
- Councils must provide us a summary or notice for each consent application for an activity “within, adjacent to, or directly affecting a statutory area”.
- The Environment Court, and Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgement.
- Te Rūnanga o Ngāti Awa and any hapū member can cite the statutory acknowledgement as evidence of our association with an area.

11.8 PROTOCOLS FOR DEED OF RECOGNITION AREAS

This protocol applies to the Department of Conservation and Commissioner of Crown Lands Councils (Land Information New Zealand) in relation to our Deed of Recognition areas.

Our Areas

Deeds of Recognition cover the Crown-owned parts of the Whakatane, Rangitāiki and Tarawera riverbeds and Uretara Island.

Protocol for Deed of Recognition

This protocol replicates the consultation requirements from our Deed of Settlement and Section 49 of the Ngāti Claims Settlement Act 2005. In particular:

- Consulting with Te Rūnanga o Ngāti Awa; and,
- Having regard to our views in relation to our Deed of Recognition areas.

This protocol applies when the Department of Conservation or Land Information New Zealand:

- Receives an application for a lease, licence, permit or easement.
- Is preparing a statutory or non-statutory plan, strategy, programme, or survey in relation to the deed of recognition area.
- Is planning to construct or re-locate structures, signs, or tracks.





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APPENDIX



APPENDIX 1

Key Reference Documents

LEGISLATION

- Conservation Act 1987
- Crown Minerals Act 1991
- Fisheries Act 1996
- Historic Places Act 1993
- Ngāti Awa Claims Settlement Act 2005 (and the associated Deed of Settlement).
- Resource Management Act 1991
- Te Rūnanga o Ngāti Awa Act 2005

DOCUMENTS BY TE RŪNANGA O NGĀTI AWA

- Ko Ngāti Awa Te Toki – Our Iwi Vision 2050.
- Draft Ngāti Awa Natural Resource Management Strategy 2005.
- Waitangi Tribunal (1999). WAI 46 - The Ngāti Awa Raupatu Report
- Te Rūnanga o Ngāti Awa (n.d.). Nga marae o Ngāti Awa.

COLLABORATIVE DOCUMENTS

- Rangitāiki River Forum (2015). Te Ara Whānui o Rangitāiki – Pathways of the Rangitāiki, River Document.
- Reuben, W. and Hughes, B (2002). Rangitāiki Cultural Baseline Report. Commissioned by the Rangitāiki Hapū Coalition.
- Department of Conservation (2008). Te Tāpui Tokotoru Conservation Management Plan 2008-2018. Prepared by Te Tapatoru ā Toi (Joint Management Committee).
- Ngaropo, P, Nuku, M, and Belshaw, K. Whaktane District Council. Wāhi Tapu sites of Ngāti Awa (1991)

OTHER DOCUMENTS

- Mataatua Declaration on Water 2012 (refer Appendix 2).
- Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples, 1993.
- WAI 262

APPENDIX 2

Mataatua Declaration of Water



THE MATAATUA DECLARATION ON WATER

Ko te tuarua tēnei o ngā Whakapuakitanga Kupu a ngā iwi o Mātaatua. E whakapono ana mātou ngā iwi taketake o Mātaatua he tāonga tuku iho ngā wai Māori o tēnei whenua, mai i o mātou tūpuna heke iho ki ngā whakatipuranga e noho nei i tēnei ao hurihuri, tae atu ki ngā whakatipuranga e piki ake nei. E whakapono ana hoki mātou he tāonga tēnei me āta manaaki e te katoa, e mātou hoki, na te mea ma te wai maori ka ora te tangata, ma te kore ka ngaro te tangata. E whakapono ana hoki mātou ko ngā wai i heke iho i te rangi, i pupū mai rānei i te whenua, ka karapinepine ki runga i a Papatūānuku hei waitai, hei puna wai, hei awa, hei moana rānei, he wai inu ēnei, he wai mahi kai, he wai kaukau nō mātou mai ra ano. E whakapono ana hoki mātou ko mātou ngā kaiiaki o ngā wai e rere nei i runga i o mātou whenua. E whakapono ana hoki mātou me aroha mātou ki te hunga kore wai; ana me whakaae mātou ki te āwhina i ā rātou, ki te tuku atu i ētahi wai e ora ai rātou.

I haina mātou i Te Tiriti o Waitangi hei whakapiringa mō mātou, ā hei tiaki hoki i o mātou tāonga pēnei i te wai Māori. Ko mātou te hunga nāna i waihanga Te Whakapuakitanga ā Mātaatua e pā ana ki te Tikanga-ā-iwi me te Mana Whakairo Hinengaro o te Ao. E mōhiotia ana ko te rohe o Mātaatua ko te rohe mai i Ngā Kuri-a Whārei ki Tihirau ka rere whakautā atu ki Maungapōhātu.

WE THE TRIBES OF MATAATUA WAKA being the indigenous peoples of the Bay of Plenty region of Aotearoa-New Zealand and parties to the Treaty of Waitangi, signatories to the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples, and contributors to the development of regional policy and planning and consenting instruments relevant to the provision of access to and use of their ancestral waters within the Bay of Plenty region, recognise that:

- I Water that comes out of the ground and from the clouds above, that includes the oceans and seas, the rivers, streams and tributaries, the lakes and wetlands, the springs, geothermal fluids and aquifers both above and below ground, is of vital importance in sustaining the life principle of all human beings in the past, for the present and in the future.
- II Water is also essential in sustaining the life principle of all living forms, flora and fauna and therefore in maintaining the environment in which we live.
- III It is the sacred duty of present generations to ensure that water quality and quantity is available to sustain the lives of future generations of the peoples of Aotearoa.
- IV While all humans living in Aotearoa have a right to life and therefore to water, the indigenous peoples of the land have rights based on the Treaty of Waitangi and on aboriginal title to the use of their waters in their tribal regions.
- V As good citizens of the land and in exercising our rights as tangata whenua, we the people of Mātaatua recognise the need to share our water and to so manage it for the long term benefit of all peoples.

WE DO HEREBY DECLARE AND AFFIRM that it is our desire and wish to continue to retain full, exclusive and undisturbed possession of our ancestral waters including rivers, streams, lakes, aquifers, ground water, wetlands, tributaries, and geothermal features and resources; and their beds and banks, and the airspace above these resources; and to confirm our rights to possess and use our ancestral water resources wherever they are gathered, rest or flow.

WE DO ALSO HEREBY CONFIRM that any person desiring access to ancestral water resources for the purpose of using those resources or occupying space in, alongside, above or below ancestral water resources must seek consent from the Tribes of Mātaatua through Te Hono o Mātaatua (the Mataatua Assembly) and their delegated consent authorities according to recognized principles of mana whenua that affirm the rights of the constituent iwi and their respective rohe.

WE DO HEREBY RECOMMEND that the Crown and its agents:

- Recognise the rights of indigenous peoples to access and exercise their traditional practices and customs in the use of their ancestral and cultural water resources.
- Recognise that the Crown is required to provide adequate volume, flow and quality in the water bodies that are necessary to sustain the life principle of all human and living beings.
- In giving effect to Article 2 of the Treaty of Waitangi the Crown ensures access to and use of water resources to its Treaty partners.

WE THE TRIBES OF MATAATUA WAKA also recognise that as good citizens of the land and in exercising our rights under the common law and the doctrine of aboriginal title, through the Treaty of Waitangi and under the Declaration on the Rights of Indigenous Peoples we have a responsibility to share our water and to so manage rights of access, use and conservation for the long term benefit of all peoples residing in these our islands.

This declaration is approved and agreed by the Tribes of Mataatua and is held and protected by Te Hono o Mataatua - the Mataatua Assembly



Sir Sidney Moko Mead
Chairman Te Hono o Mataatua – Mataatua Assembly



Robert Edwards
Deputy Chairman Te Hono o Mataatua – Mataatua Assembly



THE MATAATUA DECLARATION ON WATER

NGĀ IWI O MATAATUA

Name of Iwi

Signatories

Ngāi Te Rangī

Patricia Dickson

Kihī Ngārua

Angela

Sāra Wata

Rakalāhea

Ngāti Pūkenga

W. M. M. M. M.

Māori Pūkenga

[Signature]

Ngāti Manawa

Robbie

Ngāti Kahurangi

Kohini Kohini

Ngāti Tamariu
" "

Ngāti Tamariu - Ngāti Tamariu
[Signature]

Muriwai Jones

Ngāti Tai Iwi

Settina Maxwell

Ngāti Tai

Mara Rauh

Te Whakaitohu

Ngāti Awa

[Signature]

Ngāti Awa

Poua Ngāroa



THE MATAATUA DECLARATION ON WATER

NGĀ IWI O MATAATUA

Name of Iwi

Signatories

Te Whānau a Te Āhuru

Edward Mitchell

Whakatohea

Jeppine Motuseu

Ngaiterangi

MARIA NGATAI

