



Te Rautau Te Rāhui Taketake

Ngāti Whakaue ki Maketu
Hapū Management Plan

2018-2028

Turuki, turuki
paneke, paneke

E ko ngā hā o Tāwhirimātea

E rere ki te rangi e hai
Mau rawa te kakau o te hoe

E tanu te ngaru whakapuke

Kia eke panuku
kia eke hōhō roa

Whano, whano

Haere mai te toki

Haumi e, hui e, taiki e!

MIHI MIHI | FOREWORD

Tēnā koutou katoa,

Te mea tuatahi, i tukua mātou he mihi aroha ki a Io Matua Kore. Nāu ko te oranga kikokiko, nāu ko te oranga wairua, nāu ko te oranga o tēnei hapū.

He mihi nunui hoki ki ngā pare kawakawa i wehe atu ki te pō nui. I mahara mātou o koutou hokariri me koutou wero kia tiaki i te takitai, te awa, te kōngutu me te whenua papatipu, Ko Maketu. Kai roto i tenei mahere ara, ngā purakau nā koutou.

No reira, ka reia atu ki te oranga kikokiko, ngā mihi maioha ki a Ngāti Whakaue ki Tai hapū, i whangai o whakāro hikaka, o whakāro whakaohoho kai roto i tenei mahere, tēnā koutou, tēnā koutou.

Ka huri atu ki ngā kaunihera i homai etahi putea ki a whakatupu i tēnei mahere, tēnā koutou, tēnā koutou. Ka tawhiro te korero aroha ki a mātou kaimahi, Ko Elva Conroy rāua ko Malc Donald. Tēnā korua.

Ka poka atu ki Te Rūnanga o Ngāti Whakaue ki Maketu Tāngata i mahia koutou te mahi kia ārahi te ara kia ora ai, kia tipu ai te hapū, no reira tino kaha te whakairo tūturu. Tawhiro ake ki tēnei mahere o ngā mokopuna i haere mai tonu ki te ao hurihuri, Nei nā te hanga arapiki kua timata mā koutou. He tohu aroha ki te whakamahia te mahi kia tiaki tonu ngā taonga tuku iho.

We wish to acknowledge wholeheartedly our tūpuna who have passed on. We remember their struggles and challenges to care for our coast, our river, our estuary and the sacred lands of Maketu. This Plan portrays your words of wisdom.

We warmly acknowledge our Ngāti Whakaue ki Tai hapū who shared their enthusiasm and inspiration into this plan.

We also acknowledge and thank the Councils for their financial support to produce this Plan. And to our Plan writers, Elva Conroy and Malc Donald, thank you both.

We acknowledge the members of Te Rūnanga o Ngāti Whakaue ki Maketu who worked to drive the pathway of this Plan so our hapū will be well, so they will grow and strong in their carvings.

We turn also to the future of our mokopuna here and still to come in this everchanging world.

This plan is the building block, a symbol of aroha to set the foundation towards safeguarding our treasures handed down.

Ngā mihi

Te Rūnanga o

Ngāti Whakaue ki Maketu Poari

P. P. P. P.
Ag. Wilkinson
L. A. P. P.
M. A. P. P.

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Te Rautau: Te Rāhui Taketake

refers to the last rāhui placed on the river and land by Ngāti Whakaeu

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Te Rūnanga o Ngāti Whakaeu ki Maketu
As such, this Plan has statutory weight under sections 5-8, 35A, 61, 66, 74 and 108 of the Resource Management Act

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Plan Writers

Elva Conroy and Malc Donald, Conroy and Donald Consultants Ltd
Te Rūnanga o Ngāti Whakaeu ki Maketu

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Malc Donald, Conroy and Donald Consultants Ltd

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WĀHANGA TUATAHI
HE KUPU WHAKATAKI
PART 1 INTRODUCTION

1. Introduction

This environmentally-focused hapū management plan has been developed by Te Rūnanga o Ngāti Whakaue ki Maketu.

1.1 Plan purpose

This Plan has been developed to voice the collective aspirations for the environment and our people.

This Plan:

- reflects the views and aspirations of whānau and hapū through policy.
- is outcomes focused and identifies collaborative opportunities.
- should influence Council plans, processes and decisions as well as our own strategic objectives.

We want to influence better outcomes for our environment and people, now and for the future.

This Plan has been developed and guided by ngā uri o Ngāti Whakaue, by the Rūnanga and by those who are actively working within resource management.

To ensure that this plan has a tangible impact, we have also specified priority

projects to carry out over the next 10 years. In many cases there will be opportunities to collaborate with other agencies with these identified projects.

This Plan will be lodged with the Bay of Regional Council; Tauranga City Council and Western Bay of Plenty District Council.

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

This Plan in no way replaces or alleviates the need for Councils, central government agencies, consultants and consent applicants to engage with Te Rūnanga o Ngāti Whakaue ki Maketu.

1.2 Use and influence

This Plan will be for Ngāti Whakaue ki Maketu resource managers and kaitiaki first and foremost, although Councils, consent applicants and central government agencies will be the main Plan users.

How we will use the Plan

We will use this Plan:

TO ARTICULATE

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

TO ENABLE more effective participation in council processes.

TO CLARIFY our expectations about consultation.

TO GUIDE our own work programmes and projects.

TO INFLUENCE

- strategies, plans, programmes and decisions.
- resource consent processes and decisions.
- our responses to consent applications.
- and/or support submissions to local and central government proposals and processes.

TO SUPPORT

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

How we expect others to use the Plan

In this context, "others", includes the Bay of Regional Council; Tauranga City Council and Western Bay of Plenty District Council as well as developers, consent applicants and central government agencies (e.g. Department of Conservation, NZ Transport Agency and Ministry for Primary Industries).

We expect others to use this Plan:

TO UNDERSTAND

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

TO INFORM AND GUIDE

- engagement processes so that discussions are focused and productive.
- decisions associated with consent and concession applications.
- policy and plan development.
- Council operations, programme development and funding within our rohe.
- development within our rohe.
- implementation of the Kaituna river document (Kaituna he taonga tuku iho - a treasure handed down)

TO ENCOURAGE collaboration with Te Rūnanga o Ngāti Whakaue ki Maketu for better outcomes for the community, especially where identified aspirations in the plan complement with Council and community aspirations.

1.3 Status of this Plan

This Plan is recognised and endorsed by Te Rūnanga o Ngāti Whakaue ki Maketu. As such, this Plan has statutory weight under sections 5-8, 35A, 61, 66, 74 and 108 of the Resource Management Act (RMA)

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

1.4 How to Use this Plan

Part 1: He Kupu Whakataki

Plan Purpose, Use and influence

LEARN ABOUT WHO WE ARE AND WHERE WE ARE AND HOW THIS RELATES TO THE WORK YOU DO

Part 2: Ko Wai Mātou

Who we are: Our Iwi, hapu and Iwi Authority

FIND OUT HOW WE CAN WORK TOGETHER FOR A BETTER TAI AO AND COMMUNITIES WELLBEING

Part 3: Ngā Kaupapa Here

Our Policies: Each policy section includes issues, objectives, policies and projects

ENGAGE WITH US TO HELP GET THINGS DONE

Part 4: Whakatinanatanga

Plan Implementation: Engaging with Ngāti Whakaue ki Maketū and our Accidental Discovery Protocols

Part 5: Kupu Apiti

Schedules: Schedule 1: Cultural Heritage Inventory

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".

This is a key policy for Regional, City and District Council resource consent and plan change processes.

WĀHANGA TUARUA
KO WAI MĀTOU
PART 2 ABOUT US



Te Ihu o Te Arawa Waka / The bow of the Te Arawa Waka

The following patere¹ (chant) was written to retain the knowledge of the place names (Taunaha Whenua) that are significant to Ngāti Whakaue.

This patere recites the names given by our ancestors who named pieces of land within our rohe. It also highlights the physical and spiritual connection of Ngāti Whakaue to the natural environment and all it sustains.

E noho ana i o te rae ki Pekerau kai
Te Kureitanga o te ihu o Tama te Kapua
Ka mau te ārohirohi te titiro ki tāku whenua
kura ki Poporohuamea ki Mataoneone
Ka reia atu au ki te Awa kari o Ngātoro-i-rangi
He tai timu, he tai pari e ngaoko ai i te
hukahuka
He aha te kai mō roto? He patiki, he tamure,
he pāhauariki,
He pipi kai oneone, ara rā ko Papahikahawai
Kia tioro i te tawara o tōku waha hai kai e!
Rukutia te wai ki ngā taupunga o te waka o Te
Arawa
Ko Tuterangiharuru ko Te Tokaparore
Whakamaua ki te one pungapunga tau atu ai
Urupounamutia mai, he aha te kino i ahau i a
Te Arawa
Ka riro rā hai kai atu mā te hatete o Mahuika,
Tawhai atu taku rere ki Tapati ki te whare
kōrero o Ngāti Whakaue
E tū whakarehu i te hau hewahewa o
Rongomaraeroa e,
Nā hea mai koia, te ara ki Whakapoukōrero,
ki te puehu muramura i te rua āhuru
Mawhiti atu au ki te waiariki koropupū ana i te
Rau-o-te-Huia ki Otairoa āku kura tapuwae
E kore noa rā taku whanowhanoa e hupeke ki
runga i te Pā tūwatawata
Ka poka au ki Parawai ki Te Koari ki te ururuia i
tūngia e taku tūpuna e Kahumatamomoe
Kia tupu whakaritorito ko te kumara rokiroki
nā Whakaotirangi,

E kokoia e kokoia e ara e!

As I sit on the brow of Pekerau at the lands
named Te Kuraeitanga o te Ihu o Tamatekapua,
For me I am overwhelmed at the sight of
these treasured lands at Poporohuamea
to Mateoneone, I stride towards the Maketu
Estuary, where the tides come in and out to the
edge of the whitewash;
What kai can be gathered from here?
Flounder, snapper, the bearded mussel and
sandy shellfish,
Look there (yonder) tis land of the wounded
kahawai, the thought revives the taste buds in
my mouth
I dive into the waters to the anchors of Te Arawa
canoe
Tis Tuterangiharuru, Tis Tokaparore,
Anchored to the sandy sea bottom;
I ask a question, why was Te Arawa canoe
burnt, what was the underlying reasons for such
an act?
I stride out running fast to Tapati to the orators
house of Ngāti Whakaue
To stand on the marae courtyard under the
guidance of Rongo,
From here a sharp turn over to Whakapoukōrero
to the place where disagreements were settled;
I leap to the hot springs bubbling at Te Rau o te
Huia then to Otairoa tracing my footprints;
To my annoyance I cannot leap on to the
palisaded Pa, I bound to Parawai to Te Koari Pa
it is overgrown but it ignites the flames of my
ancestor Kahumatamomoe,
Tis from the vine of the kumara that was saved
by Whakaotirangi where the journey ends,
And that is that!

¹ © Denise Ewart, Aroha Newdick, Maria Horne & Te Waata Cribb (2012)

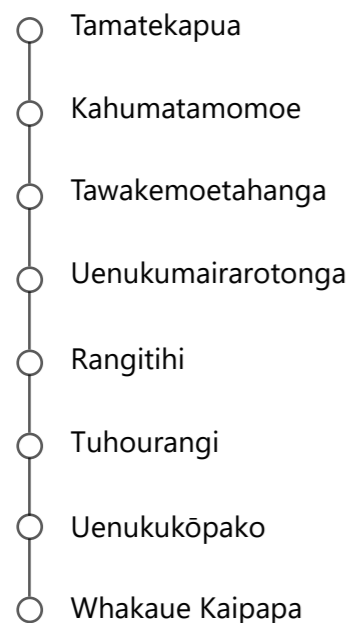
2. Who we are

Ko Tongariro te maunga
 Ko Te Awa Kari o Ngatoroirangi te awa
 Ko Te Arawa te waka
 Ko Maketu te papa tapu
 Ko Whakaue Kaipapa te whare tupuna
 Ko Rangiuru te whare kuia
 Ko Whakaue Kaipapa te tangata
 Ko Ngāti Whakaue te lwi
 Ko Whakaue ki tai, Ko Whakaue ki
 Maketu te hapū
 No reira, tena koutou katoa!

2.1 Ngāti Whakaue

Ngāti Whakaue are the descendants of Whakaue Kaipapa.

Whakaue was a recognised and well-respected leader amongst his people. He was a direct descendant of Tamatekapua, captain of the Te Arawa canoe.



Ngāti Whakaue are located in two key areas:

- Rotorua (Ngāti Whakaue ki Uta)
- Maketu (Ngāti Whakaue ki Tai)

Ko Whakaue ki Tai
e tiaki te Takitai moana,
Ko Whakaue ki Uta
e manaaki ngā roto.

We hold the whakapapa connections of Ngāti Whakaue. We occupy the coastal area, while Ngāti Whakaue ki Uta occupy the Lakes-area within our wider tribal rohe ('Mai Maketu ki Tongariro' – 'from Maketu to Tongariro').

2.2 Ngāti Whakaue ki Maketu

Following the landing of the Te Arawa canoe at Maketu, many of those on the canoe inland in search of new lands. Those ancestors of Ngāti Whakaue remained behind to establish a new life in Maketu.

The shift away for a short time came through Rangitihī who was born in Maketu but moved to Paengaroa and lived at a Pa Site called Pakotore.

His son Tuhourangi and Uenukukopako settled within the Rotorua areas as did Whakaue Kaipapa, who lived at Mokoia Island with his wife Rangiuru and their children. However, the return to Maketu was catapulted by the invasion of Hongi Hika on Mokoia Island in 1823.

From that battle onward Ngāti Whakaue were determined to source muskets as a weapon to ensure their survival.

A Danish trader (Hans Felk Tapsell) met Ngāti Whakaue kuia who had been captured by Ngāpuhi and taken up North. They told the trader that Maketu had the best quality flax.

Tapsell travelled to Tauranga where he met a number of Ngāti Whakaue chiefs including Tohi Te Ururangi, Te Haupapa, Pukuatua, Te Amohau and Ngahuruhuru. Tapsell negotiated and paid for land

in Maketu. The Ngāti Whakaue chiefs keen on making the Pakeha their own, arranged a marriage between Tapsell and Hineitarama, a young chieftainess with the bloodline of Ngāti Whakaue. This marriage ensured that Whakaue would have access to the muskets and that Tapsell remained loyal to Te Arawa in particular.

Although the original intention was to trade dressed flax for muskets, it soon became apparent that Ngāti Whakaue could also purchase blankets, shovels, spades, clothing, livestock, tobacco, alcohol and other things in return for dressed flax. Maketu became the port where ships were loaded with dressed flax and products exported for the markets in Auckland and Sydney. When the flax trading era ceased, the descendants of those early chiefs for Ngāti Whakaue remained at Maketu and still live in Maketu today.

Continuous occupation of the land is referred to as 'ahi kā roa' (occupation), a term used to indicate the enduring authority of the people to the land and natural resources.

2.3 Whakaue Marae

Whakaue Marae, was built on the whenua (land) known as Tapatī which is located on Maketu Road, overlooking the Maketu Estuary and Kaituna river mouth.

Built in 1924, Whakaue Kaipapa is the name of our Whare Tupuna (ancestral house). The Whare Kuia (dining hall) is named Rangiuru who was the wife of Whakaue Kaipapa. At the apex of the whare tupuna is a depiction of Hatupatu who avenged the burning of the Arawa waka. The Poutokomanawa (heart pou) within the whare tūpuna depicts the carved figure of Ngātoroirangi, the tohunga (expert) of the Arawa waka.

Marae: Whakaue
Whare Tupuna (ancestral house): Whakaue Kaipapa
Whare Kuia (dining hall): Rangiuru

2.4 Te Rūnanga o Ngāti Whakaue ki Maketu

Te Rūnanga o Ngāti Whakaue ki Maketu was formed by tangata whenua in Maketu in 2002 to be the voice of the people in matters pertaining to the well-being of our hapū.

It is the Lwi Authority and representative governing body of our coastal hapū.

We:

- are recognised by other Lwi Authorities, Councils and community groups.
- have two mandated kaumatua/kuia that serve on the Rūnanga together with the Rūnanga board members.
- consistently maintain our membership database of active members.
- With regards to council relationships and processes (e.g. resource consents), we:
 - administrator and implement the Hapū Management Plan.
 - seek co-management and kaitiakitanga (guardianship) of the natural resources for Ngāti Whakaue ki Maketu hapū;
 - seek inclusion processes and decisions for resource management plans and strategies.
 - educate Councils in our role as tangata whenua and kaitiaki of the taiao.
 - ensure sustainable practices are implemented.

Contact details:
 Phone 07 533 2101
 Email runanga@actrix.co.nz

3. Where we are

The iwi / hapū that originate from Te Arawa waka fought extensively to retain their rights to the coastal areas.

Through whakapapa, conquest, kith and kinship, we can say we are tied to this land. This is verified through historical accounts and archaeological findings that can also tie Ngāti Whakaue ki Maketu to this land.

We re-occupied Maketu prior to the beginning of the flax trading era after the attack on Mokoia Island.

We define our tribal boundaries by ahi kā roa - the long occupation of the coastal area and the stories, the whakapapa and the generations of descendants that live permanently within the coastal area, and in particular, Maketu.

3.1 Our Area of Interest (land)

Historically Ngāti Whakaue ki Maketu have three significant boundary areas. For the purpose of this Plan:

- As Te Arawa waka Iwi², our area of interest extends north to south, from Maketu to Tongariro.
- As Te Arawa ki Tai Iwi³, our coastal area of interest extends from Wairakei to Otamarakau.
- As Ngāti Whakaue ki Tai, we hold mana whenua status Wairakei to Little Waihi, Maketu. The Lower Kaituna River Catchment to the east seaward Okurei Point, to the east inland to the Pongakawa River to the south Te Hiapo, State Highway 39, and to the west towards Te Puke township. This is illustrated in the map overleaf.

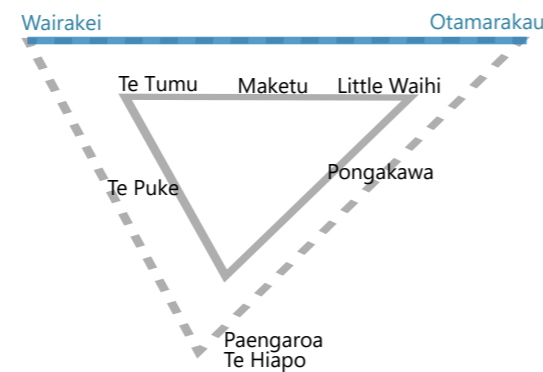
perspective, we have an interest in the in the Kaituna and Pongakawa catchments as we are located downstream and are affected by activities, land uses and resources within these catchments.

We also have historical associations with areas outside of our rohe, namely Putaruru (Ōrākau) and Matata (Kaokaoroa and Puakowhai Awa).

3.2 Our Area of Interest (coast)

Our coastal area of interest is outlined in our application for a Customary Marine Title and Protected Customary Right under the Takutai Moana Act 2011.

This area extends from Wairakei, east towards the coast abutting Waihi Estuary and includes the Pongakawa River mouth. The area extends out to 12 nautical miles, includes Otāiti (Astrolabe reef).



From a taiao (environmental)

2 Relates to those Iwi and hapū who have an ancestor that was on the Te Arawa canoe.
3 Relates to coastal Iwi and hapū of the Te Arawa waka



AOI Markers

Wairakei Otamarakau

Te Tumu Maketu Little Waihi

Te Puke Pongakawa

Paengaroa Te Hiapo

Other areas outside of our rohe of significance to us:

- Orakau (Putaruru)
- Puakowhai Awa (Matata)
- Kaokaoroa (Matata)

Ngati Whakaue Ki Maketu Plan Maps

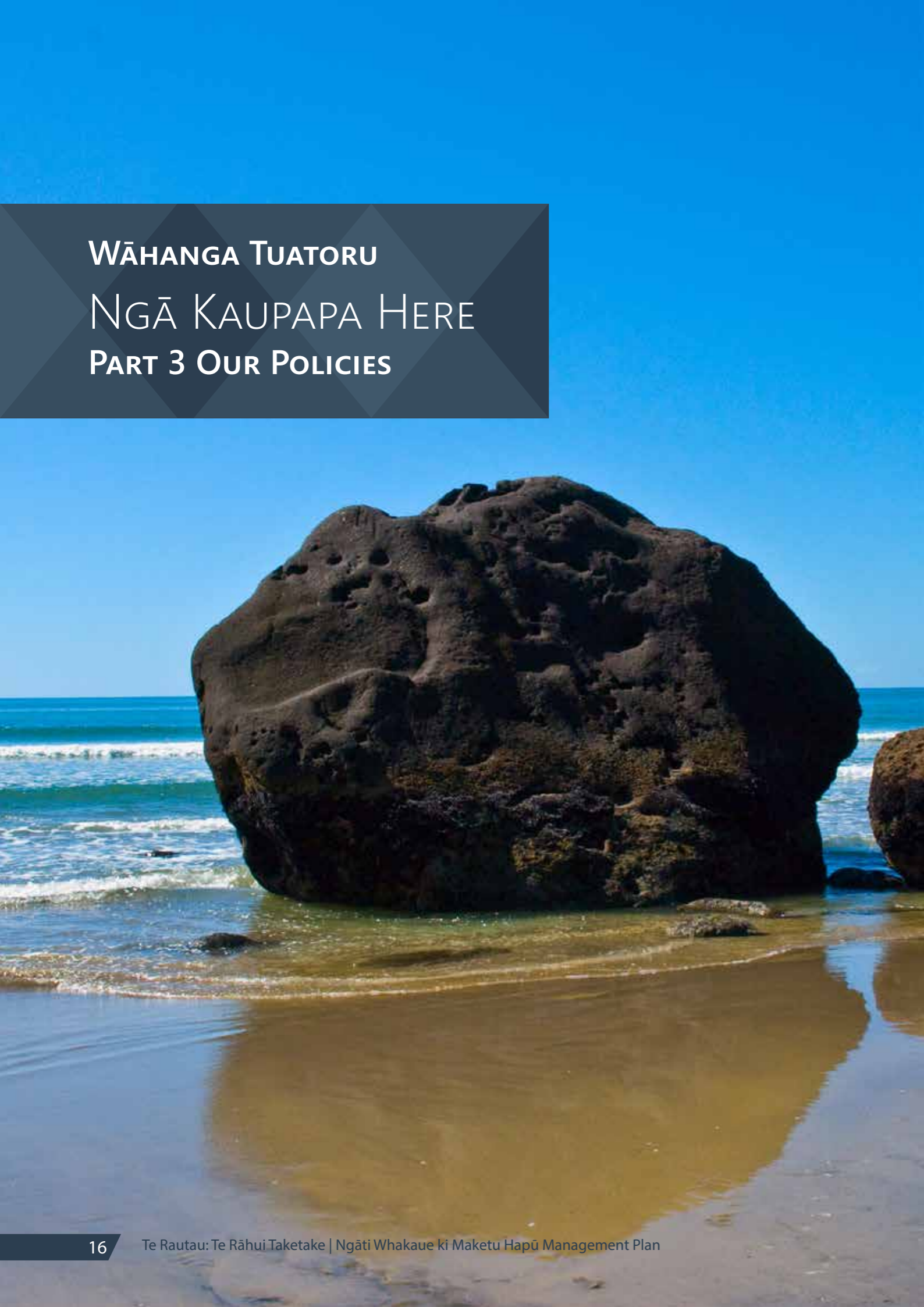
Ngati Whakaue Areas of Interest

Source: Base map data © OpenStreetMap contributors. License www.openstreetmap.org/copyright.

Legend		Landcover	
	Whakaue Marae		indigenous forest
	waterway		orchard
	rail		wetland
	TCC Boundary		urban

Scale: 0.5 0 0.5 1 1.5 2 km

WĀHANGA TUATORU
NGĀ KAUPAPA HERE
PART 3 OUR POLICIES



4. Policy and Projects Overview

4.1 Our World View

From an environmental and spiritual perspective, we see the world as a unified whole, where all the elements including tangata whenua are connected. Emphasis is based on maintaining the balance of both the spiritual and physical well-being of the environment while using resources for commercial, recreational, educational and social purposes.

Kaitiakitanga for us, is a practice that has been instilled in us. We pass on a legacy that leaves the environment in a clean and sustainable state for future generations. The traditional and

modern theories enshrine the four well-beings of cultural, social, economic and environmental values.

4.2 Our Vision

The Vision for this Plan is to restore and enhance the mauri of land, rivers, streams, aquifers, wetlands, estuaries and the coastal environment within our rohe. In other words,

“Ka ora te taiao, ka ora te tangata”
 “Our environment is healthy, we are healthy and will prosper”

4.3 Our Policy Framework

Sections 5 to 8 form the ‘policy chapters’ of this Plan, organised as follows:

Our Policy Framework : Sections 5 to 8 form the ‘policy chapters’



4.4 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.

PROJECTS

Specific projects have been identified which we want to lead, be part of and/or require funding. Where applicable, we have aligned projects with existing regional and district programmes, to highlight where we have compatible goals and objectives.

The policies and projects are primarily aimed at Regional and District Councils as well as Te Rūnanga o Ngāti Whakaue ki Maketu and Central Government agencies.

Some projects may already fit into business as usual for those agencies involved within resource management. Other projects are aspirational, requiring time and collaboration to be achieved.

4.5 Acronyms used in this Plan

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

BOC: Bay of Connections

BOPRC: Bay of Plenty Regional Council

DOC: Department of Conservation

HPT: Historic New Zealand Pouhere Taonga

MBIE: Ministry of Business, Innovation and Employment

MOE: Ministry of Education

MPI: Ministry for Primary Industries

NWKM: Ngāti Whakaue ki Maketu - represented by Te Rūnanga o Ngāti Whakaue

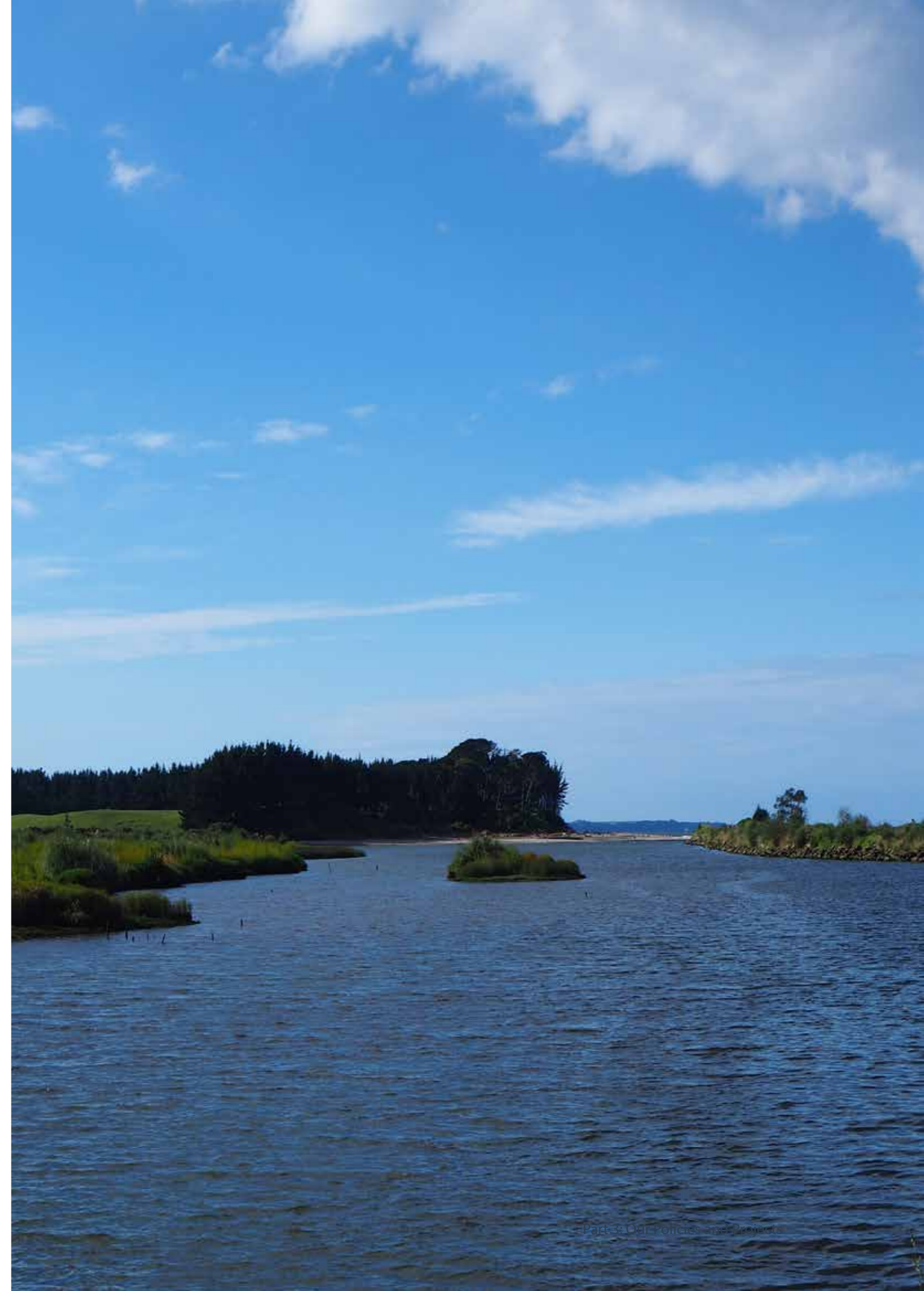
TALT: Te Arawa Lakes Trust – owner, on behalf of Te Arawa beneficiaries, of land within our rohe that was returned as part of the Te Arawa Lakes Settlement

TAML: Te Arawa Management Limited - manager of commercial assets of TALT and the former Te Arawa Māori Trust Board

TCC: Tauranga City Council

TPK: Te Puni Kōkiri, Ministry of Māori Development

WBOPDC: Western Bay of Plenty District Council



5. Our Natural Environment

This chapter covers all aspects about our taiao, in particular land and air; rivers, streams and groundwater aquifers; wetlands; fisheries and our moana. It includes policies related to the effects of human activities (e.g. discharges, earthworks).

While there a lot of matters within one section, it aligns with our way of looking at the world, which recognises our connection with the natural environment and to each other by way of whakapapa. It also recognises the connectivity within a catchment e.g. what happens on land, affects all receiving waters, including our moana.

We want a healthy environment so that we can swim safely and gather kai. We want to be able to provide sufficient food for ourselves and our manuhiri. We want our lands to be productive and managed in line with our cultural values. We want water to be taken and used responsibly and efficiently.

We want our people to reconnect to our whenua, our moana and out culture. We want to revitalise cultural practices and upskill whānau - as kaitiaki - to be more actively involved in caring for our environment.

- 5.1 Land Use | Water Quality
- 5.2 Air and Air Quality
- 5.3 Water Quantity: Allocation | Use
- 5.4 Geothermal: Water | Heat
- 5.5 Coast | Estuaries
- 5.6 Fisheries | Kaimoana
- 5.7 Wetlands
- 5.8 Ecosystems: Biodiversity | Habitats
- 5.9 Natural Hazards | Climate Change

5.1 Land Use | Water Quality

This sub-section relates to the effects of land use (including discharges) on water quality, both freshwater and coastal water. This includes natural waterways that are now categorised as farm drains (e.g. Waitepuia, Otumakoro, Hineahuru and Hinehorohia Streams).

We are downstream, at the lower end of large catchment systems, so we see, feel and bear the brunt of upstream land use and associated discharges to land and to water.

We want a healthy environment so that we can swim safely and gather kai. We want to be able to provide sufficient food for ourselves and our manuhiri.

“We have complained about the state of the drains that discharge into the Kaituna and Maketu Estuary. We do not see any changes to the farming practices.”

This sub-section covers the following:

- A more holistic and collective approach to sustainable land use and development within our rohe
- Managing the effects of discharges on freshwater and coastal water quality

Our Issues and Challenges

1. Inadequate recognition of our values, interests and mātauranga within our rohe.
2. Impact of land uses and activities on our natural resources.

Urban and rural development is placing increasing pressure on the natural resources within our rohe particularly in relation to water demand and volumes of waste, stormwater and wastewater produced.

Further development within our rohe must not compromise the productive capacity of our soils or life supporting capacity of our environment.

3. Impact of land uses and activities, including discharges, on the quality of water within our rivers, streams, estuaries and aquifers.

Poor water quality affects instream life, mahinga kai resources, and our ability to swim in, or gather food and drink from, our waters.

Land use and activities include livestock access to waterways; historic river modification; excessive agricultural use; and, earthworks.

Discharges include:

- Wastewater and stormwater discharges to land/wetlands/water (Rotorua, Te Puke, Maketu/Little Waihi).
- Industrial discharges to water (e.g. Affco, Rangiora)
- Farm dairy effluent discharges to land or to water.
- Pump station discharges.
- Agricultural chemicals sprayed too close to stream banks / farm drains, which runs off into water, killing or affecting everything it comes in contact with.

Our Objectives, Policies and Projects

Objective 1 To take a more holistic and collective approach to sustainable land use and development within our rohe		
The following are ways in which Objective 1 will be achieved:		Lead
Policy 1.1	<p>Councils, landowners and consent applicants to 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"> the health of our rivers, streams, aquifers and associated habitats and ecosystems. the health of our coastal and estuarine environments, particularly our kaimoana. our cultural heritage and identity. the cultural, social and economic wellbeing of our people. 	BOPRC
Policy 1.2	<p>Provide incentives for, and where needed require, landowners to:</p> <ul style="list-style-type: none"> Exclude stock from rivers, streams, wetlands and their margins. Encourage fencing, where possible, to keep stock away from waterways. Restore and enhance riparian margins. Improve nutrient management onsite. Reduce agricultural and horticultural runoff into rivers and streams. 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. Restore natural pathways for water within both catchments, particularly in areas with drains. Incentives to include advice and education; funding for projects within long term and annual plans; robust regional and district plan policies and rules as well as effective and enforceable penalties for non-compliance. 	BOPRC, WBOPDC
Policy 1.3	Oppose further intensification of land use (e.g. farming) on floodplains.	NWKM
Policy 1.4	Require all dairy farms to have lined effluent ponds.	BOPRC

Objective 1 To take a more holistic and collective approach to sustainable land use and development within our rohe		
Policy 1.5	Avoid wintering stock on stopbanks and/or immediately adjacent to rivers and streams.	BOPRC
Policy 1.6	Adhere to the engagement protocols in Section 10 of this Plan.	BOPRC, TCC, WBOPDC
Policy 1.7	Advocate for greater recognition and use of intergenerational knowledge (Mātauranga Māori) in sustainable land use and development within our rohe.	NWKM
Policy 1.8	Advocate for land use within our rohe that matches the capability of the land.	NWKM
The following hapū-led project will contribute towards Objective 1:		Lead
Project 1	Mapping project to compare land use within the rohe with land use capability (BOPRC).	BOPRC

Objective 2 Manage the effects of discharges on freshwater and coastal water quality		
The following are ways in which Objective 2 will be achieved:		Lead
Policy 2.1	Advocate for the use of wetlands to provide additional treatment prior to the discharge of contaminants to land or water.	NWKM
Policy 2.2	Advocate for the use of mātauranga-based tools to measure and monitor the cultural impact of consented discharges.	NWKM and BOPRC
Policy 2.3	Require enforcement action for non-compliance of consented discharges to water or to land, in circumstances where it may enter water.	BOPRC
Policy 2.4	Require an annual compliance monitoring report on consented wastewater, dairy shed effluent and stormwater discharges within our rohe.	BOPRC
Policy 2.5	Carry out an audit of permitted and consented discharges of agrichemicals immediately adjacent to surface water bodies, including farm drains. These include, but are not limited to Waitepuia, Otumakoro and Hineahuru.	BOPRC

Objective 2 Manage the effects of discharges on freshwater and coastal water quality		
Policy 2.6	Carry out an effectiveness review of the permitted agrichemical and fertiliser discharge rules, in particular the buffer distance between the discharge and waterbodies.	BOPRC
Policy 2.7	Require consultation for riparian weed spraying programmes within, and adjacent to, culturally significant waterways.	BOPRC
Policy 2.8	Involve Te Rūnanga o Ngāti Whakaue in the Ford Road pump station upgrade project.	BOPRC
Policy 2.9	Work with Regional Council and Kaituna Catchment Control Scheme Advisory Group with regards to the operation and maintenance of: <ul style="list-style-type: none"> • pump stations; • weir and floodgate structures; • canals and drains; and, • stopbanks and riverbank protection. to ensure that: <ul style="list-style-type: none"> • Our cultural values and interests are protected. • Concerns around sludge and water quality are addressed. 	BOPRC, NWKM
Policy 2.10	Advocate for tangata whenua representation on the Kaituna Catchment Control Scheme Advisory Group.	NWKM
The following hapū-led project will contribute towards Objective 2:		Lead
Project 2	Identify and map culturally significant waterways within the rohe, particularly those tagged as farm drains and/or are subject to riparian weed spraying.	BOPRC and NWKM

Objective 3 Improve and share knowledge about water quality within our rohe		
The following are ways in which Objective 3 will be achieved:		Lead
Policy 3.1	Install more water quality monitoring sites within our rohe as follows: <ul style="list-style-type: none"> • More surface water monitoring, including within drains that feed into our estuaries. • More groundwater quality monitoring, in particular, monitor the risk of saline intrusion 	BOPRC

Objective 3 Improve and share knowledge about water quality within our rohe		
Policy 3.2	Require technical information about water quality to be in plain English and in a user-friendly format.	BOPRC
The following hapū-led project will contribute towards Objective 3:		Lead
Project 3	Develop a hapū-led environmental monitoring programme to measure the health of the environment from a cultural point of view.	NWKM

5.2 Air and Air Quality

This sub-section relates to air including air quality.

Air is a taonga which is valued for its life-supporting capability. It contributes to our health and function of our natural environment.

Our Issues and Challenges

1. Poor air quality affects the health and wellbeing of our people, the environment and all that it sustains.

The potential health impacts of horticultural and agricultural sprays are a particular concern for whānau.

2. Potential health, amenity and landscape impacts of radio wave transmitters and associated structures within residential areas.

The relevant objective and policies are provided in Section 9 of this Plan.

Our Objective and Policies

Objective 4 The air we breathe is clean and our health and wellbeing is not impacted by discharges to air.		
The following are ways in which Objective 4 will be achieved:		Lead
Policy 4.1	Require consultation, in accordance with the engagement protocols in Section 10 of this Plan, for any resource consent application for air discharges that are close to, or may impact our marae, kohanga reo and kura.	BOPRC
Policy 4.2	Advocate for stringent buffer distances between air discharges and marae, Papakāinga, kura kaupapa, kohanga reo and residential dwellings.	BOPRC
Policy 4.3	Require enforcement action for non-compliance of permitted and consented air discharges.	BOPRC

Objective 4 The air we breathe is clean and our health and wellbeing is not impacted by discharges to air.		
Policy 4.4	Require an annual compliance monitoring report on consented air discharges within our rohe.	BOPRC
Policy 4.5	Advocate for more affordable low emission wood burners for home heating purposes.	NWKM

5.3 Water Quantity: Allocation | Use

This sub-section relates to the allocation and use of water from rivers, streams and groundwater aquifers within our rohe.

“Historically where ever there was fresh water this was where the people would build their kainga and pa sites. Fresh water sustained the ‘mauri’ or life force of the people.”

Although freshwater is a renewable resource, it is not limitless.

There are increasing pressures on our limited water resources to sustain a wide range of uses, such as for rural and urban development (e.g. irrigation, drinking water). This creates tension and an imbalance where overallocation occurs, affecting other users (including potential users), instream life and mahinga kai resources.

There is also the added complexity of the cold groundwater resource which shares the same aquifer with the Tauranga Geothermal System (refer Section 5.4).

Te Mana o te Wai, introduced within the National Policy Statement for Freshwater Management, is a concept which represents the overall wellbeing of a water body and its ability to provide for:

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

water body).

This requires a more holistic approach to freshwater management, something which is already inherent with our people.

Our Issues and Challenges

1. Inadequate recognition of our values, interests and mātauranga with regards to rivers, stream and aquifers within our rohe.
2. Allocation that has been unsustainable or incompatible with our values.

The allocation and use of water within our rohe has not been sustainable or compatible with our values. Examples include:

- Historical allocation from rivers and streams based only on ecological values and limits.
- Allocation of water in the absence of robust information e.g. how much groundwater can safely be taken near the coast given the risk of saltwater intrusion.
- Allocation which hasn’t considered our current or potential water use for Māori land development.

3. Overallocation of water.

In some parts of our rohe, too much water has been allocated from rivers, streams and groundwater

aquifers. This creates an imbalance; locks out other users (particularly on underutilised Māori Land) and affects instream life and mahinga kai resources.

4. Efficiency of use.

We are concerned that about the practices of some water users, where only a small proportion of consented allocation is actually used (e.g.

waterbanking) or where more water is taken than actually require or where water is wasted.

5. Potential inability to access freshwater to provide social and economic benefits for our people.

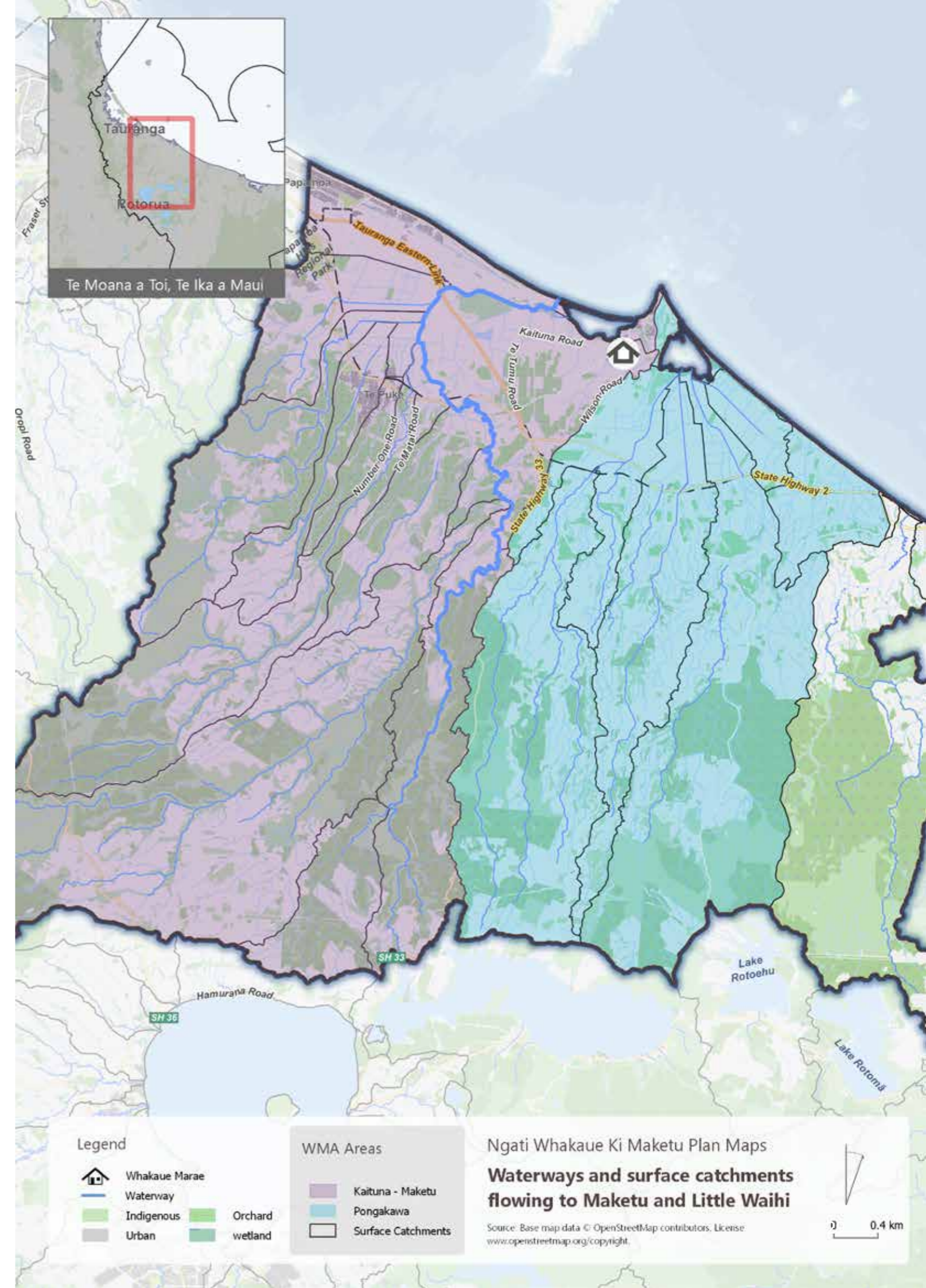
We are worried that, when we are ready to develop our lands, we may not be able to obtain an allocation of the freshwater resource.

Our Objectives, Policies and Projects

Objective 5 To ensure there is sufficient water for the taiao (first) and for use (second) and that water use is efficient.		
The following are ways in which Objective 5 will be achieved:		Lead
Policy 5.1	Recognise and provide for the national significance of Te Mana o Te Wai within freshwater planning, management and decision making.	BOPRC
Policy 5.2	Advocate for greater recognition and use of intergenerational knowledge (Mātauranga Māori) in freshwater management and planning within our rohe.	BOPRC
Policy 5.3	Provide for freshwater allocation and use on Māori Land, particularly underutilised Māori land and/or Te Arawa settlement lands, to enhance social and economic wellbeing of our people.	BOPRC
Policy 5.4	Ensure that Marae and papakāinga water supplies are not adversely affected by the allocation of freshwater within our rohe.	BOPRC
Policy 5.5	More robust research is carried out on the groundwater resource, in particular, how much cold water that can be taken without affecting the warm water resource.	BOPRC
Policy 5.6	Support greater shared use of allocated water.	BOPRC
Policy 5.7	Support water storage, particularly within urban areas and/or new subdivisions.	BOPRC, WBOPDC, TCC
Policy 5.8	All consented water takes are metered as a requirement of consent.	BOPRC
Policy 5.9	Enforcement action is taken for unauthorised takes and non-compliance of consented water takes.	BOPRC

Objective 5 To ensure there is sufficient water for the taiao (first) and for use (second) and that water use is efficient.		
Policy 5.10	The engagement protocols in Section 10 of this Plan are adhered to.	BOPRC, TCC, WBOPDC
The following hapū-led project will contribute towards Objective 5:		Lead
Project 4	Develop a hapū-led environmental monitoring programme to measure the health of the environment from a cultural point of view.	NWKM
Project 5	Apply for a resource consent to take water for commercial bottling purposes.	NWKM

Objective 6 To improve and share knowledge about water quantity and allocation within our rohe		
The following are ways in which Objective 6 will be achieved:		Lead
Policy 6.1	Install more monitoring sites within our rohe to monitor river and stream flows as well as aquifer levels.	BOPRC
Policy 6.2	Raise hapū, public and consent holder awareness about the characteristics, uses and allocation status of our rivers, streams, shallow aquifers and deep aquifers.	BOPRC
Policy 6.2	Require technical information about water quantity, allocation and monitoring to be in plain English and in a user-friendly format.	BOPRC



5.4 Geothermal: Water | Heat

This sub-section relates to the geothermal water, heat and energy.

From the time of our ancestors, geothermal water, heat and energy has been used and valued as taonga tuku iho (precious gifts provided by the gods). This is acknowledged in our patere on Page 7 and as follows:

“Mawhiti atu au ki te waiariki koropupū ana i te Rau-o-te-Huia...”

“I leap to the hot springs bubbling at Te Rau o te Huia...”

Beneath our rohe is the Tauranga Geothermal System, which extends from Paengaroa to Waihi Beach. It is a ‘warm water’ system (between 30°C and 70°C) that shares the same aquifer as the cold groundwater resource. The system is mainly used within our rohe for horticultural use (e.g. irrigation and frost protection) and pool heating (e.g. Te Puke Memorial Pool).

Our Issues and Challenges

1. Insufficient knowledge about the geothermal resource. Very little is known about the geothermal resource, in particular:
 - the amount of warm water, heat or energy that can be taken or used sustainably.
 - the amount of cold water that can be taken from the aquifer without affecting the warm water resource.
 - the risk of salt water intrusion (particularly in relation to predicted sea level rise) and the associated impact on the warm water resource.

2. Risk of permanent cooling if overused. Land use and development within our rohe is placing increasing pressure on our groundwater (including warm water / geothermal) resources.

We are concerned that if too much groundwater is taken, there may be serious consequences for the warm water resource (e.g. localised cooling). We all miss out if this happens.

3. Appropriateness and efficiency of use of the geothermal resource.

We are concerned that the warm water resource is not valued. For example, where the geothermal resource is abstracted for irrigation purposes, but the heat is not required; where a small proportion of consented allocation is used (waterbanking) or more warm water is taken than actually needed.

4. Potential inability to access the geothermal resource to provide social and economic benefits for our people.

We are worried that, when we are ready to develop our lands, we may not be able to obtain an allocation of the geothermal resource for uses. This includes:

- home and water heating associated with marae or papakāinga development.
- thermal bathing pool for our elders and our whānau.
- greenhouse kai production or land-based aquaculture.

Our Objectives, Policies and Projects

Objective 7 To improve and share knowledge about the Tauranga Geothermal System		
The following are ways in which Objective 7 will be achieved:		Lead
Policy 7.1	More robust research on the Tauranga Geothermal System, in particular, how much: <ul style="list-style-type: none"> • warm water, heat or energy that can be taken or used sustainably; and, • cold water that can be taken from the aquifer without affecting the warm water resource. 	BOPRC
Policy 7.2	Install more monitoring bores within the Tauranga Geothermal System that include temperature profiles and monitoring of salt water intrusion.	BOPRC
Policy 7.3	Annual reporting on all research and monitoring associated with the Tauranga Geothermal System.	BOPRC
Policy 7.4	Annual compliance monitoring report on consented geothermal takes within the Tauranga Geothermal System.	BOPRC
Policy 7.5	Raise hapū, public and consent holder awareness about the characteristics and uses of, and threats to, the Tauranga Geothermal Resource. This must be in plain English and in a user-friendly format.	BOPRC

Objective 8 To sustainably allocate, use and manage geothermal water, heat and energy		
The following are ways in which Objective 8 will be achieved:		Lead
Policy 8.1	A precautionary approach is taken to further allocation of: <ul style="list-style-type: none"> • warm water from the Tauranga Geothermal Resource. • cold water from the same aquifer as the Tauranga Geothermal Resource. While providing for NWKM aspirations in Policy 8.4. <i>In this context, a precautionary approach may include:</i> <ul style="list-style-type: none"> • a moratorium on further allocation; • short duration resource consents; and/or • a more stringent consent process. 	BOPRC

Objective 8 To sustainably allocate, use and manage geothermal water, heat and energy		
Policy 8.2	Early involvement of NWKM in all planning associated with the Tauranga Geothermal System, such as the Water Management Area (underway) and the Tauranga System Management Plan (planned).	BOPRC
Policy 8.3	The engagement protocols in Section 10 of this Plan are adhered to.	BOPRC
Policy 8.4	Provide for geothermal resource allocation and use on Māori Land, particularly underutilised Māori land, to enhance social and economic wellbeing of our people.	BOPRC
The following hapū-led project will contribute towards Objective 8:		Lead
Project 6	Explore the feasibility of using the low-temperature geothermal resource for: <ul style="list-style-type: none"> • marae, papakāinga and home heating. • small scale aquaculture or greenhouse horticulture. 	NWKM



Wai Te Puia Springs, Maketu

5.5 Coast | Estuaries

This sub-section relates to our coastal and estuarine environments. Fisheries are addressed in sub-section 5.6 of this Plan. Refer to Schedule 1 for our Cultural Heritage Inventory, which includes historical accounts of specific sites and areas, including our estuaries.

Our coastal environment is a source of sustenance and spiritual well-being to tangata whenua. Our estuaries are highly valued as habitat for a diverse range of bird and kaimoana species. They both suffer from poor water quality as a result of upstream land use and are subject to regular health warnings in relation to food gathering. This affects our ability to provide food for ourselves and our manuhiri (visitors, guests).

The Maketu and Waihi Estuaries are highly significant to Ngāti Whakaue. These natural resources have sustained the people since the landing of Te Arawa canoe at Maketu. The food basket 'Te Pātaka' could feed everyone, the food was plentiful with kahawai, mullet, pātiki, pipi, titiko, pūpū and other varieties of kaimoana (seafood). It was a resource that could replenish easily. The natural resources provided food for all.

A description of the kaimoana (seafood) that could be accessed from the estuary prior to the Kaituna River diversion works in 1957 is provided below:

"From the Maketu estuary we would get pipis, koterotero (sea-anemie), tuangi (cockles), flounder, pārore and titiko.

At the mouth of the estuary there is a rock where we got mussels, we could also get paua, pūpū, scallops kukuroa (horse mussels) and fish.

Outside the estuary we use to haul fish nets from the mouth of the estuary down to Papamoa, we would catch plenty of snapper, kahawai and trevally."

The size of the seafood was huge, which was because the water was healthy. The food bowl provided well for the Whakaue marae tables. Because we had seafood in abundance I suppose visitors expected the tables to be filled with all the beautiful seafood (kaimoana) we had in the estuary". (J. Tapsell)

The diversion of the Kaituna River had devastating consequences for the Maketu Estuary. This included loss of wetland and swamp areas and associated bird habitat as well as loss of freshwater water which depleted habitat, the loss of a variety of shell fish types, loss of fish species and eel stock. A shallower estuary meant that large boats could not dock at the wharf, which was essential for trading. Instead they went to Tauranga, which decimated the local Māori economy.

Our Issues and Challenges

1. Our coastal environment, including our estuaries, kaimoana, landscapes and way of life is impacted by:
 - Contaminant discharges such as wastewater and stormwater
 - Rivers and streams flowing into our estuaries containing nutrients and sediments from upstream and land use.
 - Development and use of coastal areas, including subdivisions, structures and recreational activities.
 - Historic river modification (straightening and diversion).
2. Inadequate recognition of our values, interests, mātauranga and tikanga within our rohe.

Our Objectives, Policies and Projects

Objective 9 To manage the effects of coastal use and development on our taiao, our kaimoana and our people.		
The following are ways in which Objective 9 will be achieved:		Lead
Policy 9.1	Oppose the direct discharge of contaminants, especially wastewater, to coastal waters.	BOPRC, TCC, WBOPDC
Policy 9.2	Council to work with landowners to ensure that stock are fenced off from coastal margins, including wetland, estuary and river margins.	BOPRC
Policy 9.3	Councils, landowners and consent applicants to recognise the principle of interconnectedness or “ki uta ki tai” (from the mountains to the sea). This include the localised and cumulative effects of upstream land use as well as <ul style="list-style-type: none"> coastal use and development on: the health of our coastal and estuarine environments, particularly our kaimoana. our cultural heritage. the cultural, social and economic wellbeing of our people. 	BOPRC
Policy 9.4	Advocate for greater recognition and use of intergenerational knowledge (Mātauranga Māori) in sustainable coastal use and development within our rohe.	NWKM
Policy 9.5	Require the removal of unsafe whitebait stands.	BOPRC
Policy 9.6	Ensure that whitebait stands within our rohe are of an appropriate size, design and colour.	BOPRC
Policy 9.7	Require consultation for: <ul style="list-style-type: none"> all MBIE permit and Council consent applications to carry out mineral or petroleum prospecting, exploration or mining. any new or amended rules or bylaws associated with coastal areas, reserves and margins. energy strategies and/or action plans. In accordance with the engagement protocols in Section 10 of this Plan. 	BOPRC, TCC, WBOPDC, MPI, MBIE, BOC

Objective 9 To manage the effects of coastal use and development on our taiao, our kaimoana and our people.		
The following hapū-led project will contribute towards Objective 9:		Lead
Project 7	Progress the application for Coastal Marine Title and Protected Customary Rights (under Takutai Moana Act)	NWKM
Project 8	Develop a hapū-led environmental monitoring programme to measure the health of the coastal and estuarine environments from a cultural point of view.	NWKM

Objective 10 To restore the health and wellbeing of the Waihi Estuary such that kaimoana is healthy and plentiful		
The following are ways in which Objective 10 will be achieved:		Lead
Policy 10.1	Improve hapū, public and landowner awareness and appreciation about Waihi estuary, including ecosystem values, threats and restoration.	BOPRC
Policy 10.2	Advocate for greater recognition and use of intergenerational knowledge (Mātauranga Māori) in improving the health and wellbeing of Maketu Estuary.	NWKM
Policy 10.3	Require a 5-yearly State of the Environment Report for the Waihi Estuary catchment.	BOPRC
Policy 10.4	Support and/or be involved in developing and implementing strategies or plans that result in: <ul style="list-style-type: none"> Improved water quality. Enhanced biodiversity, specifically indigenous fauna and vegetation. Community or hapū-led action. 	NWKM
The following projects will contribute towards Objective 10:		Lead
Project 9	Explore the feasibility associated with co-management of the Waihi Estuary.	NWKM, BOPRC, Other
Project 10	Develop a Catchment Action Plan focused on land management issues and actions to improve water quality.	Iwi, DOC, TALT, local Community Groups
Project 11	Develop a Biodiversity-focused Restoration Plan for Waihi Estuary (including the islands and tributaries), which complements / links with existing community group plans and initiatives.	
Project 12	Develop an environmental monitoring programme for Little Waihi Estuary including the use of cultural indicators.	NWKM, Other Iwi

Objective 11 To restore the health and wellbeing of the Maketu Estuary such that kaimoana is healthy and plentiful		
The following are ways in which Objective 11 will be achieved:		Lead
Policy 11.1	Require a 5-yearly State of the Environment Report for the Maketu Estuary.	BOPRC
Policy 11.2	Ensure that the Regional Council maintains its commitment to return 75 percent of freshwater to Maketu estuary.	BOPRC, NWKM
Policy 11.3	Advocate for greater recognition and use of intergenerational knowledge (Mātauranga Māori) in improving the health and wellbeing of Maketu Estuary.	NWKM
The following projects will contribute towards Objective 11:		Lead
Project 13	Develop an environmental monitoring programme for Maketu Estuary including the use of cultural indicators.	NWKM, Other Iwi
Project 14	Monitor the impact of the Kaituna re-diversion, from a cultural point of view, on the inner harbour.	NWKM



The original Maketu Action Group

5.6 Fisheries | Kaimoana

This sub-section relates to our fisheries, within freshwater, estuarine and coastal environments. It includes taonga species such as shellfish (e.g. kuku), tuna (eel) and coastal seaplants (e.g. karengo / edible seaweed, pia whakatipu / agar).

Our fisheries are a taonga, providing food for ourselves and our manuhiri (visitors) as well as the ability to pass on traditional methods of collecting and preparing kai.

Our kaimoana provides for our cultural, social and economic wellbeing.

In particular:

Eels are a source of rich nutrients:

“Eels were everywhere, there was no need for eel weirs such as hinaki (trap), most just used a number 8 wire to spear eels.

Eels are a very, very good source of Omega 3 and all the vital nutrients that were needed to be healthy. There was little suffering of diabetes and heart disease when we had an abundance of Māori kai available...”

- NWKM Cultural Impact Assessment for Kaituna River Re-diversion 2014

Agar was a source of employment and income for whānau:

“In Maketu the remaining people at home, consisting of women, kaumatua and young children, set to work gathering agar seaweed.

The rocky shoreline on the western side of Maketu’s Town Point was dotted with makeshift shelter for families who devoted their time at low tide gathering agar and filling flax kits. It was spread out on vegetation above the shoreline and at the bottom of the cliff.

Once dried and crisp to touch the agar was bagged and taken to homes to be cleaned of broken shells and other sea debris. On a regular basis the carrier drivers would arrive to bale-up the agar and weigh the bags. The local gatherers received one shilling and threepence (13 cents) per pound.

The agar was transported by carrier to Mangere in Auckland and sent on to Christchurch for refining into a food preservative, antibacterial iodine and seameal custard for the soldiers overseas.”

- from <https://mlt.org.nz/tag/Maketu/>

The traditional fishing grounds for Ngāti Whakaue are inclusive of Maketu, and the common marine areas out to Otāiti (Astrolab Reef).

A number of tools are available to sustainably manage traditional customary fishing grounds including taiāpure, mātaītai, rohe moana and rāhui. Within our rohe are:

- The Maketu Taiāpure which was established in 1996. The founders include Aroha and Barrie Wilkinson who, with the assistance of Peter Tapsell (Minister), formed a Taiāpure Management area. This area runs from Wairakei to Otamarakau and is managed by a Taiāpure Committee. Their main role is to care for the kaimoana stocks which includes shellfish beds and rocks.
- A rohe moana is also proposed within our rohe.

We have aspirations of restoring our traditional fisheries and kaimoana, in particular tuna (eel); shellfish and traditional seaplants (e.g. karengo / edible seaweed, pia whakatipu / agar), either for customary use or on a commercial basis.

This could involve restoration of traditional fishing grounds or developing new ventures e.g. associated with a wetland restoration project.

Restoring our traditional fisheries and kaimoana provides social and economic benefits for our people. The 'farming' of our traditional sea plants requires nutrients to thrive. This provides an added environmental benefit given the quality of water flowing from our rivers and streams into our estuaries and moana.

Our Issues and Challenges

1. Reduced fish, kaimoana and seaweed stocks.

This affects our ability to provide food for ourselves and our manuhiri. Reasons include, but are not limited to, poor water quality, loss of habitat, fish passage impediments, pest and animals and plants, river modification / straightening and over fishing / overharvesting.

2. Loss of traditional knowledge and practices.

Our traditional knowledge and practices are held by a few, particularly our elders. This presents a risk for our hapū if this knowledge is not passed down to younger generations.

3. Limited employment within our rohe.

There is no industry growth to retain whānau remaining in Maketu, therefore whānau are moving out of Maketu to the cities and overseas to source work. This is also a hindrance for whānau who want to move home.

4. Barriers to agar farming.

Pia whakatipu / agar can only grow within the rocky coastal areas from Maketu to Newdick's Beach. Historically, Agar was a source of employment and income for whānau. There are a number of barriers to re-establishing agar farming within our rohe.

Our Objective, Policies and Projects

Objective 12 To restore and sustainably manage our taonga fish, shellfish and seaweed species to in turn, enhance our cultural, social and/or economic wellbeing		
The following are ways in which Objective 12 will be achieved:		Lead
Policy 12.1	Promote and support efforts to restore and enhance habitat for taonga fish, shellfish and seaplant species. This includes but is not limited to water quality improvement; riparian planting as well as pest animal and plant control.	NWKM, BOPRC
Policy 12.2	Advocate for improved access to, and along, waterways e.g. Esplanade Reserves, walkways/cycleways.	NWKM, TCC, WBOPDC
Policy 12.3	Assess and remove impediments to fish passage.	BOPRC
Policy 12.4	Advocate for the use of rāhui as a customary management tool to protect and restore kaimoana stocks, particularly kuku (mussels). This may be a tikanga-led rāhui (imposed by kaumatua) and/or a formalised rāhui under Section 186B of the Fisheries Act 1996.	NWKM, Other Iwi, MPI

Objective 12 To restore and sustainably manage our taonga fish, shellfish and seaweed species to in turn, enhance our cultural, social and/or economic wellbeing		
Policy 12.5	Work with others to: <ul style="list-style-type: none"> • educate the community and visitors to our rohe regarding customary fishery management tools and limits on recreational takes. • ensure compliance with recreational take limits. • additional legal mechanisms to protect and restore kaimoana species (e.g. rāhui for certain species or prohibiting the use of certain fishing methods). 	MPI, Maketu Taiāpure Committee
Policy 12.6	Work with the Maketu Taiāpure Committee to <ul style="list-style-type: none"> • determine where to focus kaimoana restoration efforts within the Maketu Taiāpure. • discuss aspirations for aquaculture (i.e. seaweed, agar) within the Maketu coastal area. 	NWKM
Policy 12.7	Work with the Department of Conservation and coastal Iwi to develop and/or review a protocol associated with whale strandings.	NWKM, DOC
Policy 12.8	Encourage collaborative research and monitoring projects between tangata whenua and scientists, that address customary fish and marine issues using both Mātauranga Māori / traditional knowledge and mainstream science.	NWKM
Policy 12.9	Provide for, and enable, hapū-led aquaculture that is sustainable and in accordance with tikanga Māori, particularly where: <ul style="list-style-type: none"> • alternative opportunities to enhance Māori development are limited; • to revitalise past practices (e.g. agar production); • there are opportunities to grow our knowledge base and up skill our labour force; • there are opportunities to supplement or complement natural fish, shellfish and seaweed stocks. 	BOPRC, MPI
Policy 12.10	Ensure that Ngāti Whakaue ki Maketu are informed about, and involved in, the implementation of the Bay of Plenty Aquaculture Strategy.	NWKM, Bay of Connections
Policy 12.11	The engagement protocols in Section 10 of this Plan are adhered to	BOPRC, TCC, WBOPDC

Objective 12 To restore and sustainably manage our taonga fish, shellfish and seaweed species to in turn, enhance our cultural, social and/or economic wellbeing		
The following hapū-led project will contribute towards Objective 12:		Lead
Project 15	Cultural Knowledge and Practices Hold wananga with whānau to share traditional knowledge and practices relating to our taonga fish, shellfish and seaplant species. This includes practices around growing, harvesting and storage.	NWKM
Project 16	Tuna Restoration Undertake a tuna restoration project as part of the Pourepo o Kaituna - Lower Kaituna wetland extension project.	NWKM, working with Tapuika and BOPRC
Project 17	Kaimoana Restoration Undertake a kaimoana restoration project within the Maketu Taiāpure area. This area is within the Ngāti Whakaue application for Coastal Marine Title and Protected Customary Rights (under the Takutai Moana Act).	NWKM, working with the Maketu Taiāpure Committee

Objective 12 To restore and sustainably manage our taonga fish, shellfish and seaweed species to in turn, enhance our cultural, social and/or economic wellbeing		
Project 18	Aquaculture Feasibility Study Review and update the aquaculture feasibility study (previously carried out in 2009) which: <ul style="list-style-type: none"> • Takes into account changes since 2009 (e.g. new regional coastal plan, updated Bay of Plenty aquaculture strategy). • Confirms hapū aspirations. • Confirms the steps needed to progress 1-2 pilot projects within our rohe. This includes: <ul style="list-style-type: none"> - Species to be grown (e.g. tuna, koura, seaweed) and associated habitat requirements. - Method (e.g. coastal, freshwater or land-based), scale (e.g. small scale / marae use or commercial use) and associated infrastructure requirements. - Planning requirements and permissions for research/pilot study, development and processing (i.e. from regional council, district council, Ministry for Primary Industry and Department of Conservation). 	NWKM
Project 19	Seaweed Pilot Project Progress a pilot project to grow karengo and/or produce pia whakatipu /agar.	NWKM supported by MPI



5.7 Wetlands

We value the wetlands within our rohe as an important land use, habitat and ecosystem as well as a source of cultural materials (e.g. for weaving) and food. They are known and valued as 'nature's kidneys' for their ability to filter nutrients and sediments, and for managing water flow within a catchment, particularly after heavy rain.

Wetlands provide a vital role within our rohe but have not, in the past, been valued as such.

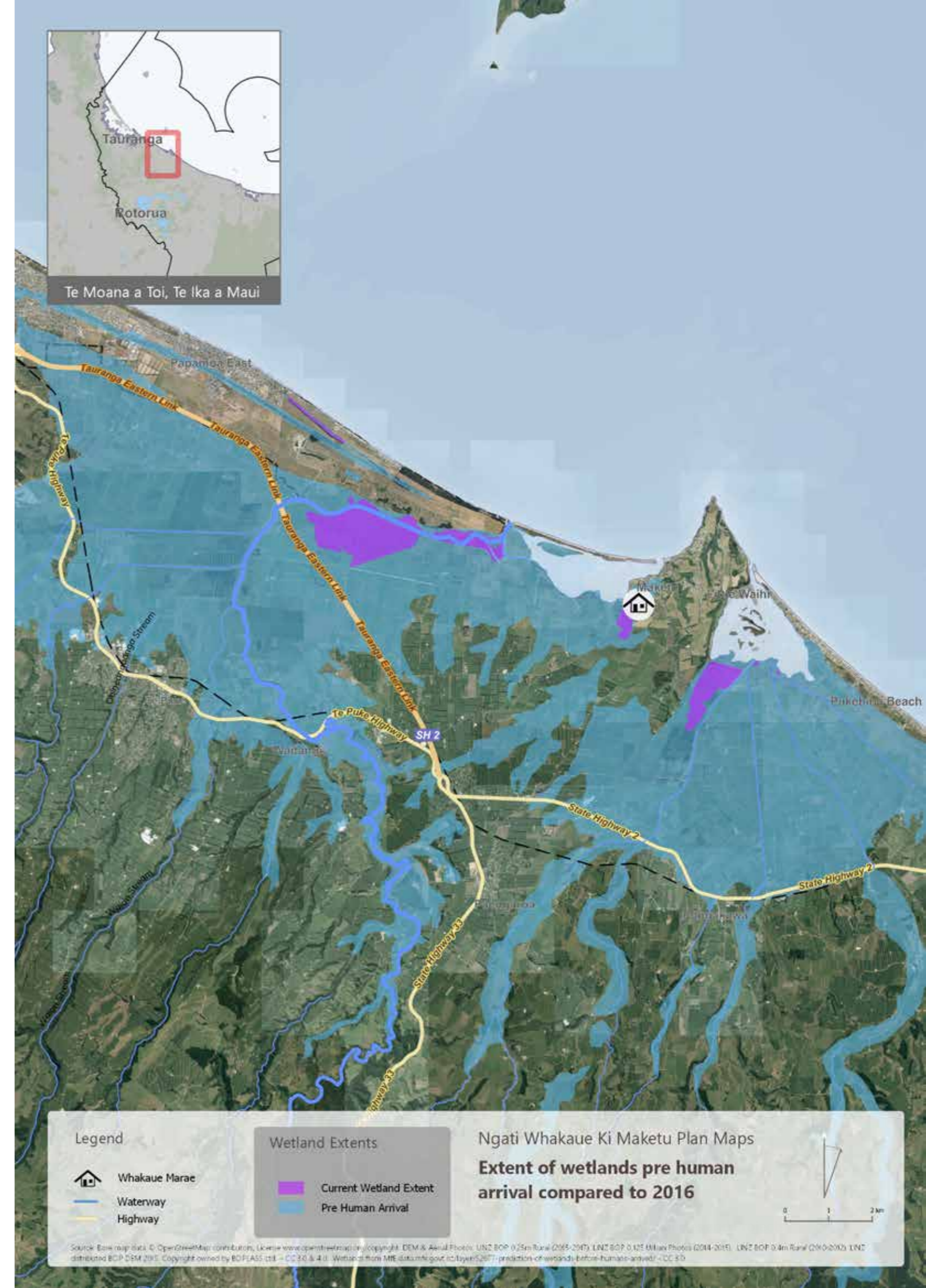
We have lost large areas of wetlands within our rohe as a result of land drainage, grazing, pests and river modification. The Kaituna River no longer meanders. What used to be wetlands next to the Kaituna River is now farmland, which in turn requires stopbanks, canals, drains and pump stations to keep the area dry. In this context, the natural environment needs to be 'controlled' so that land use is productive.

Our Issue and Challenge

1. Reduced size, diversity and health of wetlands within our rohe as a result of human activity and land use practices.

This has impacted on the natural function of, and balance within, our environment.

We 'control' the natural environment to ensure the land is dry for productive use rather than valuing the vital role of wetlands in the health of our environment as a whole.



Our Objective, Policies and Projects

Objective 13 To have more wetland ecosystems that provide healthy habitats for flora and fauna and access for cultural and educational use.		
The following are ways in which Objective 13 will be achieved:		Lead
Policy 13.1	Oppose further drainage of wetland areas within our rohe.	NWKM
Policy 13.2	Advocate for an increase in the extent of wetlands within our rohe, particularly in areas where wetness is a limitation e.g. gullies, high water table areas.	NWKM, BOPRC
Policy 13.3	Advocate for the use of wetlands for wastewater discharges as well as stormwater discharges associated with land development (e.g. subdivisions).	NWKM, BOPRC, WBOPDC, TCC
Policy 13.4	Advocate for greater recognition and use of intergenerational knowledge (Mātauranga Māori) in the use and enhancement of wetlands.	NWKM
Policy 13.5	Improve hapū, public and landowner awareness and appreciation about wetland ecosystems, threats and restoration. This includes a map showing the location of all wetlands within our rohe.	BOPRC, DOC
Policy 13.6	Ensure that funding is set aside within long term and annual plans to enable: <ul style="list-style-type: none"> wetland creation, restoration and enhancement projects. pest animal and plant removal within, and adjacent to, wetlands. 	BOPRC, WBOPDC, TCC
Policy 13.7	Require permanent fencing of wetlands to exclude livestock.	BOPRC, WBOPDC, TCC
Policy 13.8	Require annual monitoring and reporting on the health and extent of the wetlands within our rohe.	BOPRC
Policy 13.9	Ensure that freshwater limit setting within Water Management Areas provides for wetland health.	NWKM, BOPRC
Policy 13.10	Ensure that wetland planting plans includes a mixture of wetland, swamps and salt marsh vegetation in particular: wivi grass, manuka, boumea rushes, kawakawa, harakeke, ponga, fern and watercress (edible quality).	BOPRC, DOC

Objective 13 To have more wetland ecosystems that provide healthy habitats for flora and fauna and access for cultural and educational use.		
Policy 13.11	Advocate for opportunities to enhance the amount and diversity of rongoā plants and cultural materials within wetlands (e.g. harakeke, raupō, paru). This includes: <ul style="list-style-type: none"> Having input into wetland restoration planting plans. Being involved in wetland planting days. Enabling access to wetlands to harvest rongoā plants and cultural materials. 	NWKM, BOPRC
Policy 13.12	Advocate for the use of new and existing wetlands as educational and recreational facilities. This includes: <ul style="list-style-type: none"> Walking trails within and adjacent to wetlands. Education kāinga to be used by local kura and schools for environmental and cultural education purposes. Information boards or signage. 	NWKM
Policy 13.13	Involve Te Rūnanga o Ngāti Whakaue ki Maketu in the development and implementation of landscape plans and wetland restoration plans to give effect to Policies 13.10-13.12 of this Plan.	BOPRC, TCC, WBOPDC, DOC
The following hapū-led project will contribute towards Objective 13:		Lead
Project 20	<p>Te Pourepo o Kaituna - Collaborative wetland project</p> <p>A new wetland is proposed immediately downstream of the new Kaituna River bridge. This project must incorporate the following:</p> <ul style="list-style-type: none"> Appropriate planting of indigenous wetland plants. The use of water from the Kaituna River to feed into the wetland. The use of portion of the land for aquaculture or commercial use. Co-management of the wetland, particularly in relation to wetland planning, design and implementation. 	NWKM, working with Tapuika and BOPRC

5.8 Ecosystems: Biodiversity | Habitats

This sub-section relates the following:

- Biodiversity - the variety of plant and animal life in the world or in a particular habitat, ecosystems are generally robust when biodiversity is high
- Habitats - Where we live, where flora and fauna thrive.
- Ecosystems - the interconnected system of biological organisms and the physical environments

The natural environment our rohe is a part of unique interconnected areas, changing dramatically from forested upper catchments and lake fed rivers to high-quality soils in lower flood plain areas with wetlands, estuarine systems and coastal sand dunes and beaches. These interconnected environments are habitats to many indigenous flora and fauna.

Robust and diverse ecosystems are valuable because they provide habitat for flora and fauna and we benefit through

clean environments, plentiful mahinga kai, intrinsic value of having native flora and fauna for now and future generations.

Our Issues and Challenges

1. Pest plants. The small pockets of indigenous ngahere (forest) left are scattered with pest plants, including woolly nightshade and tradescantia, which has increasingly persistent and abundant. Pampas is growing in our wetlands, along our river banks and estuarine margins.
2. Pest animals such as possums, deer and rats have decimated our native fauna and our taonga bird species.
3. Ecosystems as a whole. The health of ecosystems as a whole – has not always been considered within our rohe. Biodiversity has been lost, we have more pest plant and animal threats, we have a loss of habitats for our flora and fauna. Land development for productive use and urban development has taken priority over ecosystems within our taiao. Wetlands are drained, river straightened, ngahere cut down.

Our Objective, Policies and Projects

Objective 14 To restore the balance, health and diversity of ecosystems to enable habitat enhancement for our valued flora and fauna.		
The following are ways in which Objective 14 will be achieved:		Lead
Policy 14.1	Value and manage our taiao as a network of interconnected ecosystems. This would involve: <ul style="list-style-type: none"> • Ensuring that projects and programmes take a mountains to the sea ('ki uta ki tai') approach. • Valuing, restoring and incorporating habitats for flora and fauna into productive land systems. • Agencies working together internally (across teams) and externally (with each other) towards this goal. • Incorporating tangata whenua values and knowledge systems into projects and programmes. 	TCC, WBOPDC, BOPRC, DOC

Objective 14 To restore the balance, health and diversity of ecosystems to enable habitat enhancement for our valued flora and fauna.		
Policy 14.2	Pursue opportunities to work collaboratively to restore and enhance our indigenous biodiversity, in particular native plants and birds. This would involve: <ul style="list-style-type: none"> • Central and local government. • Tangata whenua, landowners, community groups and environmental or biodiversity forums. • Research entities such as Manaaki Te Awanui or Manaaki Whenua (Landcare Research). • Tertiary education providers such as Waikato University, Toi Oho Mai or Te Whare Wānanga o Awanuiarangi. 	BOPRC, DOC, NWKM, Maketu Ongatoro Wetland Society
Policy 14.3	Promote the creation and/or connection of pathways for our flora and fauna comprising corridors of ngahere, wetlands, riparian margins and other habitats. This should be prioritised as follows: <ul style="list-style-type: none"> • From our upper catchments to the coast. • Connecting fragmented habitats within, and across, catchments. 	TCC, WBOPDC, BOPRC, DOC, NWKM
Policy 14.4	Advocate for greater recognition and use of intergenerational knowledge (Mātauranga Māori) in ecosystem and habitat enhancement within our rohe.	NWKM
Policy 14.5	Require riparian planting on the edges of the river banks using plant species that will benefit our taonga fish species such as inanga (whitebait) and tuna (eels). This could include: <ul style="list-style-type: none"> • Wiwi grasses - used by inanga as a safe place to lay their eggs. • Native trees overhanging river banks to provide shade, cool instream temperatures and dark spaces for native fish species. Specific areas of concern include the Kaituna, Kaikōkopu Pongakawa and Wharere waterways and associated tributaries.	BOPRC
Policy 14.6	Restore native plants species and diversity that has been lost from the Maketu and Little Waihi areas by replanting, grafting and re-vegetating. This would include planting, in abundance, of wiwi grass, manuka, boumea rushes, kawakawa, harakeke, ponga, fern, indigenous coastal trees and watercress (edible quality).	NWKM, BOPRC, Maketu Ongatoro Wetland Society

Objective 14 To restore the balance, health and diversity of ecosystems to enable habitat enhancement for our valued flora and fauna.		
Policy 14.7	Improve hapū, public and landowner awareness and appreciation about the: <ul style="list-style-type: none"> value and significance of biodiversity within our rohe. threats to biodiversity within our rohe, particularly land use and development as well as pest plants and animals. ways to restore and enhance biodiversity within our rohe, and showcasing the efforts of landowners and community groups. 	BOPRC
Policy 14.8	Control and monitor pest animals around the Maketu and Little Waihi estuarine areas to ensure our indigenous flora particularly our bird species, can thrive.	BOPRC, NWKM, Maketu Ongatoro Wetland Society
Policy 14.9	Control and monitor pest plants within our rohe as follows: <ul style="list-style-type: none"> Target species should include woolly nightshade, tradescantia and other invasive weeds. Target areas should include riparian margins, wetlands, coastal margins, gullies and pockets of ngahere in the Maketu and Little Waihi areas. Revegetate areas, where pest control has occurred, with indigenous vegetation to prevent reestablishment of pest plants. Funding is set aside to enable ongoing control and monitoring of pest plants within our rohe. 	BOPRC, NWKM, Maketu Ongatoro Wetland Society
Policy 14.10	Eradicate pampas within our rohe as follows: <ul style="list-style-type: none"> Target areas to include river margins and upper catchment areas, particularly around forestry blocks. Revegetate control areas with indigenous vegetation to prevent reestablishment of pest plants. Improve hapū, public and landowner awareness about the difference between pampas and toetoe. Funding is set aside to enable eradication and monitoring within our rohe. 	
The following hapū-led project will contribute towards Objective 14:		Lead
Project 21	Develop and pest animal and plant programme on for the Maketu and Little Waihi areas.	BOPRC, DOC

Objective 14 To restore the balance, health and diversity of ecosystems to enable habitat enhancement for our valued flora and fauna.		
Project 22	Develop a Pampas control programme for the Maketu and Little Waihi areas.	BOPRC, DOC
Project 23	Establish an ecological corridor for native birds.	NWKM, DOC, BOPRC

5.9 Natural Hazards & Climate Change

Our rohe is vulnerable to natural hazards and the effects of climate change. Our main hazards are those caused by intense rainfall (flooding) and coastal processes (coastal inundation and erosion). Large areas of our rohe are already at risk of flooding (illustrated below)

Climate change will exacerbate these risks. Our marae is located on low lying land. Likewise, for parts of Little Waihi village. Land, currently used for productive purposes, will also be affected through rising and/or saline water tables. Sea level rise will also affect our coastal wetlands.

Climate change will also have an impact on our indigenous biodiversity through

warming air temperatures and warming river/stream/coastal waters. This may affect the extent, distribution and health of our native trees, birds and mahinga kai species. We may also see more pest plants and animals.

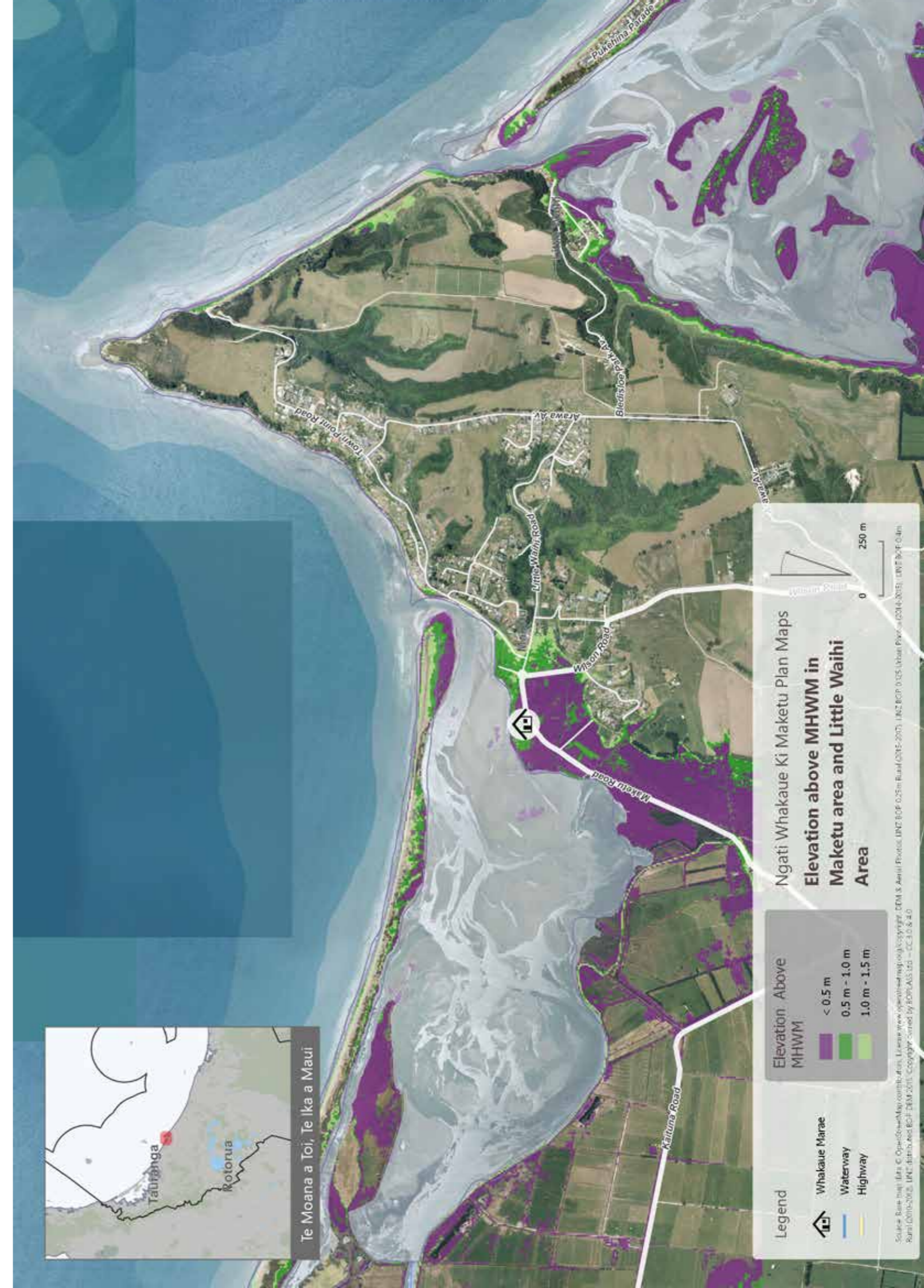
Our Issues and Challenges

1. Our rohe is vulnerable to flooding and coastal erosion. This, in particular, places our marae and our people at risk.
2. Climate change will have a significant impact within our rohe. It will have significant effects on our natural environment, our marae, our productive lands and our people.

Our Objective, Policies and Projects

Objective 15 We are prepared for, and resilient to, flooding, coastal erosion and the effects of climate change		
The following are ways in which Objective 15 will be achieved:		Lead
Policy 15.1	Strategies, plans and policies must consider and take into account: <ul style="list-style-type: none"> The impacts of climate change and the risks associated with natural hazards within our rohe, in particular flooding. The effects of the above on our cultural and social wellbeing; particularly our marae as well as sites and areas of cultural significance. 	CDEM, BOPRC, WBOPDC, TCC

Objective 15 We are prepared for, and resilient to, flooding, coastal erosion and the effects of climate change		
Policy 15.2	Build hapū and whānau awareness about: <ul style="list-style-type: none"> Known natural hazards and risks within our rohe. How climate change may affect our lands and buildings, particularly our marae. How to adapt and prepare for natural hazards, particularly those exacerbated by climate change. 	CDEM, BOPRC, WBOPDC, TCC, NWKM
Policy 15.3	Require technical information about natural hazards and climate change impacts to be in plain English and in a user-friendly format.	CDEM, BOPRC, WBOPDC, TCC
Policy 15.4	Work with the Bay of Plenty Region Emergency Management Group to ensure that a Marae preparedness plan is in place for Ngāti Whakaue marae. This would outline: <ul style="list-style-type: none"> Known natural hazards and risks to the marae. Resources on hand to look after people and the vulnerable people in the community. Contingencies in the event our marae is at immediate risk of flooding. Key contacts of people that could be called upon in the event of an emergency. 	NWKM, BOPRC, CDEM
Policy 15.5	Advocate for Māori representation within the Bay of Plenty Region Emergency Management Group.	NWKM
The following hapū-led projects will contribute towards Objective 15:		Lead
Project 24	Commission and/or collate research to understand the impact of climate change within our rohe, in particular: <ul style="list-style-type: none"> Impacts on our indigenous biodiversity, including our native trees, birds, kaimoana and mahinga kai species. Impacts on water availability and quality. Impacts on multiple owned Māori land and/or Te Arawa settlement lands. 	NWKM, TAML, TALT, WBOPDC and BOPRC
Project 25	Identify long term options for whānau buildings on low lying land, in particular, addressing the potential risks of flooding and sea level rise for Whakaue Marae.	NWKM, TAML, TALT



6. Our Cultural Heritage, Identity and Knowledge

Our rohe, particularly Maketu, has a long and rich history. It contains culturally significant sites, areas and landscapes of significance to Ngāti Whakaue and Te Arawa, as a whole. Archaeological reports have only just touched the surface for this area.

This section refers to our connections to our past, which shape who we are today.

“The mauri of our people is intertwined with our history”

Our cultural heritage and identity are defined by our historic footprint or markers e.g. where our waka landed; where we located our settlements; where we gathered food; where we battled etc. While many of these areas are no longer visible or obvious, they still live on within our people. Our whakapapa connects our people to our ancestors and to the land.

Refer to Schedule 1 for our Cultural Heritage Inventory, which includes an inventory and historical accounts of sites and areas of significance to Ngāti Whakaue ki Maketu. This section looks at ways in which:

- our cultural heritage can be protected from the impacts of land use and development.
- we can reconnect whānau (spiritually) back to their lands; strengthen cultural identity and pride; and, create a sense of belonging.
- build and share our traditional, collective and intergenerational knowledge, including customary practices, traditions and activities.

- 6.1 Protection of Cultural Heritage
- 6.2 Our Cultural Heritage, History and Identity
- 6.3 Traditional Knowledge and Practices

6.1 Our cultural heritage include the following:

Physical / tangible heritage places can be described as those land-based places created, formed or shaped by earlier inhabitants

Examples include archaeological sites, such as

- pa (fortified occupation site)
- middens and oven stones
- kāinga/papakāinga (occupation site)
- maara (garden cultivations)
- urupā (known burial places)
- mineral and stone resource sites
- tauranga waka (ancestral canoe landings)

as well as marae buildings and structures (i.e. flagpoles, gateways).

Natural heritage places may be natural features associated with traditional activities or a tribal landmark where no human activity is evident.

Examples of natural features associated with traditional activities include springs, trees, swamp, caves. These related to:

- wāhi taonga mahi-a-ringā (resource sites for art materials)
- wāhi mahinga kai (food gathering)

Examples of tribal landmarks include maunga, awa, whenua, moana. These landmarks marked tribal boundaries. Landforms such as maunga also embody creation stories and whakapapa.

Intangible heritage places are those places that have intangible characteristics where no visible feature or evidence is present but where a significant event or traditional activity took place

Examples include battlefield; places of meeting, of learning, of ritual as well as taniwha den.



Protection of Cultural Heritage

This section focuses on ways in which our cultural heritage can be protected from the impacts of land use and development, particularly earthworks.

Our Issues and Challenges

1. Effects of land use and development on our cultural heritage and history. We are concerned about the adverse effects of:

- land disturbance activities such as earthworks and utility installation.
- land development occurring at Wairakei; on Te Tumu Lands; and at the Rangiuuru Business Park.
- on our cultural heritage, which are at risk of damage, modification or destruction.

Our Objective, Policies and Projects

Objective16 To protect our cultural heritage from damage, modification or destruction as a result of land disturbance activities and development.		
The following are ways in which Objective 16 will be achieved:		Lead
Policy 16.1	Scheduled or registered cultural heritage sites No unauthorised excavation or disturbance of sites scheduled within a District Plan and/or registered with Heritage New Zealand Pouhere Taonga.	BOPRC; WBOPDC; TCC; HPT
Policy 16.2	Scheduled or registered cultural heritage sites Require consultation and a cultural impact assessment for any activity within 100m of a scheduled or registered cultural heritage site.	BOPRC; WBOPDC; TCC; HPT
Policy 16.3	Accidental Discovery Protocols Require Accidental Discovery Protocols, outlined in Section 11.2 of this Plan, as a condition to a resource consent and/or archaeological authority to damage, modify or destroy a cultural heritage site.	BOPRC; WBOPDC; TCC; HPT
Policy 16.4	Cultural Monitors Require the use of Ngāti Whakaue cultural monitors for land disturbance activities in areas with a high risk of kōiwi tangata (human remains) or archaeological artefacts of Māori origin.	BOPRC; WBOPDC; TCC; HPT
Policy 16.5	Cultural inductions / training Require contractor briefings or inductions by cultural monitors prior to the commencement of land disturbance activities. This is to ensure they understand the historical context of the area within which they are working.	BOPRC; WBOPDC; TCC; HPT

Objective16 To protect our cultural heritage from damage, modification or destruction as a result of land disturbance activities and development.		
Policy 16.6	Cultural inductions / training 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.	NWKM supported by BOPRC, WBOPDC, TCC
Policy 16.7	New scheduled or registered cultural heritage sites Formally schedule or register more cultural heritage sites within District Plans and/or with Heritage New Zealand Pouhere Taonga.	NWKM, WBOPDC, TCC
Policy 16.8	Information about scheduled or registered cultural heritage sites Protect sensitive information pertaining to our scheduled sites (e.g. via Silent Files).	BOPRC; WBOPDC; TCC; HPT
Policy 16.9	Information about scheduled cultural heritage sites Ensure that publicly available information about our scheduled sites is accessible on Council online mapping sites. This is so that developers are aware of the scheduled site location, NZAA reference number and type (e.g. pa, urupā).	WBOPDC; TCC
Policy 16.10	Long term management and protection of sites Work with whānau to determine how our sites, identified within the Cultural Heritage Inventory in Schedule 1 of this Plan, could be managed and/or protected. This may include: <ul style="list-style-type: none"> • use of pou and/or information boards to celebrate and share cultural and historical information about the site. • formal protection e.g. district plan scheduling; waahi tapu registration; inclusion in reserve management plans. • restricting public access using signage and barriers/fencing. • enabling whānau (and if appropriate public) access by way of land owner agreements and adding signage and walkways. • requirements for site restoration or maintenance. 	NWKM, WBOPDC, TCC
Policy 16.11	Maintain and add to the Cultural Heritage Inventory located in Schedule 1 of this Plan.	NWKM

Objective 16 To protect our cultural heritage from damage, modification or destruction as a result of land disturbance activities and development.		
Policy 16.12	The engagement protocols in Section 10 of this Plan are adhered to.	BOPRC, TCC, WBOPDC
Policy 16.14	Advocate for continuation of the Marae Maintenance Fund.	NWKM, WBOPDC
Policy 16.15	Advocate for funding towards the maintenance and preservation of the two historic churches in Maketu.	NWKM
The following hapū-led projects will contribute towards Objective 16:		Lead
Project 26	Cultural Monitor Training We have a limited pool of trained cultural monitors. It is important that we build capacity to share the load and enable more whānau to come on board.	NWKM
Project 27	Okurei Point Preservation Te Kuraetanga o Te Ihu o Tamatekapua (Okurei Point) is a significant place for our people. We want to ensure that this area is preserved and cared for. This project involves working with others to: <ul style="list-style-type: none"> collect and collate historical accounts associated with this area. map, assess and monitor the condition of remnant areas and sites at Okurei Point. determine the physical conservation, action and care necessary for returning or revealing the Māori heritage values of Okurei Point. outline measures to enable the cultural significance of Okurei Point to be retained. <p><i>Archaeological information has been collected and collated (refer Schedule 2). More work is needed.</i></p>	NWKM, TALT, HPT, Other Iwi

6.2 Our Cultural Heritage, History and Identity

This section looks at ways in which we can strengthen cultural identity as well as create a sense of belonging for whānau.

Our Issues and Challenges

1. Inadequate recognition of our cultural heritage and history. We are concerned that Maketu is not treated

with respect to the wealth of Māori heritage / history this area still retains.

2. Disconnection of whānau from traditional sites, places and landscapes. Many of our whānau are disconnected from our cultural heritage sites and areas, which includes areas on private land.

Our Objective, Policies and Projects

Objective 17 To recognise and celebrate our cultural heritage, history and identity.		
The following are ways in which Objective 17 will be achieved:		Lead
Policy 17.1	Coordinate and/or support whānau or community events to celebrate our association with the environment and with each other.	NWKM
Policy 17.2	Advocate for bilingual signage within our rohe.	NWKM, WBOPDC, TCC
Policy 17.3	Advocate for measures within our rohe that: <ul style="list-style-type: none"> Celebrate traditional place names. Capture and express our narratives creatively and appropriately. Acknowledge significant sites and cultural landmarks. <p>This may include cultural art work on concrete formations and cycleways; information kiosks and story boards; fencing that showcases Pa sites; pou and/or gateways.</p>	
Policy 17.4	Advocate for the return and/or co-management of Wharekahu Cemetery.	
The following hapū-led project will contribute towards Objective 17:		Lead
Project 28	Work with Council to review and correct the names and associated signage of reserves within our rohe.	NWKM, WBOPDC

6.3 Traditional Knowledge and Practices

This section looks at ways in which we build and share our traditional, collective and intergenerational knowledge, including customary practices, traditions and activities. This in turn enables whānau to connect (spiritually) back to their lands and create a sense of belonging.

practices. Our traditional knowledge and practices are held by a few, particularly our elders. This presents a risk for our hapū if this knowledge is not passed down to younger generations.

Our Issues and Challenges

1. Disconnection of whānau from traditional sites, places and landscapes. Many of our whānau are disconnected from our cultural heritage sites and areas, which includes areas located on private land.
2. Loss of traditional knowledge and

Our Objective, Policies and Projects

Objective 18 To share, treasure and revitalise our traditional knowledge and practices associated with our taiao.		
The following are ways in which Objective 18 will be achieved:		Lead
Policy 18.1	Support knowledge sharing wananga and compile an historical account and whānau resource in relation to: <ul style="list-style-type: none"> the customary use of our taiao. traditional methods of gathering food and materials. customary management tools such as rāhui, mātaimai and use of the maramataka. how mātauranga and tikanga can be incorporated into contemporary taiao management. tools to measure the cultural health of our taiao. 	NWKM
Policy 18.2	Enable harvesting of cultural materials (e.g. harakeke) on Council Land. This could be via an informal arrangement or provided for within Council Reserve Management Plans.	WBOPDC, TCC
The following hapū-led project will contribute towards Objective 18:		

Objective 18 To share, treasure and revitalise our traditional knowledge and practices associated with our taiao.		
Project 29	<p>Cultural Resource Areas</p> <p>A cultural resource area is a place designated by hapū to gather kai and/or cultural materials as well as a place to share knowledge about traditional practices. There may be one or more of these areas already in existence within our rohe. There may also be opportunities to establish new areas in relation to other projects (e.g. wetland creation).</p> <p>Key tasks include:</p> <ul style="list-style-type: none"> mapping existing areas of significance for mahinga kai and cultural materials (e.g. harakeke, raupō, paru). identifying new potential areas to establish a Cultural Resource Area. identifying two areas suitable for Cultural Resource Area creation and/or restoration and/or enhancement. <p>Outcome: At least two Cultural Resource Areas established and/or restored and/or enhanced within our rohe by 2028</p>	WKM, WBOPDC



7. Our Hapū

This chapter covers our most precious taonga, our people who are our kaitiaki and resource managers.

- 7.1 An active, effective and influential hapū
- 7.2 Hapū Capacity and Capability

7.1 An active, effective and influential Hapū

We have intergenerational knowledge and experience with regards to our natural environment. Therefore, we have a greater role to play.

We want to ensure that that we are heard and are influential - that our values, mātauranga and aspirations for the future are acknowledged and recognised.

We want to ensure that we are involved early in any project within our rohe so that we can influence better outcomes for our people.

Our Issues and Challenges

1. Inability to be involved actively or effectively in all local and central government processes.

This is due to the constant and often ad hoc consultation processes across local and central government.

2. Inadequate recognition of our values, interests and intergenerational knowledge. Specifically:

- Insufficient consideration or weight is given to our values, issues and aspirations in Council processes and decisions.
- Engagement occurring with us to complete a legislative process, rather than to maintain a relationship and understand our views.

Our Objectives, Policies and Projects

Objective 19 To be actively involved, effective and influential within resource management processes, projects and decisions		
The following are ways in which Objective 19 will be achieved:		Lead
Policy 19.1	Require Councils and Central Government to adhere to the engagement protocols in Section 10 of this Plan.	TCC, WBOPDC and BOPRC and Central Government Agencies
Policy 19.2	Require Councils and Central Government to: <ul style="list-style-type: none"> • understand and realise the amount of consultation occurring with us at the same time. • value our time. • coordinate internally within each Council and between Councils to prevent hui fatigue, particularly of our elders. • provide support and assistance to help us to build capacity and capability. 	
Policy 19.3	Ensure that Council staff sets aside funding to ensure hapū involvement in Council projects. This recognises the role of hapū as technical experts.	BOPRC, WBOPDC, TCC
Policy 19.4	Support efforts for greater representation of Māori within Council e.g. establishment of Māori Wards.	WBOPDC, TCC

Objective 19 To be actively involved, effective and influential within resource management processes, projects and decisions		
Policy 19.5	Advocate for financial support to enable participation in Mana Whakahono-ā-Rohe agreement processes.	NWKM, TCC, WBOPDC, BOPRC
Policy 19.6	Advocate for working collaboratively and in partnership with tangata whenua, particularly for large projects within our rohe. This may include: <ul style="list-style-type: none"> the establishment of kaitiaki forums or working groups. the preparation of cultural impact assessments; cultural management plans; and cultural monitoring reports. 	WBOPDC, TCC, NZTA, BOPRC
The following hapū-led projects will contribute towards Objective 19:		Lead
Project 30	Pursue a Mana Whakahono-ā-Rohe agreement with TCC, WBOPDC and BOPRC.	NWKM

7.1 Hapū Capacity and Capability

We want to build our pool of on-the-ground kaitiaki who are trained in natural resource management (e.g. science, engineering, planning, law, environmental education, pest control etc.).

We are keen to utilise their skills and knowledge locally. All Councils within our rohe have a significant role and obligation to provide appropriate support and reduce barriers so that we can fulfil our responsibilities as kaitiaki.

Our Issues and Challenges

1. Inability to be involved actively or effectively in all local and central government processes. This is due to the constant and often ad hoc consultation processes across local and central government.

We have a limited pool of kaitiaki that can be involved across various topics and matters of concern. Hui fatigue is a significant issue for us.

Our Objective, Policies and Projects

Objective 20 To build hapū capacity and technical capability so that there are more of us who are skilled to deliver better outcomes for our people and our taiao.		
The following are ways in which Objective 20 will be achieved:		Lead
Policy 20.1	Support our aspirations to build capacity of our people by providing opportunities for training and knowledge sharing in relation to technical matters, such as: <ul style="list-style-type: none"> how freshwater water is allocated, managed and monitored within our rohe. what environmental monitoring and reporting is carried out within our rohe and what the results mean. methods of restoring and protecting wetlands. understanding and addressing pest plant and animal threats. 	BOPRC, WBOPDC and TCC
Policy 20.2	Pursue opportunities to build capacity of our people in relation to Resource Management Act (RMA) and Local Government Act (LGA) matters. This includes: <ul style="list-style-type: none"> RMA and LGA obligations and considerations. Council processes, structure and operations. Resource consent and plan development processes. How to prepare effective submissions. How to prepare Cultural Impact Assessments. How to prepare for, and present at hearings. How to prepare and manage appeals and mediation. Cultural monitoring for land disturbance activities. Development and use of indicators to measure and monitor the cultural health of the environment. 	NWKM supported by BOPRC, WBOPDC and TCC
Policy 20.3	Ensure that technical information is made available in plain English and in user-friendly formats. This includes: <ul style="list-style-type: none"> Information readily accessible and available on Council websites and/or on request. Information types include technical information, raw data, and easily digestible/ user friendly summaries. 	BOPRC, WBOPDC and TCC
Policy 20.4	Share information with whānau about seminars, training programmes and opportunities associated with environmental and resource management.	NWKM

Objective 20		
To build hapū capacity and technical capability so that there are more of us who are skilled to deliver better outcomes for our people and our taiao.		
Policy 20.5	Enable the development of future kaitiaki by: <ul style="list-style-type: none"> • Encouraging our kura to enrol in the Enviroschools programme and/or 'adopt' a stream or wetland. • Supporting environmentally-focused school holiday programmes. • Facilitating a Careers day to inform rangatahi and whānau about environmental-related study and career pathways. • Working with existing networks to explore opportunities for internships, mentoring and work experience. 	NWKM
Policy 20.6	Pursue opportunities to create and/or maintain mutually beneficial working relationships. This could include relationships or partnerships with: <ul style="list-style-type: none"> • Heritage specialists such as Heritage New Zealand Pouhere Taonga. • Research entities such as GNS Science, Manaaki Te Awanui or Manaaki Whenua. • Tertiary education providers such as Waikato University, Toi Oho Mai or Te Whare Wānanga o Awanuiarangi. • Community and/or catchment wider projects with Councils, landowners, community groups and forums. 	NWKM
<i>The following hapū-led project will contribute towards Objective 20:</i>		<i>Lead</i>
Project 31	Prepare and implement a kaitiaki training programme.	NWKM



8. Maketu & Little Waihi-specific Policies and Projects

“Maketu was an original place name brought from Hawaiki; it is also known as ‘Te Ihu o Te Arawa waka’ meaning the nose of the Arawa waka signifying the landing place.”

Maketu is a special place to us. It is the historical landing place of Te Arawa waka and a source of identity for our people. It is home.

Little Waihi is a small settlement located on the western edge of the Little Waihi Estuary, the outlet of the Pongakawa catchment. In traditional times, it was the Waihi area where our ancestors battled and lived.

Maketu and Little Waihi, including the estuaries and residential areas, have distinctive issues and matters that need to be addressed specifically within this Plan. We want to be proactive and pursue opportunities to support, and improve the health and wellbeing of, our whānau. We also want to provide opportunities for whānau to move home – this requires affordable housing and employment.

We are both kaitiaki and land managers. Within our rohe, multiple-owned Māori land is used for marae, housing, ecological (e.g. estuary) and productive (e.g. farming) purposes. Some of our lands are underutilised meaning that their potential has yet to be unlocked.

We know that there is a strong desire for whānau live on and/or develop ancestral lands to enhance the social, economic and cultural well-being of our people. This presents opportunities for collaboration for the benefit of our people. One such collaboration is with TALT who own large portions of Māori and General land within our rohe, that was returned as part of the Te Arawa Lakes Settlement Act 2006.

- 8.1 Housing
- 8.2 Social, Cultural and Economic Outcomes



8.1 Housing

We want to be proactive and pursue opportunities to support and improve the lives of our whānau.

We know that there is a strong desire for whānau to move home and live on and/or develop ancestral lands - this requires affordable housing.

Our Issues and Challenges

1. Availability of warm and affordable housing.
2. While we want more housing within our rohe, we want to retain the village feel of Maketu and Little Waihi.

Our Objective, Policies and Projects

Objective 21 To have warm and affordable housing for whānau and our community that does not compromise the village feel of Maketu and Little Waihi or impact cultural heritage sites or landscape values.		
The following are ways in which Objective 21 will be achieved:		Lead
Policy 21.1	Work with others to identify options to provide a range of housing types and sizes within our rohe. This includes: <ul style="list-style-type: none"> • Housing for whānau who want to return home. • Housing for vulnerable populations such as the homeless, elderly, low income families, and people with disabilities. • Papakāinga development. 	NWKM, local community, WBOPDC and agencies
Policy 21.2	Support the community-led development of a spatial plan for Maketu and Little Waihi to enable growth to be carefully planned and managed. This includes consideration of housing (including type and density), open space, transport, infrastructure, energy, recreation and community facilities.	NWKM, Maketu community board, WBOPDC
Policy 21.3	Provide for and enable Iwi-led housing and papakāinga development initiatives.	WBOPDC
The following hapū-led project will contribute towards Objective 21:		Lead
Project 32	Carry out a survey of whānau members to find out, for those who want to move home, what kind of housing and supporting facilities are needed.	NWKM
Project 33	Continue and expand the Maketu Healthy Whare Project. This includes allocating funding for a dedicated coordinator.	NWKM, WBOPDC
Project 34	Assess the feasibility of developing affordable housing on Māori land and/or Te Arawa settlement lands.	NWKM, TALT and TAML

8.2 Social, Cultural and Economic Outcomes

While this is an Environmental Plan, a lot of whānau provided feedback about the need for this Plan to help deliver social, cultural and economic outcomes. This includes matters such as:

- reserves and open space
- local services and amenities
- rates
- community events
- tourism and employment
- alcohol and smokefree areas
- community fruit trees

While these are not necessarily natural resource or environmental issues, they are important to whānau in the creation of healthy and connected community. They are matters that we can still advocate for, and influence, in relation to Council strategies and plans.

"In the early 1930's or 40's, there was a hotel in Maketu where the Anglican Church is located.

Maketu kuia were responsible for closing the hotel down and got alcohol sales banned in Maketu.

We need to continue opposing alcohol sales within our village as it causes a lot of domestic disputes and violent acts against others.

If Ngati Whakaue were to remain strong, we do not need alcohol in the community."

Our Issues and Challenges

1. Value for money. We pay a lot of Council rates. In return, we need:
 - adequate local amenities, services and community facilities.
 - healthy community environments.
2. We need employment and opportunities to create our own wealth.
3. Enhancing cultural wellbeing requires the collective efforts of Coastal Te Arawa Iwi and hapū.

Our Objective, Policies and Projects

Objective 22 To contribute towards better social, cultural and economic outcomes for our people and our community		
The following are ways in which Objective 22 will be achieved:		Lead
Creating a sense of community		
Policy 22.1	Advocate for more reserves, open space and communal spaces to provide a sense of community.	NWKM, WBOPDC
Policy 22.2	Advocate for more community events within Maketu, particularly to showcase our culture.	NWKM
Policy 22.3	Support the establishment of the Maketu community hub (multi-purpose community and recreational facility).	NWKM
Healthy community environments		

Objective 22 To contribute towards better social, cultural and economic outcomes for our people and our community		
Policy 22.4	Promote healthy community environments as follows: <ul style="list-style-type: none"> Oppose the granting of new offsite licenses for the sale of alcohol. Oppose the granting of offsite licenses from local stores / dairies. Require consultation for the renewal of existing offsite licenses for the sale of alcohol. Encourage more communal smokefree areas (e.g. marae, playgrounds, etc). Encourage more fruit trees and rongoā plants in communal areas, reserves, open spaces and at the marae. 	NWKM, WBOPDC
Rates and Funding		
Policy 22.5	Advocate for more affordable land rates for Māori land and a review of wastewater rates for our Marae, kura and kohanga reo.	NWKM
Policy 22.6	Provision of wastewater reticulation for our Marae at no cost to hapū.	NWKM, WBOPDC
Policy 22.7	Support the continuation of the Marae Sustainability Initiatives Fund (previously known as the Marae Maintenance Fund).	NWKM
Policy 22.8	Provide continued support and advice from with regards to cultural heritage protection (including marae and urupā); environmental enhancement and hapū initiatives that improve social, cultural and community wellbeing.	WBOPDC, TCC, BOPRC
Employment and Economic Development		
Policy 22.9	Work with Councils, Ministry of Education and Department of Conservation to explore opportunities for social procurement. This may include: <ul style="list-style-type: none"> Ground maintenance contracts e.g. council reserves, public spaces. Planting of native trees and fruit trees in council reserves and open spaces. Pest control and monitoring. State of the Environment Monitoring. 	NWKM, WBOPDC, MOE, DOC

Objective 22 To contribute towards better social, cultural and economic outcomes for our people and our community		
Policy 22.10	Pursue opportunities for tourism as a means of creating employment as well as showcasing our heritage and history.	NWKM
Policy 22.11	Be involved in economic growth and development planning within our rohe. This includes: <ul style="list-style-type: none"> Attending events and workshops organised by Bay of Connections. Being involved in the implementation of the Bay of Plenty Aquaculture and Māori Economic Development Strategies. 	NWKM, BOC
Enhancing Cultural Wellbeing – Rena Resource Consent		
Policy 22.12	Work with Coastal Te Arawa Iwi and hapū to ensure that: <ul style="list-style-type: none"> An appropriate representative is mandated to represent Coastal Te Arawa on the Rena Kaitiakitanga Reference Group¹. Actions and decisions by the Rena Kaitiakitanga Reference Group are communicated by that representative to Coastal Te Arawa Iwi and hapū. The \$1.25 million mitigation fund²: <ul style="list-style-type: none"> is appropriately administered by Coastal Te Arawa Iwi and hapū. is used for, and results in, the establishment of Te Whare o Ngatoroirangi, a Whare Hitori (a house of history) dedicated to Ngatoroirangi at Maketu. Te Rūnanga o Ngāti Whakaue ki Maketu are involved in the “Te Whare o Ngatoroirangi” project. 	NWKM, Coastal Te Arawa Iwi and hapū
Local services and amenities		
Policy 22.14	Advocate for: <ul style="list-style-type: none"> more cycle ways and walk ways within our rohe to connect our special areas and get us to where we need to go. more frequent bus services to Te Puke, including early and/or night buses. ride sharing initiatives to reduce traffic congestion. 	NWKM, BOPRC, WBOPDC

1 Refer Condition 2 of the ‘Rena Resource Consent’ held by Astrolabe Community Trust
2 Refer Condition 16.2 of the ‘Rena Resource Consent’ held by Astrolabe Community Trust

Objective 22 To contribute towards better social, cultural and economic outcomes for our people and our community		
Policy 22.15	<p>Work with local residents to improve the local services and amenities within Maketu and Little Waihi villages. This includes:</p> <ul style="list-style-type: none"> • Street lighting • Pot holes and road resurfacing • Foot paths • Bus stop 	NWKM, TALT, TAML, WBOPDC
Policy 22.16	<p>Involve NWKM in stormwater catchment planning and management to ensure that:</p> <ul style="list-style-type: none"> • Cultural values are recognised and reflected within catchment plans. • Culturally significant waterways are not adversely affected by contaminants in stormwater. This includes Waitepuia Drain which runs behind Maketu Reserve and Whakaue Kaipapa Marae. • Stormwater and receiving water monitoring incorporates mātauranga. 	WBOPDC, NWKM
The following hapū-led projects will contribute towards Objective 20:		Lead
Project 35	<p>Work with Bay of Connections and Te Puni Kōkiri to identify Maketu-specific projects to implement:</p> <ul style="list-style-type: none"> • He Mauri Ohooho (Bay of Plenty Māori Economic Development Strategy). • Māori Land Utilisation Action Plan • Aquaculture Strategy. 	NWKM, BOC, TPK, TAML
Project 36	Assess the feasibility of better utilisation of Māori land and/or Te Arawa settlement lands within our rohe.	NWKM, TALT and TAML

9. Te Tumu & Wairakei-specific Policies and Projects

Te Tumu and Wairakei are areas within our rohe that have distinctive issues and matters that need to be addressed specifically within this Plan because they are undergoing, or about to undergo, significant development to provide for population growth.

This sub-section seeks to ensure that our values and interests are protected in relation to development at Wairakei and Te Tumu, including the adjacent development of the Rangiora Business Park.

Our Issues and Challenges

1. Impact of development on cultural sites of significance.

Te Tumu is an area of cultural significance to us, particularly given the historic battles at Te Tumu (addressed in Section 6 of this Plan).

2. Inadequate recognition of our values, interests and intergenerational knowledge.
3. Inability to be involved actively or effectively in land use planning.
4. Impact of development and land use change on amenity and landscape values.

For example:

- Our view from Maketu will permanently change from open farmland to residential dwellings and largely concrete, commercial buildings. For example:
- There will be more noise as a result of more buildings and roads.
- There will also be more light pollution at night time, which will affect our ability to see celestial landmarks.



Our Objective, Policies and Projects

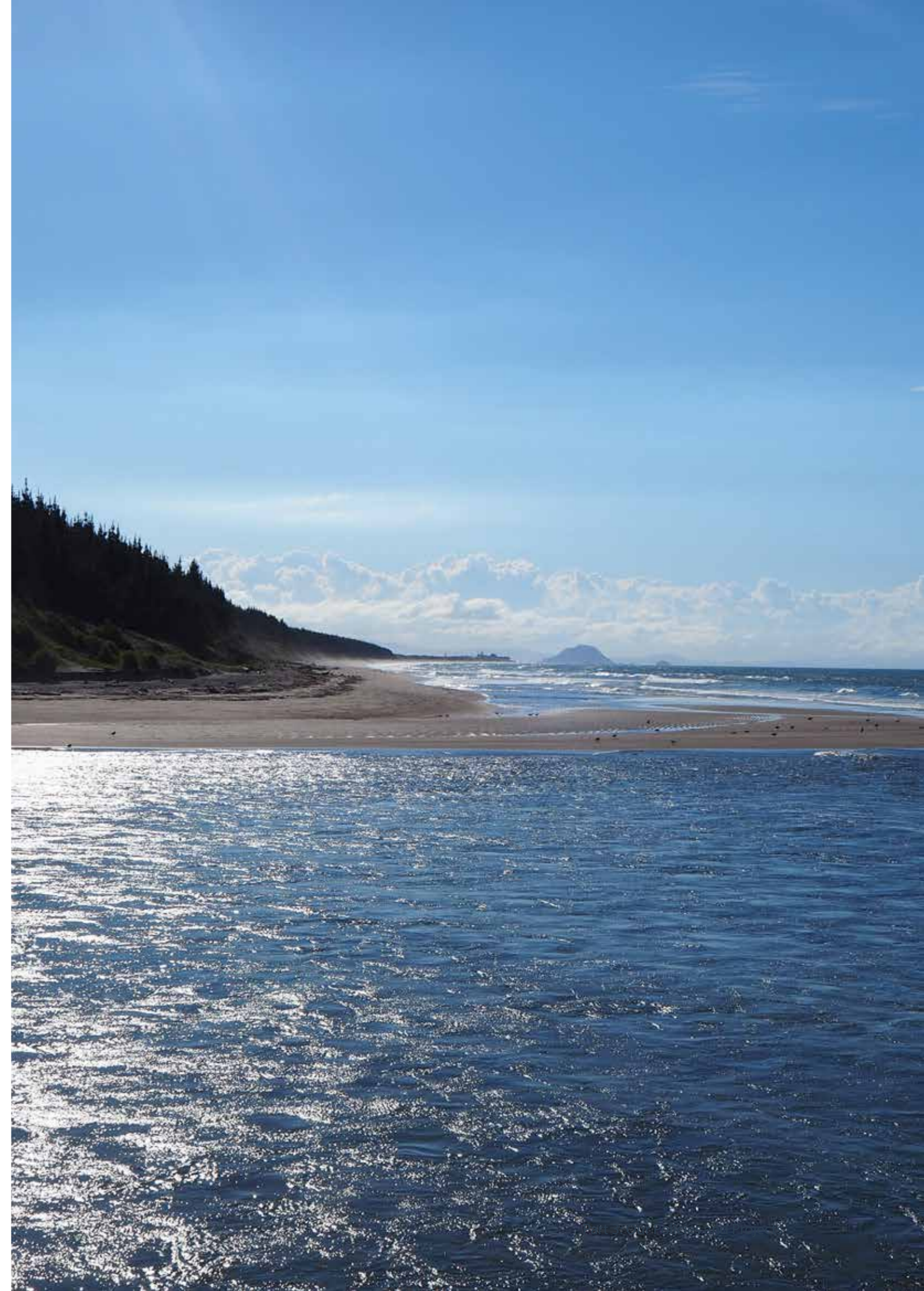
Objective 23 To recognise our values and interests within land use planning and development at Te Tumu, Wairakei and Rangiuuru.		
The following are ways in which Objective 24 will be achieved:		Lead
Policy 23.1	Require land use planning and development to adhere to Low Impact Design and Development.	TCC, WBOPDC
Policy 23.2	Require: <ul style="list-style-type: none"> height restrictions of buildings, particularly at the eastern end of Te Tumu. large-scale landscaping of locally sourced native plants. building colours that are sympathetic to the natural environment to minimise the landscape effects of development on Maketu. 	TCC
Policy 23.3	Mitigate adverse noise effects on those living at Maketu. In particular: <ul style="list-style-type: none"> Noise during the construction of buildings and roads at Te Tumu. Long term noise effects as a result of more buildings and roads at Te Tumu. 	TCC
Policy 23.4	Reduce and minimise light pollution within Te Tumu. This includes: <ul style="list-style-type: none"> requiring street light design, particularly within new subdivisions, to minimise glare and upward light spill. discouraging the use of flood lighting and sports lighting after 10pm at night. discouraging the proliferation of illuminated advertising signs. 	NWKM, TCC, WBOPDC
Policy 23.5	Promote the use of Māori Design Principles, which includes: <ul style="list-style-type: none"> celebrating traditional place names and acknowledging significant sites and landmarks. capturing and expressing hapū narratives creatively and appropriately³. 	TCC, WBOPDC

³ Examples include art work on concrete formations and cycleways; information kiosks and story boards; fencing that showcases Pa sites; pou and/or gateways.

Objective 23 To recognise our values and interests within land use planning and development at Te Tumu, Wairakei and Rangiuuru.		
Policy 23.6	Require appropriate street and road names that align with the historical and cultural significance of the land.	TCC
Policy 23.7	Advocate for more reserves, open space and communal spaces to provide a sense of community.	NWKM
Policy 23.8	Provide for affordable housing, community facilities and educational facilities (e.g. kohanga reo, kura kaupapa) at Te Tumu and Wairakei.	TCC, WBOPDC
Policy 23.9	Require land use planning and development to encourage: <ul style="list-style-type: none"> energy use efficiency measures. water conservation measures (e.g. onsite water storage). water use efficiency measures. public transport use to reduce reliance on motor vehicles. fruit trees, rongoā plants and cultural materials (e.g. harakeke) in communal areas such as reserves and open spaces. 	TCC
Policy 23.10	Encourage initiatives and use of innovation and technology to reduce the environmental and cultural impacts of stormwater and wastewater generated at Te Tumu, Wairakei and Rangiuuru.	TCC, NWKM
Policy 23.11	Support economic development initiatives within Te Tumu, Wairakei and Rangiuuru where there are associated benefits to Ngāti Whakaue ki Maketu e.g. environmental enhancement, employment, etc.	NWKM
Policy 23.12	Explore opportunities for social procurement. This may include native tree supply and/or planting; pest control and monitoring; and, ground maintenance contracts (e.g. council reserves, public spaces).	NWKM
Policy 23.13	Oppose the discharge of treated wastewater to natural waterways.	NWKM
Policy 23.14	Oppose the development of a marina at Te Tumu.	NWKM

Objective 23	To recognise our values and interests within land use planning and development at Te Tumu, Wairakei and Rangiuuru.	
Policy 23.15	Oppose the construction of a new bridge between Te Tumu and Maketu.	NWKM
Policy 23.16	Require consultation for the placement of radio wave transmitters and associated structures (e.g. cellphone towers).	NWKM
Policy 23.17	Involve Te Rūnanga o Ngāti Whakaue ki Maketu in: <ul style="list-style-type: none"> • structure planning for Te Tumu to give effect to Objective 23 and Policies 23.1-23.16 of this Plan. • the development of a street name policy to give effect to Policy 23.6 of this Plan. • the development and implementation of landscape plans and wetland restoration plans to give effect to Objective 13 and Policies 13.10-13.23 of this Plan. 	TCC

Refer also to the cultural heritage provisions within Section 6 of this Plan.

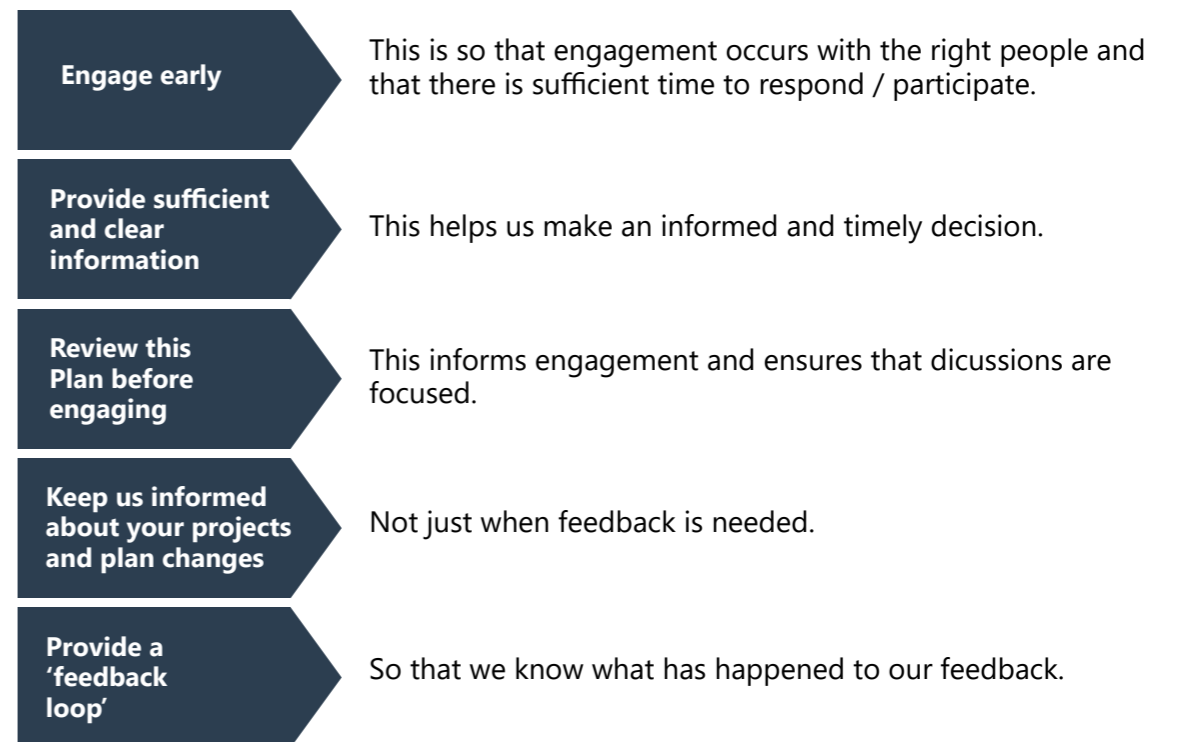


10 Engaging with Ngāti Whakaue ki Maketu

10.1 Principles of Engagement



Engagement is valued as it builds relationships and facilitates awareness and understanding of our issues and values. The principles of engagement with Te Rūnanga o Ngāti Whakaue ki Maketu, are as follows:

It is important to note that our silence is not be taken as approval or lack of interest or concern.



10.2 Contact Details for Engagement

Te Rūnanga o Ngāti Whakaue ki Maketu

	07 533 2101
	rūnanga@actrix.co.nz

10.3 Resource consents – Expectations for engagement and use of this Plan

This protocol applies to resource consent processes, namely:

- when a consent applicant is preparing a resource consent application for an activity within our rohe.
- when a consent applicant and/or Council officer is intending to engage with us
- with regards to 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.

When engagement is required

Engagement is required with Te Rūnanga o Ngāti Whakaue ki Maketu when a proposal when the application 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 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.

The Principles of Engagement, outlined in 10.1 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 CIA.
- Cultural monitoring may be required prior to the commencement of earthworks to manage the potential risk of disturbance or discovery of kōiwi (human remains), archaeology or artefacts of Māori.

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

Decision making

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”. 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.

10.4 Council statutory and non-statutory planning - Expectations for engagement and use of this Plan

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

When engagement is expected

Engagement is required with Te Rūnanga o Ngāti Whakaue ki Maketu 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) and non-statutory strategies, plans or policies (e.g. growth; signage; culture and heritage; hazards, catchment management).
- City or District Bylaws.

The Principles of Engagement, outlined in Section 9.1 of this Plan, apply to this protocol.

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

RMA Planning Documents – Engagement Requirements

There are specific engagement requirements associated with RMA planning documents:

- Schedule 1(3B)(d) of the RMA - criteria to determine when consultation with Iwi Authorities has been carried out for a Plan Change process.
- Section 32(4A) of the RMA – requires Council to summarise all advice from iwi authorities about a plan change and Council’s response to the advice, including any changes to plan change provisions.
- Objective D of the National Policy Statement for Freshwater Management - requires Council to provide for iwi and hapū involvement and to ensure that tangata whenua values and interests are reflected in freshwater management including decision-making.

RMA Planning Documents – Statutory Recognition

Sections 61, 66 and 74 of the RMA require Council to take into account

this Plan when preparing or changing regional policy statements and regional and district plans.

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.

10.5 Mana Whakahono-ā-Rohe

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

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

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

11. Cultural Heritage Protocols and Processes

11.1 Cultural Monitoring

The purpose of Cultural Monitoring is to observe activities associated with earthworks, including cultural advice to contractors and Project Team members and implementing accidental discovery protocols.

The role of the cultural monitor is to:

1. Undertake background research to assist the early identification of any kōiwi tangata or taonga.
2. Provide input to the Project Team in relation to cultural considerations and requirements to be adopted throughout the project.
3. Commence the project with a karakia (blessing) and whakatau (welcome).
4. Meet and brief the project team and carry out induction training.
5. Ensure that activities near sensitive sites are carried out in a culturally sensitive manner.
6. Guide the Project Team to ensure that appropriate processes are followed in the event that kōiwi tangata or taonga are discovered during the works.
7. Ensure that administrative / reporting are provided back to the Rūnanga.

When cultural monitoring may be needed

- When earthworks are going to be carried out within the tribal boundaries of Ngāti Whakaue ki Maketu;
- When a major project is progressed by a collection of Iwi/Hapū and there is a requirement for the collective to each provide representation;
- When it is a justifiable recommendation in a cultural impact

assessment (CIA);

- When it is a condition of a consent e.g. if there are known significant sites; or
- When earthworks are within 100 metres of a registered archaeological site or a site of cultural significance; or
- Upon the recommendation of a qualified archaeologist who is familiar with the area where the earthworks shall be carried out; or
- Upon justifiable recommendations from the hapū or rūnanga because of pre-engagement or from the Ngāti Whakaue ki Maketu Hapū Management Plan; or
- If during the pre-project phase, an accidental discovery of a kōiwi or taonga occurs.

Only one of the above conditions may prompt the need for a cultural monitor, however in many cases, a number of these conditions shall apply.

11.2 Accidental Discovery Protocols

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

Kōiwi tangata (skeletal remains)

If skeletal remains (kōiwi tangata) are uncovered, then the site is deemed an archaeological site in terms of the Historical Places Act (1993) and the relevant provisions of that Act apply.

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

1. All site works, including earth moving machinery must stop.

The site, and the features and human skeletal remains contained therein, shall be treated in accordance with the conditions of the relevant NZHPT authority to disturb, modify

or destroy the site. If no such authority exists at the time of the discovery, the following applies:

2. The project manager and/or cultural monitor must immediately advise Te Rūnanga o Ngāti Whakaue ki Maketu, Heritage NZ Pouhere Taonga and Police of the discovery of kōiwi tangata.
3. The find site and the immediate vicinity of the discovery shall be secured off from vehicles and other humans.
4. Te Rūnanga o Ngāti Whakaue ki Maketu will determine the tikanga for appropriate preservation, management and handling of kōiwi tangata. This may include the following:
 - i) The cultural monitor shall greet the kōiwi tangata in the appropriate cultural manner, provide a blessing for the tupuna to return to the spiritual realm in accordance with tikanga.
 - ii) The kōiwi is provided with a temporary cover when possible to ensure protection of the bones and to show respect to the tupuna. This is to occur within four hours of the kōiwi tangata discovery.
 - iii) Provided there are no provisions in the NZHPT authority, arrangements shall be discussed with the land owner, archaeologist, cultural monitor, rūnanga and any other group as to whether the kōiwi shall be re-buried or removed after the archaeologist has completed their investigations.
5. The Police and/or the Coroner shall be responsible for any remains that they take for testing.
6. All archaeological information

shall be recorded by the project archaeologist in accordance with the Historic Places Act (1993).

7. The cultural monitor shall include the accidental discovery find (GPS coordinates, archaeologist findings) in their report to the Rūnanga.
8. Work at the site must not recommence until approval has been granted by Te Rūnanga o Ngāti Whakaue ki Maketu and Heritage NZ Pouhere Taonga.

Discovery of taonga

If taonga / archaeology or artefacts of Māori origin are uncovered during physical works:

1. All site works, including earth moving machinery must stop.
2. The contractor and or cultural monitor shall immediately advise the project manager, archaeologist of any artefact find.
3. Work in the immediate vicinity of the find may resume only with the approval of the project archaeologist monitoring the site, in consultation with the cultural monitor.
4. The project archaeologist shall record the archaeological materials and any artefacts and shall notify the Ministry for Culture and Heritage within 28 days of the completion of the project work.
5. The project archaeologist shall initially have control of, and responsibility for, any taonga recovered from the site in accordance with The Protected Objects Act 1975. Within our tribal boundaries, the rūnanga preference is that the taonga be stored either in Maketu or Rotorua at a legal repository area and not be taken out of Te Arawa area. This will be discussed with the archaeologist first and foremost.

12. Plan Monitoring and Review

Te Rūnanga o Ngāti Whakaue ki Maketu will monitor and report on the implementation of this Plan to ensure that it is achieving the identified objectives and policies within Wahanga Tuatoru - Part Three.

Although this Plan outlines the priority issues, aspirations and projects for the next ten years, Te Rūnanga o Ngāti Whakaue ki Maketu will review this Plan every five years. This is to ensure that the Plan content is relevant and is making a tangible difference for the environment and for Ngāti Whakaue ki Maketu.

The Plan review will assess the following:

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

Any revisions to this Plan will be lodged with Councils to ensure that staff are using the most up-to-date version.

13. Glossary

Ahi kā roa: Origin continuous long occupation

Hapū: Sub-tribe

Harakeke: Flax

Iwi: Tribe

Kaimoana: Seafood including fish, shellfish and edible seaplants

Kaitiaki: Guardian

Kaitiakitanga: Defined in the Resource Management Act as the exercise of guardianship by the tangata whenua of an area

Karengo: A greenish-purple edible seaweed

Kaumatuā: Elder (male)

Kōiwi Tangata: Human bones, skeletal remains

Kuia: Elder (female)

Mahinga Kai: Traditional food sources

Mana Whakahono-ā-Rohe: A formal arrangement, established within the Resource Management Act, between Council and Iwi/Hapū Authorities

Mana Whenua: Defined in the Resource Management Act as customary authority exercised by an iwi or hapū in an identified area

Manuhiri: Visitors, guests

Mātauranga: Knowledge, wisdom, understanding

Mātaitai: A tool to assist in providing for Customary food Gathering from identified Traditional fishing grounds

Mauri: Life force, vital essence

Moana: Ocean, sea

Ngahere: Forest

Pā: Fortified village or occupation site

Paru: Mud

Pātaka kai: Food pantry

Papakāinga: Village, home base

Pia Whakatipu: Agar culture

Pou: Post, pillar, marker

Rāhui: A temporary prohibition, ban or reserve

Rangatahi: Youth, younger generation

Rohe: Boundary

Rohe Moana: An area where kaitiaki are appointed for the management of customary food gathering within the area/rohe

Taiāpure: A tool established in an area that has customarily been of special significance to an iwi or hapū as a source of food or for spiritual or cultural reasons

Taonga tūturu: Defined in The Protected Objects Act 1975 as an object that relates to Māori culture, history, or society.

Taiao: Environment

Tangata Whenua: Defined in the Resource Management Act 1991 in relation to a particular area, means the iwi, or hapū, that holds mana whenua over that area

Te Mana o te Wai: A concept introduced within the National Policy Statement for Freshwater Management to represent the overall wellbeing of a water body

Tikanga: Protocols, correct procedures

Tupuna: Ancestor

Urupā: Burial ground, cemetery

Uri: Descendant

Ki Uta: Inland

Ki Tai: Coastal

Waahi Tapu: Defined in the Historic Places Act 1993 as a place sacred to Māori in the traditional, spiritual, religious, ritual, or mythological sense.

Waka: Canoe

Wānanga: Educational forum

Whakapapa: Genealogy, lineage

Whānau: Family



WĀHANGA TUARIMA
KUPU ĀPITI
PART 5 SCHEDULES

Schedule 1: Cultural Heritage Inventory

This Schedule is the intellectual property of Te Runanga Ngati Whakaue ki Maketu. All rights reserved. No part of this Schedule may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage and retrieval system, without prior written permission from Te Runanga Ngati Whakaue ki Maketu.

Overview

This Schedule presents our Cultural Heritage Inventory, a collation of known information to provide an overview about sites and areas of cultural heritage value to Maketu and Ngāti Whakaue ki Maketu. It comprises:

- A table or inventory of recorded archaeological sites
- Cultural Heritage Sites scheduled within the District Plan
- Descriptions from a walkover of specific sites
- Summary of historical accounts associated with specific sites

Geographic scope of Schedule

The study area is within the Maketu Village area which includes Okurei, Rāhui (Owhara), Little Waihi, Pukemaire, Poporohuamea, Whakapoukorero, Ford Road - The Cut, Wilson Road North, Whakaue Kaipapa Marae and Kaituna River Management Reserve.

Information sources

It has been developed from:

- The New Zealand Archaeological Association (NZAA) Site Recording Scheme.
- Heritage New Zealand Pouhere Taonga.
- Research by the Rūnanga various kaumātua and a local archaeologist.
- Historical accounts from our people.
- Site visits and walkovers.

We can count at least three phases of historical settlement in Maketu. Because of this, the Pā Sites in this inventory may have had a number of Iwi / hapū that used the old Pā at various times since the landing of the Te Arawa waka to the late 19th century.

Criterion for Inclusion

This inventory is focused specifically on heritage places of significance to Maketu within the study area. This include places that are sacred to the Iwi in the traditional, spiritual, religious, ritual, or mythological sense, as well as ancestral lands, water, sites, wāhi tapu, and other taonga. Maketu is an area or rich and diverse heritage places, and this inventory will attempt to initially focus on a selection of places at the outset, for further development in the future.

The places included in the inventory have various heritage values associated with them, including (but not limited to) the following examples:

- Pā (fortified occupation site)
- kāinga/Papakāinga (occupation site)
- Māra (garden cultivations)
- marae buildings and whareniui
- tauranga waka (ancestral canoe landings)
- mahinga kai (food gathering areas)
- mineral and stone resource sites
- wāhi taonga mahi a ringa (resource sites for art materials)
- landscape features which determined the boundaries of iwi or hapū

- ahi kā roa (sites associated with claiming land occupation or ownership)
- pakanga sites (battle grounds)
- urupā (known burial places)
- whare karakia (religious buildings)
- landforms such as mountains which embody the creation stories and whakapapa

Limitation of the data

The following limitations of the data should be noted:

- a grid reference gives the location of a site, but it does not delimit its extent.
- the absence of data for any particular area should not be taken to mean that it contains no archaeological sites. It may mean that no archaeological

survey has been carried out, or that sites were obscured at the time the survey was done. In any given area there may be any number of undiscovered or unrecorded sites.

- some recorded sites may no longer exist. They may, for example, have been destroyed since they were recorded.

Disclaimer

While reasonable care has been taken in compiling the information, the writers make no warranty or representation, express or implied, with regard to the accuracy, completeness, or utility of the data.

This inventory is a work in progress and therefore, does not include all of our sites of significance. The inventory will be reviewed and added to as time and resources allow.

1. Cultural Heritage Inventory of Recorded Archaeological Sites

Recorded Site	Survey No	Site Name	GPS and site record notes
N68/13	943-502	Owhara Pā	Headland Pā. Once a large well-known site, ploughed.
N68/23	926-547	Fort Colville (Redoubt)	Pukemaire hill location, was a Pā Site before fort.
N68/24	926-508	Takihuahua Pā	Maketu township side and above ridge? Rocky beach and opposite the start of Williams Crescent.
N68/25	922-505	Mokorangi Ridge Pā	Urupā, part destroyed by road. Opposite the end of Otimi St, site overlooks beach road.
N68/45	941-502 Or 941-504	Rifle Pits	North of Owhara Pā by some 3-400 m and along top of cliff face and overlooks outlet of Waihi estuary, Herekaki Pa N68/46 is close by and to the North. Good, ridge site between road and beach.
N68/46	935-510 Or 941-504	Herekaki	North again of the rifle pits. Approximately 400 metres from Owhara Pā Site.
N68/47	929-510	Headland Pā	Good ridge site between road and beach opposite Williams crescent.

Recorded Site	Survey No	Site Name	GPS and site record notes
N68/99	922-501	Pukepoto	In acacia on road to St Thomas Church on the left hand side.
N68/103	922-503	Maketu	A most important Pā, built on.
N68/117	930-518 to 936-517	Quarry	Material is found half way along to Town Point around to 2 nd creek north of Newdicks Carpark.
N68/119	942-498	Kāinga - Kahurangi	Located Little Waihi camping ground where pines were located to the South in the camping ground, known to be a kāinga site in the early 1860's.
N68/120	940-497	Flax Mill	Located at Little Waihi and at the builtup housing area just to south west of camp store. Former site is towards end of road which runs off Lyndhurst Ave. This road is a dirt road and nearby road runs off to the east out to the small pens – it is at the junction and on high land further south that the mill was located.
N68/121	931-499	Rifle Pits	Located by the Trig and TAMTB house some 400 m north of the junction of the road leading to Little Waihi. Build by the Tai Rawhiti on their attack/or retreat of Fort Colville.
N68/122	913-490	Terraces / Midden	Located at the Wharekahu area of Maketu. Site is to the South of the mission site. Limited surface evidence of Māori occupation.
N68/129	923-506	Pā on Headland	Located above Beech Store, where upon the motor camp and housing the headland bounded on the east by Ngaroma Lane and on the west by the beach cliffs, this headland runs back in a northerly direction.
N68/131	921-502	Pā (2)	Close to the corner of Otimi Street and Kauri Place these two sites are easily found. Both Pā sites have been built upon.
N68/133	937-511	Pā	Above high cliff face east of Newdicks Beach. Easy located as whole site covered in macrocarpa.
N68/134	935-514	Marae Karaha / or Karaka Pā	This site is up on the cliffs to the right as the road comes out onto the beach area.

Recorded Site	Survey No	Site Name	GPS and site record notes
N68/135	937-512	Steps	Some are further out in the waves and some are closer up on the beach but can be seen surrounded by water. Observed were steps cut into the rock on 2 of the boulders allowing one to reach the top. The fact that there are 3 nearby Pā sites suggests that the steps were cut out by the occupants to allow line fishing. Boulders are about 2 to 3 metres high. No scoring marks were seen.
Pa Sites not located in Maketu			
N/K	N/K	Hapūhoui	One of 2 Pā captured by Te Rangihouhiri prior to fall of Pukemaire Pā.
N/K	N/K	Huirataupoki – Small Pā	One of the many Pā captured by Ngāti Rangihouhiri.
N/K	N/K	Kurae	Captured by an Arawa Force from Ngāti Whakahinga in the early stages to drive the latter tribe from Maketu.
Refer TRONWKM Sites	Refer TRONWKM Sites	Makorangi	Pā of Tatahau immediately above the beach where the Arawa canoe is supposed to have landed.
Refer TRONWKM Sites	Refer TRONWKM Sites	Maraekura	Directly above the monument to landing of Arawa Canoe. See Watt M.S.
N/K	N/K	Nihotore	Pā connected with the murder of Werapinaki who killed a girl Punoho having remarked how ugly Werapinaki looked, this started a severe tribal war between Tapuika and Rangihouhiri.
N/K	N/K	Paraoa Paraoa	Given to Ngāti Whakahinga on their arrival at Maketu, also the name of the kumara plantation of Tamatekapua. Do not confuse with Paraoa in the lower Kaituna area.
N/K	N/K	Pukaruwhenua	A Ngāti Whakahinga Pā captured by Te Roroaterangi, Pa also known as Pukearowhenua.
N68/125	933-516	Okurei or Te Oku	Pā at Maketu likely at Okurei Point. At the extreme end of peninsula Okurei Pā is further on the exact point. The scarp can be readily seen across east west with the pit to the east.

Recorded Site	Survey No	Site Name	GPS and site record notes
N68/127	935-515	Tirotirowhetu Pa	Site is above and west of Newdicks Beach. It is east of site N68/126.
N68/128	926-505	? Pa	By the road which leads past the Beech Motor Camp. The site is on the right prior to reaching Williams Crescent turn off. Difficult to assess. An odd layout to a Pā, it is also mainly on a slope.
N/K	N/K	Waikato	North West of Trig near Maketu and Little Waihi road. Rangimarere is the flat land to the south of trig.
N/K	N/K	Wharekahue	Te Arawa Book. Refer p112
N/K	N/K	Huraoteahi	Pā at Maketu area.
N/K	N/K	Hukunui	Pā at Maketu area.
N/K	N/K	Te Kapuhoro	Pā at Maketu
N/K	N/K	Te Koari	Pā at Maketu, cultivation known as Parawai nearby.
Refer TRONWKM Sites	Refer TRONWKM Sites	Mataitangaroa	Pā at Maketu.
N/K	N/K	Ngaihumutu	On a ridge behind old cottage at fork of road.
N/K	N/K	Te Ngae	Pā site at Maketu
N/K	N/K	Ngāhuru	Pā site at Maketu. According to a Waiata Tangi & Pepeha this Pā Site may have been located in the Little Waihi Area and was of Ngāti Whakaue. Ngāhuru was a Ngāti Whakaue chief who died in 1836.

2. Cultural Heritage Sites Scheduled within the Council Plans

The following are cultural heritage sites scheduled within the Western Bay of Plenty District Plan and Tauranga City Plan.

Site Name	Site Description	Plan Reference
Western Bay of Plenty District Plan		
Te Arawa Memorial	Landing site of Te Arawa waka after the great migration from Hawaiki.	WBOPDC Site 59

Site Name	Site Description	Plan Reference
Te Ihu o Tamatekapua	The Maketu headland or Te Ihu (the nose) of Tamatekapua, Captain of the Te Arawa Canoe. The Maori Heritage Council confirmed the registration of Te Okureitanga o Te Ihu o Tamatekapua as wāhi tapu on 18 April 2012.	WBOPDC Site 60
Whakaue Marae	Ngāti Whakaue ki Tai Marae located on the shores of Te Arawa o Ngatoroirangi/ Maketu Estuary.	WBOPDC Site 76
Owhara Pā Herekaki Pa	Owhara Pā - large Pā site with large central platform with ditch and bank defenses. Herekaki Pā - small headland pā , in proximity of Owhara.	WBOPDC Site 115
Pukemaire Pā Fort Colville	Pā site roughly triangular in shape with two sides along steep gullies and protected by a ditch on the third side. Located in a strategic location overlooking the Maketu Estuary beyond to Te Tumu. Converted to a redoubt under Major Colville.	WBOPDC Site 116
Pukepoto Pā	Pā with several terraces and two transverse ditches.	WBOPDC Site 117
Okurei Pā	Headland Pā with large ditch and bank system providing deep defensive trench.	WBOPDC Site 118
Scarp/Pit	Possibly an outer defense for Okurei Pā.	WBOPDC Site 119
Pā site	Large Pā extending along cliffs.	WBOPDC Site 120
Tirotirowhetu Pā	Pā extending along cliffs above Marakarahā Onepu.	WBOPDC Site 121
Pā site	Pā with steep scarp, ditch and bank.	WBOPDC Site 122
Pā site	Pā located on cliffs with a bank and ditch surrounding a large platform divided into two.	WBOPDC Site 123
Tauranga City Plan		
Te Tumu Pā site	An area associated with the remains of the Te Tumu Pā site and the battle of Te Tumu in 1836, located on the western banks at the mouth of the Kaituna River. Note: Areas associated with the Pā also extend across the Te Tumu Cut to the eastern banks of the mouth of the Kaituna River in the Western Bay of Plenty District.	TCC City Plan M81

3. Site Walkover Descriptions

The following sites have been walked over and verified by Te Rūnanga o Ngāti Whakaue ki Maketu and an archaeologist. They have been clustered by area e.g. Okurei Point, Maketū and Little Waihi.

Okurei Point Area

Ngāti Whakaue Reference (Site number)	Description	Comment
Site 1 Te Kuraetanga o te Ihu o Tamatekapua	Defensive Pā Site. First Trench: 3m x 5m deep. Area diameter 150m x 300 m approx.	Terrace on land mass gives an indication it may have been built on at one time. East side at tip of site shows a path leading down to Maraekarahā Onepu (Newdick Beach) area. A good site strategically for a defensive Pā. Visibly a definite 180 degrees of clear sea views to the West is Mauao, North seawards beyond Motiti and East towards Whakatane. Shallow water with pools of rocks below the north side of Okurei was used as an area where waka were tied and stored. There is a slight beach area which would have been beneficial for leaving baskets of kaimoana to be hauled upwards by ropes (muka) to the pā above. Shows the major sites of living detailed surveys required to show exact contours of living areas. Pā site beautifully preserved, good terracing, classic defensive pā site. Little interference with cows grazing or damage done to this site. Photos of terraces and entrance way to pā site taken, also of the rocks below this pā site and of the trench which goes from the east side to the north side of the pā site. Entrance way interesting. Placed strategically for easy access if you knew where it was into the pā, can easily be defended. The defensive trench goes down eastwards 8m dog-leg and then up to get into the pā site. Two palisades of defense one before the trench and then one after the trench.

Ngāti Whakaue Reference (Site number)	Description	Comment
Site 2 Te Kuraetanga o te Ihu o Tamatekapua	Kainga exposed sites outside of Defensive Pā site at Okurei.	Exposed site can see land formations that indicate the areas would possibly have been a kainga designed for a bigger population. Exposed hangi stones photographed approximately 20 metres from trench of defensive pā site 1. Dark grass growth where umu may have been located on the left side of the hangi stones. An expectation to find more middens in the area.
Site 3 Te Kuraetanga o te Ihu o Tamatekapua	Terraced area, may have been an extension of Sites 1 & 2.	Possible the sites 1, 2 & 3 were altogether around the same time. There is a big depression between terraced area which may either be of modern times or if not could have been the makings of a kumara pit. Similar depressions have been found in this area.

Ngāti Whakaue Reference (Site number)	Description	Comment
Site 4 Te Kuraetanga o te Ihu o Tamatekapua	Kāinga area possibly close to hangi pit.	Evidence of pits where the grass is greener in areas. Not likely to be modern, hangi stones exposed. An expectation to find middens if the land was excavated.
Site 5 Te Kuraetanga o te Ihu o Tamatekapua	Pā Site area, palisade terraces	The effects of cattle grazing have taken place, causing certain interference with this site.
Site 6 Te Kuraetanga o te Ihu o Tamatekapua	Pā Site close to cliff looks like a defensive Pā.	This looks like a defensive pā area. Too small for a kāinga area. Shallow areas may indicate living space. Where did the important people live? Tohunga / Rangatira. Did they have a whare of their own? Was it in the defensive pā site area? Did the rest of the Hapū live on the outer fringes of the pā? Did the hapu live outside in kāinga during peaceful times and then retreat into the pā site during skirmishes? Defensive ditch possible outer limits of kāinga area on Okurei. More questions than answers at this time.
Site 7 Pekerau Okūrei land	Terrace Area	Oblong site. Why was it close to site 4? Would have to be whānau / hapū connections for people to live this close together. Shows an expansion as the iwi grew in numbers. May have been close to cliff area to protect the entrance from the beach into the pā site.
Site 8 Te Kuraetanga o te Ihu o Tamatekapua	Terrain of Pā Site older than those in Site 1-7.	Original boundaries of area still visible, older than the others. Comparisons of steepness goes from the south west corner of Site 6; no obvious terracing and it has not been ploughed. Very old site looks to be the original boundary of the 1st pā site at Okurei possibly. Site 6 would have been built after site 8 evidence of trench interruptions. It takes a dog-leg back to the cliff. Possible that this and findings at the top of the hill is the same vintage. The ditch folds around the hill to the cliff face and cuts off the point completely.
Site 9 Te Kuraetanga o te Ihu o Tamatekapua <i>North Cliff area</i>	Rocks and Hangi Stones	Rocks piled high, quite a big area around 5m x 1m. The natural lay of the land looks as though it is raised up. Midden area of pipi, mussel and whelk shell remains visibly sighted.

Ngāti Whakaue Reference (Site number)	Description	Comment
Site 10 Newdicks Land <i>Opposite honesty box, 20m in paddock area</i>	Unnatural land area	Not GPS'ed. Doesn't look right not natural could either be a big midden area or an Urupā. No solid evidence visible to say it is anything.
Site 11 Tirotirowhetu	Pā Site	Going on the readings of previous archaeological records it is presumed this Tirotirowhetu pā site. It is gorse protected, impossible to get to. Suffering from erosion looking at the area below. Difficult terrain, cannot see land area or its condition because of covering. Land below this area, does not show any trenches or terraces, but this may be covered by gorse covering. Impossible to know at this stage. It has suffered from bulldozing recently.
Site 26 Tirotirowhetu	Pā Site	A small site lack of evidence for no middens or shells in the area. May have been a lookout point. A definite trench area (4metres wide). Too much gorse to tell what the site is. Evidence of both areas eroding both into the sea and away from the land area. A flat area that could have been a terrace living area. Note: All the GPS sites between Okurei and Owara have Pine Trees growing on the sites. Looking at their growth stage they would have been planted around 30-40 years ago by the landowners.

Little Waihi Area

Ngati Whakaue Reference (Site number)	Description	Comment
Site 12 Little Waihi area	Kāinga area	According to previous archaeological records this was a kāinga area. Ground is flat and has been interfered with. Given the kai is plentiful here more than likely a kāinga or many kāinga were located in this area for food gathering purposes. Estuaries are rich in kaimoana, fishing, catching eels, and sneering birds.
Site 16 Rahui (Owhara) North East cliff top area	Pā Site	Defensive trench visible going onto site. Commences on Te Arawa Lakes Trust land. Similarities of defence trench approximately 5m deep. High ridge area, 200 m ² land area. Pukehina east side drops away down the cliff. Small ledge area. Possible to exit on the North side and to go gather kai. On the Eastern side tracks visible towards Waihi estuary. A large pā site.
Herekaki	Pā Site.	The pā site joins up with the trench area of Rahui. This site overlooks the mouth of the Pukehina / Little Waihi estuary. There are pine trees planted here a good 50 cover the ground area. It has been interfered with possibly stock from farming practices. Culling pine trees could save this pā from further erosion.
Site 25 Marakaraha	Pā Site.	This pā is overlooking Newdick beach, an untouched site. Trench area is difficult to climb across. Size of site approx. 60m x 20m. Pine trees growing in the site. Native grasses growing on the area. Track down the beach on the east side of the pā. Also trench area between this site and another smaller cute pā site attached. A pine tree is fallen down showing midden shells underneath. Cut into the dirt area is signs of an oven with shells underneath, then some hangi stones. Smaller area attached to a larger pā site. GPS S:37:44:385 E:176:26:347.

Maketū Area

Ngati Whakaue Reference (Site number)	Description	Comment
Site 17 Pukemaire North of Maketu Village, above Maketu Kura	Pā site – Pukemaire then turned into Fort Colville	Defensive trench is 4 metres; entrance way located to the south of the pā, unsure if it is the original entry as this pā was taken over by the English soldiers in the 19th century. Check Fort Colville plan. A 2nd entrance to the north which has evidence of being a later version. Looks like terracing occurred but we can't be sure for certain. The ground has been levelled for access. Outside of Pukemaire pā to the south there is evidence of middens and hangi stones found. GPS S:37:45:722, E 176:27:466. Pit area visible, people lived outside the pa area, as we can see the shelving area. Three pits visible one big, one medium and one small. Also an iron pot piece found at GPS S:37:45:735. E:176:27:510.
Site 18 Kauri Road, Morrison Whare	Pā Site – Mataitangaroa	Good steep earthworks pā site. Quite a large pā area would have taken up the section beside this land and maybe opposite the section opposite. Evidence of trench area. Can still see evidence despite housing now on pā area.
Site 19 Kauri / Otimi Road	Pā Site – Mokerangi	Both pā sites look as though they may have been separate. Evidence of middens in the area. Across the road is Mokerangi Urupā which may have been part of the same pā at one time; now the road goes through the site. This urupā may not have been here originally as the graves are not old enough. Also, the areas look specific to a purpose or maybe there were alot of small areas for the same purpose.
Site 20 Blue Tides – Te Awhe Road	Pā Site – Original n/k	Evidence of being a pā site despite being developed and built on. We have aerial shots that show trench areas specific to this area. The lands show different levels of land which means this pā could have been on the edge of Maketu Pā and may have been here before Maketu Pā was built.
Site 21 Maketu Pā	Pā Site – Maketu	Famous historical pā site. Built around 1829 by Ngati Whakaue and other Te Arawa to accommodate Tapsell the trader and hapu who returned to the coast to scrape flax, in return for initially, muskets. This pā suffered an attack from Te Waharoa around 1836. The pā was rebuilt. With the 7 gateways re-erected.

Ngāti Whakaue Reference (Site number)	Description	Comment
Site 22 Te Awhe Road	Pā Site – Te Awhe	The only lone wharenui left standing on the Maketu Pā peninsula. Rebuilt around 1945 and currently undergoing refurbishment. Land was gazette for a marae for Ngāti Whakahemo hapu, in particular and Te Arawa people in general.
Site 23 Ngaroma Lane	Pā Site – Takaihuahua	Takaihuahua is a large pā commencing along Townpoint Road. Aerial photos show cuts in trenches. Entrance way is Town Point road, goes in and then angles up Ngaroma Lane.
Site 24 Townpoint Road	Pā Site	Large pā site visible landscape running close to the coastal area. Once a historical pā site to those hapu from the Matātua waka.

4. Historical Accounts of Special Sites and Areas

The following is a summary of historical accounts of sites of significance to Ngāti Whakaue ki Maketu. The references to these historical accounts are held by Te Rūnanga o Ngāti Whakaue ki Maketu.

Location	Account
Te Awa o Ngatoroirangi known as Maketu Estuary	At one time the freshwater came to at least the Waitepuia stream. The diversion in 1956 took away the freshwater. The Maketu estuary as we know it was called Te Awa o Ngatoroirangi. Every part of the estuary is important to Ngāti Whakaue. They have long been the kaitiaki of the food bowl. The varieties of shell fish species that could be found in the estuary included pipi, tuangi, pupu, kahawai, mullet, tuna, inanga, and patiki (flounder) and in the outer areas kuku (mussels), kina, octopus, snapper, kingi and other kaimoana species.
Maketu Spit (coastal sand dune area), Maketu.	It is the peninsula that protects Maketu estuary. Also known as Te Ngutu o Ngatoroirangi. The dunes were high in the 1940's where you could not see the sea outside the Maketu estuary. However, over time the dunes have been eroded away. The spit stretches from Maketu estuary mouth towards Tumu Cut approximately six kilometres away. The hapū would host fishing expeditions where the men would how a long net from the beach out at least two hundred meters and the come around in a semi-circle. They would then pull on the roped and haul the net to the West towards and slowly make their way into the beach area. The net would herd the fish to the beach. This effort took a number of the men and rangatahi. The women would be watching the fishing expedition. Historical accounts of other Hapū also practicing this method of hapū fishing was also used by other hapū.

Location	Account
Papahikahawai, Tumu Cut, Maketu.	Is an Island (motu) located in the Maketu estuary. For Ngāti Whakaue battles were fought along the coast during the 1830's to 1845 on a regular basis. Papahikahawai at one time was used by Tohi Te Ururangi to farm his pigs before the Native Land Court era. The island's name came from watching Tohora Kakahi (killer whales) chasing kahawai into the Maketu estuary. The kahawai would take refuge behind this island. Whanau would catch tons of Kahawai behind Papahikahawai Island.
Whakapoukorero, Maketu Road, Maketu.	Wetland area of Ngāti Whakaue where they caught tuna and inanga. Also, an area where paruparu was collected to dye piupiu. This repo is where an anchor rock was found. The wetland is approx. 23 ha in size. Many Ngāti Whakaue tūpuna lived and owned the land within the vicinity of this wetland.
Maketu Pā, Te Awhe Road, Maketu.	A pā that encompassed the whole of the peninsula several kainga were built in this pā site. Refer sites 18-22.
Te Koari Pā Site, Parawai, Maketu.	A pā site located on parawai, which was given to Kahumatamomoe (Kahu) by his mother. It was in this area Kahu was known to have fought with his father over the gardens at Parawai. Te Koari Pā site was where Kahu lived as did his descendants Tawakemoetahanga and Uenukumararotonga. Thereafter the descendent Rangitahi lived at Pakotore, where he raised his whanau. The land Parawai is owned by a whānau of Ngāti Whakaue descent.
Bledisloe Park, Little Waihi, Maketu.	Land gifted by Te Arawa Māori Trust Board on behalf of Te Arawa people to Lord Bledisloe because he had no land. Lord Bledisloe gifted the land to the people. The land is under the guardianship of Western Bay of Plenty District Council. Historical evidence indicates this land was subject to the Maketu Lands Consolidation Scheme introduced in the 1930's.
Waihi Estuary, Maketu.	The duck shooters use the estuary islands as hunting grounds during the duck shooting season. The land has been degraded since the diversion of the Pongakawa River. The campers and local tangata whenua source pipi, tuangi, tio, papaka and patiki from the estuary. The beach area known as Kahurangi was the pathway used to enter Maketu from the East. Ngāti Whakaue tūpuna had kainga in this area, they hunted in this estuary, scrapped flax and were land owners.
Rāhui Pā Site.	This land block is located above Waihi Estuary. The pā site is also referred to as Owahara. This is where Te Arawa troops held off East Coast Tribes from crossing into Te Arawa country.
Materehua or Maire at Te Moutere o Motiti (Motiti Island).	Ngatoroirangi settled at Materehua / Maire. Ngatoroirangi was a tohunga of great mana; he and Tamatekapua the captain of Te Arawa waka were close relatives.

Location	Account
Pakotore, Kaituna River, Paengaroa.	A pā site located on the Kaituna River where Rangitihi and his children lived. His children are known as Nga pumanawa e waru o Te Arawa (The eight beating hearts of Te Arawa). For Ngāti Whakaue they descend from the younger son Tuhourangi who was born at Pakotore Pā.
Tumu Pā – 1 st Battle, Papamoa East, Tauranga.	The first battle took place around 1831 led by Ngāti Whakaue chief Tohi Te Ururangi and Te Roroooterangi and others. The battle was to avenge the 1823 invasion of Mokoia Island. Ngāti Whakaue took up lands in the Tumu area and lived at every known kāinga on the whenua.
Te Tumu – 2 nd Battle, Papamoa East, Tauranga.	Te Haupapa and Ngahuruhuru chiefs of Ngāti Whakaue were slain by Ngāti Haua attack on Maketu Pā in 1836. Maketu Pā at that time was not manned as the warriors had gone inland expecting Waharoa (chief) to attack Rotorua. Te Arawa reacted swiftly and attacked Tumu Pā. Tapsell while living in Whakatane met a contingent at Taiapo and provided the gun power for Te Arawa warriors. Tumu Pā was burnt by those fleeing. This battle changed the landscape of the coast.
Kaituna River Wetland Management Area, Kaituna Road.	Te Pou Repo o Kaituna – Wetland bought by Tauranga Acclimatization Society and gifted to DOC. The land is connected to Ngāti Whakaue as in the Land court minutes we are referred to on this piece of land. Battles have been fought in this area. Last people to have been seen in this area working the land was Ngāti Whakaue Retreat Taphana and his wife Ngatai.
Maketu Conservation Area, Ford Road, Maketu.	Is a portion of land under the mandate of the department of conservation; located adjacent to the Maketu estuary. During the times of the Native Land Court the Crown designated areas of land to reserves and parks without permission from the Māori land owners.
Pongakawa River, Cutwater Road, Pukehina.	The Pongakawa river like the Kaituna has been diverted and straightened and has been adversely affected by the works. The river suffers from sludge and discharges from the land practices discharging into the river. Ngāti Whakaue history is recorded in Māori Court Land minutes.
Paengaroa / Te Hiapo, State Highway 33.	Paengaroa is the Māori track that was used by both Ngāti Whakaue coastal and inland Te Arawa people to travel between Rotorua and Maketu. Ngāti Whakaue whānau have land shares in the blocks of land located at Paengaroa. The coastal inland boundary for Ngāti Whakaue is at Te Hiapo.
Tipurangi, Otaramarae, State Highway 33.	A Pā site called Tipurangi sits on the Otamamarere Land Block whose land owners are of Ngāti Whakaue descent. This pā site suffered some destruction in 2018.

Location	Account
Wairakei Stream – (Toa Boundary), Papamoa East, Tauranga.	This is the toa boundary between coastal Te Arawa and Tauranga tribes. The boundary was set in honour of fallen chiefs during the 2nd battle of Te Tumu.
Te Puke Land Block (Waiari Stream)	Ngātipeehi Hapū (a hapū of Ngāti Whakaue) lived and cultivated māra kai next to the Waiari and the Kaituna for several years. They laid a petition called the Ngātipeehi Toa Claims in 1880 for land promised by the Crown to Ngātipeehi. Ieni Taphana (Tapsell) petition members included Retireti Taphana and Ahomiro and their whānau.
Kaokaoroa – Te Awa o Te Atua (Matata) and Pua-kowhai stream.	Ngāti Whakaue under the leadership of Tohi Te Ururangi (Tohi) took part in the battle known as Kaokaoroa in the 1860's. The descendants of Tohi begins at Maketu. Tohi was one of the principal Arawa chiefs in this battle and was the only life lost during this battle. It is said that he was identified by those Arawa who were supporting the invading tribes. He was shot from a distance when he was directing his men in the battle and standing on a low hill near the sea. He died near Pua-kowhai stream. Tohi carried with him the flute of his Tūpuna Tutanekei called Murirangaranga. The koauau would give great mana to anyone who came into procession of it. Ngapi (wife of Tohi) hid the koauau murirangaranga by stuffing it down Tohi's throat. Ngapi carried her husband from this battle on her own to Maketu. At some time the taonga koauau became the possession of Gilbert Mair who was known to be a collector of prized Māori artefacts.
Rotorua-Nui-A-Kahumatamomoe, Rotorua Lakes District.	Kahumatamomoe (Kahu) the son of Tamatekapua and the tūpuna of Ngāti Whakaue. Kahu lived and died at Maketu. His whare was Te Koari. The lake named after our tūpuna is in Rotorua and under the kaitiakitanga of Ngāti Whakaue ki Uta.
Motutapu A Tinirau (Mokoia Island) Rotorua Lakes District.	Mokoia Island located in Lake Rotorua where many of our tūpuna lived in the 19th C. Whakaue Kaipapa and Rangiuuru lived at Mokoia and had their children at Mokoia. Tutanekei the eponymous ancestor of Ngāti Whakaue was born and lived at Mokoia. Mokoia was attacked by Ngapuhi in 1823. This battle bought about the need for the musket for Ngāti Whakaue. Returning to the coastal area of Maketu, Ngāti Whakaue set about sourcing a pakeha trader named Tapsell.

Location	Account
<p>Ōrākau, Putataru, Waikato District.</p>	<p>A significant pā site and battle named the Siege of Ōrākau against Crown troops including Von Tempsky in 1864. This is where the lives of Hineiturama Tapsell and her daughter Ewa Hooper were lost. Hineiturama was a chiefly woman of both Ngāti Whakaue and Ngāti Raukawa heritage. She was bayoneted while tending to a wounded warrior. When the Crown troops surrounded Ōrākau some whakatauki that were cried towards the Crown soldiers “e hoa, ka whawhai tonu mātou ake, ake, ake”. (Friend, we will always fight against you forever) signifying the value of their land and their mana. When an initial comment was to remove the women and children the reply was ‘Ki te mate ngā tāne, me mate anō ngā wāhine me ngā tamariki’ – (If the men die, the women and children must die also).</p> <p>Ōrākau Pā land was confiscated by the Crown and given to settlers. It is today recognised as a cultural heritage pā and land of great significance to the Iwi. All those that perished at Ōrākau lie on this whenua.</p>
<p>Traditional Fishing Grounds – Astrolabe Reef, Motiti area, Motunau, and from Wairakei ki Otamarakau.</p>	<p>Fishing has always been inaugural part of Ngāti Whakaue ki Maketu lifestyle. Our tūpuna lived off the moana to provide kai for the marae tables and for the whānau. Traditional fishing knowledge and the fishing grounds were passed down through the generations.</p>
<p>MV Rena Wreck History</p>	<p>On Wednesday, 5 October 2011, at 2:20 AM while sailing from Napier to Tauranga, the Rena ran aground on the Astrolabe Reef (Otāiti) off the Bay of Plenty. The ship was carrying 1,368 containers, eight of which contained hazardous materials, as well as 1,700 tonnes of heavy fuel oil and 200 tonnes of marine diesel.</p> <p>By 13 October the ship was listing by 20°, and 88 of her 1368 containers had fallen into the sea.</p> <p>On 8 January 2012, the Rena had broken in two, and while the bow section remained firmly grounded on the reef, the split had caused both sections to slew away from each other and settle lower in the water. This caused further debris and oil to be released into the sea. By 10 January the stern section had been submerged almost completely, and on 4 April it slipped further down the reef and disappeared completely from the surface.</p> <p>Te Runanga o Ngati Whakaue ki Maketu joined an appeal in the environment court supporting the Iwi Appellants who opposed the granting of resource consents and fought for the removal of the MV Rena. The environment court granted resource consents to dump the remains of the MV Rena on Otāiti/Astrolabe Reef and to discharge contaminants including harmful substances into the marine environment of the Waiariki. Conditions set by the Court include the formation of a Kaitiaki Reference Group and a mitigation fund for the building of a history house (Ngātoroirangi) in Maketu.</p>



