



NGA TAONGA TUKU IHO
PIRIRAKAU HAPU ENVIRONMENTAL
MANAGEMENT PLAN

Pirirakau Incorporated Society

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SUBMISSION PROCESS

Pirirakau Incorporated Society welcomes community comment on Nga Taonga Tuku Iho, the Pirirakau Hapu Environmental Management Plan. Anyone can make a submission to this plan. A submission is a written statement of support or opposition to any aspect of this plan.

When writing a submission we encourage you to be brief and clear about the points you wish to support or oppose. Please make your comments as specific as possible, which part of the document your comments refer to (page number or paragraph) and a contact name and return address.

Pirirakau Incorporated Society will receive submission until 4pm 17th September 2004. Submission will be analysed and considered by the Pirirakau Incorporated Society before final amendments are made to the draft plan. Nga Taonga Tuku Iho, the Pirirakau Hapu Environmental Management Plan will be formally adopted by the Pirirakau Incorporated Society 15th October 2004.

Draft Plan Released
20 August 2004

Closing Date for Submissions
4pm 17th September 2004

Submissions Considered by Pirirakau Incorporated Society
1st October 2004

Nga Taonga Tuku Iho, Pirirakau Hapu Environmental Management Plan formally adopted
15th October 2004

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TAURANGA

NGA TIMATANGA KORERO: EXECUTIVE SUMMARY

Rapid growth and increasing urban expansion in the Western Bay of Plenty sub-region, has identified the need for Tangata Whenua to be more proactive in their approach to the protection and maintenance of their natural and cultural environment. The retention of and access to traditional areas of importance is becoming increasingly constrained by development. Many important sites face overwhelming pressures from development.

Currently Tangata Whenua resource management tends to be handled in an *ad hoc* manner and is reactive to issues and problems that occur. This approach doesn't lend itself towards good planning and the development of effective community relationships.

For the people of Pirirakau an environmental management plan is aimed at benefiting both Pirirakau and the wider Western Bay of Plenty sub-region, as the plan will provide certainty as to what values and interests Pirirakau desire to maintain and protect.

Nga Taonga Tuku Iho, the Pirirakau Hapu Environmental Management Plan is an expression of kaitiakitanga and rangatiratanga over Pirirakau taonga. As kaitiaki Pirirakau have an obligation and responsibility to protect, manage and nurture its taonga for present and future generations. Pirirakau must actively plan for the wise use and management of its taonga.

The scope of the plan relates to all natural spiritual and cultural taonga within the Pirirakau rohe but does not address wider issues of economic and social development and the way these must be managed. In particular, the plan does not regulate activities to achieve a social or economic outcome although its environmental focus may influence these results.

NGA MIHI: ACKNOWLEDGEMENTS

Ka nui nga mihi ki te hapu o te Pirirakau me te Koporeihana o te Pirirakau i whakamahia mai tenei tuhinga roa.

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- Environment Bay of Plenty, for financial assistance and support
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- SmartGrowth for advocating the need for iwi management plans
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- Te Manu Toroa, for its invaluable support and advocacy on behalf of Tangatawhenua

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WHARANGI: TABLE OF CONTENTS

SUBMISSION PROCESS	III
NGA TURE O TE PUKAPUKA: COPYRIGHT	IV
NGA TIMATANGA KORERO: EXECUTIVE SUMMARY	V
NGA MIHI: ACKNOWLEDGEMENTS	VI
WHARANGI: TABLE OF CONTENTS	VII
1. TE AHUA: LAYOUT	1
1.1 TE AHUA: LAYOUT	2
WHAKAHUA 1: FIGURE 1 PLAN OUTLINE	4
2. NGA KORERO WHANUI: BACKGROUND	5
2.1 TE ROHE: AREA	6
2.2 TE TAIAO: ENVIRONMENT	7
2.3 NGA KORERO O NEHERA: HISTORY	8
2.4 NGA MAHI KAWANATANGA: GOVERNANCE STRUCTURES	9
WHAKAHUA 2: FIGURE 2 PIRIRAKAU ROHE.....	13
3. NGA TAKE ME NGA MOEMOE: PURPOSE AND VISION	14
3.1 HE AHA TENEI: WHAT IS AN ENVIRONMENTAL MANAGEMENT PAN?.....	15
3.2 TE WHANUI: SCOPE.....	15
3.3 NGA TAKE: HIGH LEVEL PURPOSE	16
3.4 MOEMOE: HIGH LEVEL VISION	17
3.5 NGA HUA: HIGH LEVEL OUTCOMES.....	17
3.6 NGA TUMANAKO: HIGH LEVEL OBJECTIVES	18
3.7 KAIHAUTU: ROLES	18
4. NGA TIKANGA O TE TAIAO: PIRIRAKAU ENVIRONMENTAL VALUE STATEMENT	20
4.1 TIKANGA: PROTOCOLS	21
4.2 WAIRUATANGA: SPIRITUALITY	22
4.3 KAITIAKITANGA: GUARDIANSHIP	24

4.4	RANGATIRATANGA: SELF-DETERMINATION	25
4.5	MAURITANGA: WELL BEING	27
4.6	WHAKAPAPA: GENEALOGY	28
4.7	MANAWHENUA: CUSTOMARY AUTHORITY	29
4.8	AHI KAA: OCCUPATION	31
4.9	PIIRAKAU MATAURANGA: TRADITIONAL KNOWLEDGE	32
4.10	MAHI NGATAHI: PARTNERSHIP	33
5.	TE AO MAORI: CULTURAL ISSUES.....	36
5.1	WHENUA PAKAINGA: ANCESTRAL LANDS	37
5.2	WAAHI TAPU: IDENTIFIED SITES OF SIGNIFICANCE.....	38
5.3	WAAHI TAPU KUA NGARO: UNIDENTIFIED SITES OF SIGNIFICANCE.....	40
5.4	WHAKAWATEA – WAAHI TAPU: ACCESS TO SITES OF SIGNIFICANCE.....	41
5.5	WAAHI TAONGA: HERITAGE PROTECTION	42
5.6	MATAURANGA: KNOWLEDGE	43
6.	TE TAIAO: ENVIRONMENTAL ISSUES.....	45
6.1	WAI: WATER	46
6.2	WHENUA: LAND.....	47
6.3	MOANA: MARINE.....	48
6.4	NGA RAKAU ME NGA KARAREHE: FLORA AND FAUNA.....	49
7.	TE AO KOHATU: BUILT ENVIRONMENT ISSUES.....	51
7.1	NGA HUARAHI: ROADS	52
7.2	TE PAPA AAWHA: STORMWATER	53
7.3	WAI PARU: WASTEWATER.....	54
7.4	WAI MAORI: WATER SUPPLY	56
7.5	PARA: SOLIDWASTE	57
8.	TIRO WHAKAMURI: REVIEW	60

8.1	TIRO WHAKAMURI.....	61
8.2	NGA MAHI A MURI AKE NEI: FUTURE WORK PROGRAMME.....	61
9.	NGA MATAPUNA: REFERENCES.....	63
9.1	NGA KUPU: GLOSSARY.....	64
9.2	NGA KAITUHI: BIBLIOGRAPHY.....	65
9.3	NGA PUNA IPURANGI: WEBSITE REFERENCES.....	66
9.4	APPENDIX: MAPS.....	67

An aerial photograph of a landscape, possibly a rural or semi-rural area. A road or path runs diagonally from the upper left towards the center. There are several large, dark, irregular shapes that appear to be trees or dense vegetation. The overall image is grainy and has a high level of contrast, typical of a photocopy or a low-quality scan. The text '1. TE AHUA: LAYOUT' is superimposed in the center of the image.

1. TE AHUA: LAYOUT

1.1 TE AHUA: LAYOUT

This plan is divided into nine sections. The first three sections of the document address structural, and purpose issues. Sections four to eight express how Pirirakau wish to have their values recognised and protected. The final sections of this plan cover general referencing. The document is laid out as follows:

SECTION 1 TE AHUA: LAYOUT

This section provides an explanation on the document layout.

SECTION 2 NGA KORERO WHANUI: OVERVIEW

This section provides an overview and background information on the Pirirakau hapu. It provides a description of the Pirirakau rohe, its location, boundaries, natural features, natural resources, local governance structures and a summarised account of Pirirakau history.

SECTION 3 NGA TAKE ME NGA MOEMOEA: PURPOSE AND VISION

Nga Take me Nga Moemoea, provides an account of the high level purpose, vision, outcomes and objectives of what Pirirakau want to achieve by producing this hapu environmental management plan. This section sets out a way forward for Pirirakau to manage and protect their cultural interests and taonga.

SECTION 4 NGA TIKANGA O TE TAI AO: PIRIRAKAU ENVIRONMENTAL VALUES STATEMENT

This section describes the values and principles that underpin Pirirakau environmental management practice. Nga Taonga Tuku Iho expresses the various characteristics, features and cultural ideals important to Pirirakau and identifies objectives, values, actions and roles for each attribute. These values permeate throughout the plan.

SECTION 5 *TE AO MAORI: CULTURAL ISSUES*

Te Ao Maori contains the cultural issues of importance to Pirirakau. This section identifies issues, objectives, values, actions and roles to assist Pirirakau, statutory authorities, hapu and iwi, community, developers and key stakeholders to better manage the cultural taonga within the Pirirakau rohe.

SECTION 6 *TE TAIAO: ENVIRONMENTAL ISSUES*

This section provides an account of the environmental issues important to Pirirakau. It identifies the issues; objectives, values, actions and roles to better manage the natural environment and associated cultural values important to Pirirakau.

SECTION 7 *TE AO KOHATU: BUILT ENVIRONMENT*

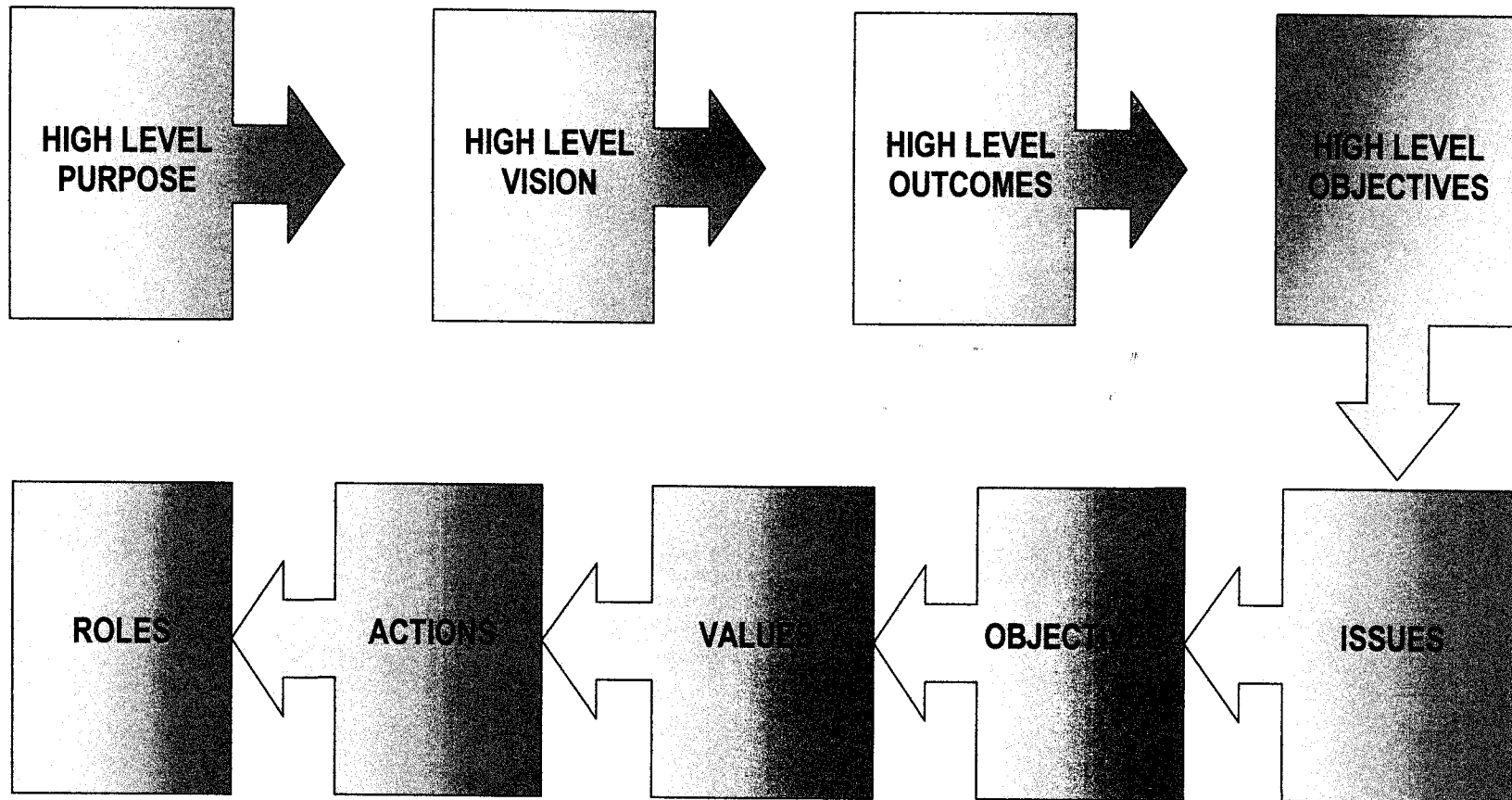
Te Ao Kohatu describes the issues, objectives, values, actions, and roles that are important to Pirirakau in relation to the built environment. The built environment refers to physical as well as institutional structures and the interaction and relationships to Pirirakau and its rohe.

SECTION 8 *TIRO WHAKAMURI: REVIEW*

This section outlines the review and monitoring process of the plan.

SECTION 9 *NGA MATAPUNA: REFERENCING*

WHAKAHUA 1: FIGURE 1 PLAN OUTLINE





2. NGA KORERO WHANUI: BACKGROUND

2.1 TE ROHE: AREA

*I a au i te tihi o Mauao
Ka titiro te pae tawhiti, ki a Waianuanu, ki a Whakamarama, ki a Te Aroaro a Paretapu, ki a Ngatamahinerua
Ki Te Wairere, te ara tawhito o oku Tupuna
Ka kitea ki Te Rere, ki Ngakautuakina, ki Omokoroa, ki Huharua, ki Parewhataroa, ki Raropua, ki Epeha, ki Poututerangi
Ki Pukewhanake
Ki Tahataharoa te moenga tapu o Tutereinga
Whakawhiti atu ki Oikimoke te nohonga tuturu o oku Tupuna*

*I sit on the crest of Mauao
Where I look toward Waianuanu, Whakamarama, Te Aroaro a Paretapu, and Ngatamahinerua
To the Wairere the ancient pathway of my ancestors
I look toward Te Rere, Ngakautuakina, Omokoroa, Huharua, Parewhataroa, Raropua, Epeha, Poututerangi
And Pukewhanake
To Tahataharoa the sacred resting place of Tutereinga
From there I see Oikimoke the stronghold of my ancestors*

2.1.1 Location

The Pirirakau rohe is located in the Western Bay of Plenty district and Bay of Plenty region. It is located 10km north of Tauranga City and contains the areas of Te Puna, Minden, Poripori, Whakamarama, Plumbers Point, Omokoroa, and Pahoia through to Aongatete.

The Pirirakau rohe is defined and bound by its geography and relationship to important geographical features. The Pirirakau rohe is contained within two rivers, the Tauranga harbour and upper ridges of the Kaimai ranges. Pirirakau have traditionally claimed substantive authority over land

from the Wairoa River to the Waipapa River. However, resource use rights extended from the Wairoa River to the Aongatete River and continued to the top of the Te Hunga range (see Map 1). Use rights also included the coastal and marine margins of the Tauranga harbour.

Pirirakau have four physical marae based around the Te Puna and Omokoroa areas, Tawhitinui, Paparua, Tutereinga and Poututerangi. Each marae represents the many whanau that identify with Pirirakau.

2.1.2 Traditional Relationships

Pirirakau have close whakapapa links to the Takitimu, Mataatua, Te Arawa and Tainui waka. The iwi and hapu of Tauranga Moana descend from these four waka. These relationships extend to Ngati Ranginui, Ngaiterangi, Ngati Pukenga, Te Arawa, Tainui, Ngati Raukawa, Ngati Maru and Ngati Tamatera. History shows that at many times these iwi were engaged in conflict, including disputes over boundaries, resource use rights and women. Strategic alliances were sealed between iwi and hapu through marriage.

2.2 TE TAIAO: ENVIRONMENT

2.2.1 Natural Feature

The Pirirakau rohe is dominated by a number of important landscapes, namely Mauao, Tauranga harbour, Raropua, Epeha, Poututerangi, Oikemoke, Tahataharoa, Pukewhanake, Huharua, Wairoa River, Te Puna Stream, Waipapa River, Whakamarama and the Wairere Falls. These areas are important to Pirirakau because of their historical and aesthetic values as well as their strategic positions in the wider landscape. Each of these natural features possesses unique and significant value to the people of Pirirakau and as such helped shape and define Pirirakau as a people.

Although increased development within the Western Bay of Plenty sub-region has seen many landscapes modified and transformed through earthworks and built structures, Pirirakau still maintain close ties to many of the natural features prominent within the rohe. This affinity for and relationship to the natural environment is maintained through oral traditions, stories, use and access.

*Name these
points
on the map
on p13*

2.2.2 Natural Resources

The Pirirakau rohe is unique in that the hapu historically had access to an abundant supply of natural taonga and material. The Tauranga harbour provided a bountiful supply of kai-moana, including pipi, tuangi, titiko, tio, tupa, kuku-roro, pupu, papaka, patiki, tamure, aua, arara and kahawai. The rivers and streams teemed with tuna, inanga, kokopu and koura. The forested regions provided Pirirakau with a ready supply of birds and building materials. Plants also played an important role for food and medicinal purposes.

Pirirakau still maintain some traditional practices, however, dwindling supplies and restrictive measures, limit access and use of some natural taonga.

2.3 NGA KORERO O NEHERA: HISTORY

When the Takitimu, the ancestral waka of the Pirirakau, anchored at Tirikawa at the base of Mauao, the captain Tamatea decided to go ashore and give thanks for a safe landfall after a long journey at sea from Hawaiki. Tamatea climbed to the summit of Mauao and performed an ancient ceremony and implanted the mauri or life force of his people into the mountain, sealing their identity in the area.

According to Pirirakau oral tradition, Pirirakau descend from Tamatea through Ranganui his great-grandson. Ranganui is the eponymous ancestor of Ngati Ranganui, one of the three principal iwi in the Tauranga area. Pirirakau descend from Ranganui through his son Tutereinga who is the principal ancestor of the hapu. When Tutereinga grew old and approached the sunset of his life, he became concerned about his inevitable death. He was asked where he would like to lie.

E koro ana mate koe, e hiahia ana koe kia takato koe i te taha o maatua e mo mai ra i te tihi o Mauao? E kao, engari me moe ahau ki Tahataharoa kia rongo ai ahau i te tangi o te tai.

Old one, when death comes, is it your desire to lie with your forebears who slumber on the crest of Mauao? No, take me to Tahataharoa that I may hear the murmur of the sea.

This act is particularly significant for Pirirakau in respect to manawhenua held over the Te Puna area. Even though there were sizable settlements around the foreshore, Whakamarama was the heartland of Pirirakau. Whakamarama occupies a central location within the Tauranga District. Whakamarama provided Pirirakau with a sanctuary both before and after the arrival of Europeans.

The Wairere track, which passed through the territory of Pirirakau, was like a river delta that branched in many directions to cover an area from Te Papa to Aongatete. It was the major thoroughfare in the district and was used as an access point to the Waikato. Other important access routes to the Waikato included the Te Tuhi track and Thompson's track. The links to the Waikato maintained important strategic alliances for Pirirakau. Taumau or arranged marriages strengthened these relationships and kinship ties.

Early European traders and missionaries played an important role in contact between Pirirakau and Pakeha. In the early 1840's a number of Frenchmen came to live with Pirirakau. Namely: Louis Bidois, Pierre Charles Poiter and Emile Borell. Another was Joseph Te Kira Faulkner the son of the English trader John Lees Faulkner. Joseph married the daughter of Pierre Charles Poiter and Porina Te Karapapa. This European connection had a major influence on the adoption of Catholicism amongst Pirirakau, and helped provide a direction for the hapu in the wake of the raupatu

Pirirakau support of the Kingitanga (King Movement) in the 1850's-1860's saw portions of their land confiscated by the colonial government. Colonial land agents also purchased land north of Te Puna by placing Pirirakau under duress. This event is known as the Te Puna Katikati purchase. By the early 1900's Pirirakau had lost most of their land through confiscation, dubious purchases and native land court decisions.

In 1998 Pirirakau presented its historical case to the Waitangi Tribunal, WAI 227, for the confiscation of lands, questionable land purchases and unjust native land court decisions. At the time of writing this plan, the Waitangi Tribunal's findings were still to be released.

update

2.4 NGA MAHI KAWANATANGA: GOVERNANCE STRUCTURES

2.4.1 Government Organisations

There are a number of government departments, agencies and local government organisations responsible for the administration of the environment within the Pirirakau rohe. This plan identifies some of those statutory organisations that Pirirakau has worked with on issues affecting taonga within the rohe.

Table 1: Governance Roles and Responsibilities

Organisation	Level	Responsibilities
Department of Conservation	National	Preserve Indigenous Freshwater Fisheries Natural and Historic Taonga Promote Conservation
Transit New Zealand	National/Regional	State Highway construction agency responsible for construction and maintenance of the State Highway network
Environment Bay of Plenty	Regional	Issues of regional significance Soil Conservation Water Quality Coastal Water Quality Aquatic Ecosystems Natural Hazards Hazardous Substances Coastal Marine Area Ownership of the Foreshore or Seabed Sand Extraction Taking, Use, Damming and Diversion of Water Discharge of Contaminants to Land, Air or Water Waste Noise Biodiversity
Western Bay of Plenty District Council	Local	Environmental Protection Biodiversity Effects on Water

*stormwater
wastewater
local Roadway
solid waste*

Organisation	Level	Responsibilities
		Subdivision
SmartGrowth	Sub-regional	Growth strategy and action plan Implementation of the strategy ¹

2.4.2 Waka, Iwi and Hapu

Pirirakau are surrounded by other hapu that have overlapping interests in the rohe. The following table identifies the hapu and their associated iwi and waka.

Table 2: Waka, Iwi and Hapu

Waka	Iwi	Hapu
Takitimu	Ngati Ranginui	Pirirakau Ngati Pango Ngati Kahu Ngati Hangarau
Maatatua	Ngaiterangi	Ngai Tauwhao Ngai Tamawhariua Tuwhiwhia
Tainui	Ngati Raukawa Ngati Haua	Nga Hapu Whanui Nga Hapu Whanui

Pirirakau support and endorse Ngati Ranginui Iwi Society environmental policy, that states:

¹ SmartGrowth is a joint initiative between Western Bay of Plenty District Council, Tauranga City Council, Environment Bay of Plenty and Tangata Whenua in a response to a growing community concern about rapid population growth in the Western Bay of Plenty sub-region. SmartGrowth is a non-statutory agreement between participating statutory organisations and Tangata Whenua.

- Where an application under the RMA is hapu specific, then the hapu affected will attend to the issue, Ngati Ranginui Iwi Society will become involved at the request of the hapu or may bring relevant information to the attention of the hapu
- Where an application or an authority is unclear which hapu/iwi are affected, Ngati Ranginui Iwi Society will ensure they are correctly advised
- Where an application affects the whole iwi, Ngati Ranginui Iwi Society will initiate action in consultation with constituent hapu.

2.4.3 Community Organisations

Pirakau have developed close working relationships with a number of community organisations concerned with the natural environment. These groups include:

- Waikaraka Estuary Managers
- Te Puna Heartland Group
- Te Puna Residents Association
- Omokoroa Rate Payers Association



**3. NGA TAKE ME NGA MOEMOEAE:
PURPOSE AND VISION**

3.1 HE AHA TENEI: WHAT IS AN ENVIRONMENTAL MANAGEMENT PLAN?

An iwi management plan is any planning document recognised by an iwi authority. An iwi management plan is a vision of how the management and protection of natural and physical taonga can be achieved based on the cultural and spiritual values of Maori².

Under the Resource Management Act 1991 (RMA), regional councils and territorial authorities are required to 'have regard to any relevant planning document recognised by an iwi authority'. An environmental management plan is a tool for Tangata Whenua to express their values and issues in regards to the natural and physical environment. Part II of the RMA addresses a number of issues important to Tangata Whenua. In particular s5(2), s6(e), s7(a) and s8. They can also be useful to local authorities in considering applications for resource consent where local authorities must meet its obligations under Part II of the RMA³.

3.2 TE WHANUI: SCOPE

Nga Taonga Tuku Iho, the Pirirakau Hapu Environmental Management Plan is an expression of Pirirakau values and principles for the management of natural and cultural taonga within the Pirirakau rohe. This plan was developed in accordance with tikanga Maori to convey Pirirakau obligations and responsibilities as kaitiaki over its rohe. The scope of the plan relates to all natural and cultural taonga associated with:

- Land
 - Landscape
 - Geological features
- Waterways
 - Rivers
 - Streams
 - Wetlands
- Sea

² Ministry for the Environment, 2000: *Te Raranga a Mahi*: Ministry for the Environment, Wellington

³ Ministry for the Environment, 2001: *Whakamau ki Nga Kaupapa*: Ministry for the Environment, Wellington

- Harbours
- Estuaries
- Coastline
- Native Flora
- Native Fauna
- Traditional Knowledge

The geographical area is bound between the Wairoa River and the Waipapa River; stretching from the Tauranga harbour to the upper ridges of the Kaimai ranges.

The plan does not address wider issues of economic and social development and the way these must be managed. In particular, the plan does not regulate activities to achieve a social or economic outcome although its environmental focus may influence these results.

3.3 NGA TAKE: HIGH LEVEL PURPOSE

As kaitiaki, Pirirakau have responsibilities and obligations to protect, preserve, nurture and manage those taonga for the benefit of present and future generations. In order to function effectively as kaitiaki, Pirirakau must be in a position to give effect to its responsibilities. Pirirakau consider all natural and cultural resources as taonga. The maintenance and continued use of ancestral lands, natural features, coastal and marine areas, waterways and wetlands preserves the relationship Pirirakau has with the natural environment.

This relationship, however, is becoming increasingly strained. Pirirakau find it increasingly difficult to protect cultural interests within the rohe. Pirirakau people find themselves continually reacting to resource management decisions and issues within their rohe. Rapid growth in the Western Bay of Plenty sub-Region has strengthened the need for Pirirakau to protect traditional values associated with taonga significant to Pirirakau by developing an environmental management plan.

The development of an Environmental Management Plan provides for a more meaningful and effective participatory role in the management of taonga significant to Pirirakau.

The plan is a management tool to be used by:

Pirirakau; Statutory Authorities; Hapu and Iwi; Community; Developers; and Key Stakeholder

For the purpose of:

Informing; Guiding; and Directing environmental management in the Pirirakau rohe

3.4 MOEMOEA: HIGH LEVEL VISION

The Pirirakau vision for the plan is:

*“Kia mau ki nga hua me nga taonga a nga Matua Tupuna
Hei oranga mo tatou katoa, hei oranga hoki mo nga uri whakaheke”*

“The maintenance, protection and restoration of Pirirakau taonga for present and future generations”

3.5 NGA HUA: HIGH LEVEL OUTCOMES

The outcomes sought from this plan are:

- An accessible, usable active planning document
- A compilation of hapu tikanga and history into one functional document
- Articulation of Pirirakau kaitiakitanga, rangatiratanga and tikanga in regard to resource management and the retention of traditional taonga in the environment.
- Protection and maintenance of places and articles of significance to Pirirakau.
- Active communication with statutory authorities, hapu and iwi, community, developers and key stakeholders

- Wider community awareness of Pirirakau kaitiakitanga, rangatiratanga and tikanga in regard to environmental and cultural management.
- The production of a Plan using Maori protocols and values as relevant planning processes, leading to integration with mainstream plans to achieve good environmental management.
- To enhance participation and relationships between Pirirakau and statutory authorities, hapu and iwi, community, developers and key stakeholders

3.6 NGA TUMANAKO: HIGH LEVEL OBJECTIVES

The aims and objectives of this plan are to:

- Provide a robust framework for participation;
- Provide direction for consultation;
- Provide guidance and advice in the management of taonga significant to Pirirakau; and
- Protect Pirirakau interests in the management of taonga significant to Pirirakau.

3.7 KAIHAUTU: ROLES

Pirirakau have identified different roles and responsibilities that individuals undertake in the management of Pirirakau taonga. These roles in some instances are specialist activities assigned to individual through acquired knowledge or conferred by status. These roles include:

- Kaumatua
- Kuia
- Pakeke
- Rangatahi
- Tamariki

- Pukenga
- Minita
- Katekita
- Tohunga
- Pirirakau Incorporated Society



**4. NGA TIKANGA O TE TAIAO: PIRIRAKAU
ENVIRONMENTAL VALUE STATEMENT**

4.1 TIKANGA: PROTOCOLS

Tikanga can be defined as: custom; habit; rule; plan; method; anything normal, usual or customary; also: legal obligation, provision or condition. Tikanga is a guiding cultural principle that governs how Tangata Whenua interacts and relate to people (past and present) and to the environment around them. Tikanga guides intergenerational relationships between rangatahi, pakeke and kaumatua. Roles and responsibilities are governed by tikanga, characteristics such as birth, death, sickness, education, leadership, arts and crafts, food collection, food storage and the preparation of food. Interaction between whanau, hapu and iwi are directed by tikanga. Ancestors conferred the principles of tikanga onto future generations. Marae still maintain strong tikanga in regards to protocol and etiquette conducted on a marae. Historically tikanga Maori has not always been clearly understood or recognised by those dealing with Tangata Whenua issues.

Pirirakau tikanga is derived from the relationship Pirirakau have to the rohe and neighbouring whanau, hapu and iwi. All values and principles important to Pirirakau discussed in this plan emanate from principles established by tikanga. Pirirakau will affirm and assert their tikanga within their rohe and in forums that affect the Pirirakau interest.

4.1.1 Objective

- a. Protect and maintain Pirirakau tikanga
- b. Increase recognition and understanding of Pirirakau tikanga

4.1.2 Values

- a. Tikanga is a legitimate resource management practice
- b. Tikanga guides and directs Pirirakau relationships with the environment and with people
- c. Pirirakau will adopt appropriate tikanga for the management of Pirirakau taonga
- d. Tikanga provides for the relationship Pirirakau have with the natural environment

4.1.3 Actions

- a. Record and store Pirirakau tikanga
- b. Confer and educate the next generation on Pirirakau tikanga
- c. Ensure Pirirakau have adequate representation on forums that affect Pirirakau

4.1.4 Roles

- a. Kaumatua, Kuia, Pukenga

4.2 WAIRUATANGA: SPIRITUALITY

Wairuatanga is a term used to define spirituality. Tangata Whenua believe that wairuatanga is a principle that affects all living things and is rooted in Maori creation. The origins of man according to Tangata Whenua traditions, started similarly to Christian beginnings. In the beginning, Io existed alone in the realm of Te Kore. Nothing existed before Io, for he alone was pre-existent as Io-matua-kore the parent-less or as Io-matua the first parent. Io called into being the realms of night. Io brought forth the guardians of the sky and earth, Ranginui and Papatuanuku of which the male and female elements were created. Ranginui and Papatuanuku clung to each other in a constant embrace, for which their offspring had to dwell in darkness. Restlessness stirred amongst their children with several attempts made to separate Ranginui and Papatuanuku. Tane-mahuta succeeded by standing on his head and using his legs thrust Ranginui high above leaving Papatuanuku below. Light flooded the world enveloping the darkness that bound the children of Ranginui and Papatuanuku. The children of Ranginui and Papatuanuku established themselves as guardians and custodians of natural and physical elements. Tane-mahuta guardian of the forests, Tangaroa the sea guardian, Tawhiri-matea guardian of the weather and climate, Rua-u-moko custodian of earth-quakes and volcano's, Rongo-ma-tane guardian of peace and cultivated foods, Haumie-tike-tike custodian of uncultivated foods and Tu-mata-uenga the war guardian and custodian of man. Tane-mahuta created the first human from the dust of the earth and blew life into the person through the nose⁴. Tangata Whenua still acknowledge in varying degrees the deeds and works of Io, Ranginui, Papatuanuku, Tane-mahuta and others. Tikanga and traditions are still maintained through stories and customary practices.

⁴ Marsden M. 1985: God, Man and Universe, A Maori View: in M King (ed) *Te Ao Hurihuri: The World Moves On*. Longman Paul. Auckland pp 143-163

The arrival of European to Aotearoa saw many new technologies and practices introduced amongst Tangata Whenua, including spiritual beliefs. Many Maori communities were influenced by the new Christian teachings and quickly adopted the new faith. The creation story of the Maori has a similar foundation to those based in the bible. Tangata Whenua identified with scriptures and the struggles of the Hebrew people. Many Maori prophetic movements were initiated combining traditional spiritual and Christian belief systems.

Pirirakau have a strong spiritual foundation, based on traditional spiritual practices and Christianity. The intermarriage between European settlers and Pirirakau saw many accept Catholicism as their new religion. The Catholic Church has had a major impact on the development of Pirirakau wairuatanga. This is evident in Te Puna where the St Joseph's parish has stood for over 100 years. More traditional karakia on the marae have given-way to Christian based theology. The function of the Church in the community is just as important as the marae.

Pirirakau still have an important role in preserving taonga within the rohe through traditional protection mechanisms such as tapu, rahui and noa. Blessing of land by Pirirakau prior to development is a sign of respect and recognition of the roles and responsibilities Pirirakau have as kaitiaki.


4.2.1 Objectives

- a. Recognise the influence of wairuatanga
- b. Provide for and acknowledge the spiritual dimension
- c. Maintain Pirirakau tikanga in regards to wairuatanga

4.2.2 Values

- a. Wairuatanga underpins the values and principles of who we are as Pirirakau
- b. Wairuatanga establishes who we are as Pirirakau and guides and directs us into the future

4.2.3 Actions

- a. Promote karakia in association with Pirirakau tikanga
- b. Develop an understanding of traditional and contemporary karakia
- c. Develop protocols for the blessing of archaeological sites, land and buildings 

4.2.4 Roles

- a. Kaumatua, Kuia, Minita, Katekita, Tohunga

4.3 KAITIAKITANGA: GUARDIANSHIP

According to current law kaitiaki is defined as 'guardian' and, kaitiakitanga defined as 'the exercise of guardianship by Tangata Whenua of an area in accordance with tikanga Maori in relation to natural and physical taonga; and includes the ethic of stewardship'.

Kaitiakitanga is a term derived from the word tiaki meaning, to guard, keep, and watch⁵. When the prefix kai is added to a verb, it denotes the agent of the act. Kaitiaki is a guardian, keeper, preserver, conserver or protector. The suffix tanga extends the word to mean, guardianship, preservation, conservation, fostering, and protection.

The traditional characteristics of kaitiakitanga are linked to a complex social, cultural, physical (economic) and spiritual system established through tribal association to particular taonga or natural taonga, i.e. land and water. The primary responsibility of kaitiaki is to protect the mauri of taonga in a way, which ensures it is passed on to future generations.

According to Maori tradition, kaitiakitanga can exist in two dimensions, spiritual (taniwha) or physical (human). The spiritual qualities of kaitiakitanga refer to the protection or guardianship over a particular taonga within a tribal area by taniwha. In some tribal areas a particular animal of symbolic meaning represents the group as a kaitiaki, such as the ruru, tiwaiwaka, mako or tuna.

Kaitiakitanga is a founding principle in the management of taonga significant to Pirirakau. Kaitiakitanga provides for the relationship Pirirakau have with all facets of the environment. Pirirakau have maintained a strong presence in the Tauranga area since the arrival of the early waka to New Zealand and have continued to exercise their kaitiakitanga over natural taonga.

⁵ Williams H. W, 1992: *Dictionary of the Maori Language*: GP Publications Ltd. Wellington

4.3.1 Objectives

- a. Protect and maintain all taonga significant to Pirirakau
- b. Exercise of traditional mechanisms to protect or restore taonga significant to Pirirakau, including tapu, rahui and noa
- c. Provide for the needs of future generations

4.3.2 Values

- a. Kaitiakitanga safeguards Pirirakau taonga
- b. Pirirakau will exercise its role as kaitiaki over all traditional taonga significant to Pirirakau
- c. Pirirakau must ensure tikanga is passed to the next generation

4.3.3 Actions

- a. Actively participate and engage with statutory authorities, hapu and iwi, community, developers and key stakeholders in the management of taonga significant to Pirirakau
- b. Promote Pirirakau tikanga and values associated with taonga significant to Pirirakau within and outside the hapu

4.3.4 Roles

- a. Kaumatua, Kuia, Pirirakau Incorporated Society

4.4 RANGATIRATANGA: SELF-DETERMINATION

The courts have not defined tino rangatiratanga, but noted the difficulty of translating the term into English⁶. The Waitangi Tribunal report into the Muriwhenua Fishing Claim explained that tino rangatiratanga refers not to a separate sovereignty, but to tribal self-management on similar lines to what we understand by local government⁷. According to Durie⁸, Maori self-determination is about the advancement of Maori people, as Maori, and the protection of the environment for future generations. Self-determination is a commitment to strengthening economic standing, social well-being, and cultural identity of the individual and the collective.

Pirirakau recognise rangatiratanga to mean, self-determination, autonomy, self-management and authority. Pirirakau have always maintained rangatiratanga over traditional taonga through ownership, occupation, use and association. History shows Pirirakau have always asserted their rights and authority over their lands and taonga. As a response to increasing land alienation in the 1850's, Pirirakau committed itself to the philosophy of the Kingitanga, which stood for the maintenance of tribal authority. The colonial government saw this allegiance as an act of rebellion and confiscated 50,000 acres of Pirirakau land. Since this period Pirirakau have never ceased to assert their rangatiratanga over their taonga.

4.4.1 Objectives

- a. Pirirakau will exercise their rangatiratanga over Pirirakau responsibilities and affairs
- b. Pirirakau advocacy will display leadership

4.4.2 Values

- a. Pirirakau will maintain rangatiratanga over hapu interests and affairs
- b. Rangatiratanga over taonga will continue to be exercised

4.4.3 Actions

- a. Conduct affairs in accordance with Pirirakau tikanga

⁶ TPK, 2002: *He Tirohanga o Kawa ki te Tiriti o Waitangi*: TPK, Wellington

⁷ Waitangi Tribunal, 1987: *Muriwhenua Fishing Report*: Waitangi Tribunal, Wellington

⁸ Durie. M. 1998: *Te Mana, Te Kawanatanga, The Politics of Maori Self-Determination*: Oxford University Press, Auckland

- b. Participate in matters and issues that affect Pirirakau
- c. Consult with statutory authorities, hapu and iwi, community, developers and key stakeholders on issues affecting them

4.4.4 Roles

- a. Kaumatua, Kuia, Marae, Pirirakau Incorporated Society

4.5 MAURITANGA: WELL BEING

Mauri is the life force that exists in all things; it is the dynamic force that stimulates and regenerates the environment. Williams⁹ defines mauri as a life principle, thymos of man, source of emotions or a material symbol of the hidden principle protecting vitality. Mauri can be degraded through physical harm (e.g. destruction or pollution) and through failure to observe appropriate rites and rituals. The primary object of Tangata Whenua involvement in resource management is the preservation and maintenance of mauri. Practices were developed and observed to maintain the mauri of parts of the natural world. Degradation of the environment affects both the physical and spiritual dimensions associated with traditional taonga.

Pirirakau mauritanga is associated with the relationship Pirirakau have with people and the environment. Pirirakau mauritanga is preserved through the exercise of kaitiakitanga and practiced through measures such as tapu, rahui and noa. The life force and mauritanga of Pirirakau taonga is measured by the vitality and well being of the taonga. Pirirakau will continue to exercise the principles of mauritanga in monitoring the state of taonga.

4.5.1 Objectives

- a. Recognition of the innate and inherent life force contained in all things

⁹ Williams H. W, 1992: *Dictionary of the Maori Language*: GP Publications Ltd. Wellington

4.5.2 Values

- a. Pirirakau will maintain the mauri of traditional Pirirakau taonga
- b. Mauri is recognised as an indicator of spiritual and physical well-being of Pirirakau taonga

4.5.3 Actions

- a. Use traditional mechanisms and techniques to measure environmental quality and mauri
- b. Monitor the state of Pirirakau taonga
- c. Monitor the Western Bay of Plenty District Plan, Environment Bay of Plenty Regional Plans and the Department of Conservations Conservation Management Strategy
- d. Advocate for the protection or restoration of Pirirakau taonga where mauritanga is affected

4.5.4 Roles

- a. Pukenga, Pirirakau Incorporated Society

4.6 WHAKAPAPA: GENEALOGY

Whakapapa is an important aspect of tikanga Maori. Whakapapa confirms relationships to taonga and people. Strategic alliances, conflicts and disputes were sealed through whakapapa. Whakapapa also provides a link with the land through tikanga Tangata Whenua, kaitiakitanga, ahi kaa and historical traditions.

It is generally accepted that the Pirirakau hapu descends from the Takitimu waka to Ranginui and from him, through his eldest son Tutereinga. The descendents of Ranginui become collectively known as Ngati Ranginui and remained in the Tauranga area. In traditions of whakapapa, some ancestors are associated with a certain area. Pirirakau is unique in that our whakapapa from Ranginui and the first six generations is associated with the Pirirakau rohe. Whakapapa demonstrates clearly how Ranginui's descendants cemented Pirirakau mana on the coastlands. Pirirakau gain manawhenua to areas inland through four Tupuna, Rua, Rape, Hereawai and Takurua, and their relationships with Tainui.

The coastlands extending from the Te Puna River to the Waipapa River were settled by the uri of Rua, Rape, Hereawai and Takurua, with the Te Puna River as the meeting point of respective rights to land. The Wairere track gave access from the coast to Whakamarama and the numerous kainga located there. The Whakamarama area was a melting pot of Takitimu and Tainui people. Pirirakau have maintained strong relationships with Ngati Haua and Ngati Raukawa.

4.6.1 Objectives

- a. Maintain Pirirakau history, traditions and relationships to people and Pirirakau taonga
- b. Foster Pirirakau hapu identity

4.6.2 Values

- a. Pirirakau whakapapa identifies who we are as a people
- b. Pirirakau whakapapa confirms the relationships Pirirakau have to the land and people

4.6.3 Actions

- a. Maintain Pirirakau relationships to whanau within the hapu, outside the hapu and to other iwi
- b. Transfer history, tradition and whakapapa to the next generation

4.6.4 Roles

- a. Kaumatua, Kuia, Pakeke, Rangatahi, Pukenga, Pirirakau Incorporated Society

4.7 MANAWHENUA: CUSTOMARY AUTHORITY

Manawhenua is defined by statute as customary authority exercised by an iwi or hapu or individual in an identified area¹⁰. Prominent geographical features such as Maunga, Puke and Awa usually defined tribal boundaries.

While the same is true of the Pirirakau rohe, the nature of the topography makes it difficult to identify the boundaries clearly. In general it can be described as encompassing the central Tauranga region extending from the harbour to the top of the Kaimai Range. There are two parts to the rohe. The first part comprises of the coastal regions bound by the Tauranga harbour. Pirirakau occupied a number of settlements around the Te Puna, Plumbers Point and Omokoroa areas. These settlements provided Pirirakau with good access to the abundant supply of kai-moana. The location of pa and kainga on headlands also provided the added protection from attack. The second part of the rohe was bound by the bush and forested areas inland. Central to the rohe is the ancient settlement of Whakamarama.

During the Land Wars of the 1860's our Tupuna stated to the Crown on numerous occasions that the land from Wairoa to Waipapa belonged to Pirirakau. Other tribes have always acknowledged Pirirakau manawhenua. Whilst Pirirakau mana is not questioned in this area, there are overlapping interests that expand the rohe considerably. On the eastern side of the rohe, Pirirakau interests overlap with those of Ngati Pango in the area extending along the Wairoa River from Pukewhanake to Te Irihanga. Whakapapa confirms close connections between Ngati Pango and Pirirakau, and like Pirirakau they have similar Tainui relationships. On the west Pirirakau interests extend to the Aongatete River.

4.7.1 Objectives

- a. The exercise of kaitiakitanga over traditional Pirirakau lands
- b. Maintain Pirirakau tikanga over traditional Pirirakau lands

4.7.2 Values

- a. Pirirakau has manawhenua from the Wairoa River to the Waipapa River, from the foreshore of the Tauranga Harbour to the upper ridges of the Kaimai Range
- b. Pirirakau will maintain and protect manawhenua over traditional taonga significant to Pirirakau

¹⁰ Part 1 s2. Conservation Act 1987

4.7.3 Actions

- a. Engage constructively with statutory authorities, hapu and iwi, community, developers and key stakeholders in the management of traditional Pirirakau lands
- b. Actively protect Pirirakau interests in the rohe

4.7.4 Roles

- a. Kaumatua, Kuia, Pirirakau Incorporated Society

4.8 AHI KAA: OCCUPATION

Under the Te Ture Whenua Act 1993 (Maori Land Act) Ahi Kaa is defined as 'fires of occupations'. In traditional terms, Ahi Kaa is a concept to describe settlement occupation by whanau or hapu members. Ahi Kaa is confirmed by occupation, cultivation, collecting of food and other taonga. Ahi Kaa confers special rights and privileges to those occupying lands. Those rights can extend to the use of other taonga. Occupation also maintains land and taonga for future generations.

Pirirakau have occupied and maintain links to traditional lands within the rohe since the early migration. Occupation of various pa and kainga, cultivations and use of other taonga has preserved Pirirakau rights to those areas within the rohe. However, because of the close relationships Pirirakau have to other hapu and iwi throughout Tauranga Moana there are occurrences of overlapping interests. Ngati Kahu, Ngati Pango and Ngati Hangarau lie to the east and south of Pirirakau along the Wairoa River, Tuwhiwhia to the north, Ngati Haua on the western side of the Kaimai Range, and Te Whanau a Tauwhao and Tauwhao Te Ngare occupied Rangiwaea Island and Ngai Tuwhiwhia at Motuhua Island. Each hapu have their own traditions and korero pertaining to their interests.

4.8.1 Objectives

- a. Maintain Pirirakau presence within the rohe

- b. Maintain Pirirakau traditions and history of lands and associated taonga

4.8.2 Values

- a. Ahi Kaa will be maintained within the Pirirakau rohe
- b. Pirirakau lands must be maintained in the ownership of Pirirakau

4.8.3 Actions

- a. Retain Pirirakau lands within Pirirakau
- b. Encourage Pirirakau whanau to use whanau lands sustainably
- c. Provide advice to Pirirakau whanau on development options of whanau land

4.8.4 Roles

- a. Kaumatua, Kuia, Pakeke, Pirirakau Incorporated Society

4.9 PIRIRAKAU MATAURANGA: TRADITIONAL KNOWLEDGE

Over the past twenty years, indigenous peoples including Maori have grown acutely aware of the great medical, scientific and commercial value of their knowledge of plants, animals and ecosystems. Tangata Whenua have also attracted growing public interest in the arts and cultures. Indigenous peoples are seeking more to protect that knowledge from being exploited and mistreated. During the early colonial period Tangata Whenua were undermined by euro-centric attitudes towards indigenous peoples. Language and tikanga were outlawed in some sectors of society. Tangata Whenua continue to asserted their rights to language, tikanga and taonga.

Pirirakau history and tikanga is unique. Traditional knowledge of cultivation, fishing, hunting, cooking, food preservation, arts, warfare, medical treatment, stories and myths, resource management, language and rituals helped Pirirakau maintain their unique identity. This intellectual knowledge was acquired and developed over generations through evolvement and adaptation. The protection of this knowledge is an intrinsic part

of respecting rights to land, culture and tribal lore. Without land and the accumulated knowledge that comes from the use of land, Pirirakau could not survive. Pirirakau traditional knowledge is the most valuable and sustainable taonga for development. This knowledge includes waahi tapu and other sites of significance to Pirirakau.

4.9.1 Objectives

- a. Maintain Pirirakau values, beliefs, customs and practices within Pirirakau
- b. Maintain and build customs associated with management and conservation of taonga significant to Pirirakau

4.9.2 Values

- a. Traditional knowledge is a taonga to be treasured by present and future generation
- b. Pirirakau knowledge must be protected and maintained within Pirirakau

4.9.3 Actions

- a. Record and store Pirirakau korero
- b. Record and store sites of significance to Pirirakau
- c. Provide educational material on Pirirakau for Pirirakau

4.9.4 Roles

- a. Kaumatua, Kuia, Pakeke, Rangatahi, Tamariki, Pukenga, Pirirakau Incorporated Society

4.10 MAHI NGATAHI: PARTNERSHIP

There are a number of statutes that require parties to actively consult with Tangata Whenua on issues that affect them, or to consider the principles of the Treaty of Waitangi. However, many Tangata Whenua regard consultation as an ineffective tool for addressing important environmental issues. Consultation tends to occur at the end of a process prior to a decision being made. Many Tangata Whenua seek to be included from the beginning and to work in partnership with statutory authorities; hapu and iwi; community; developers; and key stakeholder.

The Courts and the Waitangi Tribunal recognise partnership as a guiding principle of the Treaty of Waitangi. The Waitangi Tribunal frequently refer to the concept of partnership to describe the relationship between Tangata Whenua and the Crown. The Courts have also referred to the Treaty relationship as akin to a partnership, which imposes a duty for partners to act reasonably, honourably and in good faith. Tangata Whenua seek more to participate and form active partnerships with statutory authorities, hapu and iwi, community, developers and key stakeholders on resource management issues affecting them. Tangata Whenua must be proactive in their approach to addressing environmental issues.

Partnership, active participation and consultation are important components in the management and protection of taonga significant to Pirirakau. Pirirakau have developed an excellent working relationship with statutory authorities, hapu and iwi, community, developers and key stakeholders on resource management issues. In some instances Pirirakau will seek to form partnerships with organisations that work toward similar objectives.

This plan will not negate kanohi ki te kanohi consultation.

4.10.1 Objectives

- a. Seek to form active partnerships with statutory authorities, hapu and iwi, community, developers and key stakeholders
- b. Communicate Pirirakau interests in the management of taonga significant to Pirirakau

4.10.2 Values

- a. Pirirakau must form active partnerships with statutory authorities, hapu and iwi, community, developers and key stakeholders
- b. Pirirakau expect communication and consultation on issues that affect Pirirakau 'kanohi ki te kanohi (face to face)'

4.10.3 Actions



5. TE AO MAORI: CULTURAL ISSUES

- a. Continue to actively work with statutory authorities, hapu and iwi, community, developers and key stakeholders on issues that affect Pirirakau
- b. Communicate those issues and outcomes to the hapu

4.10.4 Roles

- a. Pirirakau Incorporated Society

5.1 **WHENUA PAKAINGA: ANCESTRAL LANDS**

Land is necessary for spiritual growth and economic prosperity. Land contributes to the vitality, wealth, resource development and traditions of the whanau, hapu and iwi. It strengthens whanau and hapu solidarity and adds value to personal and tribal identity. The whakatauki or proverb below supports the value Tangata Whenua place on land,

Whatungaro ngaro Te tangata, toitu Te whenua – Man disappears, but land will always remain

Whenua papakainga is land inherited from ancestors and are places of traditional settlement. Whenua papakainga is an important principle in maintaining a sense of identity within a traditional rohe. Durie (1998) defines ancestral rights as 'Take Tupuna', rights of gifted land 'Take Tuku', rights by conquest 'Take Raupatu', rights to land by discovery 'Take Taunaha' and right of occupation as 'Te Ahi Kaa'¹¹.

Pirirakau have maintained an association in the Te Puna area for generations and trace their manawhenua back to Tutereinga, the ancestor of Pirirakau. Today Pirirakau hold remnants of lands they once owned, and are now bound to small land holdings within the area. Their role as kaitiaki, however, is not diminished by the loss of land. But is strengthened by the relationship Pirirakau have to taonga and areas within the rohe.

Through this plan Pirirakau seek to maintain those lands for present and future generations.

5.1.1 **Objectives**

- a. Maintain ancestral lands and provide for the use of these lands in accordance with appropriate Pirirakau tikanga

5.1.2 **Values**

- a. Pirirakau to maintain and protect lands and to use lands in accordance with Pirirakau tikanga
- b. Enable Pirirakau land to be development appropriately in accordance with Pirirakau tikanga

¹¹ Durie. M. 1998: *Te Mana, Te Kawanatanga, The Politics of Maori Self-Determination*: Oxford University Press, Auckland

- c. Reassess as appropriate the provision of the Plan in relation to ancestral land and taonga returned to Pirirakau as part of any Treaty of Waitangi settlement

5.1.3 Actions

- a. Provide advice to whanau and hapu members on development options for land or taonga
- b. Advocate for the maintenance and development of whanau and hapu lands

5.1.4 Roles

- a. Pirirakau Incorporated Society

5.2 WAAHI TAPU: IDENTIFIED SITES OF SIGNIFICANCE

There are a number of organisations with various roles and responsibilities associated with the management of heritage and waahi tapu. Local government participate through the preparation of statutory plans and policy statements under the RMA. Functions include managing the adverse effects on historic places and waahi tapu. The Historic Places Trust (HPT) has statutory responsibilities for the regulation of archaeological sites under the Historic Places Act 1993. HPT also advocates for the protection of waahi tapu under the RMA. The Ministry of Culture and Heritage, the Ministry for the Environment, the Department of Conservation and Te Puni Kokiri all have involvement in the management of cultural heritage and waahi tapu¹².

The Resource Management Act 1991 does not define waahi tapu, the reason being that there are delicate differences to its meaning between various iwi. Tangata Whenua traditions to specific places and sites are an important characteristic of Maori culture. Places of historical and cultural significance are maintained through tribal and whanau association.

¹² New Zealand Historic Places Trust, 2004: *Heritage Management Guidelines for Resource Management Practitioners*: New Zealand Historic Places Trust, Wellington

To Pirirakau waahi tapu are places held in reverence and veneration. Pirirakau have many identified sites of historical and cultural significance. The significance of these sites are maintained through oral traditions, stories and history. One such example is Oikimoke.

The old pa site of Oikimoke over looks the Wairoa estuary toward Matua, Mauao, Rangiwaia, Matakana and Motuhua. The pa was located on a strategic headland overlooking the Tauranga harbour. Pirirakau have maintained strong traditions with Oikimoke, which was once a mighty stronghold. The pa is now an urupa and is the resting place of many whanau and hapu members. Pirirakau still maintain strong traditions to sites of significance that are not owned by hapu members, one such site is Tahataharoa on the mouth of the Wairoa River.

5.2.1 Objectives

- a. Recognise the traditional spiritual and customary importance of waahi tapu and ensure that all waahi tapu are protected in accordance with Pirirakau tikanga
- b. Preserve the character and features of all identified waahi tapu to Pirirakau

5.2.2 Values

- a. All identified waahi tapu must be protected from disturbance and interference from insensitive works or development
- b. Pirirakau recognise the value and significance of identified waahi tapu within the natural and cultural landscape
- c. Activities should not adversely affect the character of an identified site
- d. Avoid where possible inappropriate subdivision, use and development that conflicts with the character of an identified site of significance

5.2.3 Actions

- a. Record all identified sites of significance
- b. Record korero and oral traditions relating to each identified site
- c. Conduct hapu wananga to educate the hapu on the importance of identified sites

5.2.4 Roles

- a. Kaumatua, Kuia, Pakeke, Rangatahi, Tamariki, Pirirakau Incorporated Society

5.3 WAAHI TAPU KUA NGARO: UNIDENTIFIED SITES OF SIGNIFICANCE

Because of raupatu there has been a diminishing of history and knowledge of some places in the hapu rohe. Their significance may come to light only after areas have been altered or transformed in some way. Hapu and iwi sometimes lose the korero and oral stories and traditions for particular sites. These sites may only come to prominence after an archaeological assessment is completed on a particular site or the initiation of earthworks. Tangata Whenua must work with statutory authorities, hapu and iwi, community, developers and key stakeholders to ensure the cultural integrity of the site is recorded or preserved. In some instances Pirirakau will recommend that any cultural artefacts found on site should remain on site.

In recent times developers have uncovered historical sites and waahi tapu within the Pirirakau rohe, where Pirirakau have no korero and oral traditions related to these particular areas. Pirirakau see these sites as significant, because of the relationship Pirirakau may have had with these places in the past. Although Pirirakau may have lost the links and relationship to sites, it is still important that Pirirakau have a role in how those landscapes are modified or protected. Development should cease until Pirirakau kaumatua have been given the opportunity to conduct karakia over a site where artefacts have been found. Where koiwi or other artefacts are found on a site, Pirirakau request they remain on site and should not be removed without the authority of Pirirakau kaumatua.

5.3.1 Objectives

- a. Protect the cultural integrity of the site
- b. Work toward a positive solution to the satisfaction of Pirirakau, the statutory authorities, hapu and iwi, community, developers and key stakeholders

5.3.2 Values

- a. All waahi tapu must be protected in a culturally appropriate manner

- b. All articles or artefacts unclaimed by Pirirakau are to remain on site
- c. Where practical, a site is to be set aside as a reserve for the disposal of artefacts

5.3.3 Actions

- a. Active dialogue with the owner or developer and the statutory authorities
- b. Ensure heritage sites are recorded and documented
- c. Ensure contact is made with appropriate kaumatua to conduct karakia where necessary

5.3.4 Roles

- a. Kaumatua, Kuia, Minita, Tohunga, Pirirakau Incorporated Society

5.4 WHAKAWATEA – WAAHI TAPU: ACCESS TO SITES OF SIGNIFICANCE

Many cultural sites of significance are situated on private lands, where access is restricted. Most sites have been modified to some degree through land-use activities. In some instances site have been so heavily modified the site is destroyed or covered by buildings and other structures. Access to sites of significance assists Pirirakau to maintain the relationship to those areas.

Pirirakau wish to protect those sites of high cultural significance and maintain access to them, with the permission of the owner.

5.4.1 Objective

- a. Establish reasonable access to sites of cultural significance

5.4.2 Values

- a. Access to sites of cultural significance should be maintained
- b. Protect those sites of significance to Pirirakau

5.4.3 Actions

- a. Establish a contact database of landowners who have cultural sites of significance on their properties
- b. Seek permission from landowners to access cultural sites

5.4.4 Roles

- a. Pirirakau Incorporated Society

5.5 WAAHI TAONGA: HERITAGE PROTECTION

Development and growth have had detrimental impacts on Maori cultural taonga in Tauranga Moana. Growth increases the demand for residential and industrial land and the associated infrastructural services. Tangata Whenua within the Western Bay of Plenty sub-region have voiced concern over the need for greater protection of cultural heritage. In this context cultural resource includes, traditional foods and gathering sites, medicinal taonga and gathering sites, art/craft taonga and gathering sites, and all wetlands, springs, aquifers, ngawha, lakes, rivers, streams, lagoons, harbours and estuaries.

5.5.1 Objectives

- a. Pirirakau to protect their cultural heritage
- b. Increase community awareness of Pirirakau cultural heritage

5.5.2 Values

- a. Cultural heritage is a taonga
- b. Pirirakau must protected the cultural heritage of Pirirakau taonga

5.5.3 Actions

- a. Monitor the state of Pirirakau cultural heritage
- b. Monitor the Western Bay of Plenty District Plan, Environment Bay of Plenty Regional Plan and the Department of Conservations Conservation Management Strategy

5.5.4 Roles

- a. Pirirakau Incorporated Society

5.6 MATAURANGA: KNOWLEDGE

In order to manage the environment effectively, resource managers must have the appropriate knowledge and skills. Pirirakau knowledge of the environment continues to develop and evolve. A lot of the traditional knowledge has been lost, however, Pirirakau are actively reviving management techniques. The revival provides opportunities for Pirirakau with the freedom to express their tikanga.

5.6.1 Objectives

- a. Maintain and increase the Pirirakau knowledge base
- b. Revive traditional environmental knowledge and resource management techniques
- c. Educate Pirirakau and the community in Pirirakau tikanga and kawa

5.6.2 Values

- a. Expand traditional knowledge of environmental management
- b. Record and store Pirirakau korero
- c. Promote and inform the community of Pirirakau initiatives

5.6.3 Actions

- a. Develop and promote regular Pirirakau wananga
- b. Regular information updates of the Pirirakau website
- c. Continue to engage kaumatua on environmental practices to expand hapu knowledge
- d. Investigate further opportunities to promote Pirirakau initiatives

5.6.4 Roles

- a. Kaumatua, Kuia, Pukenga, Pirirakau Incorporated Society



6. TE TAI AO: ENVIRONMENTAL ISSUES

6.1 WAI: WATER

Tangata Whenua view water as a necessity to the provision of life. Water is regarded by indigenous peoples throughout the world as sacred because of its purity and life supporting qualities. In Maori traditions water is essential and plays an important role from birth through to death. Each water body has its own mauri or life essence. Degradation of this resource through drainage and pollution is a major resource management issue for Pirirakau. Wetlands have been drained to allow more agriculture and horticulture production. The discharge of waste products to water is culturally offensive.

Pirirakau regard their waterways as living entities from which we have a connected affiliation. These traditions are maintained through Pirirakau korero.

6.1.1 Objectives

- a. Recognise the relationship Pirirakau have to water systems
- b. Maintain the life supporting capacity of water systems
- c. Ensure that the adverse effects on the environment resulting from activities carried out on the water surface are avoided
- d. Ensure that adverse effects from land use activities on water quality are avoided
- e. Ensure land use activities maintain both water quality and quantity within water catchments

6.1.2 Values

- a. Access to waterways within the Pirirakau rohe must be maintained
- b. Any adverse effects of water and land based activities on water must be avoided or mitigated

6.1.3 Actions

- a. Encourage riparian planting
- b. Provide advice to Maori land owners

- c. Monitor the water quality within the Pirirakau rohe

6.1.4 Roles

- a. Pirirakau Incorporated Society

6.2 WHENUA: LAND

Pirirakau are a unique hapu, because of their geographic location. Pirirakau have an abundance and wealth of natural taonga within the rohe. The coastal margins and forested regions historically provide Pirirakau with a profusion of kai and living materials. Natural features and landscapes are valued for their unique characteristics, strategic location or historical importance. These values are still maintained and persevered today by the present generation.

Landscapes are continually modified or transformed through land-use and development. Pirirakau must identify those areas and characteristics that are important to Pirirakau and ensure they are protected and maintained for the benefit of future generations.

6.2.1 Objectives

- a. Protect and enhance the natural features and landscapes within the Pirirakau rohe of value to Pirirakau

6.2.2 Values

- a. All land use activities must avoid or mitigate the negative effects on natural landscapes of value and significance to Pirirakau
- b. Pirirakau will promote the restoration of landscapes important to Pirirakau

6.2.3 Actions

- a. Identify natural landscapes of value to Pirirakau
- b. Monitor the state of the Pirirakau rohe
- c. Monitor District and Regional Plans
- d. Record and store identified natural landscapes of value and significance to Pirirakau

6.2.4 Roles

- a. Pirirakau Incorporated Society

6.3 MOANA: MARINE

In traditional times the sea was an important food source. Shellfish such as pipi, tio and tupa were usually always well sourced. Hapu had intimate knowledge of the lunar cycle and migration patterns of various fish species. This knowledge also included fishing grounds where individuals knew when, where and what to catch at different locations.

Kai-moana is an important Pirirakau resource. Historically kai-moana provided Tangata Whenua with was a staple diet. However, increased development in and around our estuaries and harbour regions has had detrimental impacts on kai-moana stocks. Runoff from farms and orchards, outfalls from stormwater, siltation from residential development and seepage from septic tanks into the harbour have all played a role in eroding the traditional kai-moana resource. Hapu around Tauranga find it increasingly difficult to maintain their mana and traditions over kai-moana stocks.

6.3.1 Objectives

- a. Pirirakau wish to maintain their relationship with the Tauranga harbour
- b. The preservation of this resource will strengthen Pirirakau kaitiakitanga
- c. The preservation of kai-moana stocks will ensure traditional use will continue for future generations

6.3.2 Values

- a. All marine resources within the Pirirakau rohe must be protect for present and future generations
- b. All impact of pollutions on marine resources must be reduced

6.3.3 Actions

- a. Monitor the state of Pirirakau taonga
- b. Monitor the Western Bay of Plenty District Plan, Environment Bay of Plenty Regional Plans and the Department of Conservations Conservation Management Strategy
- c. Promote riparian management of harbour and estuary margins
- d. Advocate for better environmental management of harbour taonga

6.3.4 Roles

- a. Pirirakau Incorporated Society

6.4 NGA RAKAU ME NGA KARAREHE: FLORA AND FAUNA

Ecosystems support the earth's life-supporting services, shape climate, cleanse air and water, regulate water flow, recycle essential elements, create and regenerate soil and enable ecological systems to renew themselves. The Pirirakau rohe contains a variety of ecosystems and habitats including indigenous flora and fauna.

Our ancestors had intimate knowledge of the seasons and their environment. This knowledge enabled them to hunt and collect native flora and fauna for food, building material and art. Seasonal changes brought changing hunting and collection patterns. Our ancestors also have vast amounts of knowledge about the medicinal properties of plants.

6.4.1 Objectives

- a. Protection and enhancement of the life supporting capacity and the ecological intrinsic conservation and cultural values of the rohe's natural taonga

6.4.2 Values

- a. Avoid or mitigate adverse effects on the ecological integrity, functioning, habitat values, natural character or amenity of taonga of significant natural and cultural value
- b. Promote the protection of natural habitats to sustain their life supporting capacity as indigenous ecosystems

6.4.3 Actions

- a. Monitor the state of Pirirakau taonga
- b. Monitor the Western Bay of Plenty District Plan, Environment Bay of Plenty Regional Plans and the Department of Conservations Conservation Management Strategy
- c. Identify significant natural areas within the rohe, including areas of indigenous vegetation, habitats of indigenous fauna and other natural features

6.4.4 Roles

- a. Pirirakau Incorporated Society



**7. TE AO KOHATU: BUILT ENVIRONMENT
ISSUES**

7.1 NGA HUARAHI: ROADS

Roads play an important role in helping the community develop economically and socially. However, the goal of economic growth and social development should not be at the expense of the environment and cultural values. The construction of roads around New Zealand has seen the transformation and destruction of many important historical sites. In some instances the development of roading infrastructure has affected the spiritual qualities of particular areas. Some Tangata Whenua attribute particularly bad accident spots to the desecration of a waahi tapu.

Pirirakau will seek to work constructively with statutory authorities, hapu and iwi, community, developers and key stakeholders to seek positive solutions to roading issues affecting Pirirakau.

7.1.1 Objectives

- a. Ensure roading infrastructure is developed in a way that does not compromise Pirirakau values associated with the land, marine environment and waterways
- b. Communicate Pirirakau interests in the protection of taonga significant to Pirirakau

7.1.2 Values

- a. Values associated with the land, marine environment and waterways must be protect from inappropriate roading infrastructural development.
- b. Pirirakau to ensure sites identified as waahi tapu are protected

7.1.3 Actions

- a. Continue to actively work with statutory authorities including Western Bay of Plenty District Council, Environment Bay of Plenty and Transit New Zealand to resolve issues that may arise
- b. Monitor the state of Pirirakau taonga

- c. Monitor the Western Bay of Plenty District Plan, Environment Bay of Plenty Regional Plans and Land Transport Programmes developed by approved organisations

7.1.4 Roles

- a. Pirirakau Incorporated Society

7.2 TE PAPA AAWHA: STORMWATER

Stormwater systems are the collection of surface water run-off from impervious surfaces. The collection of stormwater involves the treatment and disposal of water. The conventional practice for stormwater management is the collection of stormwater through channelling which in some instances is piped to a treatment facility or discharged untreated into receiving waterways, coasts or harbours. Stormwater quality is addressed by the RMA and managed by Environment Bay of Plenty through the resource consent process. Public education supported by enforcement action is used as a method to try to reduce pollutants entering the stormwater system. At present, the vast majority of stormwater is discharged largely untreated and can impact negatively on the quality of the receiving water. An increasing use of treatment methods, such as detention ponds and wetlands, may be required in the future.

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Tangata Whenua have unresolved issues regarding stormwater activities, principally related to the discharge of stormwater into streams, the harbour, and the ocean, and physical works such as pipe installation and detention pond construction. Consultation with Tangata Whenua to work through the issues with every consent application must be undertaken.

Pirirakau will seek to work constructively with statutory authorities, hapu and iwi, community, developers and key stakeholders to seek positive solutions to stormwater issues affecting Pirirakau.

7.2.1 Objectives

- a. Ensure adverse environmental effects are avoided

- b. Contamination of waterways as a result of stormwater discharge is avoided, remedies or mitigated
- c. Ensure stormwater infrastructure is developed in a way that does not compromise Pirirakau values associated with the land, marine environment and waterways
- d. Ensure the discharge of stormwater does not compromise the mauri of water sources

7.2.2 Values

- a. The adverse affects of stormwater must be avoided, remedied or mitigated
- b. Protect Pirirakau values associated with the land, marine environment and waterways from inappropriate stormwater infrastructural development or discharge
- c. The mauri of water sources must be protected where stormwater is discharged into the environment

7.2.3 Actions

- a. Continue to actively work with statutory authorities including Western Bay of Plenty District Council and Environment Bay of Plenty to resolve issues that may arise
- b. Monitor the state of Pirirakau taonga
- c. Promote new technologies for future use and development in the management of stormwater

7.2.4 Roles

- a. Pirirakau Incorporated Society

7.3 WAI PARU: WASTEWATER

Wastewater is the dirty water discharged from toilets, kitchens, bathrooms and laundries as well as commercial premises. Wastewater consists of 99% water and less than 1% solids.

There are no wastewater treatment facilities within the Pirirakau rohe. All wastewater within the Pirirakau rohe is treated onsite by the use of septic tank systems. It is noted that some coastal regions of the Tauranga harbour are highly polluted due to leaching of wastewater from septic tank systems. The rise in coastal development has increased the pressure on the provision of services to those communities. Environment Bay of Plenty is proposing new standards on septic tank systems to mitigate some of the impact on the Tauranga Harbour. The Western Bay of Plenty District Council is also investigating options for a reticulated wastewater system for Omokoroa.

As indicated in previous sections of this plan, water quality is an important attribute and feature to Pirirakau. The Tauranga harbour with its associated estuaries and feeder streams and rivers is an important cultural asset. Fish and shell fish are taken regularly from the Tauranga harbour, streams and rivers by Pirirakau for private consumption and to provide for manuhiri and guests on local marae. The maintenance of these cultural practices is an extremely important tradition.

Pirirakau will seek to work constructively with statutory authorities, hapu and iwi, community, developers and key stakeholders to seek positive solutions to wastewater issues affecting Pirirakau.

7.3.1 Objectives

- a. Ensure adverse environmental effects are avoided
- b. Contamination of waterways as a result of wastewater discharge is avoided, remedies or mitigated
- c. Ensure the wastewater infrastructure is developed in a way that does not compromise Pirirakau values associated with the land, marine environment and waterways
- d. Ensure the discharge of wastewater does not compromise the mauri of water sources

7.3.2 Values

- a. Pirirakau will promote the regular maintenance of septic tank systems
- b. Protect environmental quality by avoiding, remedying or mitigating adverse effects
- c. Protect Pirirakau values associated with the land, marine environment and waterways from inappropriate wastewater infrastructural development.
- d. The mauri of water sources must be protected where wastewater is discharged into the environment

7.3.3 Actions

- a. Continue to actively work with statutory authorities including Western Bay of Plenty District Council and Environment Bay of Plenty to resolve issues that may arise
- b. Monitor the state of Pirirakau taonga
- c. Monitor the Draft On-Site Effluent Treatment Plan for the Bay of Plenty Region
- d. Promote new technologies for future use and development

7.3.4 Roles

- a. Pirirakau Incorporated Society

7.4 WAI MAORI: WATER SUPPLY

The supply of household water in the Pirirakau rohe is provided by the Western Bay of Plenty District Council and from private supplies (private bores, streams and rivers, rain water). Water supplied by the Western Bay of Plenty District Council is reticulated from 2 raw sources, the Waipapa Stream and the Ohourere Stream (surface supplies). It's recognised that surface supplies are satisfactory for the short term but are inadequate to cope with issues such as long term drought. The current supplies also do not meet Ministry of Health ratings for water quality. The Western Bay of Plenty District Council is working to find sufficient ground water supplies to address these issues¹³.

Pirirakau will seek to work constructively with statutory authorities, hapu and iwi, community, developers and key stakeholders to seek positive solutions to water supply issues affecting Pirirakau.

¹³ www.wbopdc.govt.nz

7.4.1 Objectives

- a. Ensure the water supply infrastructure is developed in a way that does not compromise Pirirakau values associated with the land, marine environment and waterways
- b. Communicate Pirirakau interests in the protection of taonga significant to Pirirakau
- c. Ensure the taking of water does not compromise the mauri of the water source

7.4.2 Values

- a. Protect Pirirakau values associated with the land, marine environment and waterways from inappropriate water infrastructural development.
- b. The mauri of water sources must be protected where water is extracted for general consumption

7.4.3 Actions

- a. Continue to actively work with statutory authorities including Western Bay of Plenty District Council and Environment Bay of Plenty to resolve any issues that may arise
- b. Monitor the state of Pirirakau taonga
- c. Monitor the Western Bay of Plenty District Plan and Environment Bay of Plenty's Proposed Regional Water and Land Plan

7.4.4 Roles

- a. Pirirakau Incorporated Society

7.5 PARA: SOLIDWASTE

Solid waste collection in the rohe is currently administered by the private sector. Under the Solid Waste Action Plan the Western Bay of Plenty District Council has set a target of zero waste by 2015. Council has taken a hands off approach to solid waste activities electing to close all land fills and invest in green-waste facilities and recycling centres. There is a green-waste collection facility in Omokoroa.

Pirirakau will seek to work constructively with statutory authorities, hapu and iwi, community, developers and key stakeholders to seek positive solutions to solid waste issues affecting Pirirakau.

7.5.1 Objectives

- a. Ensure solid waste infrastructure is developed in a way that does not compromise Pirirakau values associated with the land, marine environment and waterways
- b. Ensure environment is protected and solid waste activities meet environmental standards.
- c. Encourage waste minimisation within the Pirirakau rohe

7.5.2 Values

- a. Protect Pirirakau values associated with the land, marine environment and waterways from inappropriate roading infrastructural development.
- b. Protect the environment from potential adverse environmental effects of solid waste management

7.5.3 Actions

- a. Continue to actively work with statutory authorities including Western Bay of Plenty District Council and Environment Bay of Plenty to resolve any issues that may arise
- b. Monitor the state of Pirirakau taonga
- c. Monitor the Western Bay of Plenty District Plan and Solid Waste Action Plan

7.5.4 Roles

A grainy, black and white photograph of a landscape, possibly a field or a road, with a large, bold text overlay in the center. The image has a high level of contrast and a visible vertical line down the middle. The text is centered and reads "8. TIRO WHAKAMURI: REVIEW".

8. TIRO WHAKAMURI: REVIEW

8.1 TIRO WHAKAMURI

Te Raranga a Mahi, Developing Environmental Management Plans for Whanau, Hapu and Iwi¹⁴ provide good advice on the assessment and review process. Review is necessary to ensure the plan remains a living document continually responding to changing circumstances and situations that arise. The review process ensures the plan is both effective and relevant to the needs of the hapu.

8.1.1 Annual Review

The plan will be reviewed annually to respond to changing needs and circumstances. The annual cycle will occur from 1 July to 30 June. The review will assess the effectiveness and appropriateness of the objectives, values and actions identified in the plan and will amend accordingly prior to 30 June the following year.

The review process will identify any new significant resource management issues that may have arisen during the previous 12 months. Any new information and resources relevant to the plan will be analysed and the plan will be amended if there is need. If change(s) to the plan are required a hui a hapu will be convened to present options to address the change(s).

8.1.2 Three Yearly Review

A comprehensive review of the plan will occur every three years, ensuring the plan meets its intended outcomes and objectives. The first comprehensive review of the plan will occur in 2007 and must be complete prior to 30 June 2008.

8.2 NGA MAHI A MURI AKE NEI: FUTURE WORK PROGRAMME

¹⁴ Ministry for the Environment, 2000: *Te Raranga a Mahi, Developing Environmental Management Plans for Whanau, Hapu and Iwi*: Ministry for the Environment, Wellington

Pirirakau have identified a number of activities that must be undertaken to assist with the on-going work of the hapu in the area of environmental and heritage protection. These activities will follow from the Pirirakau Hapu Environmental Management Plan as logical extensions to provide for specific Management Strategies.

These activities include:

- Environmental Monitoring Strategy
- Archaeological Sites Monitoring Strategy
- Maori Land Administration and Management Plan
- Taiapure Management Strategy

A grainy, black and white photograph of a landscape. In the foreground, there is a road or path that curves from the bottom left towards the center. In the middle ground, there are several buildings, possibly houses or small structures, scattered across a field. The background shows a range of hills or mountains under a bright sky. The overall image has a high level of contrast and a noisy, textured appearance.

9. NGA MATAPUNA: REFERENCES

9.1 NGA KUPU: GLOSSARY

Ahi Kaa	Home fires	Pipi	Cockle
Arara	Trevally	Pukenga	Wise Person
Aua	Mullet	Pupu	Periwinkle
Awa	River	Rahui	Restriction
Hapu	Sub-Tribe	Rangatahi	Youth
Iwi	Tribe	Rangatiratanga	Chieftainship
Kaimoana	Seafood	Rohe	District, Area
Kaitiakitanga	Guardian, Stewardship, Custodianship	Rongoa	Medicine
Karakia	Prayer	Taiao	Environment, Science
Kaumatua	Elder	Tamariki	Children
Kawa	Protocol	Tamure	Snapper
Kingitanga	King Movement	Tangata Whenua	Host People, Home People
Korero	Talk, Speak, Stories, discussion	Taniwha	Guardian
Kuia	Elder (Women)	Taonga	Treasure
Kuku-roro	Horse Mussel	Tapu	Sacred
Mana	Prestige, Authority	Tikanga	Rules, Roles, Protocols
Manawhenua	Authority over land and resources	Tio	Oyster
Matauranga	Knowledge	Tupuna	Ancestor
Mauri	Life-force, Life-essence	Tuangi	Cockle
Moana	Sea, Ocean, Marine Environment	Tupa	Scallop
Noa	State of normality	Waahi Tapu	Sacred Place
Pakeke	Elder	Wai	Water
Papaka	Crab	Wairuatanga	Spirituality
Papakaitiaki	Home village	Whanau	Family
Patiki	Flounder	Whakapapa	Genealogy
		Whenua	Land

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9.4 APPENDIX: MAPS