

Toi Te Kupu
Toi Te Mana
Toi Te Whenua

Te Iwi O NgāiTakoto Environmental plan

Prepared by: Te Runanga O NgāiTakoto



Moteatea
Tuwhakatere Te Tangata

Tūterangiātohia te wahine tuatahi
i puta a Tamahui, kapakapa te manawa,
maranga kei runga i Tutatarakihikihi..

Te wahine tuarua, ko Tūpoia o Ngati Kahu, nāna a Hoka,
whakamomori ai tana matua aa puta ai nga uri o Ngai Takoto Iwi e..

Ka huri ki Maunga Taniwha tū ai Tūwhakatere
Ki te Tai Hauauru ki te Tai Rāwhiti atu ki te tai o Te Raki ki
muri ko te Tonga e ...

Ko te mana moana, ko te mana whenua , ki raro,
ki waenganui, ki runga ki te rangi e

Ko nga awa tuku iho ko te noni o te wai ki nga ngāhere ki
nga takutai moana Te Tino Rangatiratanga e
Ki Rangi Āniwaniwa, te Pū o Te Wheke
Ko maunga Tohora whakawhiti ki Hukatere anga atu ki
Ngāpae e ...

Rere atu ki te roto o Ngātu ko Roto Kawau
ki nga repo o Waihārara me Waireka
Titiro atu ki Okiore, Ohutu, Ohinu, Otararau, ki Tangonge kake
atu ki Ngākohu, Okahu Kohukohu e ...

Taka atu ki te awa Whangatane, heke atu ki Awanui, ki Oinu Maungatakuere ...,
Aha Whakakī whakakaka ki Kaitaia Kerekere

Ko Ta Ika Hunuhunu ko Te Tawawhaturoa wehewehe ai
Ka tutataki ki te wahapū o Rangaunu – Houhora – Wharemaru e
Ko Kareponia tena Mahimaru, Waimanoni, ki te Paparore
heke atu ki Kaimaumau e

Nga Ahikā, Nga uri whakaheke, nga Patu Harakeke o te rohe
hi NgāiTakoto
HI ... Tau ana

Na Tame Kahiti Murray

And I shall put my spirit in you,
and ye shall live,

and I shall place you in your own land,
and you shall dwell in the land
that I have given unto my people,

wherein your fathers have dwelt,
and you shall dwell there also,
even you, and your children,
and your children's children, forever ...

I will place them, and multiply them,
and will set my sanctuary in the midst of them,
for evermore ...

I will be there God and they will be my people.

If we live as we ought,
we shall know things as they are, and
if we see things as they are,
our vision will help us to live as we ought.



Foreword



The iwi of NgāiTakoto has grown significantly and come a long way since we undertook Treaty Settlement processes with the Crown in 1986. We have achieved a great deal since that time through hard work and sheer determination to succeed and now we arrive at a point in that process whereby the responsibility for managing and determining the NgāiTakoto future and how that may be organised, is no longer the responsibility of the Crown but now up to ourselves.

The identity of NgāiTakoto is strongly associated with our natural environment with the whenua, moana, and awa in the rohe defining us as a People, as an Iwi. They are the sources of our stories and whakatauki, and in some cases embody our Tūpuna. Over the past 176 years NgāiTakoto's ability to express these relationships and exercise our kaitiaki responsibilities has been drastically eroded.

Key elements of the settlement offer from the Crown to NgāiTakoto are contained in this Environmental Strategy and Framework as a reminder to how we have gotten to this place and point in time, where we are now in a position and with structure, to manage the settlement assets of NgāiTakoto.

With settlement we are given the opportunity to reaffirm our responsibilities over our ancestral lands & taonga, as well as receive compensation for the social, economic and cultural deprivation suffered by past generations of our NgāiTakoto people.

The settlement also provides evidence of recognition by the Crown that validates the NgāiTakoto "right to be."



It's a new journey of self-awareness for our people, with the likelihood that the immediate and future NgāiTakoto generations will discover the opportunities that our Tūpuna were denied. Instead of the weight of injustice on our backs, we will carry the excitement, hopes and aspirations of our NgāiTakoto people forward, into the future.

This NgāiTakoto Environmental Strategy/Plan is a major step towards reshaping that environmental future. It is the immediate need and ability of us to control, manage, protect and enhance those lands and assets and enact our ongoing obligations and responsibilities 'to live our NgāiTakototanga.'

This is about the present generation building and preparing for the future generations, this requires us to make change from the status quo position that has not served our NgāiTakoto people well, into an Iwi organisation that will.

With the treaty settlement outcomes comes a necessity to engage with other groups/organisations who play a role within Te Hiku and the wider operational NgāiTakoto environments. We need to continue our journey and build foundations and relationships with key stakeholders who we not only engage with, but who can ultimately assist (without hindering us), in achieving our objectives and the outcomes that we seek for our people through:

- **Establishing our NgāiTakoto credibility in partnership with our Te Hiku Iwi, local communities, and other organisational bodies.**
- **Establishing NgāiTakoto influence through partnership in Environmental Management, Economic Development and Social Responsibilities.**
- **Advancing our NgāiTakoto Organisation within sectors of Central Government and local government.**

Therefore there is the need to plan, lead, and influence how regulatory requirement's impact on our future businesses and settlement outcomes.

To strengthen the Iwi capability to engage and respond appropriately, effectively and efficiently in the management of those environs.

This environmental management plan is our first step to realising our Mana Whenua Kaitiaki responsibilities to our NgāiTakoto environments.

Rangitane Marsden, NZOM
CEO Te Runanga O NgāiTakoto

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Ko Papatuanuku tō tātou whāea tō tātou mātua.

The land is our mother, the embracing parent who nourishes and sustains us, when we pass, she folds us in her arms

Te Timatanga
Introduction
to the Environmental Plan



1.Introduction to the Environmental Plan

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1.1 Te Runanga O NgāiTakoto Environmental Plan

Our Environment

Our Future

Our Plan

The purpose of the Plan is to provide a pathway that will acknowledge and pursue the people of NgāiTakoto's roles and responsibilities as Mana Whenua / Kaitiaki 'guardians' of our rohe; an environmental framework that infuses a wide range of inter-related topics devolved from fundamental knowledge, and foundations through our Maori World View and the value systems derived from them, the application of the principles of Te Tiriti O Waitangi, specific legislation such as the Te Hiku Settlement Bill and the NgāiTakoto Deed of Settlement.

This plan develops a unique NgāiTakoto approach to a holistic framework in order to achieve key strategic objectives of growing the tribal identity and integrity, including to protect and grow our tribal estate, and manage our natural resources.

It respects and recognises the special inherent relationship that NgāiTakoto iwi has with the land and our environments as Mana Tangata, Mana Whenua, Mana Moana. It is designed to enhance NgāiTakoto participation and leadership in resource and environmental management.

This plan provides a clear working Relationship Framework for 'others to engage' into our space, through the 'application of' legislation, our fundamental kaupapa (purpose), our specific NgāiTakoto Tikanga (customs), and an integration of our Maori value system into a modern day world where we work in an agreed too partnership with others; including the Crown or its delegated authority (Regional and Local Bodies), neighbouring Te Hiku Iwi, and the wider community.

1.2 Purpose of this Plan







The overarching purpose of the Plan is to provide a map or pathway that will guide the NgāiTakoto environmental responsibilities in a planned way. To do this, the Plan seeks to:

1) **Provide the overarching position of NgāiTakoto on the NgāiTakoto environment;**
2) **Consolidate and describe NgāiTakoto values, principles, knowledge and perspectives on, relationship with, and objectives for natural resources and the environment;**
3) **Underpin the development of a consistent and integrated approach to environmental management within the NgāiTakoto rohe;**
4) **Describe NgāiTakoto environmental issues;**
5) **Provide tools to enhance NgāiTakoto Mana Whakahaere and Kaitiakitanga, particularly when participating in resource and environmental management through:**

a) Influencing the development of all environmental policies and plans that affect NgāiTakoto;
b) Establishing a framework for resource and environmental management to support iwi members, whether as whanau, marae, hapu, or whatever grouping NgāiTakoto, from time to time, choose to adopt;
c) Providing mechanisms to restore and protect the natural environment of NgāiTakoto, whilst recognising the benefits to local communities;
d) Actively contributing to the co-management of Te Oneroa A Tohe;
e) Actively contributing to the co-management of the Korowai agreement;
f) Influencing local and national decision makers;
g) Providing a guide for resource users, or developers, in the NgāiTakoto rohe;
h) Affecting how and where development may occur; and
i) Providing guidance to external agencies regarding our NgāiTakoto values, principles, knowledge and perspectives on, the relationship with, and objectives for natural resources and environmental management.
j) Providing clear and consistent issue statements, policies, and methods to manage natural resources.

1.3 How to use this plan

The Plan reflects the need to balance the cultural, political, social, economic opportunities of NgāiTakoto with environmental imperatives.

This Plan should be read in conjunction with the relevant Treaty Settlement legislation and identifies the many statutory obligations provided for in that Treaty Settlement legislation being; the Te Oneroa a Tohe Beach Board, Te Korowai Agreement and the cultural and commercial redress committed to NgāiTakoto iwi.

This plan is part of the many documents that will transition our iwi membership into the future management of ourselves, but more significantly with external stakeholders through Treaty Settlement legislation, and through shared advantage, and a need to work with us, in partnership, as we move forward to protect and grow the future of the NgāiTakoto iwi, and our people, in our rohe.

NgāiTakoto cultural redress with the Crown provides recognition of the traditional, historical, cultural and spiritual association of NgāiTakoto with places and sites within our primary area of interest, and calls for the development of a specific environmental vision, strategy and works programme to support, protect, and sustain our environmental assets, land and cultural environments.

The Plan is not to be used or construed as consultation.

Process can only occur by engaging with Te Runanga O NgāiTakoto. The NgāiTakoto membership have the ultimate and final say over their Mana Whenua, Mana Moana and Mana Motuhake.

It is the responsibility of external parties, and authorities to ensure that NgāiTakoto iwi are engaged with appropriately. The obligation to ensure that engagement occurs resides with those parties and not with NgāiTakoto. Te Runanga O NgāiTakoto has established Governance, Communication and Environmental Management roles that provide support for engagement with Te Runanga O NgāiTakoto.

The Plan is prepared as a statutory document for the purposes of the sections 61, 66 and 74 of the RMA and will be recognised by local and territorial authorities in the preparation and formulation of their district and regional plans and regional policy statements.

The Plan is also considered a statutory document for the purposes of the Fisheries (Kaimoana Customary Fishing) Regulations 1998.

This is a first generation plan and one that will be revised annually, as processes develop and as new technologies emerge. Te Runanga O NgāiTakoto reserves the right to review and amend the plan at any stage, and in our role as Mana Whenua/ Kaitiaki continue to be engaged in working partnerships and relationships, following Te Hiku Settlement bill legislation of 2015.

The Plan seeks to compliment the environmental protection and development offered through the Resource Management Act 1991 (RMA) and in particular section 6 (Maori interests recognised as a matter of national importance), section 7 (provides for kaitiakitanga), and section 8 (incorporates the principles of the Treaty of Waitangi in decision-making).

This plan also references the detailed paper prepared by Rev Maori Marsden in 1990 as to the Resource Management Act and in the interpretation and understanding of the concept of Kaitiakitanga as the Maōri world view Section 3, page 94. *Appendix 3, pg 223* gives the relevant legislation, policy statements, regulations and guidelines that NgāiTakoto may consider and apply (as, or where appropriate) to each section of the plan.



2015 Settlement legislation is derived from those obligations sought of Te Tiriti O Waitangi 1840 and He Whakaputanga 1835.

1.4 Who should use this plan

External Agencies

External agencies include but are not limited to businesses, central government, Local Authorities (regional and district councils), community groups, schools and educational institutions, and ecological restoration groups. External agencies are essential in part to the successful achievement of the objectives in this Plan.

This Plan should be used by external agencies involved in any aspect of resource management, who are undertaking or intending to undertake anything that has the potential to impact upon areas of interest to NgāiTakoto, as outlined in this Plan.

Such as:

a) Activities;
b) Resource use;
c) Develop policies and/or plans;
d) Implement policies and/or plans;
e) Special Permits (i.e. Fishery, Biosecurity);
f) Statutory Authorisations (i.e. Concessions, High and Low Impact Permits);
g) Teaching of environmental studies, mātauranga Maori, or any of the above matters.

The Plan in no way substitutes or replaces the requirement for external agencies to engage directly with NgāiTakoto with regards to existing or future resource management or environmental policy, planning, development, and use.

NgāiTakoto consider that external plans, policies, and activities should align or be consistent with the objectives of this Plan. Engagement should take place with the appropriate NgāiTakoto entity that exercise's Kaitiakitanga and has Mana Whenua over the area affected by the proposed resource management activity.

NgāiTakoto (Internal Users)

These are NgāiTakoto members, whether governance or staff members, whanau, marae, hapu, management groups, commercial, charitable, or other NgāiTakoto groups involved in resource and environmental management and/or use.

For the purpose of this Plan, 'NgāiTakoto' are the people who descend from Tuwhakatere and affiliate to a recognised NgāiTakoto Marae.

'NgāiTakoto,' where the context allows, includes the various organisations or bodies that NgāiTakoto establishes to manage the collective affairs of NgāiTakoto. This includes, but is not limited to committees, trusts, or other organisations and other structures that, from time to time, NgāiTakoto may establish, to consider matters of relevance under this Plan.





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NgāiTakoto Whakatauki



"He iti marangai, tu ana te pahukahuka, he iti Pioke no Rangaunu, he Au tona ..."

"Small although the Pioke (dogfish shark) may be, great is its wake, as it traverses the might of the Rangaunu Harbour."

This whakatauki refers to the characteristics of the Pioke, which although small, is renowned for the ability and strength it possesses in overcoming opposing obstacles (currents). When moving as a single entity (school) the Pioke are a formidable force. The characteristics of the NgāiTakoto people who reside on the shores of the Rangaunu Harbour are likened to those of the Pioke.

The NgāiTakoto logo is symbolic of the relationship that NgāiTakoto have to both the whenua and moana including the Rangaunu harbour which is captured in the outline. The tail is symbolic to our embracing our connections at Te Rerenga Wairua acknowledging the conjoining of the Te Moana-a-Rehua, 'the sea of Rehua' with Te Tai-o-Whitirea, 'the sea of Whitirea,' (Rehua and Whitirea being a male and female respectively). Acknowledging also our Whakapapa to Ngati Kuri, through the marriage of Tuwhakatere and Tuterangiatohia

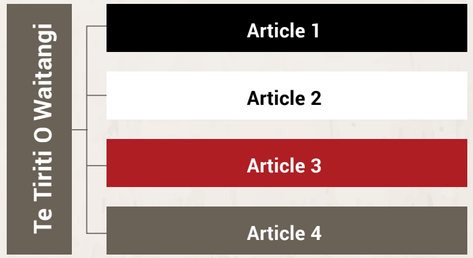
Descending down the backbone, acknowledging our tribal whakapapa connections and whanau relationships that have evolved (koru) over time and are paramount in the interconnected histories between Ngati Kuri, Te Aupouri, NgāiTakoto, Te Rarawa and Ngāti Kahu. The Pioke connects us also to our relations in Ngati Kahu (acknowledging the marriage of Tupoia and Tuwhakatere) by connecting both sides of the Rangaunu harbour.

Maori Marsden, stated there is no doubt about the area belonging to NgāiTakoto:

"Where the sand shark (Pioke) swims out in the bay, that defines that land that is ours."

2.1 Te Tiriti O Waitangi





Articles of the Treaty

ARTICLE 1:
Article the first The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

ARTICLE 2:
Article the second Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

ARTICLE 3:
Article the third In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.'

ARTICLE 4:
The Governor says that the several faiths (beliefs) of England, of the Wesleyans, of Rome and also of Māori custom shall alike be protected by him.

Principles of Te Tiriti of Waitangi

- The Treaty is a partnership between Māori and the Crown, which requires the partners to act toward each other 'reasonably and with the utmost good faith.'
- Active Crown protection of Māori interests means that the Crown cannot protect Māori by avoiding actions that breach the Treaty. Instead, the Crown must act to protect Māori Treaty rights, in order to honour the Treaty.
- It required active steps to be taken to ensure that the Māori people have and retain the full exclusive and undisturbed possession, as per Article 2 of Te Tiriti.
- Because the Crown is in the more powerful position as the government in this partnership, the Crown has a fiduciary obligation to protect Maori interests.
- The principle of options means that Māori can pursue a direction based on personal choice. The Treaty protected traditional Māori rights, and also gave Māori the rights of British subjects. As a result, Māori have the option to operate in one or other world, or to 'walk in two worlds'. Most importantly, Māori should choose this for themselves.
- Consultation between Treaty partners acting reasonably and with the utmost good faith to one another required, in our view, fully fledged discussion ... with every attempt to find an agreed position that is in accord with Treaty principles.

TE TREATY OF WAITANGI

Me ako a tatou tamariki,
He kawenata, Te Tiriti O Waitangi,
ona putaketake,
***He* Rangatiratanga,**
***He* Manaakitanga,**
***He* Tohungatanga,**
***He* Whanaungatanga,**
He Ukaipo,
Otira, kei tua ko te aka matua,
tona ingoa,
KOTAHITANGA

We must teach our Children,
the covenant of, Te Tiriti O Waitangi,
The root connections being,
***The* coming Together and Uplifting, (People)**
***The* Responsibilities of Caring,**
***The* Teachings of Wisdoms,**
***The* Maintenance of Kin Relationships,**
***The* Nurturing,**
However beyond these, is the parent root,
that name is,
UNITY

(Rev. Maori Marsden)

2.2 Te Tiriti Breaches - NgāiTakoto Historical Account

NgāiTakoto trace their ancestry from Te Kauri, Tumoana, and Tuwhakatere and primarily to the Kurahaupo waka. Prior to the arrival of Europeans, NgāiTakoto were largely based around Kapowairua, Parengarenga, Houhora, Waimanoni and Te Make (near present day Kaitaia). Waimanoni with its proximity to kaimoana, waterways for canoe traffic, and fertile gardens was favoured and the Awanui River provided important resources to sustain NgāiTakoto communities in the area. The 1820s and 1830s were a period of considerable movement and change in Te Hiku.

NgāiTakoto, like other Te Hiku iwi, were highly mobile. NgāiTakoto defined its rohe, its pa, papakainga, gardens, urupa, fishing villages and other resources, by maintaining its relationships with other iwi through whakapapa, marriages and other alliances.

Early European Contact and NgāiTakoto

The European population in New Zealand increased significantly during the 1830s, with most coming first to the north. British missionaries and their supporters were some of the first settlers to establish themselves within the NgāiTakoto rohe. The Church Missionary Society had opened a mission station in the vicinity of Kaitaia and Awanui by 1834. The arrival of missionaries led many Te Hiku hapu to base themselves around the fertile Kaitaia area and at Ahipara and Awanui. They sought to take advantage of the opportunities connected with these settlements, particularly the mission station established at Kaitaia however connections with Kapowairua and Parengarenga remained important to NgāiTakoto, some of whom continued to reside there.

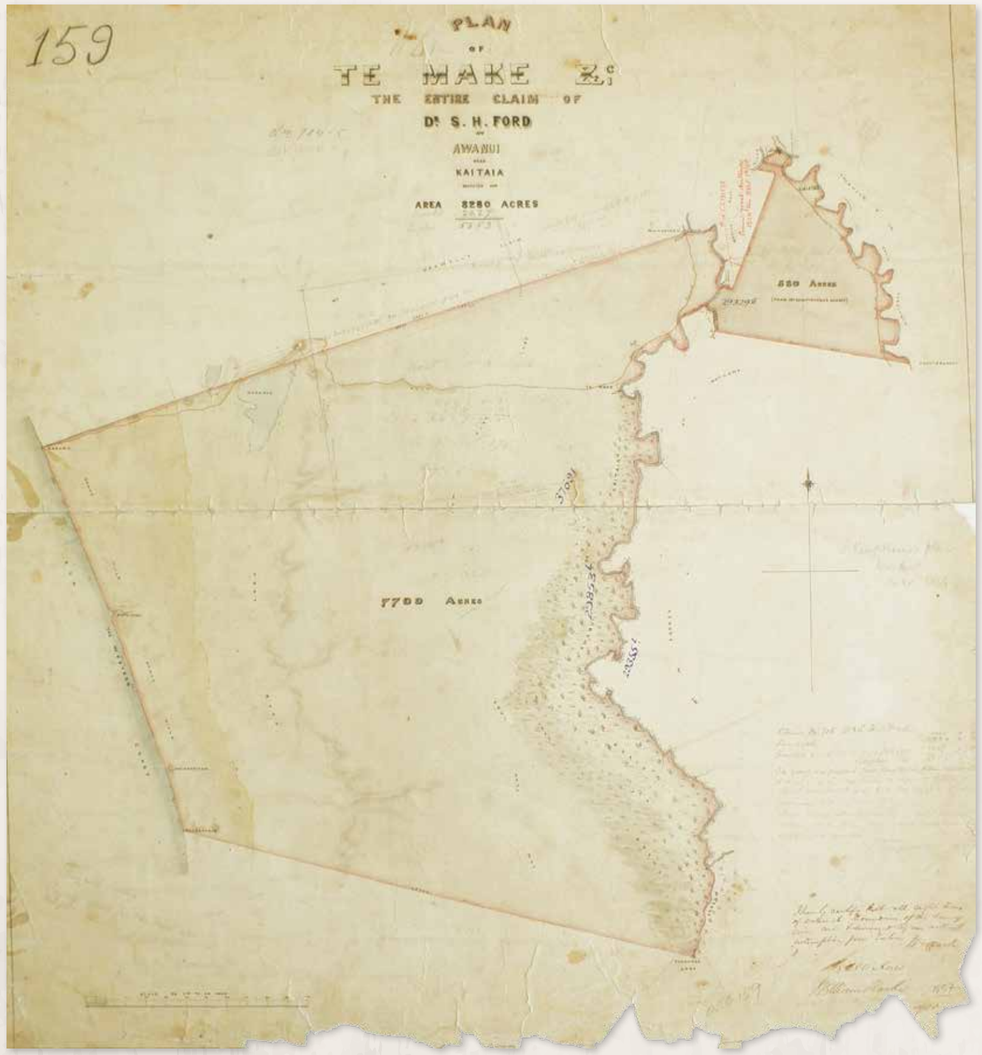
By the end of the 1830s, Europeans had settled on NgāiTakoto land, building dwellings and beginning farming operations. Some had families and many were associated with the mission society. NgāiTakoto initially saw advantages with the arrival of settlers, through the introduction of Christianity, new technologies, access to the European world, and the economic benefits these might bring the iwi.

Pre-Treaty Transactions

NgāiTakoto and the European settlers had very different concepts of land ownership and exchange. Maori customary land tenure was communal and flexible, accommodating shared hapū and whānau interests in the same land. In contrast, European societies exchanged land permanently, for goods or money and thus commodified it.

Pre-Treaty land transactions with settlers in the NgāiTakoto rohe were based on Maori expectations of creating mutually beneficial and ongoing relationships with settlers. However, between 1834 and 1839 settlers sought to formalise their relationships with Maori in a European way through deeds to land that they signed with Māori from other iwi. In accordance with European understandings of such transactions, these early settlers provided Maori with goods, for the land rights they sought.

The 1834 Kaitaia (Kerekere) transaction with the Church Missionary Society was the first written land agreement in the NgāiTakoto rohe. Europeans associated with the mission also entered into agreements with Maori over the Ohotu (1835), Otaraurau and Waiokai (1835), Warau Matako (1839), and Te Make (Okiore, 1839) blocks. Settlers not associated with missionary efforts entered into the Kaimaumau (1839) and Awanui (Otaki, 1837 and 1839) transactions. In January 1840, a missionary also entered into an agreement for over 65,000 acres at the top of the peninsula, which included kainga at Kapowairua and Cape Reinga. As a result by 1860, NgāiTakoto were rendered virtually landless.





2.3 The Crown Apology to NgāiTakoto Iwi

The Crown acknowledges that NgāiTakoto has well founded and legitimate grievances and that until now it has failed to address those in an appropriate manner. The Crown's provision of redress to NgāiTakoto for those historical grievances is long overdue.

The Crown acknowledges that in approving pre-Treaty land transactions totalling 32,000 acres, issuing grants to settlers for these lands and retaining approximately 15,000 acres of "surplus land" from the Warau Matako, Kaitaia (Kerekere), Otararau, Waiokai, Awanui, and Te Make (Okiore) transactions in the NgāiTakoto rohe, it breached Te Tiriti O Waitangi /Treaty of Waitangi and its principles by:

- **failing to consider the customary rights and interests of NgāiTakoto;**
- **and failing to assess the impact of the alienation of those lands on NgāiTakoto.**

The Crown acknowledges that it was in further breach of the Treaty and its principles when it failed to preserve occupation and use rights agreed in the pre-Treaty deeds for Awanui (Otaki), Te Make (Okiore), and Ohotu lands and by taking decades to settle title or assert its own claim to these lands. This resulted in NgāiTakoto losing vital kainga and cultivation areas.

The Crown acknowledges that it pressured Māori in 1844 to cede land at Ruatorara (East Beach) to compensate a settler for the goods Māori had removed from his schooner when it grounded at Ahipara; it failed to investigate the customary interests in the ceded land; and this process for determining reparation was prejudicial to NgāiTakoto who lost land they had interests in and this was in breach of Te Tiriti O Waitangi/Treaty of Waitangi and its principles.

The Crown acknowledges that it failed to carry out an adequate inquiry into the nature and extent of NgāiTakoto customary rights in lands in the Muriwhenua South, Wharemaru and other pre-1865 purchases; and its failure to protect NgāiTakoto rights and interests to their full extent prejudiced the iwi and breached Te Tiriti O Waitangi/Treaty of Waitangi and its principles.

The Crown acknowledges that: by 1859 NgāiTakoto were virtually landless in their core area of occupation, having lost their interests in approximately 155,000 acres;

- **when the Houhora Peninsula was alienated in 1867 to private parties NgāiTakoto lost further occupation areas and sites of high cultural significance;**
- **the loss of their lands severely undermined the tribal structures of NgāiTakoto and was detrimental to their future wellbeing and strength as an iwi; and**
- **the Crown's failure to ensure that NgāiTakoto retained sufficient land for their present and future needs was a breach of Te Tiriti O Waitangi/Treaty of Waitangi and its principles.**

The Crown acknowledges: the significance of Te Oneroa-a-Tōhē to NgāiTakoto as a taonga which is vital to their spiritual and material well-being; and that it has failed to respect, provide for, and protect the special relationship with NgāiTakoto to Te Oneroa-a-Tōhē.

The Crown acknowledges its failure to actively protect NgāiTakoto hindered their ability to participate in economic development and marginalised the iwi. The Crown further acknowledges that the cumulative effect of its actions and omissions left generations of NgāiTakoto a legacy of impoverishment, spiritually, psychologically, and economically. This has had an enduring and ongoing impact on the iwi.

The Crown apologises to NgāiTakoto, to their ancestors and to their descendants for failing to achieve the relationship sought by NgāiTakoto, as Treaty partner, and for the consequences to NgāiTakoto of that failure. The Crown acknowledges the impact of land loss, and with that the suffering and hardships that befell generations of NgāiTakoto members.

The Crown in this regard, unreservedly apologises to NgāiTakoto.

The Crown's failures of the past left NgāiTakoto virtually landless by 1859. Its actions caused significant damage to the social and economic development of NgāiTakoto and severely undermined the wellbeing of the iwi with consequences that continue to be felt today. The Crown again apologises to NgāiTakoto for those events.

The Crown recognises that it has not always fulfilled its obligations to NgāiTakoto under Te Tiriti O Waitangi/the Treaty of Waitangi that was signed in Kaitaia by NgāiTakoto Rangatira and Crown representatives in 1840. The Crown recognises that the process of healing begins with this agreement between the Crown and NgāiTakoto.

The Crown looks forward to building an enduring relationship of mutual trust and cooperation with NgāiTakoto that is based on a mutual respect and on Te Tiriti O Waitangi/the Treaty of Waitangi, and to achieving that relationship and partnership sought by NgāiTakoto in 1840.

The NgāiTakoto Deed of Settlement recognises the Area of Interest for NgāiTakoto iwi and their area of influence, authority, interaction and connect (page 24).

2.4 NgāiTakoto Deed of Settlement

- **Recognises and safeguard's our Mana Tangata, Mana Whenua interests, enhancing the Iwi's ability to have NgāiTakoto's values acknowledged and provided for;**
- **Provides opportunities for active management, control or ownership of sites, areas or customary resources on Crown-owned land with which we have traditional and cultural associations; and**
- **Creates partnerships and relationships with government departments and other agencies such as local bodies, which play significant roles in the areas in which NgāiTakoto have traditional and cultural associations.**

The Crown's settlement offer, as presented in the Deed of Settlement, includes the NgāiTakoto Redress;

The redress package recognises our ability to express our cultural, spiritual, historical and traditional associations and exercise our manawhenua/kaitiaki responsibilities with the rivers, lakes, land and natural resources in our rohe. The settlement offer provides us with a range of mechanisms to see our mana over our taonga restored.

The financial redress further aims to provide resources to assist us to develop our economic, social and cultural well-being. Mechanisms such as the Right of First Refusal (**RFR**) give NgāiTakoto the right and opportunity to buy certain Crown assets over a 176 year period, which will in turn provide the platform for our social and cultural development (page 139).

The Deed of Settlement and NgāiTakoto Claims Settlement Legislation (2015) recognises two distinct boundaries – the NgāiTakoto Area of Interest (Historical boundary) and the NgāiTakoto Contemporary Boundary; both are of critical importance to this NgāiTakoto Environmental Plan.

2.5 NgāiTakoto Area of Interest



Map 1
NgāiTakoto Area of Interest;
as recognised in our Historical Claim

2.6 NgāiTakoto Sites of Significance



Map 2
NgāiTakoto Sites of Significance

2.7 NgāiTakoto Marae

The NgāiTakoto marae are located on land adjacent to the Rangaunu Harbour, these being at Wharemaru, Paparore, Waimanoni and Mahimaru.

The whare tupuna at Te Paa A Parore is named Kia Ngawari and the Wharekai is named Nga Putiputi. The wharenui at Mahimaru Marae is called Whakamomoringa and the wharekai is called Te Hapai O. The wharenui at Waimanoni is called Wikitoria in memory of the victory in World War Two. The wharekai, which is the former native school building from Awanui, is He Au Tona. A site for a marae has been set-aside at Kaimaumau and one building has been erected with plans for further whare to be constructed in the near future. The name for the marae being, Wharemaru Marae O Kaimaumau.











Map 3
NgāiTakoto Rohe and Marae

2.8 The NgāiTakoto Comtemporary Rohe

The NgāiTakoto contemporary claim encompasses all those lands and waterways, within the following boundaires including those inshore fisheries which are part of that territory, and those offshore fisheries which is about shoreline:

Hukatere to Houhora peninsular, (including Te Rarawa Beach) from Popi along East beach to Mapuraiti, (Wharemaru/ Kaimaumau), south across the Rangaunu harbour to Ngatikuraiti; from Mahimaru river to Matakau Pa, to Pungaungau Pa, to Whare Kakariki Pa, to Ohinu, Waionepu (Te Rangi Aniwaniwa) to Tutatarakihi Pa, To Pukekahikatea Pa to Kerekere Pa, (Kaitaia) from Kerkere Pa across to Tangonge Swamp, continuing across to Wharo (Ahipara) river at the southern end of Te Oneroa a tohe (Ninety Mile Beach), returning to Hukatere.

The NgāiTakoto Negotiations group acknowledges that the Historical claim area, and our recognised Area of Interest (page 24) in some instances may overlap the interests of our neighbouring iwi. We reserved the right to reach agreements with those iwi on how our overlapping interests will/ may be resolved.

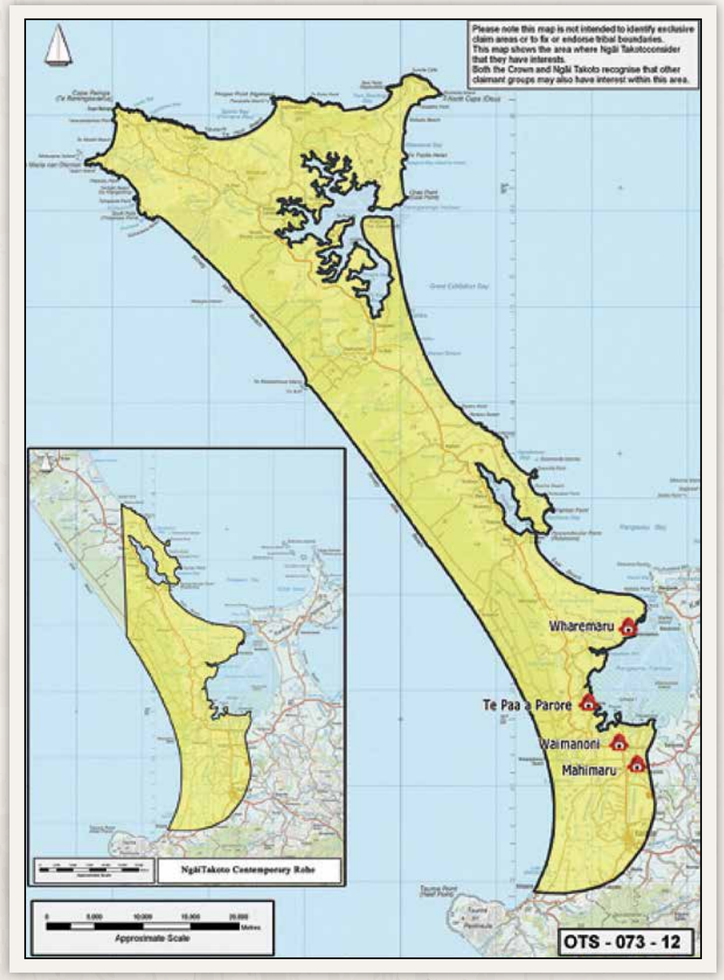
Our historical claim area is not given up by NgāiTakoto, however we recognise the need that in order for the respective Iwi on the peninsula to obtain any type of ongoing relationship between ourselves as "connected people" and in order to achieve a settlement of the Muriwhenua claims, then room was needed to allow for, recognition of past Iwi/tribal boundaries. The peninsular Iwi being; Ngāti Kuri, Te Aupouri and NgāiTakoto. The Southern Iwi (Te Rarawa) being Ahipara South to the Hokianga region. The geographical position of Ngati Kahu does not require any such accommodation.

In this regard, within the settlement claims process NgāiTakoto undertook to implement processes and protocols with our iwi relatives that sought to achieve resolutions in the areas of "same interests" or in areas of identified dispute on matters pertaining to our traditional NgāiTakoto rohe, NOT however within our contemporary rohe as identified on page 29.

"Titiro ki Te Rangi-Aniwaniwa, whakarongo ki te tai o Rangaunu"



2.9 NgāiTakoto Contemporary Boundary



Map 4
NgāiTakoto Contemporary Rohe

2.10 Cultural Sites Transferred To NgāiTakoto

Recognition of the traditional, historical, cultural and spiritual association of NgāiTakoto with places and sites within NgāiTakoto rohe. This allows NgāiTakoto and the Crown (together) to protect and enhance the conservation values associated with these sites.

There are a total of ten properties vested in NgāiTakoto and six jointly vested in one or more Te Kiku Iwi, totalling 1353 hectares as detailed in the Deed of Settlement.

Sites to be vested in NgāiTakoto:

2.10.1	**Ngarui o te Marangai / East Beach Site**	**approximately 1000 hectares**
2.10.2	**Kaimaumau Marae site**	**more or less 14.57 hectares**
2.10.3	**Waipapakauri Beach site**	**approximately 6 hectares**
2.10.4	**Waipapakauri Papakainga site**	**approximately 5.3 hectares**
2.10.5	**Bed of Lake Ngatu**	**approximately 54 hectares**
2.10.6	**Bed of Lake Rotokawau**	**approximately 16 hectares**
2.10.7	**Bed of Lake Ngakapua**	**approximately 14 hectares**
2.10.8	**Bed of Lake Katavich**	**approximately 7 hectares**
2.10.9	**Bed of Lake Waiparera**	**approximately 112 hectares**
2.10.10	**Hukatere site A**	**approximately 2 hectares.**
2.10.11	**Tangonge site**	**approximately 110 hectares**
2.10.12	**Lake Tangonge site A**	**approximately 31 hectares.**
2.10.13	**Te Oneroa-a-Tohe- sites**	**totalling approximately 214 hectares**

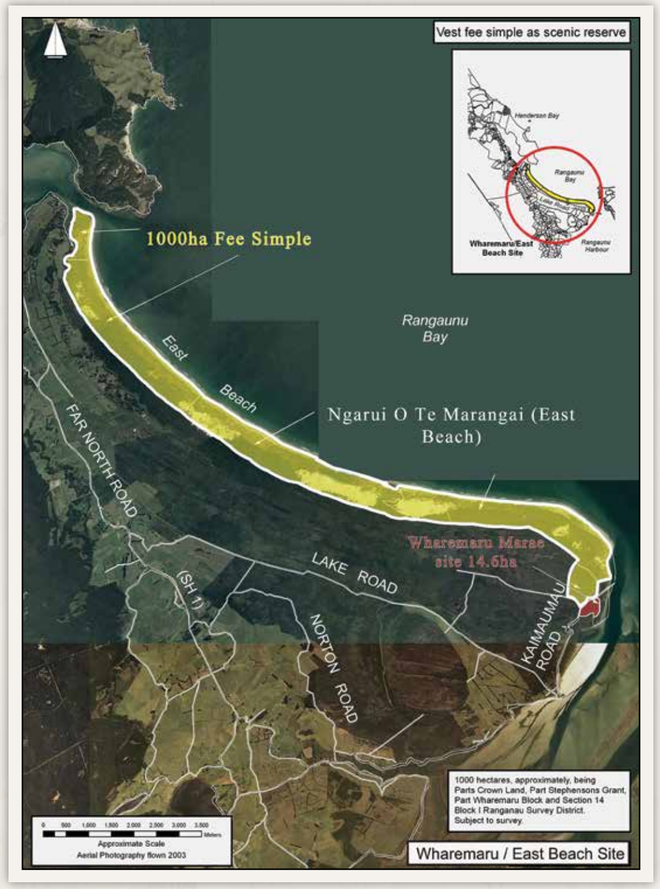


2.10.1 Ngarui o te Marangai (Wharemaru East Beach Site) | APPROXIMATELY 1000 HECTARES |

This area has been returned to NgāiTakoto as fee simple title having been previously taken for unjustified compensation purposes (Stephenson's Grant) and the remaining area by assumption of the Crown.

The area has always been of significance to NgāiTakoto for reasons of burial purposes and the shores for kaimoana gathering, the area is known to NgāiTakoto as Takahua.

Settlement legislation provides that Wharemaru East Beach Site ceases to be a conservation area, fee simple estate vests with NgāiTakoto. Wharemaru East Beach is declared a reserve and classified as a scenic reserve named Wharemaru East Beach Scenic Reserve. DOC will retain limited ongoing management in relation to functions of pest and fire control.



Map 5
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Wharemaru / East Beach Site (OTS-073-25)

2.10.2 Kaimaumau Marae site

| MORE OR LESS 14.57 HECTARES |

This area is sited on southern end of Takahua on the harbour edges of the Rangaunu and is identified as a papakainga area for the iwi.

The settlement legislation provides that;

Kaimaumau Marae site ceases to be a conservation area; and the fee simple estate vests with NgāiTakoto.



Map 6
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Kaimaumau Marae Site (OTS-073-29)

2.10.3 Waipapakauri Beach site

| APPROXIMATELY 6 HECTARES |

This was a seasonal kainga (residential) area for the purposes of gathering of kaimoana, shellfish / fishing for our NgāiTakoto people.

Situated behind the dunes of Te Oneroa A Tohe. It was at one time part of the crown intentions to establish a community there.

Settlement legislation provides that; Waipapakauri Beach site ceases to be a conservation area, the fee simple estate vests in NgāiTakoto. Waipapakauri Beach site is declared a reserve and classified as scenic reserve, named Waipapakauri Scenic Reserve.



Map 7
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Waipapakauri Beach Site (OTS-073-32)

2.10.4 Waipapakauri Papakainga site

| APPROXIMATELY 5.3 HECTARES |

This was a seasonal kainga (residential) area for the purposes of gathering of kaimoana, shellfish / fishing for our NgāiTakoto people.

Situated behind the dunes of Te Oneroa A Tohe it combines with the Waipapakauri Beach site area.

The settlement legislation provides that Waipapakauri Papakainga site ceases to be a conservation area under the Conservation Act 1987 and the fee simple site is vested with NgāiTakoto.

Map 8
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Waipapakauri Papakainga Site (OTS-073-31)



2.10.5 Bed of Lake Ngatu

| APPROXIMATELY 54 HECTARES |

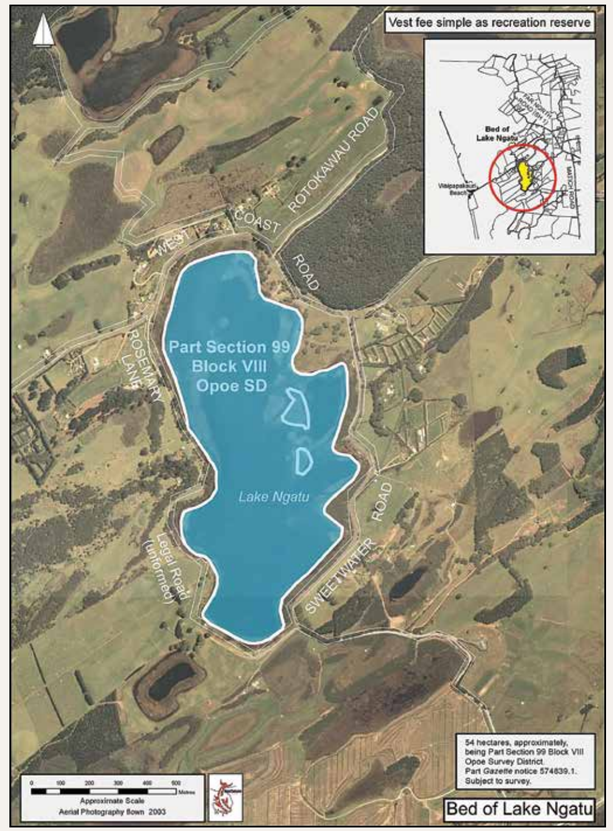
One of many lakes within the NgāiTakoto rohe that is of great significance to NgāiTakoto.

It takes its name from the hill at the northern end of the lake called Puke Ngatu. The lake is a key source for bathing and the harvesting of kuta for weaving purposes. The lakebed is vested in NgāiTakoto as fee simple title.

Settlement legislation provides that the reservation of the Bed of Lake Ngatu (being part of Lake Ngatu Recreation Reserve), that the fee simple estate in Lake Ngatu vests with NgāiTakoto. Bed of Lake Ngatu declared a reserve.

Map 9
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Bed of Lake Ngatu (OTS-073-30)



2.10.6 Bed of Lake Rotokawau

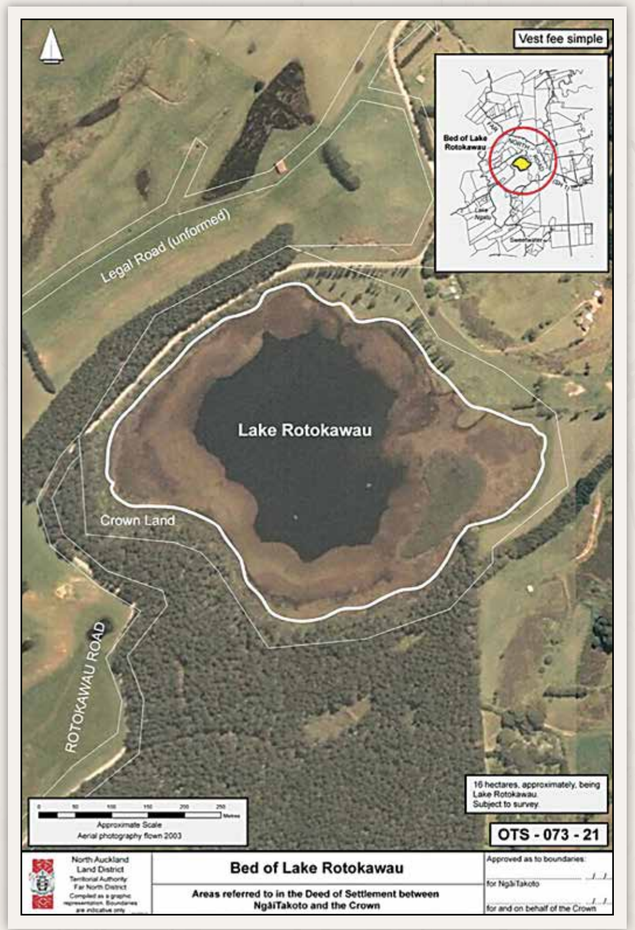
| APPROXIMATELY 16 HECTARES |

A significant NgāiTakoto lake that provides for kuta as well as food sources such as eels and other species of native freshwater fish. The lakebed is vested in NgāiTakoto as fee simple title.

The settlement legislation provides that; the fee simple estate in the Bed of Lake Rotokawau vests in NgāiTakoto.

Map 10
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Bed of Lake Rotokawau (OTS-073-21)



2.10.7 Bed of Lake Ngakapua

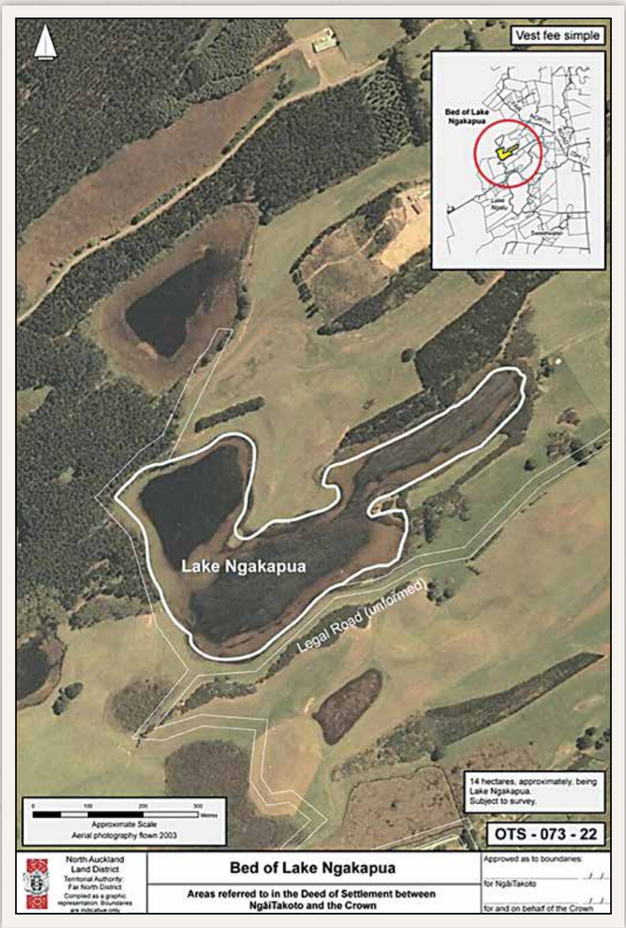
| APPROXIMATELY 14 HECTARES |

A significant NgāiTakoto lake that provides for kuta as well as food sources such as eels and other species of native freshwater fish. The lakebed is vested in NgāiTakoto as fee simple title.

The settlement legislation provides that; the fee simple estate in the Bed of Lake Ngakapua vests in NgāiTakoto.

Map 11
NgāiTakoto
Deed of Settlement Attachments
2. Cultural Redress Properties

Bed of Lake Ngakapua (OTS-073-22)



2.10.8 Bed of Lake Katavich

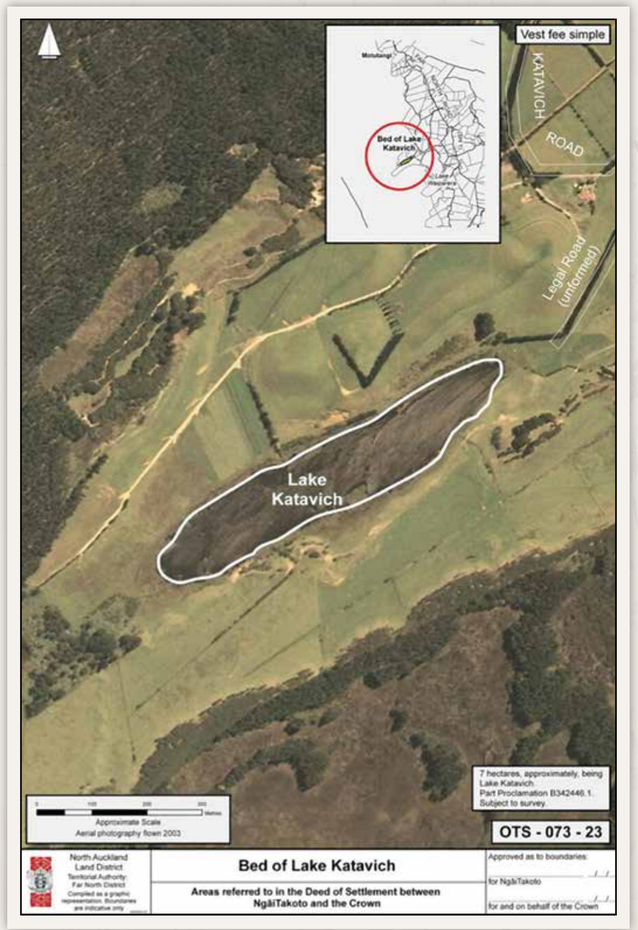
| APPROXIMATELY 7 HECTARES |

A significant NgāiTakoto lake that provides for kuta as well as food sources such as eels and other species of native freshwater fish. The lakebed is vested in NgāiTakoto as fee simple title.

The settlement legislation provides that; the fee simple estate in the Bed of Lake Katavich vests in NgāiTakoto.

Map 12
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Bed of Lake Katavich (OTS-073-23)



2.10.9 Bed of Lake Waiparera

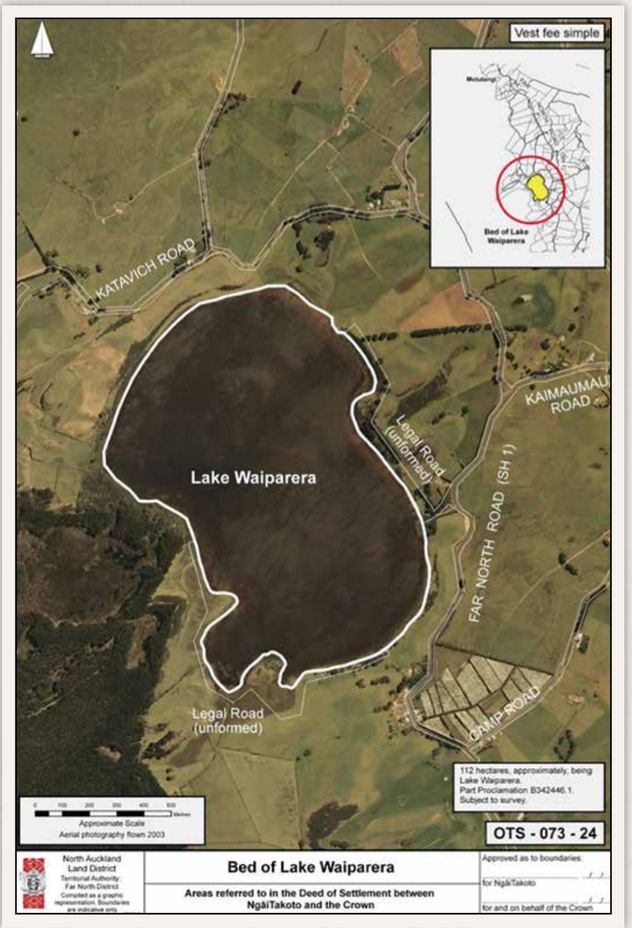
| APPROXIMATELY 112 HECTARES |

Another large and significant NgāiTakoto lake that provides for kuta as well as food sources such as eels and other species of native freshwater fish. The lakebed is vested in NgāiTakoto as fee simple title.

The settlement legislation provides that; the fee simple estate in the Bed of Lake Waiparera vests in NgāiTakoto.

Map 13
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Bed of Lake Waiparera (OTS-073-24)



2.10.10 Hukatere Site A

| APPROXIMATELY 2 HECTARES, JOINT VESTING TO NGĀITAKOTO |

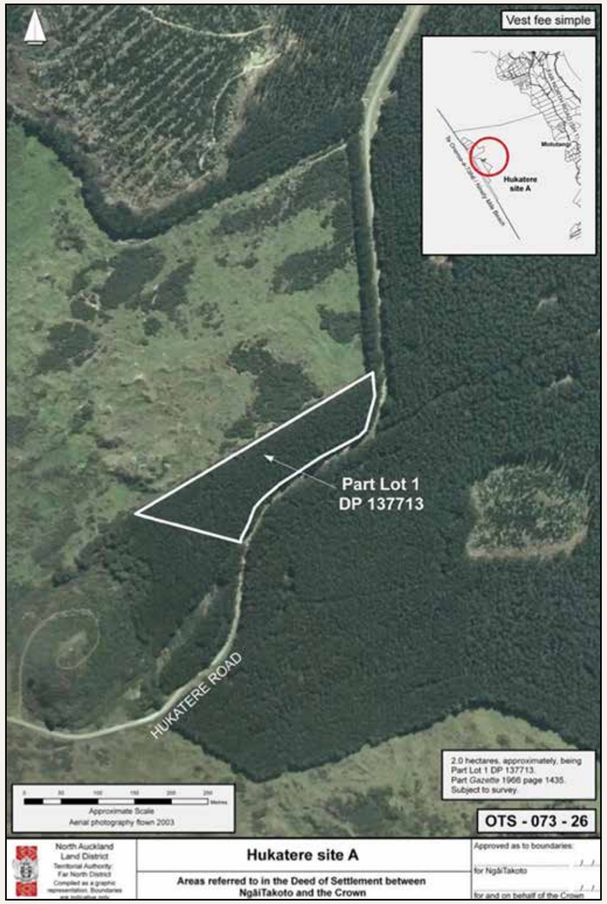
This is the traditional boundary area between Te Aupouri and NgāiTakoto, and previously NgāiTakoto and Ngati Kuri. An area sited next to the Pa (Utea) at Hukatere. The site acknowledges the relationship of NgāiTakoto and Te Aupouri with Utea pa having being given by the NgāiTakoto chief Whango, to Te Tupuni.

The Te Rarawa allocation of land is to recognise their battle had with Aupouri at Hukatere.

Settlement legislation provides that Hukatere Site A ceases to be Crown forest land and the fee simple estate vests in NgāiTakoto.

Map 14
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Hukatere Site A (OTS-073-26)



2.10.11 Tangonge Site

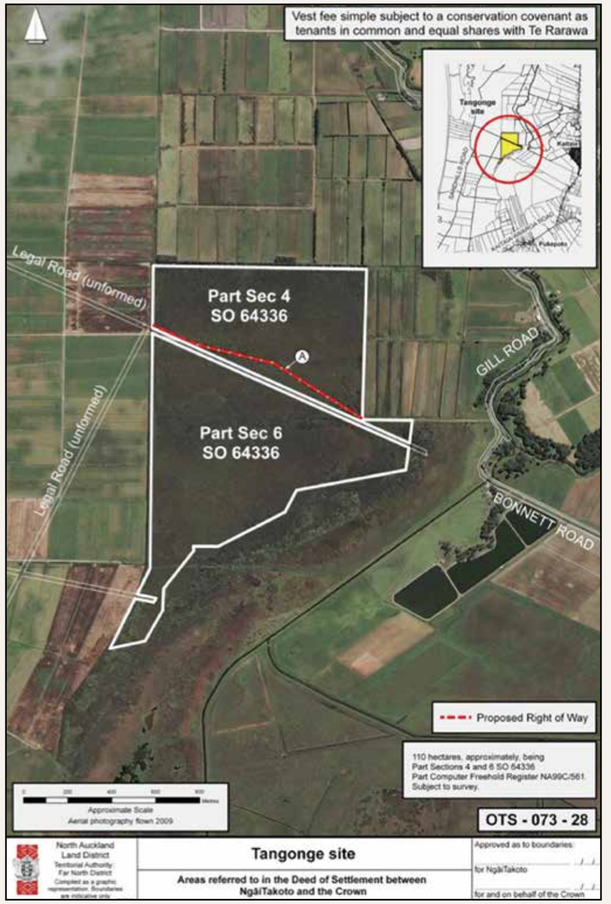
| APPROXIMATELY 110 HECTARES |

Tangonge is another key area within the NgāiTakoto rohe, it was here that the prolific Taro gardens of the NgāiTakoto Tupuna, Taki Wairua, were established, and from where the area derives its name. This is a significant wetlands area and once formed part of (the now drained) Tangonge Lake.

Settlement legislation provides that, the fee simple estate Tangonge Site vests in equal undivided shares with NgāiTakoto and Te Rarawa.

Map 15
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Tangonge Site (OTS-073-28)



2.10.12 Lake Tangonge Site A

| APPROXIMATELY 31 HECTARES |

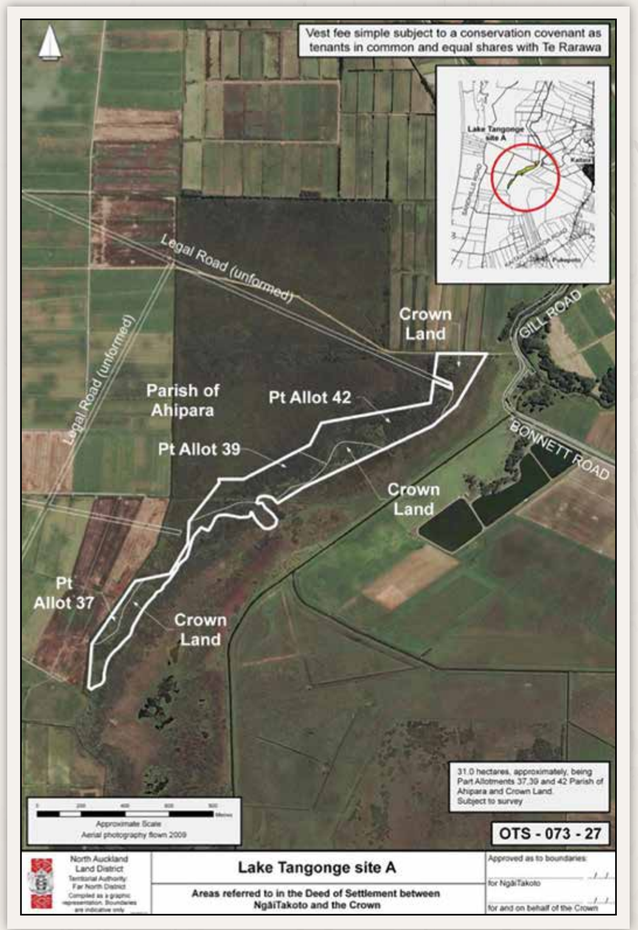
Joint vesting to NgāiTakoto, Te Rarawa, Ngati Kuri and Te Aupouri:

Historically vested by the Crown into a pan tribal arrangement, this area is also a part of the Tangonge lake area, situated within the NgāiTakoto rohe. The Crown vesting remains as above.

Settlement legislation provides that Lake Tangonge Site A ceases to be a conservation area and the fee simple estate vests in equal undivided shares with NgāiTakoto and Te Rarawa.

Map 16
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Lake Tangonge Site A (OTS-073-27)



2.10.13 Te Oneroa-a-Tōhē sites

| TOTALLING APPROXIMATELY 214 HECTARES |

These sites are covered within the Te Oneroa A Tōhē management area. They comprise 4 areas approximately 30m wide and are identified as sites A-D in the settlement legislation. They are located within the sand dune areas of Te Oneroa A Tōhē and will be managed within the auspices of the Te Oneroa A Tōhē, Statutory Beach Board.

Settlement legislation provides that Beach sites (A, B, C, D) ceases to be a conservation area and Crown Forest Land, and the fee simple estate vests in equal undivided shares with NgāiTakoto and Te Rarawa, Te Aupōuri, Ngāti Kuri and is declared a reserve and classified a scenic reserve.

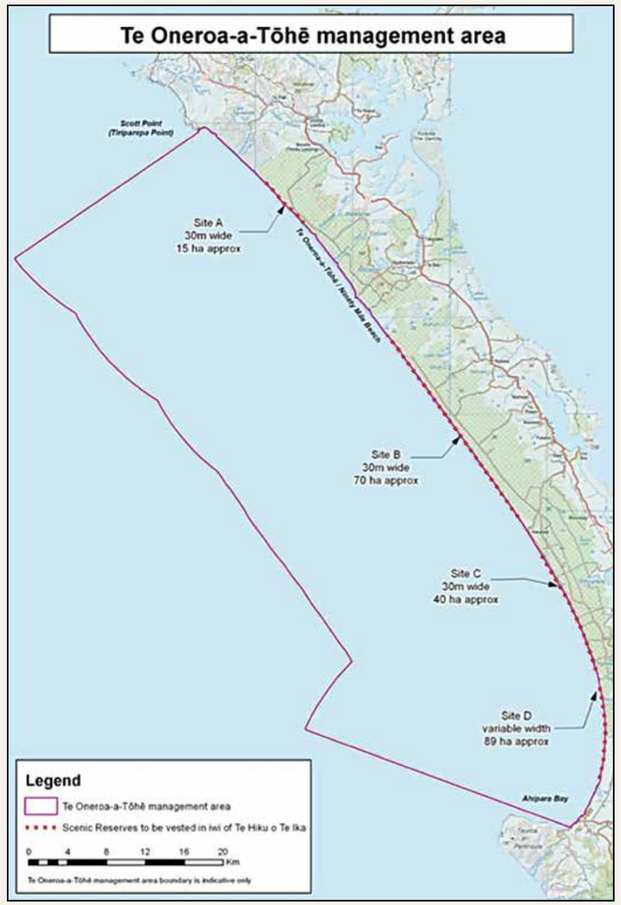
Map 17
NgāiTakoto
Deed of Settlement Attachments
2.2 Te Oneroa-a- Tōhē management area plan

Beach Site A (OTS-073-35)

Beach Site B (OTS-073-36)

Beach Site C (OTS-073-33)

Beach Site D (OTS-073-34)





Map 18
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Beach Site A (OTS-073-35)



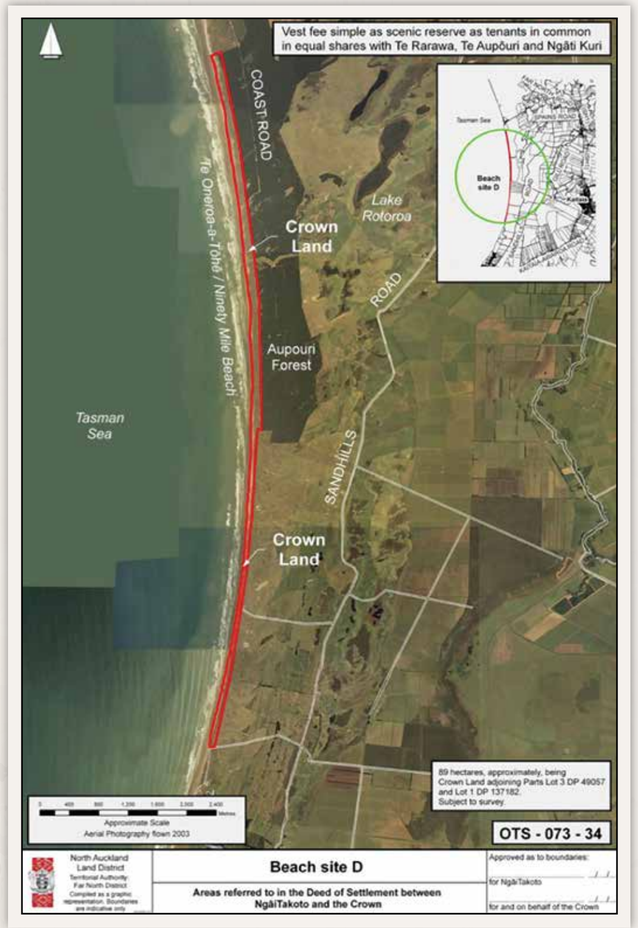
Map 19
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Beach Site B (OTS-073-36)



Map 20
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Beach Site C (OTS-073-33)



Map 21
NgāiTakoto
Deed of Settlement Attachments
2.2 Cultural Redress Properties

Beach Site D (OTS-073-34)









2.11 Whakamana i nga Whenua O NgāiTakoto

NgāiTakoto Statutory Acknowledgements and Statements of Association

What are Statutory Acknowledgements?

A Statutory Acknowledgement is an acknowledgement by the Crown of a statement of NgāiTakoto's particular cultural, spiritual, historical, and traditional association with specified areas. There are nine Statutory Acknowledgements in the NgāiTakoto Deed of Settlement.

Statutory Acknowledgements relate to "statutory areas" which include areas of land, geographic features, lakes, rivers, wetlands and coastal marine areas, with which NgāiTakoto has a particular association. This section shows a map with the location of NgāiTakoto's nine statutory areas.

Statutory Acknowledgements are only given over Crown-owned land. However, with respect to bodies of water, such as a lake, river or wetland, the Statutory Acknowledgement applies to the whole lake, river, or wetland, except any part of the bed not in Crown ownership or control.

What is the purpose of Statutory Acknowledgements?

Statutory Acknowledgements aim to improve the implementation of existing RMA processes, particularly the decision-making process in relation to notification of resource consent applications. The instrument aims to minimise problems encountered in the past, for example, non-notification of applications for land development for roading and other purposes. For example, some areas of significance to NgāiTakoto, such as burial grounds, have been cleared or excavated without either consultation or consent, often because consent authorities may have felt that they were insufficiently aware of NgāiTakoto's interests so as to be able to give them due consideration.

Decision-making in relation to Statutory Acknowledgements is subject to the provisions of Part II of the RMA. Under Part II local authorities are required to:

- recognise and provide for the relationship of Mäori and their culture and traditions with their ancestral lands, water, sites, wähi tapu, and other taonga (s.6(e));
- have particular regard to kaitiakitanga (s.7(a));
- take into account the principles of the Treaty of Waitangi (Te Tiriti O Waitangi) (s.8).

How do Statutory Acknowledgements affect local authorities?

In summary, the NgāiTakoto Claims Settlement Act, in providing for Statutory Acknowledgements:

- requires consent authorities to forward summaries of all relevant resource consent applications to Te Rūnanga O NgāiTakoto (and provides for Te Rūnanga O NgāiTakoto to be able to waive its right to receive summaries);
- requires consent authorities to have regard to a Statutory Acknowledgement relating to a particular area in forming an opinion as to whether Te Rūnanga O NgāiTakoto is an affected party in relation to resource consent applications concerning the relevant statutory area;
- enables Statutory Acknowledgements to be used in submissions to consent authorities, the Environment Court and the Historic Places Trust, as evidence of NgāiTakoto's association with a statutory area;
- requires local authorities within the NgāiTakoto claims area to record all relevant Statutory Acknowledgements on plans and policy statements.

None of the requirements derogate from (limit or affect) consent authorities' existing obligations under the RMA, particularly Part II of the Act.

Summaries of applications

In some cases, it may be more useful for Te Rūnanga O NgāiTakoto to be sent more information, and in some cases the full application, in order for Te Rūnanga O NgāiTakoto to be able to determine the potential impact of the application. This is not a requirement of the regulations but could be an aspect covered by the NgāiTakoto Engagement Policy detailed in this plan (Section 3.4, pg 110) and could be covered in a protocol developed between Te Rūnanga O NgāiTakoto and local government.

Te Rūnanga O NgāiTakoto may waive its right to receive summaries of resource consent applications by written notice to a consent authority (section 207(2) of the Settlement Act). The waiver may be a general waiver, in respect of particular types of resource consents or individual consent authorities, or for specified periods of time. This will provide flexibility for councils and Te Rūnanga O NgāiTakoto over time to agree that certain types of consent applications, for example, do not automatically need to be sent to Te Rūnanga O NgāiTakoto.

Plans

Information recording Statutory Acknowledgements must be attached to regional policy statements, district plans, and regional plans. The information can be attached by way of reference to Part 12 of the NgāiTakoto Claims Settlement Act 2015, or by setting out the Statutory Acknowledgements in full (section 220 of the Settlement Act). The Settlement Act directs that the information be attached to plans and policy statements. Councils' obligation toward Te Rūnanga O NgāiTakoto under Part II of the RMA and especially section 8, would suggest that this should be done as soon as reasonably possible.

The attachment of information to plans is to provide public information that the Statutory Acknowledgements exist. Neither the information itself nor the fact of its attachment are subject to the provisions of the First Schedule of the RMA. The procedures of the First Schedule are not required to authorise the attaching of the Statutory Acknowledgement information because the attachment of that information does not constitute a plan change.

How do Statutory Acknowledgements affect other agencies?

In summary, a Statutory Acknowledgement:

- requires the Environment Court and the Historic Places Trust to have regard to the Statutory Acknowledgement in exercising certain discretions to hear Te Rūnanga O NgāiTakoto;
- empowers the Crown agency responsible for the management of a statutory area to enter into a deed of recognition, providing for agreed input by Te Rūnanga O NgāiTakoto into management processes.

What will change?

The new obligations do not limit or affect the existing obligations of consent authorities under Part II of the RMA. This means that consent authorities should ensure that they continue to give effect to existing obligations.

There is flexibility to enable consent authorities and Te Rūnanga O NgāiTakoto to agree on mutually satisfactory procedures to give effect to the obligations to send summaries to Te Rūnanga O NgāiTakoto. Consultation between the parties could lead to improved understanding and streamlining of resource consent processes.

The existence of Statutory Acknowledgements will assist consent authorities in providing for Te Rūnanga O NgāiTakoto's interests in resource management decision making and promote decision-making which gives appropriate consideration to those interests. It may also help by clarifying and reinforcing the existing obligations on consent authorities under Part II of the RMA when making procedural decisions.

Consent authorities will, therefore, need to continue to ensure that they meet their existing obligations to consider the interests of NgāiTakoto in resource management decision-making processes, as well as by giving appropriate consideration to the new Statutory Acknowledgements.

What are the legal obligations of a local authority?

- Identify all statutory areas in the region/ district. This includes any statutory area partly in the region/ district.
- Send Te Rūnanga O NgāiTakoto summaries of all new applications for resource consents that affect statutory areas as soon as practicable after the applications are received, and before any determinations are made under sections 93 and 94.
- Have regard to Statutory Acknowledgements when determining whether Te Rūnanga O NgāiTakoto is adversely affected by applications (under section 93 and 94 respectively of the RMA).
- Obtain Te Rūnanga O NgāiTakoto's written approval when processing any non- notified resource consent applications affecting statutory areas once the consent authority has decided Te Rūnanga O NgāiTakoto is a directly affected party (section 94 of the RMA).
- Attach information relating to Statutory Acknowledgements to the regional / district plan.

Best practice

Local authorities need to be alert to the possibility of future litigation if Te Rünanga O NgāiTakoto feels that inadequate provision has been made for its participation, or if a local authority has not acted towards it in good faith.

Local authorities can limit the risks of litigation by discussing suitable consultation procedures with Te Rünanga O NgāiTakoto, following those procedures, and monitoring their effectiveness.

Development of protocols

An important step for local authorities is likely to involve engagement with Te Rünanga O NgāiTakoto on appropriate processes for dealing with the obligations arising from Statutory Acknowledgements.

Engagement should be carried out in good faith and be ongoing. Local authorities could consider developing protocols with Te Rünanga O NgāiTakoto for the new procedures. The protocols should include the Engagement Policy outlined in this Plan Section 3, page 111.

1) SUMMARIES OF APPLICATIONS

Matters could include:

- the level of detail of summaries to be sent to Te Rünanga O NgāiTakoto;
- the timing of the sending of summaries of applications (for example, whether it should be immediately on receipt of application, or after all further information is collected);
- mechanisms to ensure that Te Rünanga O NgāiTakoto does not receive summaries that it considers irrelevant to its interests;
- what advice is to be given to applicants in cases where their application affects a statutory area in relation to consultation with Te Rünanga O NgāiTakoto;
- what information applicants will have to provide in cases where their application affects a statutory area;
- whether, and when, Te Rünanga O NgāiTakoto may request that consent authorities require further information from submitters pursuant to section 92 of the RMA.

2) DISCRETIONARY DECISIONS UNDER SECTION 93 OF THE RMA

Matters could include:

- the circumstances in which Te Rünanga O NgāiTakoto might consider waiving its right to notification, pursuant to the regulations.

3) DISCRETIONARY DECISIONS UNDER SECTION 94 OF THE RMA

Matters could include:

- whether and when to require written approval of Te Rünanga O NgāiTakoto to be obtained;
- the circumstances in which Te Rünanga O NgāiTakoto might consider waiving the requirement to gain its written approval;
- the use of section 94(5) of the RMA where applications for controlled or limited discretionary activities affect a Statutory Acknowledgement area if the relevant plan states that written approval of affected parties is not required.

4) GENERAL MATTERS

- Clarify cross-boundary issues between consent authorities.

STATUTORY ACKNOWLEDGEMENT



A Statutory Acknowledgement recognises the association between NgāiTakoto and a particular site and enhances NgāiTakoto's ability to participate in specified Resource Management processes.

This requires that:

a) Relevant consent authorities, the environment Court, and the New Zealand Historic Places Trust (Pouhere Taonga) to have regard to the statutory acknowledgments;
b) Relevant consent authorities to forward to Te Runganga O NgāiTakoto trustees:
   i. Summaries of resource consent applications affecting an area; and
   ii. Copies of any notices served on the consent authority under section 145(10) of the Resource Management Act 1991; and
   iii. Relevant consent authoroies to recors the statutory acknowledgement on certain statutory planning documents under the Resource Management Act 1991;

The Statements of Association of NgāiTakoto are set out below. These are statements of the particular cultural, spiritual, historical, and traditional association of NgāiTakoto with identified areas as provided for in the Staturory Acknowledments within the NgāiTakoto Claims Settlement Act 2015.

The NgāiTakoto Claims Settlement Act (2015) legislation provides for the acknowledgment of our statements of our particular cultural, spiritual, historical and traditional association. The Crown offers Statutory Acknowledgements and Statements of Association with the following areas:

2.11.1 Awanui River

2.11.2 Whangatane Spillway

2.11.3 Lake Waikaramu

2.11.4 Lake Rotoroa

2.11.5 Lake Heather (Wai Te Huahua)

2.11.6 Lake Ngatu Recreation Reserve

2.11.7 Rarawa Beach Campground

2.11.8 Kowhai Beach

2.11.9 Southern part of Waipapakauri Conservation Area

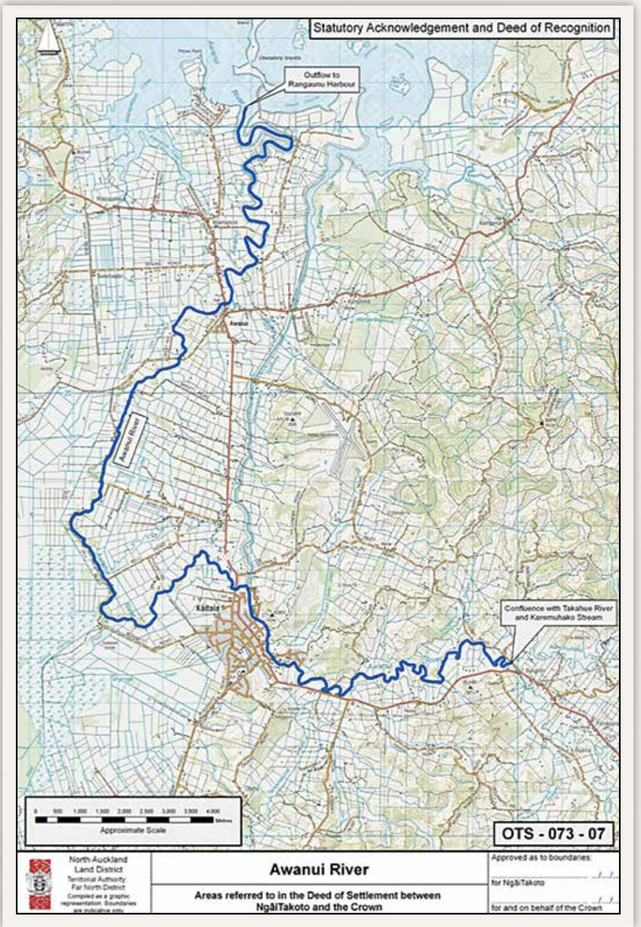


2.11.1 Awanui River

The Awanui River flows through the NgāiTakoto rohe to the Rangaunu Harbour. It is the lifeblood that sustains NgāiTakoto and flows through the NgāiTakoto whenua (Papatuanuku). The river was the main mode of transport for NgāiTakoto historically and provided fresh water for people living in the various NgāiTakoto pa and papakainga above and alongside the river especially Waimanoni and Mahimaru. It was also a source of food including eel, kopupu, inanga and mullet.

Map 22
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Awanui River (OTS-073-07)

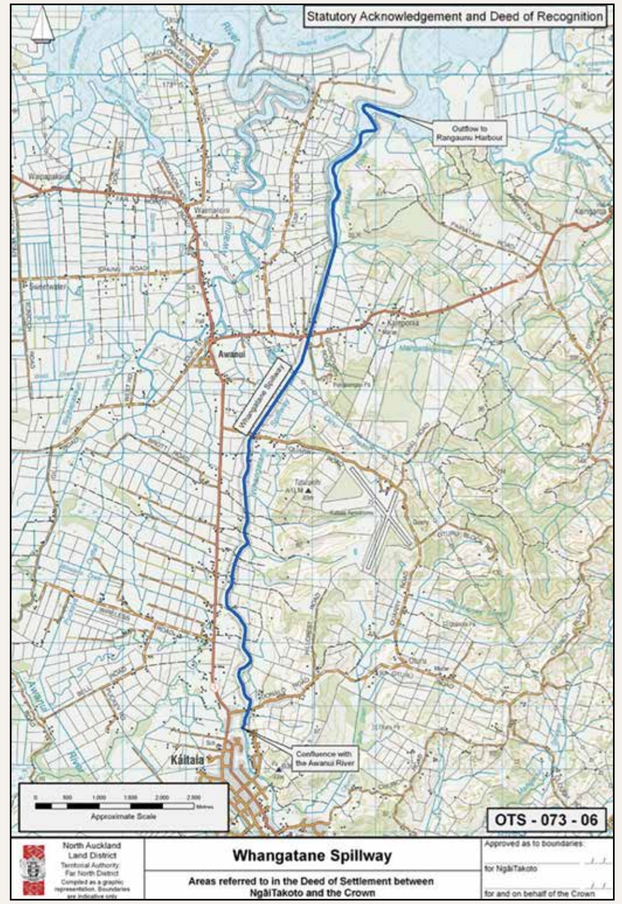


2.11.2 Whangatane Spillway

The Whangatane River, part of which was constructed into a spillway to help drain adjacent land and protect it from flooding, flows into the Rangaunu Harbour. The land on both sides of the river was swamp before the spillway was built. Construction took two years and the spillway was completed in 1933. Whānau from the nearby communities helped to build it. NgāiTakoto sees the Whangatane River and the spillway as a natural boundary between NgāiTakoto iwi and their kin of the Ngāti Kahu hapu, Patukoraha, to the east.

Map 23
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Whangatane Spillway (OTS-073-06)

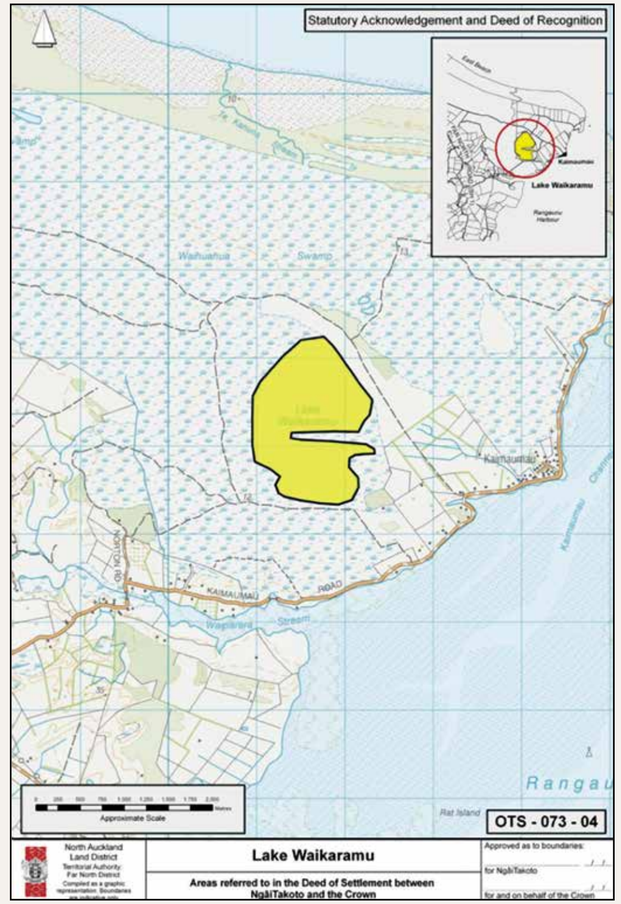


2.11.3 Lake Waikaramu

This shallow inland lake is named after the tupuna Waikaramu. Like the person it was named after, “when you needed it the lake was never around”. In the summer it dried up at a time when the iwi required the water. That behaviour was likened to the traits of the tupuna Waikaramu who when needed also could not be found. When the lake dried up the iwi were forced to rely upon a number of puna (spring) nearby which provided an alternative ongoing water supply through the year.

Map 24
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Lake Waikaramu (OTS-073-04)

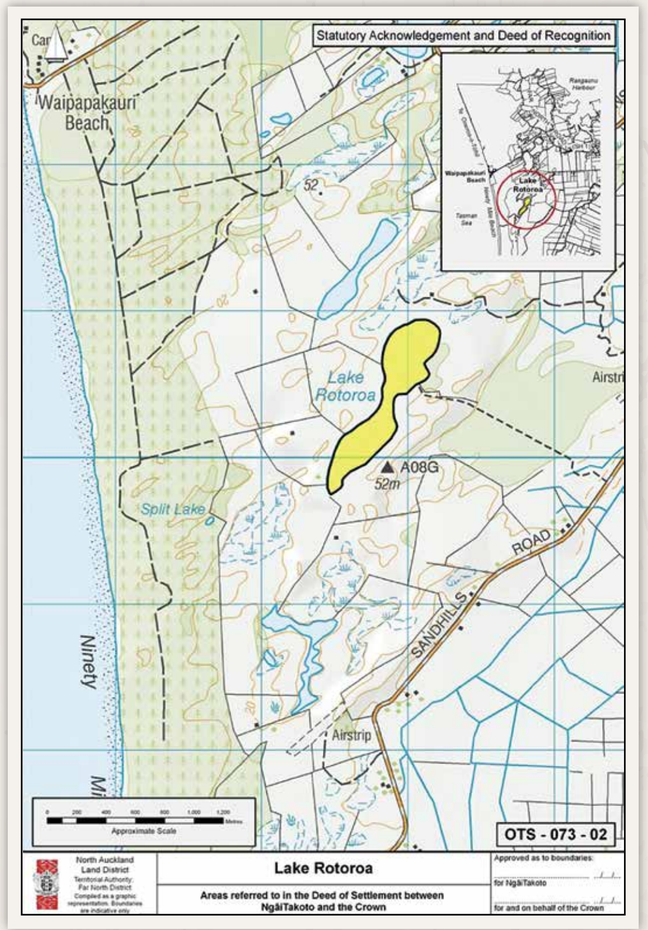


2.11.4 Lake Rotoroa

Except for Rotoroa these small lakes are isolated. They were important sources of eel, fish and various bird life. Kuta was also collected from these lakes and used in weaving. In many instances small whānau groups settled around the lakes and were sustained by them. NgāiTakoto wāhi tapu are scattered around the lakes.

Map 25
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Lake Rotoroa (OTS-073-02)

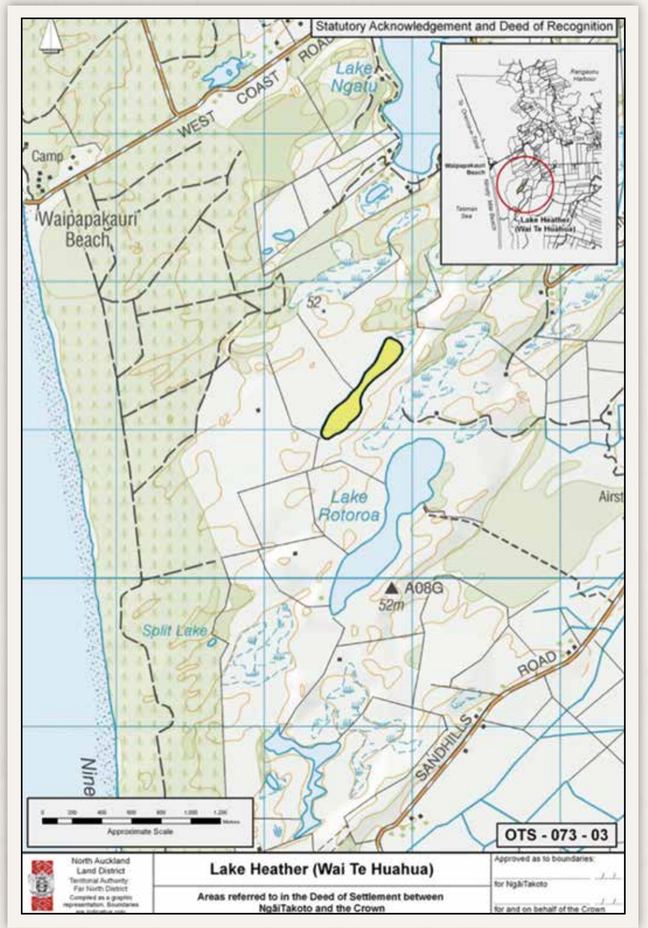


2.11.5 Lake Heather (Wai Te Huahua)

One of the smaller NgāiTakoto lakes it holds renown for its supply of fresh water fish species such as eels, and various water fowls. It also provides Kuta for weaving purposes.

Map 26
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Lake Heather (Wai Te Huahua) (OTS-073-03)

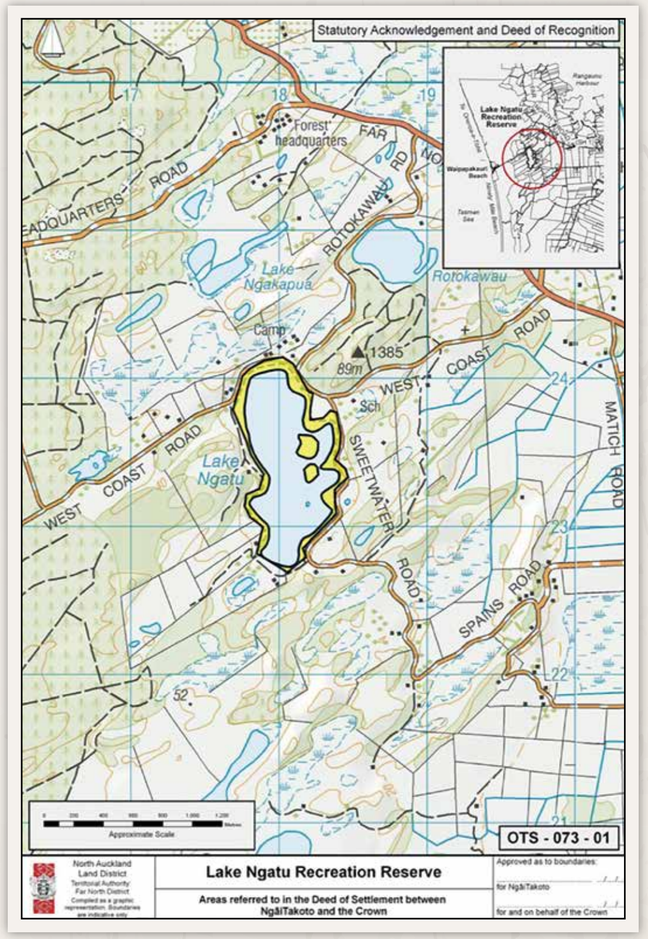


2.11.6 Lake Ngatu Recreation Reserve

Ngatu is one of three lakes in the same area, the others being Rotokawau and Waiparera, which are located at the northern end of Te Make. Ngatu provided fresh water and food gathering opportunities and other resources as the iwi travelled throughout its rohe, especially as Ngatu is on the main route for iwi travelling to and from Te Oneroa-a-Tōhē.

Map 27
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Lake Ngatu Recreation Reserve (OTS-073-01)



2.11.7 Rarawa Beach Campground

NgāiTakoto has continuously maintained associations with the beaches on the Houhora Peninsula including Rarawa Beach. NgāiTakoto consider the Rarawa Beach campground is the contemporary boundary with other Northern iwi.

Map 28
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Rarawa Beach Campground (OTS-073-08)

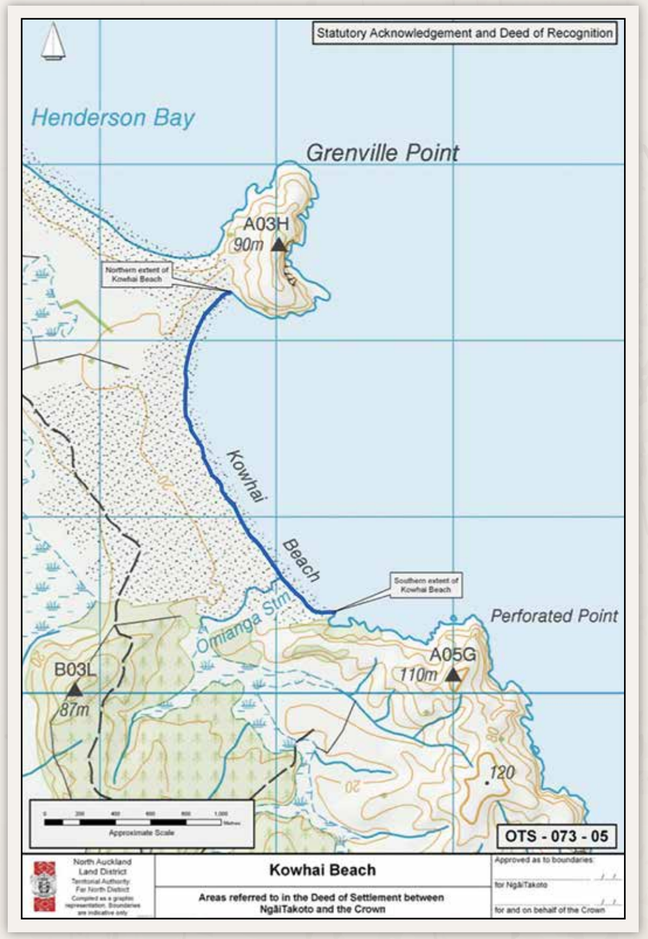


2.11.8 Kowhai Beach

NgāiTakoto has continuously maintained associations with the beaches on the Houhora Peninsula including Kowhai Beach. Kowhai Beach is a sheltered area on the Houhora Peninsular where waka during fishing expeditions would be launched. It was from this beach that the various waka would travel out to specific fishing grounds both inside and outside of the Rangaunu / Houhora Harbours. It was a significant site also for the residential access to the sea, from the various pa situated on the peninsular.

Map 29
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Kowhai Beach (OTS-073-05)

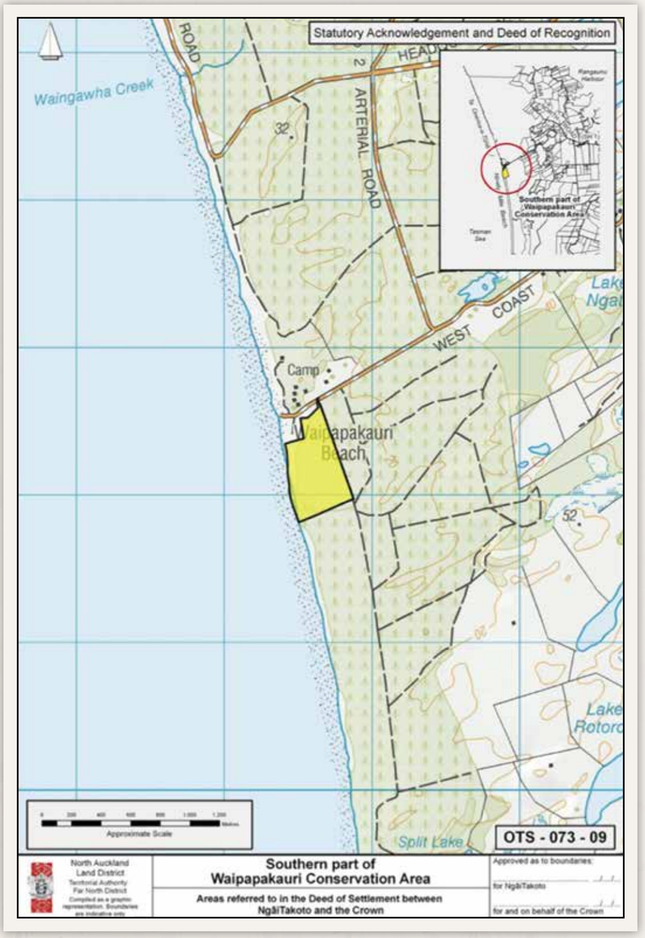


2.11.9 Southern Part Of Waipapakauri Conservation Area

The Waipapakauri ramp is acknowledged as a key papakainga and access point for NgāiTakoto onto Te Oneroa a Tohe. NgāiTakoto went there at particular times of the year to collect toheroa and other shellfish and fished from the beach using hand lines and nets.

Map 30
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Southern Part Of Waipapakauri Conservation Area (OTS-073-09)



2.12 Collective Redress

The collective redress elements of the deed have been negotiated between the Crown, NgāiTakoto, Ngâti Kuri, Te Aupôuri and Te Rarawa.

The six key components of the collective redress include:

2.12.1 Te Rerenga Wairua – Cape Reinga

2.12.2 Te Oneroa a Tohe – Ninety Mile Beach

2.12.3 Aupouri Forest

2.12.4 Landcorp Farms

2.12.5 He Korowai – Conservation Co-Management Agreement

2.12.6 Te Hiku Social Development and Wellbeing Accord



2.12.1 Te Rerenga Wairua

The purpose of Te Rerenga Wairua redress is to protect the spiritual and cultural integrity of Te Rerenga Wairua by providing for certain key decisions in relation to Te Rerenga Wairua to be made jointly by Ngāti Kuri, Te Aupōuri and NgāiTakoto ("the three iwi") and the Crown, taking into account the views of the other iwi of Te Hiku o Te Ika.

The three iwi and the Minister/Department of Conservation will, under the terms of the "korowai for enhanced conservation", work together to protect the spiritual, cultural and conservation values in the area of Iwi /Crown land surrounding this sacred place called Te Rerenga Wairua Reserve.

Map 31
NgāiTakoto Collective Redress
2.3: Deed of Settlement Attachments

Te Rerenga Wairua



2.12.2 Te Oneroa a Tohe

Te Oneroa-a-Tohe or Ninety Mile Beach is a taonga to NgāiTakoto and Te Hiku o Te Ika Iwi. It is of utmost historical, cultural, spiritual and physical importance to our people. Not only is it a vital resource for food gathering, and an important transport route, it contains Te Ara Wairua, a spiritual pathway between the living and the dead. All Te Hiku Iwi have specific Kaitiaki responsibilities associated with Te Oneroa-a-Tohe.

The Te Hiku Claims Settlement Bill and subsequent Acts (2015) create the Te Oneroa-a-Tohe- Board to manage the beach – a new permanent joint committee between iwi, Northland Regional Council and the Far North District Council.

The Te Oneroa-a-Tohe- Board (the Board) will have 50 percent iwi members and 50 percent local authority members. It will be chaired by iwi and make decisions by a 70 percent majority.

The Board will provide governance and direction in order to promote the use, development and protection of the Te Oneroa-a-Tohe-/Ninety Mile Beach management area and its resources in a manner which ensures the environmental, economic, social, spiritual and cultural wellbeing for present and future generations.

The Board is responsible for developing a beach management plan. It will publicly notify the plan and seek submissions on it. The plan will be recognised and provided for in the next revisions of the relevant Regional Policy Statement, Regional Plan and District Plan.

CENTRAL AND SOUTH CONSERVATION AREAS

The settlement legislation will provide that: 5.126.1 any part of the Central and South Conservation Areas (shown marked blue on the plan in part 6 of the attachments) below mean high water springs, ceases to be a conservation area under the Conservation Act 1987; and

5.126.2 to avoid doubt, any part of the Central and South Conservation Areas below mean high water springs forms part of the common marine and coastal area. Definitions 5.127 In this part: 5.127.1 beach management agencies means the



Environmental Protection Authority and the Ministry of Business, Innovation and Employment;

5.127.2 iwi members means the members of the Board that are appointed under clauses 5.28;

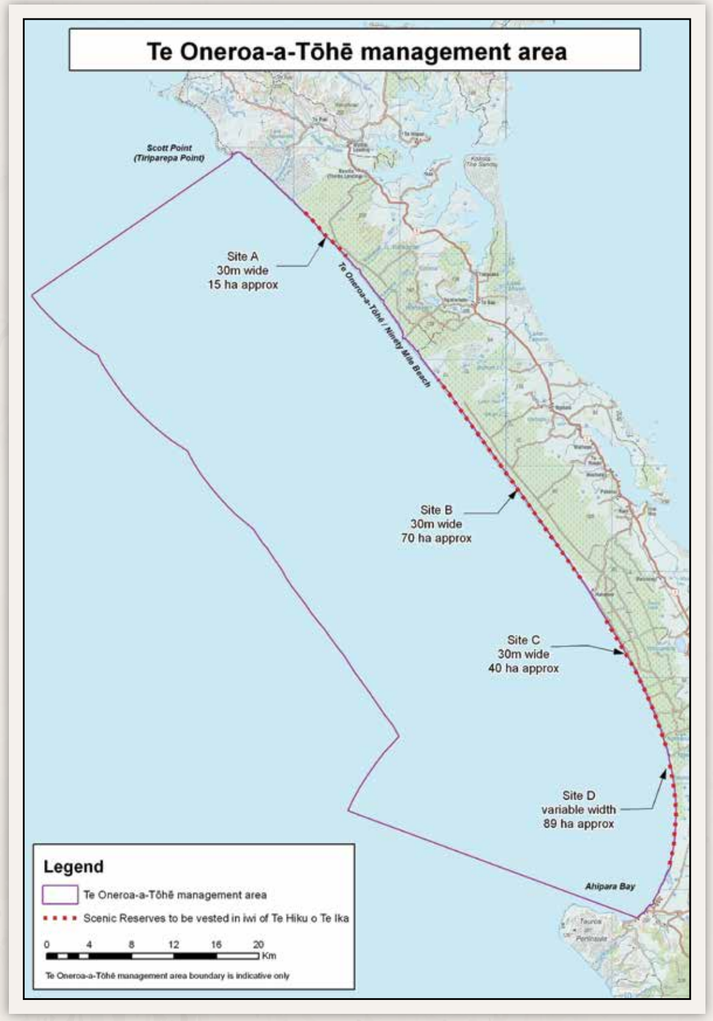
5.127.3 relevant RMA planning document means a regional policy statement, regional plan, district plan or proposed plan (as those terms are defined in sections 43AA and 43AAC of the Resource Management Act 1991) that applies to Te Oneroa-a-Tōhē management area;

5.127.4 local government legislation means the Local Government Act 2002, Local Government Act 1974, Local Government Official Information and Meetings Act 1987 and the Local Authorities (Members' Interests) Act 1968;

5.127.5 Te Oneroa-a-Tōhē management area means: (a) the area set out on the plan in part 5 of the attachments, including: (i) the marine and coastal area; and (ii) beach sites A to D being vested in Te Hiku O Te Ika Iwi subject to scenic reserve status; and (b) any other area adjacent to or in the vicinity of the area identified in clause

5.127.5(a) with the agreement of: (i) the Board; and (ii) the relevant owner or administrator of that land; and 5.127.6 Te Oneroa-a-Tōhē redress means the redress set out in this part 5.

Map 32
NgāiTakoto Collective Redress
2.5: Te Oneroa-a-Tōhē management Area



2.12.3 Te Hiku Forest (Aupouri Forest)

NgāiTakoto, Te Aupouri, Te Rarawa, and Ngati Kuri will (as tenants in common) manage the 21,283 hectares Crown Forest Land on the Aupouri Peninsular and will receive a share of the accumulated rentals. NgāiTakoto will own an undivided 20 percent share of future rentals from commercial activities associated with the forest trees.

The land beneath the forest (trees) between Utea Pa (Hukatere) and the NgāiTakoto southern boundary (Te Make South) on Sweetwater Farm is identified as approximately 8.513 hectares. **This land is NgāiTakoto land and will remain specific to NgāiTakoto.** The commercial activities of forestry will be managed via a Te Hiku collective forestry Management entity, **that entity will not make determinations in regards to land use.** That responsibility lies with the relevant Mana Whenua iwi, NgāiTakoto.

Map 33
NgāiTakoto Collective Redress
2.5: Deed of Settlement Attachments

Aupouri Forest Peninsula



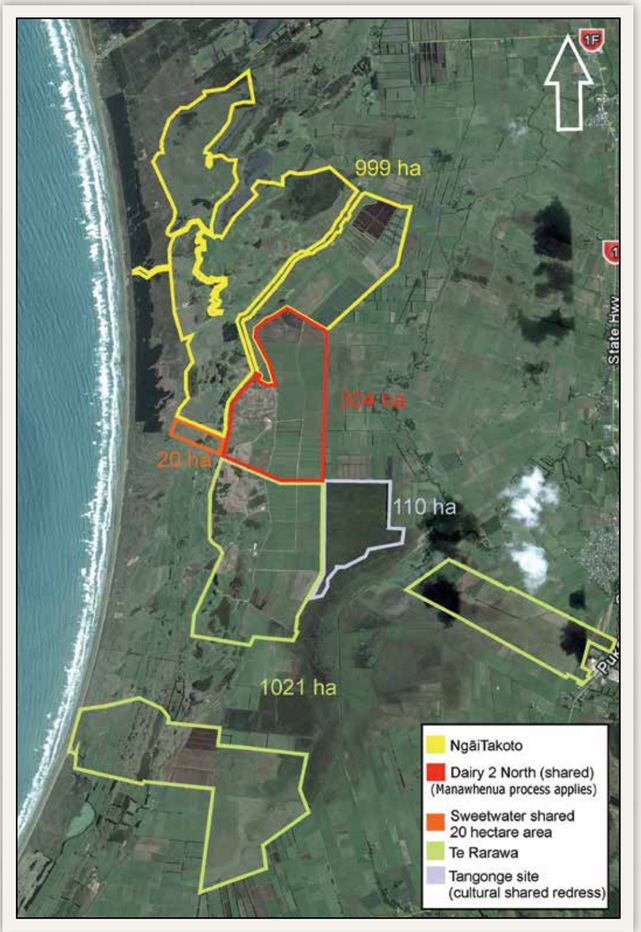
2.12.4 Sweetwater – Station

NgāiTakoto as part of the Settlement process will become part / joint owners (with Te Rarawa) of the Sweetwater Farm complex. As a result of a dispute over the land ownership formula, NgāiTakoto's resolution at time of settlement negotiations was to allocate as such;

- Te Rarawa hapu (of Ahipara) individually owning the Clarke Rd / Brass Rd runoff and Dairy Unit 1.
- Jointly owning with NgāiTakoto, Dairy Unit 2 (subject to a manawhenua process regarding the Te Make area).
- NgāiTakoto will individually own Dairy Unit 3 and the Northern runoff area. The total area of farmland is approximately 2,200 hectares with approximately 1,200 hectares allocated to each iwi.

Map 34
NgāiTakoto Collective Redress
2.5: Deed of Settlement Attachments

Sweetwater Station



2.12.5 He Korowai for enhanced conservation

The land previously under Department of Conservation (DoC) management makes up a significant proportion of the whenua within NgāiTakoto's rohe. Many of our communities live in and around the conservation land.

The NgāiTakoto Claims Settlement Act (2015) includes a co-governance arrangement for conservation land known as the Korowai for Enhanced Conservation.

Te Hiku Conservation Relationship Agreement, signed 9 December 2015 between The Minister of Conservation and the Director-General of Conservation and Te Hiku O Te Ika Iwi.

The word 'korowai' means cloak. The Korowai for Enhanced Conservation recognises the historical, spiritual and cultural association NgāiTakoto iwi have with conservation land and the roles that the hapu and marae of NgāiTakoto undertake as kaitiaki of the whenua and taonga within in the entire environment, including conservation land. It gives NgāiTakoto greater input into decision-making including in the protection of conservation lands and important cultural taonga within the combined areas of interest of ourselves, Te Aupouri, Te Rarawa and Ngati Kuri.



Te Hiku Conservation Board

The Te Hiku Conservation Board will be established with equal Te Hiku iwi and public membership.

The Te Hiku Conservation Board will have a number of statutory functions, similar to those of the Northland Conservation Board, including recommending the approval of a new Te Hiku Conservation Management Strategy, relating to conservation land within the area covered by the Korowai.

Te Hiku Conservation Management Strategy

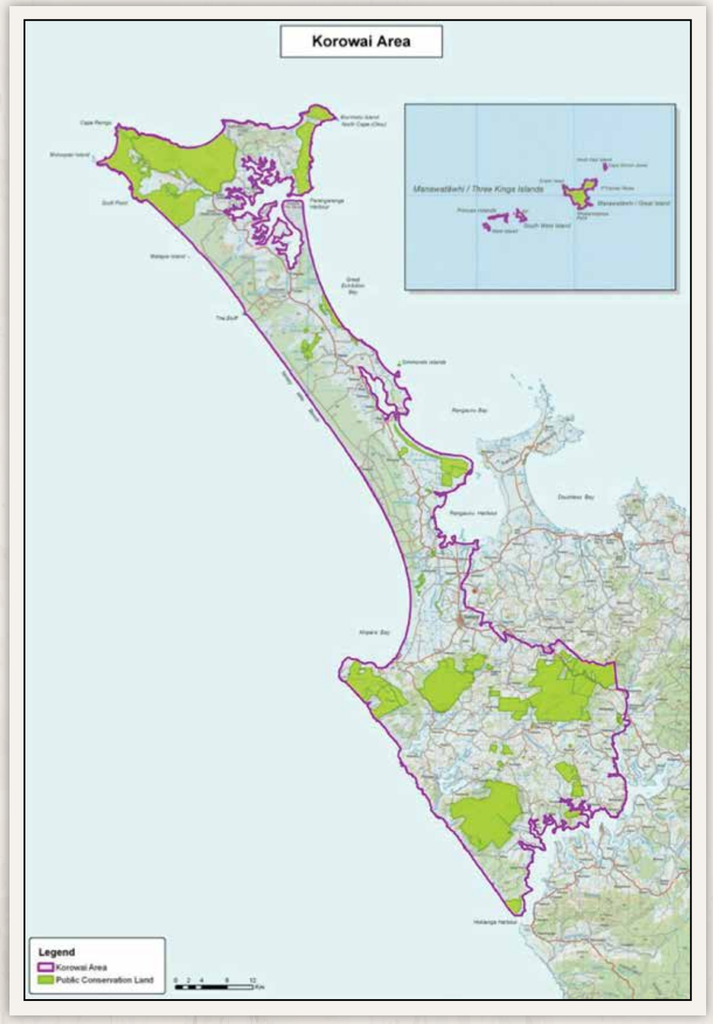
Te Hiku iwi and the Department of Conservation (DoC) will co-author the Te Hiku part of the Conservation Management Strategy, which will ensure that Te Hiku iwi interests will be integrated into this primary DoC planning document.

The Korowai means DoC decision-making under the Conservation Act 1987 and Schedule 1 legislation will occur in a framework in which iwi cultural rights will play a key role.

There will also be joint decision-making between ourselves, DoC, Ngati Kuri, and Te Aupouri over approximately 70 hectares of conservation land at Cape Reinga/Te Rerenga Wairua, a place of profound significance to Te Hiku iwi.

NgāiTakoto, along with our neighbouring Iwi will have decision-making power over applications from iwi members for customary materials, gathering of flora and possession of dead protected fauna, in accordance with an agreed customary materials plan between iwi and DoC. It will contain criteria and guidance on who, what, when, how and where customary materials can be gathered, obtained or possessed.

Each iwi will hold a register of wahi tapu sites and identify general wahi tapu areas. Iwi will have the opportunity to enter into management agreements in relation to wahi tapu on conservation land.



Map 35
NgāiTakoto Collective Redress
2.5: Deed of Settlement Attachments

Korowai Area

2.12.6 Te Hiku O Te Ika – Crown Social Development and Wellbeing Accord

A Te Hiku o Te Ika - Crown Social Development and Wellbeing Accord sets out how Te Hiku Iwi and the Crown will collaborate and work together to advance the social circumstances of Te Hiku whānau, hapū and Iwi and the wider community.

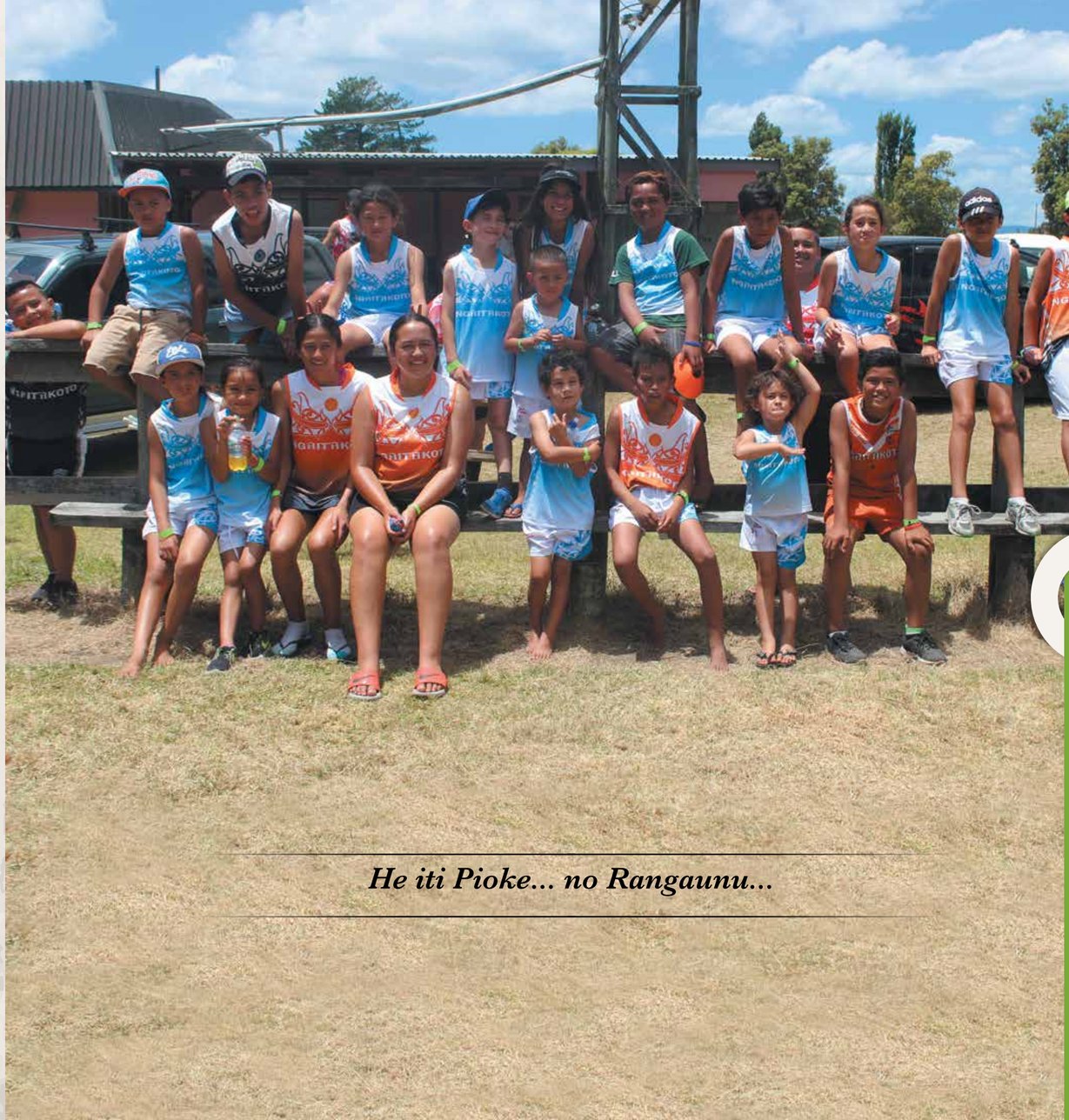
Signed 5 February 2013 by the Prime Minister, Minister of Social Development and Minister of Maori Affairs and Te Hiku O Te Ika Iwi; The Te Hiku O Te Ika Iwi Crown Social Development and Wellbeing Accord set a new paradigm in social change.

In particular, the Accord is implemented through multi-level engagement between Te Hiku Iwi and the Crown including:



- An annual Te Hiku Iwi- Crown Taumata Rangatira hui between the Ministers who have signed the Accord or whose departments have portfolio agreements and Te Hiku Iwi representatives;
- Regular Te Hiku Iwi- Crown operational level engagement through Te Kāhui Tiaki Whānau (a twice- yearly forum) and related Kaupapa Cluster meetings (ongoing engagement in relation to particular kaupapa/ specific area of work); and
- An evaluation and planning process to assess progress, design and implement strategies to achieve the shared outcomes for the Accord. The Accord involves eleven agencies including:
  - The Ministry of Social Development;
  - Te Puni Kōkiri;
  - The Ministry of Education;
  - The Department of Labour;
  - The Department of Building and Housing;
  - New Zealand Police;
  - The Ministry of Economic Development;
  - The Ministry of Justice;
  - The Department of Internal Affairs;
  - The Department of Corrections; and
  - Statistics New Zealand

The Accord will enable the government and the Iwi to address pressing socio-economic issues in what is one of the most impoverished areas of the country.



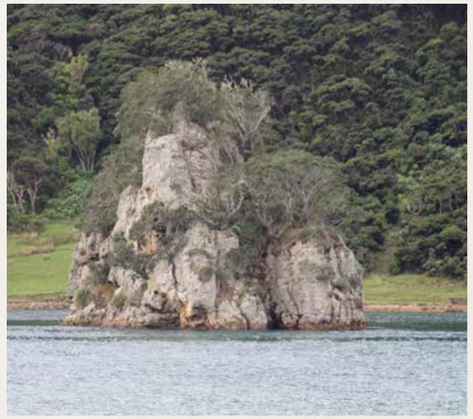
He iti Pioke... no Rangaunu...

2.13 NgāiTakoto Sites of cultural significance in negotiation with local authority:

Within the Te Hiku Settlement process The Office of Treaty Settlements identified a number of property sites of significant cultural value to NgāiTakoto in current ownership with the Far North District Council.

This is an ongoing component of Treaty Settlement process that is presently underway within the Te Hiku district and Council staff and Iwi Leaders are working together for the purposes of establishing a process by which sites of significance can be returned back into Iwi ownership.

Letter of Office of Treaty Settlement to FNDC dated 10 June 2011 – Appendix 7, page 232.



The Crown identified the following properties as being Significant Cultural properties of NgāiTakoto:

2.13.1 Awanui Public Toilets, Park & Reserve

2.13.2 Town of Kaimaumau Recreation Reserve

2.13.3 Kaimaumau Recreation Reserve

2.13.4 Waiharara Recreation Reserve

2.13.5 Pukenui game Fishing Council Land

2.13.6 Houhora Wildlife Reserve

2.13.7 Houhora Recreation Reserve

2.13.8 Houhora Heads

2.13.9 Henderson Bay Point Reserve

2.13.10 Waipapakauri Ramp

2.13.11 Waipapakauri Sports Ground

2.13.12 Corner West Coast Road, Sweetwater Rd – Recreational Reserve

2.13.13 Sunray and Arnold Bay Park Domain

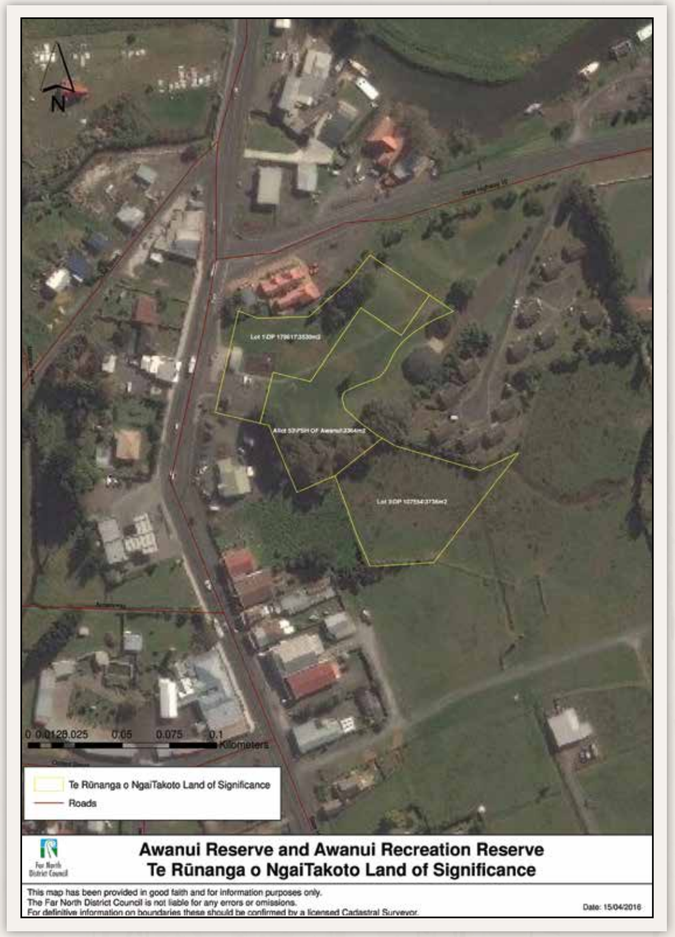
NgāiTakoto is in this process at time of writing this plan (since 2011), and the properties listed above are to be specifically acknowledged as not only within the NgāiTakoto Area of Interest but are identified NgāiTakoto Sites of Significance and are under negotiation with FNDC. As such the plan and policy direction established within this framework is to be taken into account on these sites also.



Map 36
NgāiTakoto Interest in site

2.13.1 Awanui Reserve & Recreation Reserve

| 0.6894 ha + 0.3736 ha |



Map 37
NgāiTakoto Interest in site

Allotment 53
Parish of Awanui
Lot 1 DP178617 and
Lot 3 DP107554

2.13.2 Town of Kaumaumau

| 0.5776 ha |



Map 38
NgāiTakoto Interest in site

Allotment 19, 20, 21, 37, 38 and 39
Town of Kaumaumau

2.13.3 Kaumaumau Recreation Reserve

| 22.1312 ha |



Map 39
NgāiTakoto Interest in site

Section 4 Block 1
Rangaunu Survey District

2.13.4 Waiharara Recreation Reserve

| 8.4630 ha |



Map 40
NgāiTakoto Interest in site

Section 8 Block V
Opoe Survey District

2.13.5 Pukenui Game Fishing Council Land

| 1.3300 ha + 1.200 ha + 0.0996 ha |



Map 41
NgāiTakoto Interest in site

Local Purpose Reserve:
Section 1 – SO66073

Section 2 – SO66073
Local Purpose Esplanade Reserve
Lot1 DP161239

2.13.6 Houhora Wildlife Reserve

| 63.9403 ha |



Map 42
NgāiTakoto Interest in site

Part 1 Houhora Block

2.13.7 Houhora Recreation Reserve

| **0.1755 ha** |

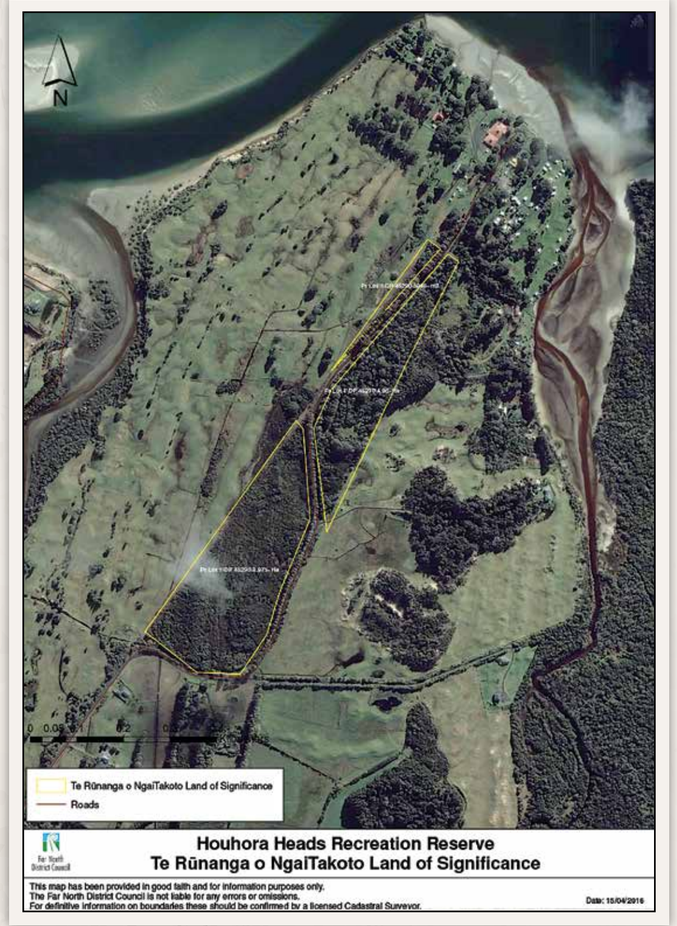


Map 43
NgāiTakoto Interest in site

Lot 16 - DP51834

2.13.8 Houhora Heads Recreation Reserve

| **14.7453 ha** |



Map 44
NgāiTakoto Interest in site

Parts Lot 1 - DP45290

2.13.9 Henderson Bay Point Reserve

| 13.0132 ha |

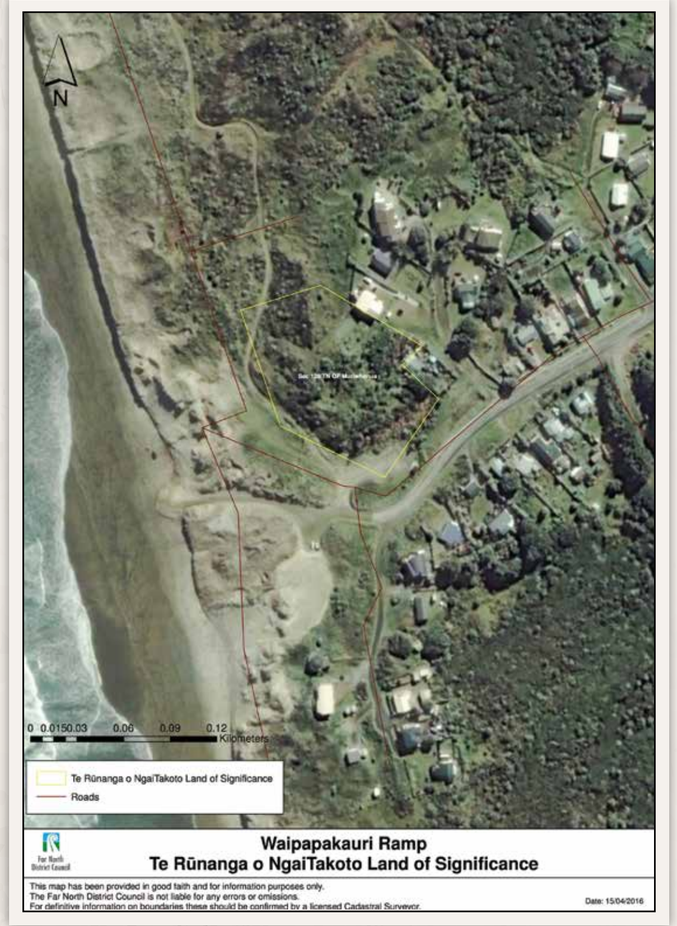


Map 45
NgāiTakoto Interest in site

Lot 32 - DP72042

2.13.10 Waipapakauri Ramp

| 1.3156 ha |



Map 46
NgāiTakoto Interest in site

Section 129TN of Muriwhenua

2.13.11 Waipapakauri Recreation Reserve

| 13.25 ha |

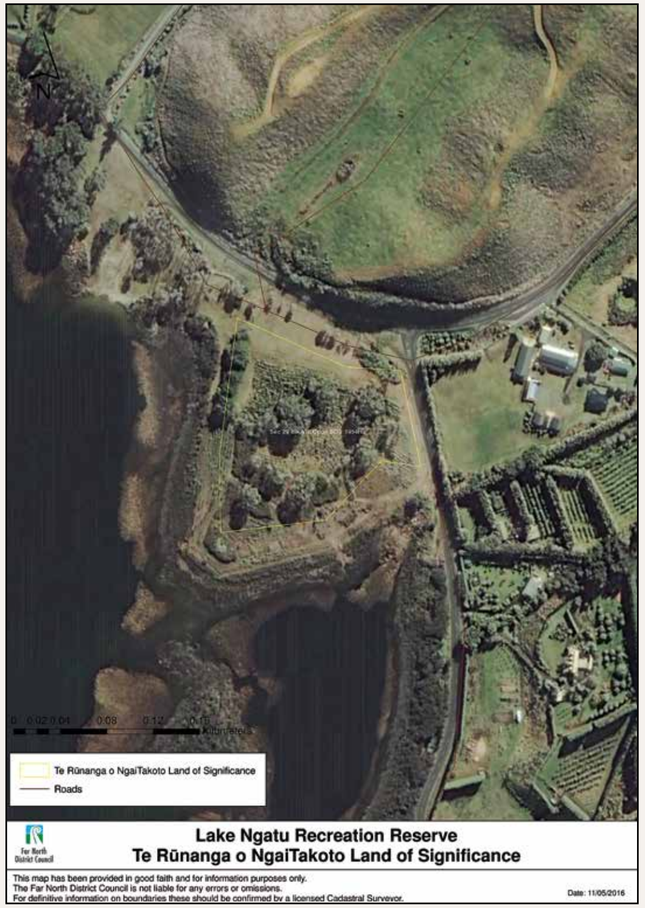


Map 47
NgāiTakoto Interest in site

NgāiTakoto Whenua, Land Taken for defense purposes

2.13.12 Corner West Coast Rd/Sweetwater Rd – Recreational Reserve

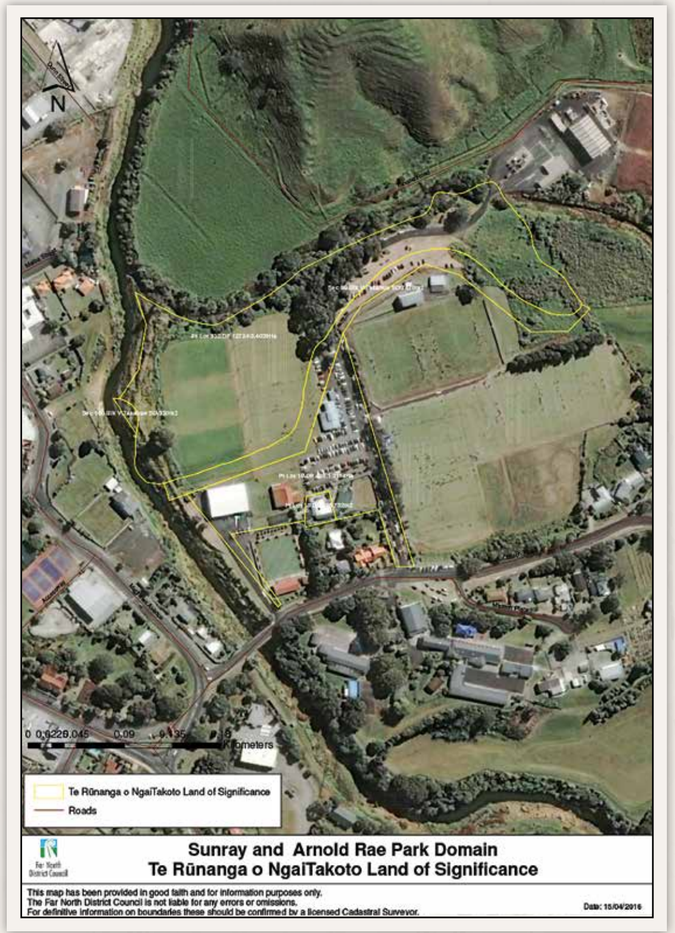
| 0.3736 ha |



Map 48
NgāiTakoto Interest in site

NgāiTakoto Whenua

2.13.14 Sunray and Arnold Rae Park Domain | 34.029 ha + 0.800 ha + 0.0732 ha + 1.2212 ha |



Map 49
NgāiTakoto Interest in site

Public Domain:
Parts Lot 332 - DP12724

Recreation Reserve:
Parts Lot 18 - DP405
Part GN C084220.1

Local Purpose (Te Kohanga Reo) Reserve:
Part lot 18 - DP405
Part GN C084220.1

Recreation Reserve: 1.2212 ha
Part Lot 18 - DP405
Part GN C084220.1



2.14 Joint Right of First Refusal

NgāiTakoto will have a right of first refusal (RFR) for 172 years to purchase listed Crown properties should the Crown decide to sell them. This RFR is shared with other Te Hiku iwi whose areas of interest overlap with NgāiTakoto.

NgāiTakoto will also have the opportunity to purchase Te Hiku RFR properties located outside the NgāiTakoto area of interest if the iwi in whose area the property is located do not want to purchase them.

By agreement and negotiation properties detailed as RFR in the NgāiTakoto Deed of Settlement include:

- Housing corporation
- Schools
- Crown Lands

For a full list of RFR properties refer to NgāiTakoto Deed of Settlement attachments.

2.15 Place name changes

The following geographic names were changed through settlement legislation:

- Te Oneroa-a-Tohe-/Ninety Mile Beach
- Te Rerenga Wairua/Cape Reinga
- Piwhane/Spirits Bay
- Ngarui-o-te-Marangai Beach/East Beach
- Tutatarakihi/Tatarakihi
- Tahuahua-Paopao-Karoro Island/Walker Island

2.16 Protocols, Letter of Commitment and Promotion of Relationships

The Deed of Settlement provides for protocols to be issued by the Minister for Culture and Heritage, the Minister of Energy and Resources and the Minister of Primary Industries. These protocols set out how the relevant government agencies will interact and consult with NgāiTakoto when carrying out duties and functions.

In addition, the Minister of Primary Industries will appoint Te Runanga O NgāiTakoto as a fisheries advisory committee.

The Deed of Settlement also provides for NgāiTakoto, the Museum of New Zealand Te Papa Tongarewa Board and the Department of Internal Affairs to enter into a letter of commitment to facilitate the care, management, access to and use of, and development and revitalisation of, NgāiTakoto iwi taonga.

The Crown will facilitate a process between NgāiTakoto and New Zealand Historical Places Trust to enter into a working relationship on specific projects of mutual interest.

The Deed of Settlement also provides for the promotion of relationships with local authorities and government agencies.

The Minister for Treaty of Waitangi Negotiations and the Director of the Office of Treaty Settlements will write letters of introduction and relationship promotion to Crown Ministers, government agencies, local authorities and museums.

(Letters included in Appendix 8, pg 233).

2.17 Promotion of Relationship with local authorities

The parties acknowledge that NgāiTakoto and the Councils listed in clause 8.18 will have a new relationship in relation to Te Oneroa-a-Tōhē, as reflected in part 5. The redress in clause 8.18 is intended to complement that relationship.

By the settlement date, the Minister for Treaty of Waitangi Negotiations will write to the:

- **Northland Regional Council; and**
- **Far North District Council.**

Each letter referred to in clause 8.18 will encourage each Council to enter into a relationship, for example through a memorandum of understanding (or a similar document) with Te Rūnanga O NgāiTakoto trustees.

Each letter will note the aspirations of NgāiTakoto, including those in relation to the interaction between Te Rūnanga O NgāiTakoto trustees and the Council concerning the performance of the Council's functions and obligations, and the exercise of its powers, within the NgāiTakoto area of interest, such as in relation to the development of regional and district plans.

In addition, the parties acknowledge that:

NgāiTakoto, along with other interested iwi, have longer term aspirations for involvement in the preparation and approval of Resource Management Act 1991 regional planning documents in the Northland region; and nothing in this deed precludes the development of an appropriate mechanism for the Northland region which directly involves iwi, including Te Hiku O Te Ika iwi, in regional planning processes.

Cross reference with other sections

- Letters of Promotion of Relationship, Appendix 8, page 233
- Section 3.2; Resource Management Act, page 104
- Section 3.4; NgāiTakoto to Environmental Engagement Policy, page 110
- Section 3.5; Legislated Frameworks for Engagement, page 112



Kaitiakitanga
Resource Management

"Naku te rourou nau to rourou ka ora ai te NgāiTakoto iwi"

"With your contribution and my contribution the NgāiTakoto peoples' wellbeing is secured"

3. Resource Management

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He Kaupapa

"Toi Te Kupu,
Toi Te Mana,
Toi Te Whenua."

"When the Word is established,
the Mana is established,
and the Land is secured."

This proverb encapsulates the principles by which the Treaty of Waitangi should be guided, and how the relationships and transactions between NgāiTakoto Iwi and Crown must be conducted, if authentic Bi-cultural Development and Partnership is to be established.

This ideal is now embodied in the amended section (6) (1) of the Treaty of Waitangi Act 1975. It states that the 'Principles of the Treaty are to be taken into account, not what anyone holds to be the meaning ascribed to any of the words.

TOI TE KUPU:
It is a known history, that the word of Te Tiriti on the part of the Crown and its representatives was never fully ***established*** and grounded. 'He mea pou takiwa'- It was "left in the air". From its inception, Te Tiriti was more honoured in the breach, than in the observance, and therefore this document sets out the process and relationship by which this imbalance may be addressed.

In a monoculture environment, there is a disconnection between the secular and spiritual. This disconnection is linked with the capitalistic mode of production, which expropriates and commodities the land, its resources and people. Such disconnections produce double standards and situational ethics based on self and in-group interests' however/whenever and wherever it suits the holder. It has no firm foundation to which it can be secured since it is based upon materialistic considerations, and not on the spiritual. In other words it is based upon the ***lower*** transitory rather than on the ***higher***, which is external.

NgāiTakoto Iwi could contemplate no such disconnection between secular and sacred. We are descended from the Gods through the descent lines of cultural heroes. All things originated in Io-Taketake, the foundation of all things and upon which all things are established. All is one.

NgāiTakoto iwi are therefore one, with all things. We are an integral part of the natural order. We therefore hold a special relationship to Mother Earth (Papatūānuku) the mother who nurtures all mankind.

Since Ranginui is our Sky Father, the father of the lesser Gods and especially Tane the progenitor of mankind, what therefore is established on earth by the ***'Kupu Mana'*** is established in the heavens. The link between the secular and spiritual when recognised and adhered to, links the oath or work of power of eternal foundations, Hence, ***'Toi te Kupu.'***

Mana (the sources)

Mana in its double aspect of authority and power may be defined as 'lawful permission delegated by the gods to their human agents and accompanied by the endowment of spiritual power to act on their behalf and in accordance with their revealed will'. This delegation of authority is shown in dynamic signs or works of power.

Authority and power in this sense must be clearly distinguished since it is clear that to exercise spiritual power outside the limits delegated is to abuse the gift, and results either in its withdrawal or in that power running rampant and causing harm to the agent, and others.

There are many different types of mana and many aspects of it as it manifests itself in everyday life. For example, all living things, animals, trees and plants, fish and birds, as well as human beings, are imbued with a mana of their own, a mana implanted by the gods. So also are many inanimate objects such as meeting houses and mountains, which are personified and addressed in Maori, as ancestors and relations.

The terms Mana Atua, Mana Tūpuna, Mana Whenua, Mana Tangata, Mana Moana and Mana Maori Motuhake are also heard frequently and are being referred to increasingly by the Waitangi Tribunal in its reports. These are different types or aspects of mana. Mana can be described, albeit very briefly, in the following way:

MANA ATUA is the very sacred power of the gods, which is given to those persons who conform to sacred ritual and principles.

MANA TŪPUNA is authority and power handed down through chiefly lineage.

MANA WHENUA is the mana that the gods planted within Papatūānuku (Mother Earth) to give her the power to produce the bounties of nature. A person or tribe who `possesses' land is said to hold or be the Mana Whenua of the area and hence has the power and authority to produce a livelihood for the family and the tribe from this land and its natural resources.

One means of ensuring that Mana Whenua is upheld and enhanced is to return the pito or whenua (afterbirth) of a child to his/her ancestral lands at points specifically designated for the purpose. But the most powerful means, once the spiritual element has departed from a person (i.e. the person has died), is to return the human body to the úkaipō, the place from which his or her true sustenance and being came, that is, his or her ancestral lands. This is perhaps one of the main reasons why iwi will fight to have a body returned to his or her own ancestral lands for burial. Furthermore, the greater the person's Mana, the bigger the fight, especially if the person has ancestral rights in more than one iwi area.

Apart from these aspects, every effort is made to protect and uphold Mana Whenua, not only from loss of `possession' of the land, but also from despoliation by careless exploitation.

Mana Whenua is a gift from the gods and always remains with the tribe of an area. The imposition of European title, for example, cannot remove Mana Whenua from an iwi.

The Resource Management Act interprets Mana Whenua as meaning 'customary authority exercised by an iwi or hapú in an identified area'. However it falls far short of the real meaning, by not incorporating any reference to its spiritual basis.

The continued misunderstanding by the majority of New Zealanders of this very important aspect of Maori society has been a cause of great angst to Māoridom, especially when open derision of the custom is carried out by an uninformed group.

THEREFORE;

Mana Atua is delegation by the Gods; Proof of their delegation is through victory in conquest and or continued support in occupation.

Mana Tupuna, the Mana to lands, harbours, rivers, beaches, forests, fisheries, is inherited through the ancestors, from one generation to another (whakapapa) and direct descent from waka.

Mana Whenua is based on occupation of the rohe under the principle of “Ahi Kaa” keeping the home fires burning.

Proof of claims is attested to by: known histories, relationships and movements, Papakainga, Marae, Pa sites, Gardens and Burial sites



NgāiTakoto Purpose & Vision

The NgāiTakoto Purpose therefore is;

"Our people have a legitimate right to an environment that is adequate for healthy living and wellbeing. The objective for any authority that holds a responsibility to do with our environments and its resources, is to ensure that management of such meets the needs of NgāiTakoto people of today without compromising the heritage of future NgāiTakoto generations, as to their needs, tomorrow ..."

Rev Maori Marsden

"Te Runanga O NgāiTakoto is an organisation of credibility that strives and drives, success and opportunity for the wellbeing of its people"

"He iti Pioke no Rangaunu he Au tona"

The NgāiTakoto Vision therefore is;

"If we live as we ought, we shall know things as they are, and that if we see things as they are, our vision will help us live as we ought"

3.1 Resource Management

Introduction

The purpose of the resource Management Act is to promote the sustainable management of natural and physical resources (sec 3(1)). In achieving those purposes, matters of national importance are specified. One of those matters is a requirement to recognise and provide for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and their taonga.

One of the major concerns is that the cultural and spiritual decisions of Maori concerning their taonga were left to the discretion of local authorities and the Planning tribunal. By the ground rules provided in Parts I and II of the Act, they are not. However, if the ground rules are misunderstood or ignored, then they are.

The intention of the Act, in its definitions and in the matters specified as being of national importance, is unambiguous. There is a mandatory obligation upon all persons exercising powers under the Act who recognise and make provision for Maori cultural values in all aspects of resource management, in the preparation and administration of Regional and District Plans. Section 7 reiterates the cultural emphasis.

Traditional Use of Natural Resources

"Where the sand shark (pioke) swims out in the bay that defines the land that is ours" M.Marsden....

NgāiTakoto thus were an extensively connected tribal grouping with relationships that extended to vast area's within the Muriwhenua region. In these areas were various NgāiTakoto Pa and kainga that supported the Maramataka (seasonal) activities associated with (Mahinga kaari) gardening, (-) harvesting and (He ika) fishing, (-) hunting. These activities were conducted within the realms of kaitiakitanga for the purposes of conservation and sustainability, utilising various tikanga to ensure resource management compliance. To abuse compliance, brought with it consequences.

The key areas associated with food planting or gathering were extensive from Wharo (Ahipara) to Kapowairua (North Cape) and a "brief" list of these places is identified in paragraphs below.

The loss of access to and management of natural resources is an ongoing grievance for NgāiTakoto. The iwi traditionally used areas seasonally or to collect natural resources for sustenance or rongoa. The loss of legal title to land severely affected the ability of NgāiTakoto to access traditional resources and rahui to protect the environment could not be enforced.

The reference to *'Kaitiakitanga'* in section 7(a) is specific. It applies to traditional Maori *'guardianship'* over such resources as native forests and kaimoana.

Part II of the resource Management Act deals with the *'purpose and principles'* which provide the ground rules for everyone exercising powers under the Act, concludes with section 8 which requires that the *'principles of the Treaty'* be taken into account in the management of natural resources. This acknowledges the Crown's obligation under Article II of the Treaty to preserve for Maori their culture and traditional way of life. The Act lays down the ground rules by which these obligation are to be met in the preparation and administration of plans for the management of New Zealand resources.

Section 8 provides that: *In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources shall take into account the principles of the Treaty of Waitangi'.*

This provision introduces the Treaty partners into the management of our natural resources. This is an acknowledgement that there is a separately identifiable interest of NgāiTakoto which must be taken into account, '*In achieving the purpose of this Act*' by the application of the principles of the Treaty of Waitangi in the management by the Crown, the other part, or its delegated authority (Regional and Local Bodies) of natural resources.

Despite these provisions there are concerns that local authorities may misunderstand and even ignore the NgāiTakoto perspective. This Plan is written in order to provide a background against which the relationship of NgāiTakoto and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga will be understood with special emphasis and focus on our inherent Mana Whenua status and Kaitiaki responsibilities.

Fundamental Knowledge & Te Ao Hurihuri

Myth and legend in the Maori cultural context are neither fables embodying primitive faith in the supernatural, nor marvellous fireside stories of ancient times. They were deliberate constructs employed by the ancient seers and sages to encapsulate and condense into easily assimilable forms our unique view of the world, of our ultimate reality, and the relationship between the Creator, the Universe, and Man.

Our World view is the central systematisation of conceptions of reality to which members of our culture assent and from which stems our value systems. The world view lies at the very heart of our culture, touching, interacting with and strongly influencing every aspect of our culture.

In terms of NgāiTakototanga, the myths and legends form the central system on which our holistic view of the universe is based.

Western culture whose major focus is on the natural universe assumes that it is comprised of indestructible atoms of solid matter and conforms to strict mechanical laws in an absolutely predictable manner go on to further assume, that it can be understood and scientifically describable. It therefore applies scientific methodology to understand and describe cause and effect.

The *'legend'* of Tane ascending to the highest heaven in a bid to obtain the *'Baskets of Knowledge'* from Io the creator demonstrate the principles outlined above.

The Maori World View

KAITIAKITANGA

The term *'tiaki'* whilst it's ***basic meaning*** is 'to guard' has other closely related meanings depending upon the context. Tiaki may therefore also mean, to keep, to preserve, to conserve, to foster, to protect, to shelter, to keep watch over.

'Kaitiakitanga' is defined in the Resource Management Act as guardianship and/or stewardship. ***Stewardship is not an appropriate definition*** since the original English meaning of stewardship is 'to guard someone else's property', apart from having overtones of a master-servant relationship. Ownership of property in the pre-contact period was a foreign concept.

Apart from this all other use of land, waters, forests, fisheries, was a communal and/or tribal right. All natural resources, all life was birthed from Mother Earth.

Thus the resources of the earth did not belong to man but rather, man belonged to the earth.

The ancient ones *(tawhito)*, the spiritual sons and daughters of Ranginui and Papatuanuku were the *'Kaitiaki'* or guardians. Tane was the Kaitiaki of the forest; Tangaroa of the sea, Rongo of herbs and root crops, Hine Nui te Po of the portals of death and so on. Different tawhito had oversight of the various departments of nature. And whilst man could harvest those resources they were duty bound to thank and propitiate the guardians of those resources.

MOTHER EARTH

The first woman Hineahuone was formed out of the clay of mother earth and impregnated by Tane to produce Hine Titama, the dawn maid. Tane cohabited with her to produce more children. These were the progenitors of the human race.

Papatuanuku was the personified name for the Earth and *Whenua*, the common name. Papatuanuku wa the primordial mother figure who married Ranginui and birthed the departmental gods *(Tawhito)* who were delegated to oversee the elements and natural resources – winds, storms, lightning, forests, cultivated crops, fish, etc.

Whenua was the term both for the natural earth and placenta. This is a constant reminder that we are of the earth and therefore earthy, and born out of the placenta and therefore human. As the human mother nourishes her child in the womb and then upon her breast after the child's birth, so does Mother Earth. Not only does she nourish humankind upon her breast but all life animals, birds, trees and plants. Man is part of this network and the other forms of life are his siblings. They share with each other the nourishment provided by Mother Earth.

Papatuanuku is a living organism with her own biological systems and functions. She provides a network of support systems for all her children who live and function in a symbiotic relationship. The different species and genera contribute to the welfare of other species and also help to sustain the biological functions of Mother Earth both in their life and death. Her children facilitate the processes of ingestion, digestion, and excretion.

The streams of water are her arteries bringing the life giving waters for her to imbibe and share with her offspring. Those same streams act as alimentary canals and help in the disposal of waste.

Maori hold a special relationship to mother earth and her resources. The name for the earth was whenua. This is also the name for the 'afterbirth' (placenta).

Just as the foetus is nurtured in the mother's womb and after the baby's birth upon her breast, so all life forms are nurtured in the womb and upon the earth's breast. Man is an integral part therefore of the natural order and recipient of her bounty. He is her son and therefore, as every son has social obligations to fulfill towards his parents, siblings and other members of the whanau so has man an obligation to mother earth and her whanau to promote their welfare and good.

EARTH'S CONSCIOUSNESS

Man is the conscious mind of Mother Earth and plays a vital part in the regulation of her life support systems; and man's duty is to enhance and sustain those systems. The tragedy however is that when these first principles are forsaken and Mother Earth is perceived as a commodity and her natural resources seen as disposable property to be exploited, then there is no avoiding the abuse and misuse of the earth. Man becomes a pillager, despoiler and rapist of his own mother. Forests are denuded. The land, the sea and air are polluted. Her surface is scarred and the resources are depleted.

Until we relearn the lesson that man is an integral part of the natural order and that he has obligations not only to society but also to his environment, so long will he abuse the earth. To realise that he is a child of the Earth will help him in working to restore and maintain the harmony and balance.

KAUPAPA AND TIKANGA

Kaupapa is derived from two words *kau* and *papa*. In this context, kau means to appear for the first time, to come into view, to disclose. Papa means ground or foundations. Hence, kaupapa means ground rules, first principles, general principles.

Tikanga mean method, plan, reason, custom, the right way of doing things.

Kaupapa and Tikanga are processes … Maori when contemplating some important project, action or situation that needs to be addressed and resolved the tribe in council would debate the kaupapa,- the rules and principles by which they should be guided.

Tikanga Maori translates as Maori custom. They denote those customs and traditions that have been handed down through many generations and have been accepted as a reliable and appropriate way of achieving and fulfilling certain objectives and goals. Such proven methods together with their accompanying protocols are integrated into the general cultural institutions of society and incorporated into the cultural system of standards, values, attitudes and beliefs.

TIKANGA TIAKI

Out of the perceptions and concepts derived from the first principles emerged the tikanga or customs instituted to protect and conserve the resources of Mother Earth.

In order to conserve the resources and ensure their replenishment and sustenance the Maori introduces the tikanga or custom of *Rahui*. Rahui was a prohibition or ban instituted to protect resources.

Within the tribal territory a certain area would be placed under Rahui and posted as being out of bounds to hunters, fishers, harvesters. etc. Other areas would remain open for use. This was a form of rotation farming. When the resource was considered to have regenerated itself, then the *Tapu* would be lifted and that area restored to general use. Another area might be placed under the tapu of rahui in order to allow it to regenerate. Thus the rotation method ensured a constant and steady source of supply.

This type of rahui must not be confused with another form which was applied when an *aitua*, misfortune resulting in death occurred. If a person was drowned at sea or in a harbour, that area was placed under a rahui because it had become contaminated by the tapu of death. After a certain period of time when those waters were deemed to have been cleansed then the rahui was lifted and those waters opened for use.

Rahui and Tapu were at times used interchangeably to mean the same thing namely, 'under a ban'. Rahui in its basic meaning is 'to encompass'. A rahui designated the boundaries within which the tapu as a ban was imposed. Tapu meaning 'sacred or set apart' denoted that a ban was in force over that area.

RAHUI AND MAURI

To aid the process of regeneration, a mauri stone would be placed in the area accompanied by appropriate ritual and prayer.

Mauri Ora is life-force. An animate and other forms of life such as plants and trees owe their continued existence and health to mauri. When the mauri is strong, fauna and flora flourish. When it is depleted and weak, those forms of life become sickly and weak.

KAWA

Ritual or liturgical action was termed Kawa. Kawa had to be conducted carefully and meticulously. Any break in a ritual chant or a particular action left out of the traditional ceremony was regarded as an ill omen.

Normally the decision to rahui an area was the prerogative of the tohunga, the expert in a particular field or custom. He was an expert in reading the signs that pointed to the depletion of resources in different areas of the tribal territory. He would consult with the chief (Rangatira) and/or tribal elders and a firm decision and course of actions was approved.

THE INSTITUTION OF RAHUI:

The institution of Rahui was designed to prohibit the exploitation, depletion or degeneration of a resource and the pollution of the environment to the point where the pro-life processes latent within the biological and ecosystems of Papatuanuku might collapse.

To summarise, Kaitiakitanga was the word used by Maori to define conservation customs and traditions, including its purpose and means, through rahui.

Kaitiakitanga and Rangatiratanga are intimately linked. The Rangatira proclaimed and enforced rahui since he was the Rangatira over the tribal territory.

Tangatawhenua under the guarantees of Article Two have the authority to control and manage the resources within their territory. Under the institutions of rahui, tangatawhenua have the right to control the access of other people and their own tribal members to the resource and the use of that resource.

TAIAPURE, MATAITAI

Applying this principle to the use of resources, the coastal people would set aside a portion of land for the use of inland tribes to build papakainga houses where they could reside during the fishing season and prepare dried fish for winter provisions and so on. They also set aside taiapure reserves such as a stretch of coast, a reef, a fishing ground where the inland tribes could gather shellfish *(Mataitai)* or fish on fishing grounds *(Tauranga-Ika)* and reefs *(Toka)*.

3.2 Resource Management Act

Why the Resource Management Act matters to Māori

Relationships with the environment are fundamental to the Māori culture. Every iwi and hapū sees itself as related through whakapapa to the landforms, waterways, flora, fauna and other parts of the environment within their tribal areas. These parts of the environment are taonga, for which iwi and hapū are obliged to act as kaitiaki. They have inherited knowledge relating to these taonga, explaining their whakapapa relationship and their kaitiaki obligations. This kaitiaki obligation is a form of law, controlling the relationships between people and the environment. Kaitiaki relationships are also important sources of iwi and hapū identity.

In a very practical sense, relationships with taonga in the environment created Māori culture. It was through interaction with the environment that early Polynesian settlers became Māori, acquiring among other things knowledge and technology (for example, relating to food, clothing, shelter, and medicine); Aotearoa- specific systems of law and social control, and of value exchange; and inspiration for forms of expression and cultural works such as mōteatea (song-poetry), carving, and the ubiquitous 'koru' or 'pitau' form.

The exercise of kaitiaki relationships with taonga in the environment is therefore vital to the continued expression of Māori culture itself.

Statutory Recognition and Planning Status

For the purposes of the Resource Management Act 1991 ('***RMA***'), particularly of section 35A, Te Runanga O NgāiTakoto (TRONT) confirms that it is the Iwi Authority for NgāiTakoto and that the (title of plan) NgāiTakoto Environment Plan (the 'Plan') represents the NgāiTakoto environmental planning document.

TRONT is to be considered the Iwi Authority for all relevant sections of the RMA.

It should be noted that TRONT may, from time to time, delegate certain functions and implementation of this Plan to a subsidiary, delegated person(s), and/or other NgāiTakoto entity (for example, the Te Oneroa A Tohe Beach Board). Such delegations are authorised and removed at the sole discretion of TRONT.

WITH RESPECT TO THE RMA IT IS NOTED THAT:

a) This Plan provides clarity to those Part 2 Matters in the RMA that are of relevance to Maori, in particular (but not limited to):
   i. Section 6 - recognising and providing for: (e) the relationship of Maaori and their culture and traditions with their ancestral lands, water, sites, ***waahi tapu***, and other taonga; (g) the protection of historic heritage from inappropriate subdivision, use, and development; (f) the protection of protected customary rights;
   ii. Section 7 Other Matters – (a) having particular regard to kaitiakitanga; and
   iii. Section 8 Treaty of Waitangi - taking into account the principles of the Treaty of Waitangi.
b) This is a relevant planning document as referred to in sections 61(2A)(a) and 66(2A)(a) of the RMA which requires a regional council to "take into account" any relevant planning document recognised by an Iwi Authority and lodged with the local regional council, to the extent that its content has a bearing on the resource management issues of the region, when preparing or changing regional policy statements or regional plans respectively;
c) This is a relevant planning document as referred to in section 74(2A) of the RMA which requires a local authority to take into account any relevant planning document recognised by an Iwi Authority and lodged with the local authority, to the extent that its content has a bearing on the resource management issues of the district, when preparing or changing a district plan;
d) A consent authority considering an application for resource consent under section 104 of the Resource Management Act 1991 must have regard to the Plan, if it considers that section 104(1)(c) applies to the Plan; and
e) This Plan applies to all relevant sections of the RMA and is to be taken account of as a relevant planning document for an Iwi Authority as outlined in the RMA.

NgāiTakoto Claims Settlement Act 2015

The NgāiTakoto Claims Settlement Act (2015) was passed to achieve full and final settlement of historical NgāiTakoto Claims against the Crown. The Deed of Settlement and the Act, amongst other things, established taonga species, Statutory Acknowledgements over particular areas, Statements of Association, Deeds of Recognition, Protocol's, Letters of Commitment of relationships, specific to the NgāiTakoto rohe.

Such provisions aim to improve the effectiveness of NgāiTakoto participation in environmental governance and management, specifically building on Part II of the RMA. The Act and the deed are the empowering legislation of Te Runanga O NgāiTakoto and provide details of a partnership approach to enhanced conservation and environments.

There are a number of the shared redress mechansism (Te Hiku iwi) that are significant for planning and status such as those outlined in Section of this plan; including, Statutory Acknowledgements, Right of First Refusal mechanisim, He Korowai, Te Oneroa A Tohe and Te Hiku O Te Ika Iwi – Crown Social Development and Wellbeing Accord, Customary Rights.

Other Legislation

As noted above, while this Plan is applicable to resource management planning and processes under the RMA, it also encompasses broader environmental issues, objectives and policies. The Plan may therefore also be applicable to, and provide useful guidance for, agencies carrying out functions or the exercise of powers under other Acts, in particular where those Acts may refer to iwi, hapu, Maori or ***tangata whenua***. Such Acts include, but are not limited to:

a) Biosecurity Act 1993
b) Conservation Act 1987
c) Crown Minerals Act 1991
d) Environmental Protection Authority Act 2011
e) Fisheries Act 1996
f) Forests Act 1949
g) Health Act 1956
h) Historic Places Act 1993
i) Land Drainage Act 1908
j) Local Government Act 1974
k) Local Government Act 2002
l) Native Plants Protection Act 1934
m) New Zealand Geographic Board (Ngaa Pou Taunaha o Aotearoa) Act 2008
(n) Queen Elizabeth the Second National Trust Act 1977
(o) Reserves Act 1977
(p) River Boards Act 1908
(q) Soil Conservation and Rivers Control Act 1941
(r) Walking Access Act 2008

In the event of any doubt regarding the planning status of the Plan, TRONT should be contacted to provide any clarity required.

Refer Appendix 3, pg 223-225.

3.3 Engagement with Stakeholders

"Whakahokia mai te mana o te Iwi ki te Iwi,
o te Hapu ki te Hapu,

o te Whanau ki te Whanau,
o te tangata ki tona rau kotahi."

"Return the mana of the Iwi to the Iwi,
of the Hapu to the Hapu,

of the Whanau to the Whanau,
to the people, as it was before."

It is important to ensure that resource uses and activities that impact on the environment in the NgāiTakoto rohe give effect to the role of NgāiTakoto as ***Mana Whenua-Kaitiaki***, as envisioned in article two of Te Tiriti O Waitangi.

It is important that a meaningful, participatory relationship is formed between NgāiTakoto, as mana whenua – kaitiaki, and the applicant, developer, and local authorities during the planning and initial stages of development, construction, operation, and through to completion. The key to this relationship is NgāiTakoto tikanga, transparency, good faith, patience and understanding. Engagement with NgāiTakoto members is not achieved by merely having a discussion about resource consents, plans and policies, but how the concerns, interests and intentions put forward by NgāiTakoto are considered should be reflected in any outcomes plans, conditions and policies produced.

NgāiTakoto have an enduring and special relationship with the environment, a relationship that is acknowledged by the Crown. This is expressed through the empowering legislation of Te Runanga O NgāiTakoto and through the Treaty of Waitangi. This relationship is further reflected in the RMA, Conservation Act and other environmental legislation.

Success in environmental sustainability will depend on meaningful involvement with decision making. At the very core of the Treaty of Waitangi are the principles of participation and equal partnership. This means real involvement by NgāiTakoto at various decision-making levels including regionally and nationally.

The following outlines the different ways that NgāiTakoto will engage with its stakeholders to address the environmental matters that arise within the rohe. Giving effect to the relationship between NgāiTakoto and the environment is dependent on communication and collaboration between those parties responsible for managing natural and physical resources, in particular local and regional authorities. Communication and collaboration are fundamental to genuine consultation and effective participation. On-going and constant communication with stakeholders will allow NgāiTakoto to build capacity and capability in this field.

As Mana Whenua-Kaitiaki and Treaty of Waitangi partners, NgāiTakoto have a particular interest in ensuring appropriate delivery and integration of matauranga maori me ona tikanga into environmental sustainability. This integration must occur in a way that maintains the cultural integrity of NgāiTakoto knowledge systems and cultural practices.

For Te Runanga O NgāiTakoto, effective participation is best achieved through establishing partnerships with local authorities and other agencies involved in natural resource management. In recognition of the role of local, regional and national government bodies, and the wider community, in natural resource and environmental management, Te Runanga O NgāiTakoto will seek to establish and maintain effective partnerships between Te Runanga and local and regional authorities, and other relevant organisations and groups.

Effective partnerships mean that NgāiTakoto is involved in natural resource and environmental management at management and governance levels of decision making. Furthermore, effective partnerships are founded in genuine and enduring working relationships that improve the nature and extent of tangata whenua participation in environmental management, and thus result in better environmental outcomes.

Treaty Settlement legislation has been clear to articulate the partnership agreement inherent in the signing of Te Tiriti O Waitangi and has detailed specific engagement mechanisms through He Korowai and Te Oneroa A Tohe legislation for the Crown, and its agencies.

One of the most effective ways to give effect to the values of NgāiTakoto in environmental management and Te Tiriti of Waitangi partnership principles is to integrate them in the planning processes of local government. This should include NgāiTakoto representation on planning committees, involvement in the preparation of district and regional plans or policy statements, submissions on particular issues or participating in annual business planning meetings to discuss collaborative projects.

Specifically this includes NgāiTakoto led particiapation in any decisions concerning environments idcentified within the NgāiTakoto boundary, any of the aforementioned Cultural Redress properties returned through NgāiTakoto's Deed of Settlement with the Crown, those properties identified as culturally significant and still in owndership with local authorities, such as the Far North District Council, and Sites of Significance (page 24, 25 and section 1).

While NgāiTakoto acknowledges issues of commercial sensitivity, resource users, activity owners, local authorites, and central Government are encouraged to involve all stakeholders, particularly NgāiTakoto, in an ongoing and participatory design process for applications and other matters related to resource use and acitivites affecting the environment as early as practical.

There are often inconsisitent approaches by the statutory agencies, including local authorities, to the implementation of the Resource Management Act 10991 and to the identification of NgāiTakoto, as an affected party under section 95F of the RMA, when decisions are made on public notification. Despite the prominence of tangata whenua issues in the RMA (in particular, Part 2 – sections 6(e), 6(f), 6(g), 7(a) and 8, resource consent processing, policy, and planning documents prepared under the RMA often do not sufficiently weight tangata whenua issues. NgāiTakoto should be engaged in the preparation of all statutory and non-statutory documents, particularly where these documents have implications for resource use development within the NgāiTakoto rohe.

Early involvement of NgāiTakoto in major projects may be accomplished by participation in pre-application meetings, through meetings with the project applicant and local authorities and through the review of draft or initial documents prepared by the applicant. Early involvement will often prevent later delays as potential problems can be eliminated and concerns about conflicting uses can be resolved earlier in the process. Ideally engagement with NgāiTakoto should be completed prior to formally filing a consent application or plan.

NgāiTakoto considers that pre-application engagement on a proposed resource use or activity is best practice to ensure that appropriate consideration is given to matters of importance to NgāiTakoto. NgāiTakoto also believes that undertaking a best practice engagement process will, in the longer run, be more beneficial than the cost of managing a poor process or not engaging in any process.

The type and complexity of the engagement process is dependent upon the context and magnitude of the proposed resource use or activity.

Responding to consent, permit and concession applications

The Office of Te Runanga O NgāiTakoto responds to resource consent, mineral permit and concession applications in the NgāiTakoto rohe. The Office will engage with the district and regional councils, Government Departments and Crown Agencies.

Participation in such processes is required to allow Te Runanga O NgāiTakoto to assess the proposed activities. The Plan, as a written compilation of policy, provides a tool to effectively and consistently assess applications. The Plan can also assist external agencies and stakeholders to better understand NgāiTakoto values, concerns, and policies. Councils should use this plan to make an initial assessment of applications, including identifying the kinds of information the Runanga may require to assess a particular application, or the kinds of conditions that may be appropriate to minimising adverse effects on cultural values. Further, consent and concession applicants themselves should use the plan while preparing applications, to identify potential concerns, or highlight positive outcomes, early on in the process.

The way that Te Runanga O NgāiTakoto will respond to the applications is often dependant on what the application is for, where it is situated and the expected impact on the values of the iwi. The following outlines the different approaches that may be used by the Office of Te Runanga O NgāiTakoto.



Cultural Impact Assessments

A Cultural Impact Assessment (CIA) report is an assessment of the potential impacts of a given activity on resources and values of importance to NgāiTakoto. Such reports document Runanga values associated with an area, and provide appropriate measures to avoid, remedy or mitigate any adverse effects on those values. The reports are prepared by the Office of Te Runanga O NgāiTakoto with assistance and guidance from relevant representatives.

CIA reports are an effective means of providing cultural and technical input, mainly with respect to resource consent applications under the Resource Management Act. Such reports should form part of a resource consent application's Assessment of Environmental Effects (AEE). Te Runanga O NgāiTakoto may advise an applicant or developer that a CIA is needed.

A CIA may be required when:

- The cultural values associated with the site or in relation to the proposal need to be determined;
- The proposed activity is either on, adjacent to or will impact upon a wāhi tapu or species / places of cultural importance;
- The size and scale of the proposed activity is such that multiple values or multiple effects need to be considered; and
- The proposal is considered to have significant impacts on NgāiTakoto values
- An archaeological report may be required in some circumstances as a basis of the CIA



Cultural monitoring

Cultural monitoring is used to protect and manage cultural heritage resources in the rohe, including wāhi tapu. Te Runanga O NgāiTakoto may require that certain activities involving activities such as excavation have a cultural monitor on site, particularly in areas where the risk of modifying, damaging or destroying archaeological sites or wāhi tapu is high.

Environmental Monitoring

In special circumstances environmental monitoring may need to be undertaken by NgāiTakoto personnel. Environmental monitoring is the processes and activities that NgāiTakoto requires to characterise and monitor the quality of the environment. Environmental monitoring may also be used in the preparation CIAs, as well as in many circumstances in which human activities carry a risk of harmful effects on the environment. In all cases the results of monitoring will be reviewed and analysed.



Heads of Agreements and Direct Agreements

Heads of Agreements are statements of agreed to intent. They establish and define the nature and extent of a working relationship between two or more parties and the agreed to obligations and responsibilites of each. Te Runanga O NgāiTakoto will consider using Heads of Agreement (or similar Protocols) with external agencies and stakeholders to improve relationships and facilitate effective participation and progression of ideas in the rohe.

NgāiTakoto welcomes the opportunity to enter into direct agreements that will benefit each party. The management arrangements provide in detail the specific opportunities and outcomes that the parties agree on and may include scholarships-training, employment, income or investment opportunities, endowment funds, restoration outcomes and rights of refusal.

Kanohi ki te kanohi

Means "face-to-face" contact. The primary way that dialogue has occurred in Maori for generations. Te Runanga O NgāiTakoto encourages those needing to engage, to provide opportunities to meet in person, including site visits, field trips, hui or informal meetings.

Up-front engagement is a positive way of disseminating information, and is often the most effective way of exchanging ideas, resolving conflict or mediating between differences of values.

Te Runanga O NgāiTakoto

FOR MORE INFORMATION VISIT
www.NgāiTakotoiwi.co.nz
Phone our office 09 408 0271 or 0508 TAKOTO
or visit Pioke House, 16 - 18 Melba St. Kaitaia

3.4 NgāiTakoto Environmental Engagement Policy

To achieve the objective of effective partnerships in environmental management, Te Runanga O NgāiTakoto has endorsed the following environmental engagement policy. The policy outlines the processes and protocols that should guide consultation with NgāiTakoto on all environmental matters, with those specific legislated frameworks detailed in the NgāiTakoto Deed of Settlement (2012) and NgāiTakoto Claims Settlement Act (2015), He Korowai, Te Oneroa A Tohe Beach Board, and Protocols, setting a framework for developing a partnered approach to environmental enhancement. Detailed on page 112-117 of this plan.



NGĀITAKOTO ENVIRONMENTAL ENGAGEMENT POLICY

1. All matters relating to environmental management in the rohe of NgāiTakoto are to be directed to the Office of Te Runanga O NgāiTakoto.
2. The Plan shall provide the basis, but not a substitute, for consultation on environmental matters.
3. Local, regional and national authorities shall, to the fullest extent possible, recognise and provide for the values, goals, and policy directions outlined in this plan.
4. The Office of Te Runanga O NgāiTakoto will assist external agencies and applicants to determine the nature and extent of consultation required for specific issues.
5. Te Runanga O NgāiTakoto encourages early engagement. Engagement at the earliest possible stage in the design and development of proposals, policies or plans can save both time and resources. This includes pre- application consultation on resource consent and concession applications.
6. Engagement requests must include sufficient information to allow Te Runanga O NgāiTakoto to gain a comprehensive understanding of the issue, and thereby have the ability to make informed decisions.
7. Engagement processes must allow for sufficient time to make informed decisions and the applicants must be mindful of the need for hapu to meet and consider an application.
8. Adequate resourcing for engagement must be provided for.
9. The value of technical, cultural and other advice provided by the Runanga must be recognised and if necessary the engaging agency or stakeholder shall be obliged to provide adequate resourcing. Preferably, the costs associated with the engagement, and provision of other advice shall be determined and agreed at the outset.
10. Oral evidence, as part of the accumulated knowledge base of NgāiTakoto, shall be considered equally with written evidence in all engagement processes.
11. Outcomes should reflect input and final decisions and outcomes must be an accurate reflection of the engagement process.
12. Genuine engagement includes a willingness to change, and recognition of differing priorities, concerns and values.

3.5 Legislated Frameworks for Engagement



Within the Te Hiku Claims Setttlement Legislation and further to the NgāiTakoto Environmental Engagement Policy outlined on page 111 the key mechanisms for engagement in the wider Te Hiku iwi landcape are:

i) **He Korowai for enhanced conservation**
Engagement with Department of Conservation
ii) **Te Hiku Conservation Board**
Engagement with DOC/Community
iii) **Te Oneroa a Tohe Beach Board**
Engagement with Councils
iv) **Te Hiku Social Accord**
Engagement with Crown Ministers.

These four specific legislated frameworks provide a pathway for co-management and partnership, some relationship principles for working along with Te Hiku iwi in the wider NgāiTakoto Area of Interest. Details are included In Section One of this plan.

He Korowai – For Enhanced Conservation Legislated Engagement Framework

He Korowai for enhanced conservation is a relationship agreement made between the Minister of Conservation, the Director General of Conservation, NgāiTakoto and other Te Hiku O Te Ika Iwi.

He Korowai is essentially a legislated engagement framework / partnership agreement and for that reason we have included specific engagement mechanics of the agreement for all parties reading this plan. This legislated framework is a tool negotiated in the Te Hiku Treaty Settlement and is an extension of the NgāiTakoto Engagement Framework outlined in Section Three, but sets down excellent tools and mechanics for consideration in relationships extended beyond the Crown and the Department of Conservation to all working relationships/partnerships with NgāiTakoto. It considers details and issues that are important to NgāiTakoto values.

BACKGROUND

NgāiTakoto and the Crown agreed to this relationship He Korowai for Enhanced Conservation and this redress is reflected in the NgāiTakoto Deed of Settlement dated 27 October 2012 with a formal signing of the agreement once legislation passed in September 2015. As detailed in Section 6.1 - 6.153.

THE PURPOSE OF THIS RELATIONSHIP AGREEMENT IS TO:

- Provide a basis for the parties to develop and maintain a positive, co-operative and enduring relationship that supports the implementation of the Korowai for enhanced conservation; and
- Provide for a range of matters not otherwise addressed in the Korowai for enhanced conservation.

THE PARTIES AGREE THAT:

- The success of the Korowai for enhanced conservation is dependent on effective relationships; and
- The parties will work together to ensure that their relationships support the Korowai for enhanced conservation.

BUSINESS AND MANAGEMENT PLANNING:

The Department's annual business planning process (informed by such things as the Government's policy directives, the Department's Statement of Intent and Strategic Direction and available funding) determines the Department's conservation work priorities.

The Department and NgāiTakoto Iwi will meet annually at an early stage in the Department's business planning cycle to discuss the following activities, within the Korowai area:

- planning and budget priorities;
- work plans and projects; and
- proposed areas of cooperation in conservation projects, and the nature of that cooperation.

In the course of the annual business planning process, NgāiTakoto Iwi will be able to request specific projects to be undertaken by the Department. Such requests will be taken forward into the business planning process and considered by the Department when it determines its overall priorities.

If a specific project is agreed, the Department and NgāiTakoto Iwi will agree the nature of their collaboration on that project which may include finalising a work plan for the project. If a specific project is not undertaken, the Department will advise NgāiTakoto Iwi of the reasons for this.

INPUT INTO SPECIFIC CONSERVATION ACTIVITIES AND PROJECTS

The Department will endeavour to support NgāiTakoto Iwi to undertake its own conservation-related projects, for instance by identifying other funding sources or by providing technical advice for those projects.

COMMUNICATION

The Department and NgāiTakoto Iwi will seek to maintain effective and open communication with each other on an ongoing basis including by:

1.9.1 discussing operational issues, as required, at the initiative of either party;

1.9.2 the Department and NgāiTakoto Iwi hosting meetings on an alternating basis; and

1.9.3 sharing of information in an open manner as requested by either party, subject to constraints such as the Official Information Act 1982 or Privacy Act 1993.

1.10 As part of ongoing communication, the Department and NgāiTakoto Iwi may agree to review the implementation of the Korowai.

1.11 The Department and NgāiTakoto Iwi will brief relevant staff and Conservation Board members on the content of the Korowai for enhanced conservation.

CONCESSION OPPORTUNITIES

1.12 The Department will, if requested by NgāiTakoto Iwi, assist the development of concession proposals involving members of NgāiTakoto Iwi by providing technical advice on the concession process.

PEST CONTROL

Within the first year of the operation of this relationship agreement, the Department and NgāiTakoto Iwi will discuss:

1.13.1 species of pest plant and pest animals of particular concern within the Korowai area;

1.13.2 the extent to which those pest species may impact on sites of significance to NgāiTakoto Iwi;

1.13.3 ways in which those pest species may be controlled or eradicated.

In relation to the species and sites identified, the Department will, as part of its annual business planning processes:

1.14.1 facilitate consultation with NgāiTakoto on proposed pest control activities that it intends to undertake within the Korowai area, particularly in relation to the use of poisons;

1.14.2 provide NgāiTakoto with opportunities to provide feedback on programmes and outcomes; and

1.14.3 seek to coordinate its pest control programmes with NgāiTakoto particularly where the NgāiTakoto Iwi is the adjoining landowner.

MARINE MAMMAL STRANDINGS

1.15 All species of marine mammal occurring within New Zealand and New Zealand's fisheries waters are absolutely protected under the Marine Mammals Protection Act 1978. The Department is responsible for the protection, conservation and management of all marine mammals, including their disposal and the health and safety of its staff and any volunteers under its control, and the public.

1.16 NgāiTakoto Iwi will be advised of marine mammal strandings within the NgāiTakoto Rohe. A co-operative approach will be adopted with Te Runanga O NgāiTakoto to management of stranding events, including recovery of bone (including teeth and baleen) for cultural purposes and burial of marine mammals. The Department will make reasonable efforts to inform Te Runanga O NgāiTakoto before any decision is made to euthanise a marine mammal or gather scientific information within the NgāiTakoto rohe.

1.17 The Department acknowledges that individual Te Hiku O Te Ika Iwi may wish to enter into a memorandum of understanding (or similar document) with the Department in relation to whale strandings within their various rohe, and if that is the case, the Department will engage in that discussion in a proactive and co-operative manner.

SPECIES/RESEARCH PROJECTS

NgāiTakoto will identify species of particular significance to NgāiTakoto and the Department will engage with NgāiTakoto to discuss opportunities for it to provide input and participate in:

1.18.1 developing, implementing and/or amending the application of national species recovery programmes for those species within the NgāiTakoto rohe; and

1.18.2 any research and monitoring projects that are, or may be, carried out (or authorised) by the Department for those species within the NgāiTakoto rohe.

1.19 For species that have not been identified as being of particular significance to Te Hiku O Te Ika Iwi, the Department will keep Te Runanga O NgāiTakoto informed of the national sites and species recovery programmes on which the Department will be actively working with in the NgāiTakoto rohe.

FRESHWATER QUALITY AND FISHERIES

The Department and Te Hiku O Te Ika Iwi have a mutual concern to ensure effective riparian management and water quality management in the Korowai area and that freshwater bodies are free from contamination. For Te Hiku O Te Ika Iwi, the health and wellbeing of rivers within the Hokianga, Rangaunu, Herekino, Whangapae, Parengarenga, Houhora and other waterways is of primary importance.

1.21 The Department will take all reasonable steps to prevent the pollution of waterways and the wider environment as a result of the Department's management activities (e.g. ensuring provision of toileting facilities).

FRESHWATER FISHERIES AND HABITAT

1.22 NgāiTakoto Iwi have identified that freshwater habitat and all indigenous freshwater species that were historically or are presently within the Korowai area (including fish and other aquatic life), are of high cultural value and to which they have a close association and interest.

1.23 The parties to this relationship agreement will identify common issues in the conservation of freshwater fisheries and freshwater habitats. Objectives for freshwater fisheries and habitats will be integrated into the annual business planning process. Actions may include: areas for cooperation in the protection, restoration and enhancement of riparian vegetation and habitats (including marginal strips); and the development or implementation of research and monitoring programmes within NgāiTakoto.



NEW PROTECTED AREAS

1.24 If the Department proposes to establish:

1.24.1 new, or to reclassify existing, conservation land; or

1.24.2 a marine protected area under the Department's jurisdiction (e.g. a marine reserve or a marine mammal sanctuary); the Department will notify NgāiTakoto Iwi at an early stage and engage with NgāiTakoto Iwi to ascertain its views on the proposal.

TRAINING AND EMPLOYMENT OPPORTUNITIES

1.25 The Department and NgāiTakoto will work together to identify opportunities for conservation capacity building for NgāiTakoto Iwi and Departmental staff.

1.26 The Department and NgāiTakoto Iwi will inform each other of any conservation related educational or training opportunities (such as ranger training courses, short term employment opportunities or secondments). These could include opportunities for the Department's staff to learn about NgāiTakoto Iwi tikanga and for members of NgāiTakoto Iwi to augment their conservation knowledge and skills through being involved in the Department's work programmes and/or training initiatives.

1.27 When opportunities for conservation capacity building are available, the Department and NgāiTakoto Iwi will seek to ensure that the other's staff or members are able to participate.

1.28 The Department will inform NgāiTakoto Iwi when opportunities for full time positions, holiday employment or student research projects arise within the NgāiTakoto Korowai area. NgāiTakoto Iwi may propose candidates for these roles or opportunities.

"Ana ta te uaua paraoa"
"Here's the strength of a sperm whale"

VISITOR AND PUBLIC INFORMATION

The prior agreed to promotion of NgāiTakoto Iwi values may include the following measures:

1.29.1 seeking to raise public awareness of positive conservation partnerships developed by NgāiTakoto Iwi, the Department and other stakeholders, for example, by way of publications, presentations and seminars;

1.29.2 engaging and seeking prior approval with NgāiTakoto Iwi on how NgāiTakoto Iwi tikanga, spiritual and historic values may be represented in the provision of visitor facilities, public information and Departmental publications;

1.29.3 taking every reasonable step to representing NgāiTakoto Iwi tikanga spiritual and historic values in the provision of visitor facilities, public information and Departmental publications where prior agreement has been provided;

1.29.4 ensuring the accurate use of information about NgāiTakoto Iwi in the provision of visitor facilities and services, public information and Department publications by:

(a) obtaining the consent of NgāiTakoto Iwi prior to disclosure of information obtained in confidence from NgāiTakoto Iwi;

(b) consulting with NgāiTakoto Iwi, before the Department uses information relating to NgāiTakoto Iwi values;

(c) encouraging NgāiTakoto Iwi participation in the Department's volunteer and conservation events programmes by informing NgāiTakoto Iwi of these programmes; and

(d) encouraging any concessionaire proposing to use information provided by or relating to NgāiTakoto Iwi to obtain the agreement (including on any terms and conditions) of NgāiTakoto Iwi.

RESOURCE MANAGEMENT ACT 1991

1.30 NgāiTakoto Iwi and the Department both have interests in the effects of activities controlled and managed under the Resource Management Act 1991. Areas of common interest include riparian management, effects on freshwater fish habitat, water quality management, and protection of indigenous vegetation and habitats.

1.31 NgāiTakoto Iwi and the Department will seek to identify issues of mutual interest and/or concern ahead of each party making submissions in relevant processes.

REVIEW OF LEGISLATION

1.32 The Department undertakes to keep NgāiTakoto Iwi informed of any public reviews of the conservation legislation administered by the Department.

1.33 NgāiTakoto Iwi may suggest and submit to the Minister of Conservation proposals for amendments to, or for, the review of conservation legislation.

CONTRACTING FOR SERVICES

1.34 Where appropriate, the Department will consider using NgāiTakoto Iwi as a provider of professional services.

1.35 Where contracts are to be tendered for conservation management within the Korowai area the Department will inform NgāiTakoto Iwi.

1.36 The Department will, subject to available resourcing, and if requested by NgāiTakoto Iwi, provide advice on how to achieve the technical requirements to become a provider of professional services.

1.37 In accordance with standard administrative practice, wherever NgāiTakoto Iwi individuals or entities are applying to provide services, appropriate steps will be taken to avoid any perceived or actual conflict of interest in the decision-making process.

CHANGE OF DEPARTMENTAL PLACE NAMES

1.38 Subject to legislation, the Department will engage with NgāiTakoto Iwi prior to any name changes for reserves or conservation areas within the Korowai area being submitted to the New Zealand Geographic Board by the Department.

1.39 The Department will consult NgāiTakoto Iwi on any new or amended office (e.g. Area Office) names.

LIMITS OF RELATIONSHIP AGREEMENT

1.40 This relationship agreement does not:

1.40.1 restrict the Crown from exercising its powers or performing its functions and duties in good faith, and in accordance with the law and government policy, including:

(a) introducing legislation;

(b) changing government policy; or

by agreement with Te Runanga O NgāiTakoto;

(c) issuing a similar relationship document to, or interacting or consulting with, anyone the Crown considers appropriate including any iwi, hapū, marae, whānau or representatives of tangata whenua;

1.40.2 restrict the responsibilities of the Minister or Department or the legal rights of NgāiTakoto Iwi.

Te Hiku Conservation Board

As detailed in Section 6.12 - 6.16 of the NgaiTakoto Deed of Settlement, summarized as;

6.12 The settlement legislation will establish a new conservation board for Te Hiku o Te Ika (**"Te Hiku o Te Ika Conservation Board"**).

6.13 The area covered by the Te Hiku o Te Ika Conservation Board will be the korowai area.

6.14 The Te Hiku o Te Ika Conservation Board will;

6.14.1 be established as if that board was established under section 6L of the Conservation Act 1987; and

6.14.2 will have the status of a conservation board under that Act.

6.15 The role of the Te Hiku o Te Ika Conservation Board will be to carry out those functions specified in section 6M of the Conservation Act 1987.

6.16 The Northland Conservation Board will have no jurisdiction over the korowai area from the commencement date referred to in clause 6.135.

Te Oneroa A Tohe / Engagement Framework

As detailed in section 6.12 - 6.16 of the Deed of Settlement; summarised as:

5.122 On the settlement date under the third settlement Act, the Minister for Treaty of Waitangi Negotiations must give notice inviting each of the remaining iwi to participate in the Te Oneroa-a-Tōhē redress on an interim basis.

5.123 The notice referred to in clause 5.122 must:

5.123.1 be given to the trustees of the post governance settlement entity for each of the remaining iwi if such trustees have been appointed, or otherwise, to the mandated negotiators for that iwi; and

5.123.2 specify: (a) any conditions that must be satisfied before each of the remaining iwi may participate in the Te Oneroa-a-Tōhē redress on an interim basis, including a condition that mandated representatives have been appointed to represent that iwi; and (b) any conditions of such participation.

5.124 Once the Minister for Treaty of Waitangi Negotiations is satisfied that a remaining iwi has satisfied the conditions specified in the notice under clause 5.123, the Minister must give notice in writing to that remaining iwi and other Te Hiku O Te Ika Iwi stating the date upon which that remaining iwi will participate in the Te Oneroa-a-Tōhē redress on an interim basis.

5.125 To avoid doubt:

5.125.1 if any conditions referred to in clause 5.123.2 are breached, the Minister for Treaty of Waitangi Negotiations may by notice in writing revoke the interim participation of a remaining iwi, after giving that iwi reasonable notice and a reasonable period to remedy such breach; and 5.125.2 the interim participation by a remaining iwi will cease on the settlement date specified in the settlement legislation to settle the historical Treaty claims of that iwi.

Te Hiku Social Accord / Engagement Framework

The Te Hiku – Crown Social Development and Wellbeing Accord sets out how the iwi and the Crown will work together to improve the social circumstances of the Te Hiku whanau, hapu - and iwi and the wider community.

In particular, the Accord will be implemented through multi-level engagement between Te Hiku iwi and the Crown including:

- An annual Te Hiku iwi-Crown Taumata Rangatira hui between the Ministers who have signed the Accord or whose departments have portfolio agreements and Te Hiku iwi representatives;
- Regular Crown-Te Hiku iwi operational level engagement through Te Kahui Tiaki Whanau (a twice-yearly forum) and related Kaupapa Cluster meetings (ongoing engagement in relation to particular kaupapa/specific areas of work); and
- An evaluation and planning process to assess progress and design and implement strategies to achieve the shared outcomes for the Accord.

The Accord involves nine agencies: the Ministry of Social Development, Te Puni Kokiri, the Ministry of Education, the Ministry of Productivity, Innovation and Enterprise, New Zealand Police, the Ministry of Justice, the Department of Internal Affairs, the Department of Corrections and Statistics New Zealand.

The Accord will enable the government and the iwi to address pressing socio-economic issues in what is one of the most impoverished areas of the country.

3.6 Towards Environmental Sustainability and Enhancement

The objective of NgāiTakoto is to ensure that the needs of present and future generations are provided for in a manner that goes beyond sustainability, towards an approach that enhances the environment. An 'enhancement' approach requires the consideration of not only individual resource use, activities, buildings, or elements, but also an holistic approach to the whole environment.

It aims for positive ecological and social outcomes where the resource use and activities effecting the environment becomes a conduit for producing resources and energy, improving physical and psychological health, remedying past pollution, and transforming and filtering waste into new resources.

Sustainability requires the resource to be maintained at a specified level so that our future generations can enjoy the same quality use of the land, air, and water resources that we do currently. The 'enhancement' approach aims not to maintain but, through our actions, to improve the quality of our environment for future generations.

Therefore, NgāiTakoto is in favour of a joint approach to resource use and activity operation that sees a net benefit back to the environment in such a way that the environment is actually enhanced from the resource use, activity, or development.

The Table (1) demonstrates the difference between a conventional model and the preferred sustainability and enhancement approach.

Resource users and activity operators need to consider how their existing or proposed use or activity can actually sustain and enhance the environment. These approach's recognise that those that utilise an environmental resource for some type of benefit (whether economic, social, cultural, spiritual and/or environmental) have a responsibility to show a reciprocal benefit back to the environment. This reciprocal approach is not intended to undermine the benefit from using environmental resources but rather to ensure that the use or depletion of environmental resources does not create a burden for future generations.

This may include measures such as having a strategic approach to land development and ensuring there is efficient urban development form.

It may be that, in practice and particularly in the case where environmental resources are depleted (e.g. mineral mining), there needs to be a broader consideration on how to provide this reciprocal benefit back to the environment.

NgāiTakoto recognises that the achievement of environmental sustainability and enhancement will include using non-regulatory methods. NgāiTakoto will advocate for environmental sustainability and enhancement and reciprocal benefit such as in the ability of consent processes to achieve environmental sustainability and enhancement goals.

CONVENTIONAL PRE RMA	SUSTAINABLE	ENHANCEMENT
• Little or no consideration given to environmental impact. • Endeavours to meet minimum legal requirements. • Progresses towards a more 'Green' and 'Sustainable' thinking.	• Strive to achieve neutral environmental impact and maximum efficiency. • Strive to achieve sustainable management of resources. • Strive for sustainble development approach.	• Social environments, Kaitiakitanga, are an inherent part of wholistic ecosystems. • Resource management and activity provides a net benefit back to the environment and to social, spiritual, cultural connects. • Diversity and uniqueness (socially, culturally, spiritually, environmentally and economically) is crucial to design. • Responsibility to improve the quality of the environment for future generations.

Table: Te Whakapakari I Te Taiao – towards environmental enhancement

3.7 Managing Cause & Effects

Cause and Effect is an identified relationship between events or things where one is the result of the other, or others. This is, a combination of actions, and reactions.

Generally all resource uses and environmental activities have an accompanying effect on the environment, either positive or negative. An ***effect*** is therefore considered in terms of its magnitude (how big the effect is), its frequency (how often the effect occurs), and its duration (how long the effect occurs, when it does occur). For NgāiTakoto effects can also be intangible in nature including spiritual and emotional.

Only NgāiTakoto can determine for NgāiTakoto if, from a NgāiTakoto perspective, the magnitude, frequency, and duration of the effect, and if the overall effect of an activity is positive or negative. Our goal however is to be proactive and deal with the initial ***causes*** where in an environmental space, they create a ***negative*** effect

When there are benefits derived from resource use or activities there is an expectation that there will be a reciprocal responsibility to return a benefit back to the environment, particularly when ongoing resource use depletes the supply of the resource (e.g. in mining activities) or has a negative effect on the environment.

Resource users and activity operators are again reminded of an Iwi desire to see firstly, sustainability, and subsequently, environmental enhancement from such use and activity, at a scale commensurate to the effect of the use or activity.

Ideally, effects should be managed by addressing the initial cause so as to achieve sustainability of the resource and make provisions for future environmental enhancement.

When managing the effects of a resource use or activity, regardless of the magnitude, frequency, or duration of the effect, NgāiTakoto considers that it is necessary to provide a net benefit when considering social, economic, environmental, spiritual and cultural impacts – Therefore, to strive for, environmental sustainability, and further, environmental enhancement.

Therefore it is necessary to suitably manage any causes so that any negative effects are avoided, remedied, minimised, mitigated, or balanced. For NgāiTakoto, this is essentially a hierarchy where the first way to manage an effect is to address the cause (if negative) that creates the effect, the second way is to remedy the effect, and so on through to suitably balancing the effect, what some may call offset mitigation. In managing effects consideration needs to be given to:

(a) **Avoid:** manage the effects to a point where they can be avoided (i.e. no effect occurs)
(b) **Remedy:** can the contributing cause to the effect be managed to the point that it is eliminated (e.g. cleaning discharges to water so that the water discharge is of a suitable quality)
(c) **Minimise**: is there a way to minimise the effect so that the effect is no longer of sufficient frequency or magnitude to cause concern
(d) **Mitigate:** if the effects cannot be adequately avoided, remedied, or minimised, is there something that can be done to mitigate or offset the cause to create a benefit not directly linked to the proposed resource use or activity. (E.g. an effect of discharge to water being offset by additional riparian planting or wetland restoration).
(e) **Balance:** when taking all the causes into consideration, and considering the relative weight of the effects to NgāiTakoto, do the positive effects adequately balance out the negative effects, and provide environmental enhancement Only NgāiTakoto can determine whether effects are suitably balanced for NgāiTakoto.

Only NgāiTakoto can determine what, from a NgāiTakoto perspective, constitutes a suitable way to avoid, remedy, minimise, mitigate, or balance effects, caused from a resource use or activity.

SUPPORTING THE HIGHEST STANDARDS OR MEASURE

This Plan generally does not contain specific standards and measures. The 'highest standards or measure's would be a standard or measure applied by NgāiTakoto.

NgāiTakoto seeks to achieve the highest standard or measure being applied to best achieve the objectives outlined in Section 3. NgāiTakoto envisages the ongoing use of the ***best practice option*** being applied when considering standards or measures.

CONSENT TERMS – PRECAUTIONARY APPROACH

Where consents are granted for a resource use or an activity that may continue to have an adverse effect on the social, economic, cultural, spiritual or environmental wellbeing of NgāiTakoto, a precautionary approach is required. This includes ensuring that consents are granted for a term that is sufficiently short enough to allow for a review of the consent conditions by virtue of the consent holder needing to apply for a consent renewal.

NgāiTakoto understands that the biggest improvements in consent conditions are through consent renewals and not consent reviews. NgāiTakoto also understands that less than 1% of consents are reviewed. A consent renewal also means that the existing resource use or activity is looked at afresh. This is understood to be different to a review which is undertaken based on the purpose specified within the review.



Te Kokiri-Ngatahi

Applications
Policy & Plan Direction



Unuhia te rito o te harakeke, kei hea te kōmako e kō?
Ui mai ki ahau, 'He aha te mea nui o te Ao?
Māku e kī atu, 'He tangata, he tangata, he tangata.'

If you remove the central shoot of the flaxbush,
where will the bellbird find rest?
If you were to ask me
What is the most important thing in the world?
I would reply,
It is people, it is people, it is people.

4.0 NgāiTakoto Environmental Applications Plan and Policy Direction

This section describes issues, objectives, policies and methods associated with natural resources and environmental management that apply across the NgāiTakoto rohe.

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Mātauranga – Education, Information, Advocacy

Whai a Rehia, Toro tuwaewae– Recreation and Tourism

Taupua a Koto - Infrastructure

Pungao hourua me Te Rahui - Renewable Energy and Conservation

Hukenga Mautaiao – Mining, Quarry, Oil and Minerals

Whiunga Taiao – Natural Hazards

Whāi Tapu – Sacred Site of Significance

Ritenga tuku iho - Customary Activities

Tatai taiao te arai ito– Natural Heritage and Biosecurity

Pānga Takutai - Coastal and Marine Environment

Pa Reporepo - Wetlands / Swamps

Huārangi, Tiu – Oxygen, Air and Wind

Wai – Water

Whenua – The Land

4.1 Whēnua
The Land

Issues

The issues section is separated into the following:

4.1.1 Whakamahere Whenua – Land Use Planning
4.1.2 Papakāinga / Whare a noho – Residential Housing
4.1.3 Papawhenua matāti - i riro whenua atu, ka hoki whenua mai – Right of first Refusal on Crown Lands



4.1.1 Whakamahere Whenua – Land Use Planning

As kaitiaki, NgāiTakoto have an obligation to nurture, monitor, and protect the natural, physical, cultural, historical, and spiritual elements of the natural environment. However, development activities have not always been conducted in a sustainable manner, or in a manner that respects the kaitiaki role of NgāiTakoto. NgāiTakoto recognises the need for the sustainable use of resources and has interests in land use for cultural and/or spiritual purposes, leisure, and commercial development.

The increasing regional population means that additional infrastructure and natural resources are required to support them. These include landfills, wastewater treatment plants, water and waste reticulation systems, transport corridors and roads, water supply, and energy sources.

The pressure for development plus the increasing urbanisation of rural land is putting pressure on natural resources - land, air and water. In order to protect these resources there needs to be management of urban growth to prevent urban sprawl and restrictions placed on continuing rural lifestyle subdivision. The cumulative effects are often not well recognised, though District Plan initiatives from some local authorities, and growth strategies.

Land use

RURAL AND COASTAL SUBDIVISIONS

The District Plans of Local Authorities must recognise the need for landscape assessments, and they will need to carefully consider how any current/future policies and rules may be applied across the NgāiTakoto landscape spectrum. Achieving the right balance for landscape protection will require an inclusive and collective relationship to ensure practical and workable outcomes are achieved within the NgaiTakoto rohe.

Specific Land Use Plan Policies

The table below outlines specific policies that have been developed for actual and likely resource consent applications that have/will occur within the rohe of NgāiTakoto.

MONITORING

1. NgāiTakoto will visit the site bi-annually with the applicant to monitor.
2. The monitoring condition is to form part of the formal consent conditions.
3. All monitoring reports from the relevant Councils to be forwarded to NgāiTakoto for record purposes.

RECORDING AND PROTECTION OF SIGNIFICANCE OF SITE

NgāiTakoto will record any site of cultural significance and provide a copy to the landowner and applicant. This will be included as part of the consent application. Where a site of cultural significance is identified NgāiTakoto will identify options for protection and where possible alteration to the application and intended activity. Where methods for protection cannot be resolved NgāiTakoto reserves the right to seek the independent protection of the site.

Farming intensity has increased and forestry organisations are converting their lands to farms to receive a greater economic return. This intensification and land use change needs to be accompanied by sustainable environmental and cultural management practices. Current Forestry and Farming partner organisations have in place their own operational policies and practices. This environmental plan and Land and Forestry / Farming Policy, will influence the development of future policies and agreed to Forestry / Farming practices, within the NgāiTakoto rohe.

Land and Forestry Farming Policy

NgaiTakoto to work with Landcorp and Summit Forest Ltd to achieving a high standard of environmental management and sustainability in the area of land use pertaining to farming and forestry, recognizing the relationship to the Korowai and Te Oneroa A Tohe Beach Board management plans.

The goal of any organizational policies will be:

- to encourage the minimization of the effects of intensive farming / forestry including irrigation systems, riparian planting and buffer zones, wetlands and waterways and recognition of the cultural standards.
- to manage/maintain water use appropriately for the purposes of sustainability and quality.
- to reduce the amount of effluent / pollution / waste that flows into waterways, rivers or streams.
- demonstrate how any works or activities have considered enhancement principles including; restoration and/or maintenance of functional ecosystems and environmental / social / cultural impact.

Rural and Coastal Subdivision Policy

The subdivision of rural and coastal land is of significance to NgāiTakoto. Residential subdivisions occur in environments that are already heavily modified, therefore rural and coastal subdivisions applications must consider:

1. An appropriate minimum allotment size;
2. Consideration of Wāhi Tapu / Sites of Significance;
3. Protection of waterways;
4. Use of advanced septic tank systems (two or more chambers);
5. Discharge of storm water needs to consider filtering, riparian planting;
6. Landscape plans and use of esplanade reserves;
7. Cumulative assessment of affects; and
8. On-going monitoring to ensure resource consent conditions are met.

It is noted that the Assessment of Environmental Effects (AEE) provided with many applications is often not appropriate to the subdivision.

9. NgāiTakoto expects early engagement on all subdivision applications irrespective of resource consent activity status.

RECORDING OF SIGNIFICANCE OF SITE

1. NgāiTakoto will record the cultural significance of the site and provide a copy to the landowner and applicant. This will be included as part of the consent application. Where a site of cultural significance is identified NgāiTakoto will identify options for protection and where possible alteration to the application and intended activity. Where methods for protection cannot be resolved NgāiTakoto reserves the right to seek the independent protection of the site.



Issues

LAND USE AND DEVELOPMENT

Historically, land development has often been driven largely by private sector economics rather than by a holistic, well-designed and integrated land use planning process. The demand for rural residential, lifestyle block and commercial developments has increased putting pressure on land and water. This situation has been exacerbated by a lack of consistency relating to land use planning across the rohe and can drastically change the makeup and use of the rohe.

However, integrated land use planning processes cannot entirely ignore private sector investors and developers, as it is these individuals and organisations that lead development and are often prepared to provide all, or part of the infrastructure required for a development. Investors and developers seek to ensure that any developments are economically feasible, and do not always respond positively to local authority land use planning interventions.

The challenge then is finding a balance between private, public, and tāngata whenua land use and development aspirations that provide a corresponding balance between social, cultural, spiritual, economic, and environmental effects and benefits.

NgāiTakoto as tāngata whenua, have land use and development aspirations. After having limited access to development opportunities on Māori owned land, it is anticipated that Māori owned land within the NgāiTakoto rohe will be seen as being able to deliver credible development on NgāiTakoto land that achieves land use and development aspirations. Additionally NgāiTakoto are relatively recent but increasingly significant commercial land users and developers and are keen to see land use and development that complements NgāiTakoto aspirations. This includes the use and development of land owned under Te Ture Whenua Māori Act 1993, land returned as part of Treaty of Waitangi settlement redress, and land purchased by NgāiTakoto entities on a purely economic basis.

Ultimately the commercial benefit of any NgāiTakoto development remains within the rohe and for the benefit of NgāiTakoto tribal members and the wider community. The link between the economic and commercial success of NgāiTakoto and their cultural and social success cannot be overstated. NgāiTakoto have land development proposals that are indicative of the contribution and inherent interest that NgāiTakoto has in sustainable and enhancing development within its rohe.

As kaitiaki within the rohe, NgāiTakoto also seeks to ensure environmental sustainability and enhancement in their activities. NgāiTakoto considers that land, air, and water have been degraded over time. It is no longer sufficient to apply sustainability to maintain a resource. There is a need to take sustainability a step further towards enhancement principles where the quality of the land, air, and water is not only maintained but should be incrementally improved over time through the use of enhancement activities.

URBAN AND RURAL DEVELOPMENT

Ad-hoc development can lead to adverse effects on the environment, customary activities, culturally and/or spiritually significant sites, or on communities. For example, 'ribbon' developments along rural roads that alter the landscape, put pressure on infrastructure, limit access to wāhi tapu and sites of significance, degrade the visual amenity of the area, and do not contribute to overall development of community identity. Another example is industrial or commercial development in areas that are not well supported by the infrastructure required to effectively operate the industrial or commercial activity, or that adversely impacts on residential living.

ENVIRONMENTAL AND CULTURAL EFFECTS

As urban development has occurred in the NgāiTakoto rohe ground and surface water quality has deteriorated, the integrity of aquatic and terrestrial ecosystems has been compromised, productive and versatile soils lost, and landscape character has been irretrievably changed. The positive economic effects of the development may in part, balance the adverse effects of these changes on the natural environment. However, positive economic effects cannot be the only driver or justification for land use.

Past development has isolated NgāiTakoto communities from their rivers, wāhi tapu, sites of significance, and sites of customary activity. NgāiTakoto will measure the success of future development on how well it restores and protects these connections, relationships, and activities.

Objectives, Policies and Methods

OBJECTIVE – APPROACH TO LAND USE AND DEVELOPMENT

Development principles are proposed, developed and applied to land use and future developments (urban and rural) and, in particular, development in new growth areas, that enhance the environment.

POLICY

approach to land use and development

To encourage development principles to be applied to land use and developments (urban and rural) and, in particular, development in new growth area's, that enhance the environment.

METHOD

(a) Proposed developments shall demonstrate how they have considered and applied development principles that enhance the environment including, but not limited to how the development:

1. Restores the capacity of ecosystems;
2. Creates or maintains ecosystems that function without human intervention;
3. Understands and acknowledges the diversity and uniqueness of the development location (socially, culturally, spiritually, economically, and environmentally);
4. Considers how the development design incorporates the diversity and uniqueness of the development location (such as culturally appropriate design, interpretive panels, commemorative pou, etc);
5. Minimises pollution and waste;
6. Promotes efficient and effective energy conservation and use;
7. Preserves and preferably enhances the natural hydrologic functions of the site;
8. Identifies and preserves sensitive areas that affect the hydrology, including streams and their buffers, floodplains, wetlands, steep slopes, high-permeability soils and areas of indigenous vegetation;
9. Effectively manages natural hazards;
10. Considers beneficial re-use on-site of storm water and wastewater;
11. Considers water conservation; and
12. Provides for visual amenity consistent with the surrounding environment.

OBJECTIVE – URBAN AND RURAL DEVELOPMENT

Urban and rural development is well planned and the environmental, cultural, spiritual, and social outcomes are positive.

POLICY

urban and rural development

To ensure that urban development is well planned and the environmental, cultural, spiritual, and social outcomes are positive.

METHOD

(a) Where possible and practicable, avoid development or subdivision of land where there are high quality and versatile soils.

(b) If development or subdivision occurs on high quality or versatile soils, demonstrate how the development or subdivision provides a greater environmental, cultural, spiritual, or social outcome than the current land use provides.

(c) Encourage the development and use of structure plans or similar tools for significant land use or development initiatives.

(d) Ensure that appropriate consideration is given to papakāinga development in rural and urban.

(e) Land development, subdivision design, or applications shall consider cumulative effects and demonstrate in a clear fashion the real impacts of the development.

(f) Land development or subdivisions are not supported where the effects or the cumulative effects of the proposed development or subdivision decreases existing environmental, cultural, spiritual, or social outcomes.

(g) Land use and development of NgāiTakoto owned land, regardless of the nature of the ownership is supported, providing such use and development is consistent with this Plan and/or the position and perspectives of those holding mana whakahaere in the area of this land use and development activity.

(h) Manage the adverse effects of urban and rural residential subdivision and development through the use of Low Impact Development ('LID') principles in all new subdivisions and developments including, but not limited to:

i. Minimising stormwater impacts to the greatest extent practicable by reducing imperviousness, conserving natural resources and ecosystems, maintaining natural drainage courses, reducing use of pipes, and minimising clearing and grading;
ii. Providing runoff storage measures dispersed through the site's landscape with a variety of detention, retention, and runoff practices;
iii. Where they will be of benefit, encouraging the use of mechanisms such as rainwater harvesting, rain gardens, roof gardens, and onsite storage and retention;
iv. Where they will be of benefit, encouraging the use of storm water treatment devices including on-site treatment systems, allowing for emergency storage and retention structures; and
v. Such areas that have unavoidable impervious areas, attempt to break up these impervious areas by installing infiltration devices, drainage swales, and providing retention areas.

OBJECTIVE – POSITIVE ENVIRONMENTAL AND CULTURAL EFFECTS

Land use and development has positive environmental and cultural effects.

POLICY

positive environmental and cultural effects

To ensure that land use and development, particularly new land use and development, has positive environmental and cultural effects.

METHOD

(a) Through the use of LID (Low Impact Design) principles in all new subdivisions and developments;
   i. Protect surface and ground water quality;
   ii. Maintain the integrity of aquatic and terrestrial ecosystems;
   iii. Preserve the physical integrity of receiving streams;
   iv. Protect soils by providing appropriate sediment and erosion control; and
   v. Make maximum use of natural ground levels.

(b) Require reserves next to oceans, lakes and rivers to be set-aside during the subdivision and land development process to protect the water body, allow access, increase biodiversity, and enhance ecosystems.

(c) Decisions on use of reserves or similar provision in subdivision applications shall give priority to protecting the water body health regardless of the water body or subdivision size.

(d) Subdivisions should not impede access to and along waterways.

(e) Require resource consent conditions to be imposed that allow NgāiTakoto access to culturally and/or spiritually significant sites and sites of customary activities through the imposition of caveats on titles or providing for the registration of right-of-way servitudes.

(f) Ensure in all development proposals that access is retained and improved to water bodies and cultural and/ or spiritual sites.

(g) Structure or management plans will be required as conditions of resource consent to ensure that critical environmental and cultural considerations are taken into account and that on-going monitoring and review occurs.

(h) Land use and development design features reflect NgāiTakoto cultural values and perspectives.

(i) Protection of significant cultural and/or spiritual sites may have precedence over subdivision in some areas and the objectives contained in **4.6 Natural Heritage and Biosecurity - Tatai taiao te arai ito** and **4.8 Sites of Significance - Wāihi Tapu** may apply.

(j) Local authorities revise their statutory instruments to reflect the principles contained.

BIODIVERSITY

Biodiversity is the degree of variation of life forms within a given ecosystem. Biodiversity is also a measure of the health of ecosystems. Greater biodiversity implies greater health and is in part a function of climate.

NgāiTakoto will work with the Department of Conservation, Te Hiku Iwi and other organisations / groups to ensure that the programmes that they administer including (transfer of native species and endangered species recovery programmes etc) are to operate in a manner that is culturally acceptable, is of a high standard, and is environmentally compatible and sustainable.

The protection and enhancement of natural habitats is paramount – especially those with indigenous species contained within them. On-going development is placing pressure on natural environments and habitats. NgāiTakoto seeks the retention of current level of biodiversity as a bare minimum. The iwi expects demonstrated improvement of the current levels of biodiversity over time through active engagement, partnerships, and relationships with an objective goal of enhanced conservation, within the NgaiTakoto rohe.

The on-going and negative impact of development and the effect of invasive pests (plants and animals) on the many ecosystems in the rohe of NgāiTakoto are of concern. NgāiTakoto advocates for the maintenance and on-going restoration and expansion of indigenous species across their natural range and that indigenous species are given higher priority and preference.

The NgāiTakoto Claims Settlement Act contains the Crown's acknowledgement of the special association of NgāiTakoto indigenous fish, flora, and fauna species found (for example) within the DoC (Korowai) protocol area. NgāiTakoto advocates for the Crown's acknowledgement to be applied across the rohe and for Local Authorities to incorporate the principles of the acknowledgement into their regional and district planning documents. For example the Te Hiku Korowai Management Agreement also has detailed considerations in regards to Biodiversity (pg 113-115). And this should require the need for a consistent application in order to be effective.

This includes the findings of the Wai 262 Claim. The WAI 262 claim is about the rightful place of Māori culture, identity, knowledge and lore within New Zealand's laws, and in government policies and practices. It concerns who controls Māori traditional knowledge, who controls artistic and cultural works and who controls the environment that created Māori culture. It also concerns the place in contemporary New Zealand life of Māori cultural values such as the obligation of whanau, hapū and Iwi to act as kaitiaki (cultural guardians) towards their taonga (treasured things as per the Treaty, article 2) such as their lands, moana, waterways, and a traditional way of life, inclusive of knowledge, artistic and cultural works, important places, and flora and fauna, that are significant to the whanau, hapū and iwi identity.

TRADITIONAL KNOWLEDGE SYSTEMS

Rongoa is the term for medicines that are produced from native plants. The use of these medicines prevented many sicknesses and provided remedies for those who were sick. Rongoa is still used extensively within NgāiTakoto today.

The protection of the ecosystems and environments of rongoa plants is critical for the survival of this way of being. The gathering of rongoa must be carried out in a sustainable way. Some of the resources used for rongoa have other uses including food, weaving and carving.

NgāiTakoto has an obligation to ensure that habitats and ecosystems are protected so that those who use native plants and water in rongoa can readily access them. The

acknowledgement of the importance of traditional knowledge systems by policy makers and regulators is a starting point to ensure protection of the taonga and the transfer of that knowledge within the NgaiTakoto iwi.

NgāiTakoto considers that rongoa should have specific criteria for determining protection for an area, or areas of native vegetation. Land-use controls should specifically identify the cultural aspect of rongoa.

In addition, NgāiTakoto takes the following position on bio-prospecting. Bio-prospecting is a broad term that describes the discovery of new and useful biological mechanisms, often without the help or input of traditional knowledge, and usually without compensation being paid to the indigenous people whose knowledge is being exploited. NgāiTakoto takes a strong view in that bio prospecting is unacceptable in its rohe.

Objectives

- That the responsibilities of kaitiakitanga as defined by NgāiTakoto are applied to the management of natural and physical resources.
- The whenua is protected and enhanced for future generations through long-term land-use strategies and land-use zoning and performance standards founded upon Kaitiakitanga responsibilities.
- Preserve, expand and develop the indigenous flora and fauna within the NgaiTakoto rohe for future generations.
- Traditional knowledge systems are implemented, maintained, and protected.

That local authorities work with NgāiTakoto adequately addressing the requirements of NgāiTakoto in respect of their management of natural and physical resources, within the NgāiTakoto rohe. Including public access to sites of significance within the NgāiTakoto rohe. Refer Section 4.8, page 185.

Broad Plan Policies

- That district plan objectives, policy, methods and performance standards reflect the status of NgāiTakoto as a partner in land use planning across the rohe.
- That a range of activities and development be across planning zones and environments, reflecting the environmental objectives of NgāiTakoto Iwi.
- That land-use policy, methods and performance standards encourage coastal development to occur in conjunction with the environmental objectives of NgāiTakoto Iwi
- That mechanisms that minimise intensive dairying practices with particular emphasis on improving land-based irrigation methods recognising cultural impacts and effects, are endorsed.
- That indigenous species shall be given a higher level of protection than that of exotic and introduced species.
- That rongoa is considered a specific criterion for determining the protection of native vegetation through district plan land use controls, and identification of significant natural areas.
- That bio-prospecting will not occur in the rohe of NgāiTakoto by local government, their economic agencies including Northland Inc or Far North Holdings, or third party prospectors without prior agreement.

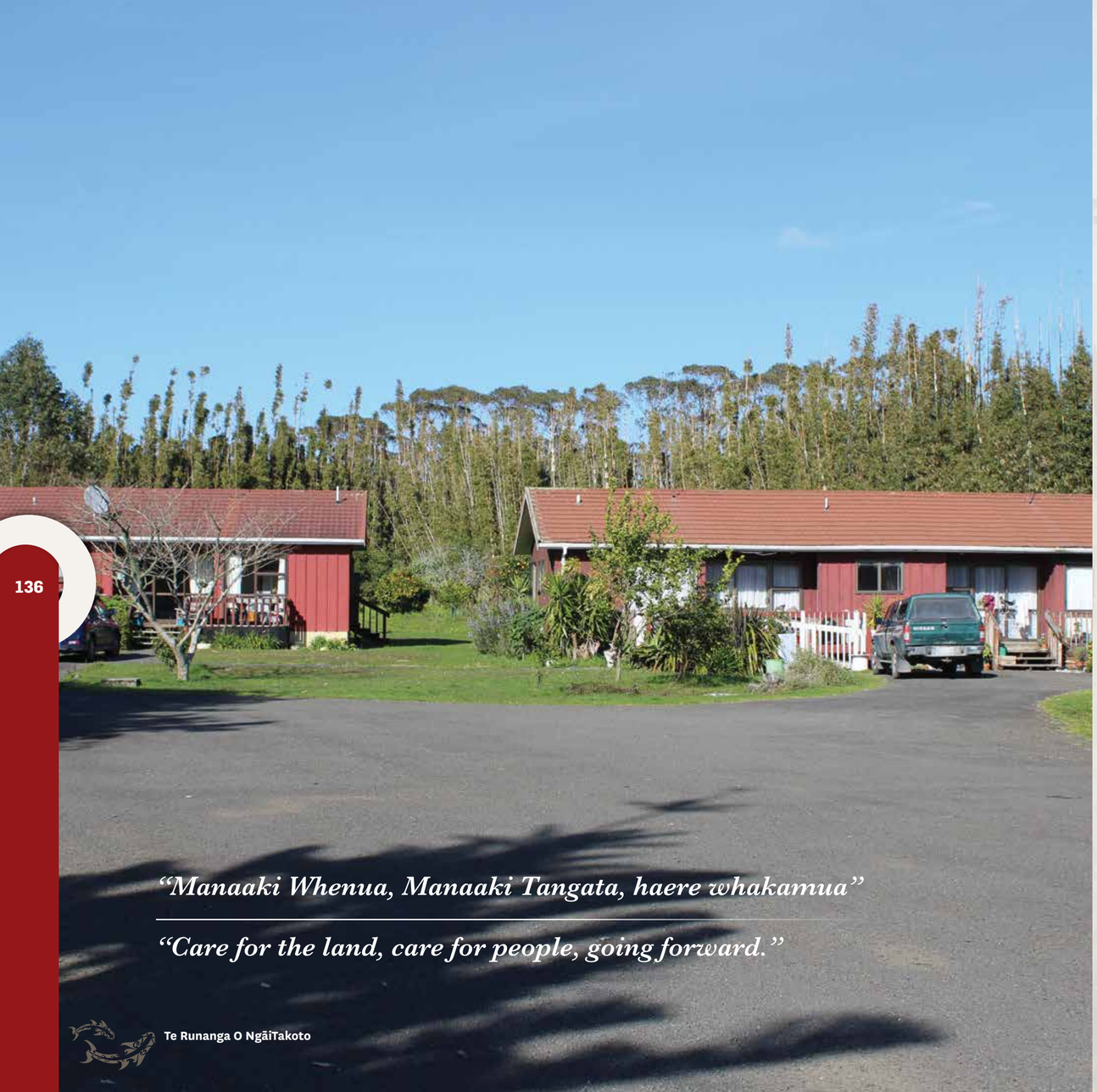
Methods and Procedures

- Ensure those activities that impact significantly on the whenua and biodiversity are monitored and assessed and appropriate reports are provided.
- Seek and obtain feedback from NgāiTakoto in relation to the health of the whenua and biodiversity and assist NgāiTakoto to respond to resource consent applications.
- Meet with representatives of Te Runanga O NgāiTakoto on site to discuss consent applications.
- Preparation of cultural impact assessments prior to providing written approval, to a significant resource consent application.
- Assert the use of rahui and reserves to protect ecosystems.
- Engage with policy makers and regulators on all significant issues relating to the whenua and biodiversity including provision of input into the formulation of District and Regional Plans.
- Promote and enhance partnerships between Te Runanga O NgāiTakoto and central government, regional and district councils.
- Prepare and make submissions to central government, regional and district councils.
- Receive updates on all resource consents applications lodged and respond accordingly within the NgāiTakoto rohe.
- Partner / Engage with industries and companies to ensure that the NgāiTakoto environmental position is acknowledged and understood and to minimise negative environmental impacts.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- Seeks land-use planning controls through zoning and performance standards reflecting the partnership between the Councils and NgāiTakoto and an effects based approach recognising the role of Mana Whenua/Kaitiakitanga.
- Endorses coastal protection as a mechanism to control subdivision and development within the Far North District Plan.
- Encourages development to occur within existing settlements, and strict controls are placed on new residential type development within the area.
- Policy to be developed to encourage the minimization of the effects of intensive dairying including improved land-based irrigation systems, riparian planting and buffer zones, wetlands and waterways and recognition of the cultural impact.
- Seeks adequate land-use control standards to be developed within district plans to manage visual and amenity impact, including cumulative effects both localised and district wide.
- Indigenous Flora/Fauna be considered key criteria in determining the protection of native vegetation and the identification of significant natural areas.



"Manaaki Whenua, Manaaki Tangata, haere whakamua"

"Care for the land, care for people, going forward."

4.1.2 Papakāinga / Whare a noho – Residential Housing

Introduction

Papakāinga are communities or places where NgāiTakoto members live, primarily clustered around marae and or other places of significance. Papakāinga may also be contemporary or ancient marae or pā sites with or without accompanying residences or buildings. The extent of individual papakāinga should be determined in consultation with NgāiTakoto and is not necessarily confined to multiple owned Maori land.

For the purposes of this Plan, this chapter discussing papakainga, also applies to marae. Marae may include a complex of buildings such as wharenui (meeting house), wharekai (dining hall), wharepaku (ablution block), urupā (cemetery) and other community, residential, health, recreational and educational facilities, and papakāinga (dwellings) generally associated with a Marae.

Over time, people have moved away from traditional areas of settlement like marae and papakāinga. There is an increasing desire from many NgāiTakoto people to reconnect with these areas. Papakāinga may, by definition, be one of the last places where NgāiTakoto can live as tangata whenua or people of our lands. The ability and choice to live as NgāiTakoto in papakāinga is important to our economic, social, cultural and spiritual health and wellbeing. Papakāinga also have a relationship with the wider community in which they sit.

In the future, papakāinga will not necessarily be limited to multiple owned Maori Land around a marae complex. It is likely to extend to include communities living in and around marae, wāhi tapu and sites of significance on privately owned, general title land. This may also include NgāiTakoto communities living in other urban or rural residential clusters. The access to or inclusion of transport and community infrastructure should be considered a measure of successful papakāinga.

The demographics of papakāinga are likely to change. For example, it may be that papakāinga populations will become younger with growing opportunities from marae, hapū and iwi economic development encouraging younger people to move back to papakāinga. This will enable NgāiTakoto to live, work and play in the environs of papakāinga as mana whenua of their papakāinga. This may also encourage the establishment of new papakāinga and marae while putting pressure on the current resources available for papakāinga use.

Successful papakāinga have and will continue to have links with social, health and education providers, access to economic opportunity, and a sustainable environmental footprint.

Marae and papakāinga within urban settings are likely to be able to manage development aspirations within existing planning rules.

PAPAKĀINGA DEVELOPMENT IN RURAL AND URBAN AREAS

It could be argued that the intensity of development for marae and associated papakāinga is more aligned to residential development than rural. The main limiting factor to development will be the ability to service development with water supply, storm water, and wastewater treatment and disposal services; and this may mean that papakāinga development requires a resource consent.

Most existing marae are within rural areas, where the anticipated density of settlement is less than that associated with traditional papakāinga settlements.

OBJECTIVE

PAPAKĀINGA DEVELOPMENT IN RURAL AND URBAN AREAS

Papakāinga development is sustainable and supported.

POLICY

Sustainable Papakāinga Development

To encourage development principles to be applied to land use and developments (urban and rural) and, in particular, development in new growth area's, that enhance the environment.

METHOD

- To ensure that papakāinga development is sustainable and supported.
- Papakāinga are encouraged to have a papakāinga development plan that considers water supply, storm water, wastewater treatment and disposal services, and access to other infrastructure needs.
- Papakāinga development in rural areas to have access to adequate water supply, storm water, wastewater treatment and disposal services, and to other infrastructure needs.
- Encourage papakāinga development to be staged to the degree required to ensure the development is sustainable.
- Surrounding land use is sensitive to existing or impending papakāinga development.

POLICY

Papakāinga development in rural and urban areas

METHODS

- To ensure that papakāinga can be developed within rural and urban areas.
- NgāiTakoto marae, whanau and iwi signal intentions around marae and papakāinga development as much in advance as practicable to allow for overall rural or urban land use planning for the area.
- Those involved in land use planning work with NgāiTakoto to seek an indication of current and future marae and papakāinga development plans and aspirations.
- Land use planning in rural and urban areas enables existing and future marae and papakāinga to be developed.
- Land use planning in rural and urban areas anticipates sensitivities in marae and papakāinga development so that the overall character and amenity of the area is maintained while allowing the marae or papakāinga development to proceed.

4.1.3 Papawhenua matāti i riro whenua atu, ka hoki whenua mai

Right of first Refusal on Crown Lands

Introduction

Those preparing plans or activities on land owned by a Crown Body being the Crown, a Crown Entity, State Owned Enterprise or company wholly owned by these bodies, and including local authority land derived from the Crown, must consider this Chapter.

The Crown settlement redress included the return of some lands, and a Right of First Refusal ('RFR') over the Residual Crown Lands. The RFR applies 'to any proposed sale of any Residual Crown Land by the Crown or any Crown Body to anyone other than the Crown or a Crown Body'.

The intent of the RFR mechanism is to provide NgāiTakoto with the principle of 'i riro whenua atu me hoki whenua mai' that the RFR mechanism is to be exercised. The NgāiTakoto Claims Settlement Act confirms that 'it is the intention of Parliament that the provisions of this Act shall be interpreted in a manner that best furthers the agreements expressed in the deed of settlement.'

The NgāiTakoto settlement is a cornerstone and first of its kind for us which leaves the settlement broad and open rather than confined and prescriptive. Since the settlement there has been debate about the intent and meaning behind parts of the DoS and the settlement act. For example, the attempts to interpret a 'sale' of Residual Crown Land as solely an exchange for money. However, a 'sale' does include an exchange of land for other land.

The settlement also embedded an underlying treaty settlement principle where the resolution of a grievance does not create a further grievance.

Consequently rights existing at the time of settlement are to be respected. And conversely, any proposal to subsequently lease or grant new user rights over Residual Crown Land to another entity or for a different use has the potential to create a fresh grievance that must be resolved.

Issues

PROTECTING THE INTEGRITY OF THE 'RFR'

A 'sale' by another name

NgāiTakoto is of the view that land use cannot be divorced from the underlying land ownership. A long-term lease to another entity is a 'sale' by any other name. Unfortunately NgāiTakoto may not be informed of these situations until resource consent is submitted to a local authority for the land under lease or other arrangement. The argument is often made that, as the underlying ownership is not changing, the RFR requirements are not triggered. However, NgāiTakoto views this as a breach of the principles of both the DoS and of 'i riro whenua atu, me hoki whenua mai.' It also makes a farce of the Crown's apology should such an action occur.

CROWN LAND ADMINISTERED BY OR TRANSFERRED TO LOCAL AUTHORITIES

Section 50 of the Public Works Act allows for a change of ownership of the land. NgāiTakoto are concerned that section 50 transfers to local authorities are considered by the Crown to be outside the scope of the RFR process. Transfers to a local authority under the Public Works Act may be subsequently sold without addressing Settlement Legislation or RFR principles. Section 50 is to be read without undermining the intention of that Act and the underlying principles of the Deed of Settlement'.

NgāiTakoto are concerned that land that the Crown transfers to a local authority may be considered to be outside the RFR process and that land may be subsequently sold without recourse to the RFR process. Issues arise for NgāiTakoto where local authorities reap the benefit of receiving Crown land without the same responsibilities under the RFR regime.

Similarly sections of Acts, such as the Reserves Act s.26 (a), which allows the Crown vesting of recreation and local purpose reserves in the name of a local authority, should not be used to circumvent the RFR process.

Objectives, Policies, and Methods

OBJECTIVE
PROTECTING THE INTEGRITY OF THE RFR

When dealing with RFR matters, Crown agencies, administrating bodies, accredited suppliers and local authorities act in a manner that protects the integrity of the agreements in the 2012 NgāiTakoto Deed of Settlement and the good faith relationship entered into between NgāiTakoto and the Crown.

POLICY
Protecting the integrity of the RFR

To ensure the protection of the integrity of the agreements in the 2012 Settlement (and subsequent 2015 legislation) and the good faith relationship entered into between NgāiTakoto and the Crown.

METHODS
(a) Any decision making or actions being undertaken that may affect the RFR, shall be undertaken in a manner that best furthers the following principles:
   i. Land for Land - In order to provide redress, the Crown agreed to return as much land as is possible that the Crown has in its possession to NgāiTakoto;
   ii. Relationship - The Crown undertakes to enter a new age of co-operation with the NgāiTakoto;
   iii. Contribution – That by agreeing to the 2012 Settlement, NgāiTakoto has foregone a substantial part of redress that is recognised as a contribution to the development of New Zealand. Therefore, there is to be no further expense to NgāiTakoto, or to its settlements and redress.
   iv. Compensation – NgāiTakoto will be compensated for any loss of RFR opportunity.
   v. Prior Agreements – The 2012 Settlement honours prior agreements that were in place. However, any proposed new agreements will need to be re-negotiated with NgāiTakoto.
   vi. When conservation lands are no longer required for conservation purposes, they are to be returned to NgāiTakoto.
   vii. Protection – All Crown lands held on title in the NgāiTakoto area are to be notated as soon as possible as subject to the RFR.
   viii. Information Sharing – Full information pertaining to RFR offers and transactions such as valuation reports and methodologies are to be shared with NgāiTakoto.



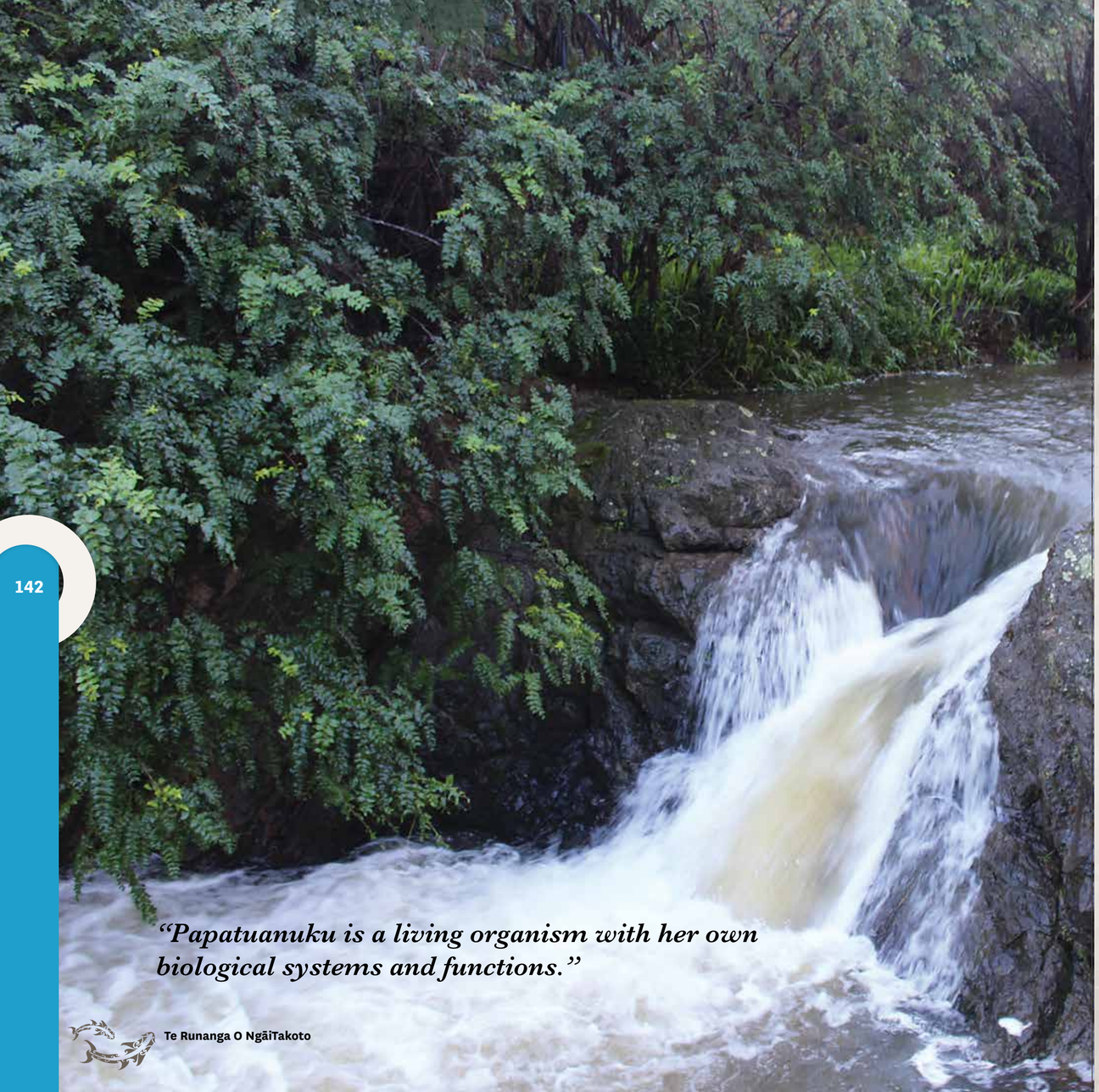
OBJECTIVE
CROWN LAND ADMINISTERED BY OR TRANSFERRED TO LOCAL AUTHORITIES

Arrangements for Crown land administered by or transferred to local authorities are tested to see if the Right of First Refusal process is affected.

POLICY
Crown land administered by or transferred to local authorities

To ensure that arrangements for Crown land administered by or transferred to local authorities are tested to see if the Right of First Refusal process is affected.

METHODS
(a) In the spirit of the 2012 NgaiTakoto Deed of Settlement, the Crown contacts NgāiTakoto to discuss any arrangements for the transfer of administration or title of Residual Crown Land to local authorities to test if the RFR process is affected.
(b) The above method is particularly important prior to entering into any agreement with local authorities.
(c) If the RFR process is triggered the Crown first makes the land available to NgāiTakoto under the RFR process.
(d) NgāiTakoto may choose to re-acquire the land and then pass the land on to the local authority wanting to acquire the land.
(e) Local authorities undertaking or wanting to undertake resource management, use or activities on Crown owned land must contact NgāiTakoto to test if the RFR process is triggered.
(f) NgāiTakoto will not support applications for resource management, use or activities on Crown owned land until satisfied that matters relating to the principles of RFR are settled.
(g) Mention of the RFR mechanism is made in Reserve Management Plans and on land that has an underlying Crown interest.
(h) Those preparing plans or activities on Crown land, including land that Local Authorities have acquired from the Crown, must consider this Chapter.



"Papatuanuku is a living organism with her own biological systems and functions."

4.2 Wai
Water

"Papatuanuku is a living organism with her own biological systems and functions." She provides a network of support systems for all her children who live and function in a symbiotic relationship. The different species and genera contribute to the welfare of other species and also help to sustain the biological functions of Mother Earth both in their life and death. Her children facilitate the processes of ingestion, digestion, and excretion.

The streams of water are her arteries bringing the life giving waters for her to imbibe and share with her offspring. Those same streams act as alimentary canals and help in the disposal of natural wastes.

Water is a fundamental component for all dimensions of life. Water not only sustains life, but also serves a, social, cultural and spiritual, purpose. Regardless of the significance of water, the increase in water contamination by cities, industries, and agriculture/horticulture has led to the deterioration of the quality and thus mauri of water. The degradation of the whenua and waterways affects the use (physical and metaphysical) of water resources; and water's life supporting capacity. It is recognised in recent times that there are two major issues related to water; water quality and water quantity (allocation). These have significant impacts on the relationship between NgāiTakoto and water.

An integrated approach is also lacking between responsible agencies, industry partners, the community and NgāiTakoto, sharing information and accepting roles and responsibilities would assist in better management of the issues that contribute to water degradation. This can be achieved through such things as Joint Working Parties, and building key stakeholder relationships throughout the rohe.

WAI ORA QUALITY IS RETAINED AND PROTECTED;
Water that is at a quality degraded below its classification should have water quality improvement targets set so that, over time an in a sustainable manner, water quality is improved to a state commensurate with its classification or to its pre-degraded state.

The quality of water determines the relationship that the Iwi has with its health. Environmental degradation, at a national level, has occurred at a large cost and the physical, chemical, and biological quality of water has deteriorated as a result of both points source pollution (discharges into a body of water at a single location), and non-point source pollution (contamination from diffuse sources).

The waters of the NgāiTakoto rohe have in places been modified to support economic gains, and the impacts of previous poor management practices are increasingly being seen. As a result, human impacts from such uses as farming/agriculture, wastewater discharges, damming, horticulture, urban development, alterations to the natural hydrology (straightening) of rivers and streams, and forestry conversions have modified natural water flows and increased the degree of contaminants that the water body's receive, resulting in a decrease in water quality of rivers, streams and harbours.

The relationship between NgāiTakoto and its traditional waters is paramount and must be preserved. The protection of creeks, streams, rivers, lakes, wetlands, swamps, springs and aquifers within the NgāiTakoto rohe is essential due to their life supporting properties. There are two primary factors that have a negative environmental impact on freshwater and they are i). **Discharges of pollutants, contaminants or intrusion and ii). Abstraction and water take.**

Water is a taonga that must be protected for future generations and this can be done by ensuring that the quality of water is maintained and improved. Ever increasing demands for water abstraction has a potentially detrimental effect on water levels and flow rates. The relationship of NgāiTakoto and its culture and traditions, with its ancestral waters, must be recognised and provided for by local authorities. The preservation of the mauri of a watercourse is equally as important to NgāiTakoto.

A consistent supply of quality water is crucial for human consumption, industry and business in the region. Te Runanga O NgāiTakoto will work with territorial authorities to determine individual plans for the key catchment areas within it's rohe. Water must be seen and managed in an integrated holistic manner and that it is inextricably linked to all other resources within the environment.

WAI 1040 AND THE NATIONAL POLICY STATEMENT REVIEW ON FRESHWATER

The Waitangi Tribunial Summary of conclusions for claim Wai 1040 is a key contributing factor to Water policy and direction for NgāiTakoto in this Environmental Management Plan, and other Te Hiku and National iwi.

The National Freshwater Policy Review is still non conclusive with no responding policy direction as a result of Waitangi Tribunal findings, Tangata Whenua rights to use and ownership are still being developed through a Crown-Iwi level engagement process.

NATIONAL POLICY STATEMENT – FRESHWATER - THE NGAITAKOTO POSITION

Freshwater objectives for a range of tangata whenua values are intended to recognise Te Mana o te Wai. Iwi, hapū and whanau have a kinship relationship with the natural environment, including fresh water, through shared whakapapa. Iwi, hapū and whanau recognise the importance of fresh water in supporting a healthy ecosystem, including human health, and have a reciprocal obligation as kaitiaki to protect freshwater quality.

Water is a priceless taonga left by our ancestors for the life sustaining use of their descendants. We, in turn, are charged with a major kaitiaki duty, to ensure that these treasures are passed on in as good a state or indeed better to those following. The hereditary responsibility is to protect, preserve and enhance the mauri (life-force) within all natural resources and, thereby, assist in the growth of Ranginui and Papatuanuku. The preservation and the restoration of mauri ... is pivotal to the ongoing relationship between us and our environment, is a rightful expression of rangatiratanga, and a base function of our mana whenua, mana moana over our rohe.

In recent times the National Iwi Leaders Forum out of concern with regards to the allocation and management of water have created a sub-group to focus on freshwater concerns. Much of their work to date has concentrated on property rights issues. The over-riding principles for freshwater are:

- Ko te Tiriti o Waitangi te tāhuhu o te kaupapa o te wai
- Te Mana o Te Wai
- Te mana motuhake o ia wai o ia iwi ki te iwi
- Te kaitiakitanga o ngā hapū me ngā iwi i te wai
- Te mana whakahaere o ngā iwi me nga hapū ki te wai

These principles place the Treaty as the core of the kaupapa for water, endorse the Mana o Te Wai concepts, and recognise individual iwi and hapū independent kaitiakitanga and management of water in their rohe.

NgaiTakoto provides represention and participation to both the leadership and sub-group levels of these discussions.The intention of forging a relationship with government in regards to water, is for the purposes of participation, in order to safe guard the Maori world view to the significance of water to us and our environs, whilst ensuring that the sustainability, and quality of water, for all users, reamains a priority.

SUMMARY OF TANGATA WHENUA CONCERNS – REGIONAL FRESHWATER POLICY REVIEW:

1. Tangata whenua interests in freshwater include consideration of property rights.
2. The legal concept of property rights differs from the tangata whenua perspective.
3. The Waitangi Tribunal Claim on freshwater property rights has supported tangata whenua but no government policy or legislation has been developed in response. Tangata whenua groups in Taitokerau involved in the Claim have expectations of their property rights being recognised.
4. The initial Tribunal report Wai 1040 Claim determined that Māori did not cede sovereignty by signing the Treaty in 1840
5. For tangata whenua in Taitokerau this finding will give further impetus to establishing co-governance and co-management arrangements.

WAI ORA
LIFE GIVING AND SUSTAINING.
These waters are generally regarded as pristine, sanctified water. These waters are generally spring waters (puna), or in areas specially designated for higher purposes.

WAI MAORI
USEABLE FOR GENERAL PURPOSES.
Waters used for general purposes such as drinking, recreation, sustenance, economic use and provision for food gathering. Waters used to sustain the marae function should be protected for marae use. Waters used for general purpose should be managed in a way that ensures the future of the iwi can be sustained.

WAI KINO
WATER OF LIMITED USE.
These waters may have limited ability to sustain life or to be safely used due to poor water quality, accessibility, or other limiting factors. These waters require greater management to ensure safe and optimal use.

WAI MATE
WATERS THAT HAVE EXCEEDED THE ABILITY TO PROPERLY SUSTAIN LIFE.
These waters are regarded as not fit for human or certain productive use. They are identified as stagnant waters, but to NgāiTakoto no water is regarded as being 'dead', as all things, have mauri. Therefore, these waters must be better managed and restored to a higher quality.

4.2 Issues

This section is divided into the following:

- **4.2.1 Environmental Effects**
- **4.2.2 Allocation**
- **4.2.3 Specific Catchment Areas**
- **4.2.4 The Awanui River**

4.2.1 Environmental Effects

As kaitiaki, NgāiTakoto will seek greater involvement in the management of the different water forms in our rohe to make certain that the allocation mechanisms of water is improved and better managed. The traditional environmental knowledge of NgāiTakoto in relation to water must be acknowledged and utilised. Te Runanga O NgāiTakoto will seek to work in a partnership approach to water supply and its availability across the NgāiTakoto rohe and in Kaitaia.

Discharges have a significant impact on the quality of water contained in the waterways and coastal areas of the rohe. Discharges can occur in many ways, including:

1. storm water from built up areas enter numerous water courses;
2. contaminants from roads enter streams and tributaries;
3. discharges from point sources;
4. leaching from septic tanks can enter water tables; and
5. Run-off from rural farm land.
6. Accidental spills

One of the risks to fresh water in the NgaiTakoto rohe is a result of intensive farming practices that use fertilisers to boost pasture growth and increased stock numbers to increase production. Common contributors to water pollution are nutrients and sediment which typically enter stream systems through surface runoff, or flushes them out of the soil through leaching. These types of pollutants are considered non- point source pollution because the exact point where the pollutant originated cannot be identified. Such pollutants remain a major issue for waterways because the inability to trace their sources hinders any attempt to limit the pollution.

Working with interest groups, farmers and local government to reduce the effects of intensive farming practices is of utmost importance. The use of streamside fencing prevents stock from fouling waterways, while streamside (riparian) vegetation protects and enhances water quality by intercepting nutrients and run-off and shading the water and keeping temperatures down.

Further, NgāiTakoto advocates for the development of land-based sewage treatment systems as an alternative to discharge into coastal waters.

Underground aquifers must be protected from saltwater and nitrate intrusion as a result of exploration and exploitation by dairy farmers seeking alternative sources of water. Older septic tanks also have the potential to leach harmful contaminants into aquifers.

The ability for NgāiTakoto Iwi to access sites associated with Mahinga Kai for food gathering must be maintained. The sites need protection to ensure that the food gathered there is safe to eat. The negative impacts on the diversity of Mahinga Kai species due to habitat loss, insufficient flow and invasive species are apparent. The ability to safely gather kai and the areas to do so are under ever increasing pressure.

Water take or abstraction is a significant issue for NgāiTakoto. According to anecdotal evidence from NgāiTakoto, the levels of the awa and streams of the rohe have decreased over the years. The water flows from puna have decreased. The need for industry and urban populations to take more and more water and perhaps most significantly is the impact of the dairy industry and the intensive farming practices employed today has changed many awa and stream catchments. The negative consequences of these elements mean that catchment areas, rivers, streams and underground aquifers are under ever increasing pressure.

A sustainable management system must be applied for future activities the challenge for local authorities is to work with NgāiTakoto on decisions to ensure cultural beliefs, values and practices are recognised and that the methodology for assessing and developing standards for fresh water uses proven approaches based on a kaupapa Maori framework and is not dominated by western science techniques.

NgāiTakoto supports the work of central and local government in ridding the waterways of invasive species and understands the huge undertakings of the task. Invasive species such as perch, carp and catfish can be devasting to indigenous species. In the same vein, invasive plant species can have equally devastating effects on watercourse. The preventative approach of agencies to minimise the risk of cross contamination from other areas is noted.

OBJECTIVES

1. That the concept of kaitiakitanga as defined by NgāiTakoto is applied to the management of natural and physical resources.
2. Preservation of the mauri of watercourses.
3. Water quality standards for ecosystems, recreational, cultural and water-use values are identified.
4. Contaminant discharges to waterways are minimised, controlled and monitored to ensure standards are met.
5. Water abstraction is sustainably managed.
6. The impact of intensive farming practices is better controlled.
7. Traditional knowledge systems are acknowledged.

BROAD PLAN POLICIES

1. That NgāiTakoto identify in conjunction with Council's, water management areas that are most affected by nutrient enrichment and/or bacterial contamination and water extraction and promote innovative, sustainable management practices concerning water in these areas.
2. That Council's ensures the Regional Fresh Water Plan uses a mixture of persuasion, advice, rules and enforcement to manage agricultural run-off in water management areas.
3. That Council's strengthens the rules within the Regional Fresh Water Plan to achieve more active riparian planting and fencing plans.
4. That the mauri of the awa and stream environment be considered to assist in the development of minimum flow regimes is incorporated into the Regional Fresh Water Plan's.
5. That NgāiTakoto advocates for land based sewage treatment systems.
6. That the Northland Regional Council ensures non-point and point source discharge standards protect customary freshwater food gathering practices and users.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

1. Require policy development that uses explicit linkages between the association of tangata whenua with awa and stream catchments.
2. Supports the development of the Fresh Water Plans that includes the development of water management areas to manage nutrient enrichment and/or bacterial contamination and extraction.
3. Seeks the continued and enhancement of the riparian management programmes.
4. Advocates for the identification of catchments that need specific management policies and rules to protect cultural interests; in particular NgaiTakoto would like to see the Awanui River included as a priority catchment in the Regional Freshwater Policy Statement and workplan.
5. Seeks greater engagement in policy structure development including the use of cultural impact assessments for fresh water resources.
6. Supports the Freshwater Iwi Leaders Group (ILG) and Joint Advisory Group (JAG) to develop new allocation policies.

4.2.2 Allocation

ISSUES

The mechanisms relating to water allocation are a concern to NgāiTakoto. A regime based on first in first served is not sustainable in the long term. Industry and the influence that it wields (i.e. economic development and job creation) mean that environmental concerns are at times seen as secondary or subservient. Due consideration must be given to the length of resource consents (and their subsequent renewals) and the quantities of water extracted.

NgāiTakoto believes there are opportunities within the existing and emerging freshwater structures to encompass a degree of collective decision making in the allocation of water rights to achieve sustainable outcomes. NgāiTakoto shall seek to explore co-governance and co-management arrangements for specific waterways, awa and catchment areas.

The co-governance and co-management arrangements would follow the principles and framework as outlined in the Korowai and Te Oneroa a Tohe legislation, and also look to JAG the Nationals Joint Advisory Group on Freshwater Allocation.

1. Provide legal mechanisms for NgāiTakoto participation in governance and management;
1. Further recognise the entrenched relationship that NgāiTakoto has with the Crown; and
2. Provide a NgāiTakoto perspective to matters pertaining to water

OBJECTIVE

1. Water allocation is managed in a sustainable manner.
2. Active involvement and participation of NgāiTakoto in the water allocation process.
3. Traditional knowledge systems are acknowledged and protected.
4. Long-term commitment to formal co-management and co-governance of specific freshwater resources.

BROAD NTEMP POLICIES

1. That NgāiTakoto develop a framework with the relevant Council's where co-management principles of particular awa catchments can be developed and acknowledge in the Fresh Water Plan – Regional Policy Statement.
2. That those activities that impact significantly on water are monitored by relevant agencies and NgāiTakoto participate in the monitoring feedback process to and policy development cycle (improvements and additions to the Fresh Water Plan)
3. That NgāiTakoto develop processing steps for resource consents, with regard to specified applications for resource consent relating to identified awa and stream catchments; including and specific to water allocation to Council

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

1. Intends to implement co-management and co-governance arrangements for key awa catchments including consent processing inclusion.
2. Supports detailed involvement at policy development phases on statutory planning documents including participation in freshwater monitoring and policy feedback.
3. Advisors close review of the Joint Advisory Group, JAG on Freshwater and the new allocation policies developed within that group.

CURRENT WATER TAKE – FAR NORTH DISTRICT COUNCIL (FNDC) AS AT 2016

Scheme	Maximum consented Rate	Annual Average Daily Extraction
Houhora Motor Camp (leased)	400m³/day	Not Known
Sweetwater (not developed) Ground Water Bore	Up to 5,000m³/24hrs or an average of 4,000m³/day per annum	Not used
Awanui (no water scheme)	n.a	n.a
Ahipara (no water scheme)	n.a	n.a
aitaia; Awanui River River take	5,000m³/day	2,745m³/day
Kaitaia; Kauri Dam (large dam, high algae often makes water unusable) Fed via a stream	Up o 5,190m³/day Above figure is a maximum and is reduced relative to the extraction from the Awanui River	474m³/day
Kaitaia; Okahu Stream (just below the Kauri Dam) Stream take	455m³/day Above figure is a maximum and is reduced relative to the extraction from the Awanui River	96m³/day

WASTEWATER DISCHARGES – FAR NORTH DISTRICT COUNCIL (FNDC), AS AT 2016.

Scheme	Maximum consented Rate	Annual Average Daily Extraction
Houhora Motor Camp (leased) Discharged to ground soakage	51m³/day	Not known
Awanui (waste water piped to Kaitaia scheme)	n.a	n.a
Ahipara; wastewater treatment plant Discharged via wetlands to a swamp area	400m³/day based on rolling 30 day DWF	179m³/day
Kaitaia; wastewater treatment plant) Discharged to Awanui River	3,100m³/day based on rolling 30 DWF	2,047m³/day

NTEMP METHODS AND PROCEDURES

1. Seek and obtain dialogue from NgāiTakoto iwi in relation to the health of waterways and food sources found within, and work with iwi to respond to resource consent applications.
2. Engagement Policy Chapter 3.4, pg 110.
3. Meet with iwi representatives on site to discuss resource consent applications where possible.
4. Preparation of cultural impact assessments prior to providing written approval to a significant resource consent application.
5. Consider the use of rahui and maitaitai reserves to protect ecosystems.
6. Engage with policy makers and regulators on all significant issues relating to freshwater including the provision of input into the formulation of Regional and District Plans.
7. Promote and enhance partnerships between Te Runanga O NgāiTakoto, central government, and local government
8. Prepare and make submissions to central government, regional and district councils.
9. Receive relevant weekly updates on all resource consents applications lodged and respond accordingly.
10. Engage with industries and companies to ensure that the NgāiTakoto environmental position is acknowledged and understood and to minimise negative environmental impacts.
11. Advocate for best practice approaches and the use of new technologies and processes and seek to have them included in resource consents.

4.2.3 Specific Water Catchment Areas

There are a number of significant water catchment areas in the rohe of NgāiTakoto. The identification of specific catchment areas is not an attempt to state that these specific catchments are more deserving of attention than those not listed, but simply an attempt to provide clarity to those areas that, at the time of writing the NTEMP, require more specific detail and policy. The remaining water catchment areas of the rohe shall be considered on a case-by-case basis in engagement with NgāiTakoto and considered under the National and Regional Freshwater Policy Review, out to 2025.

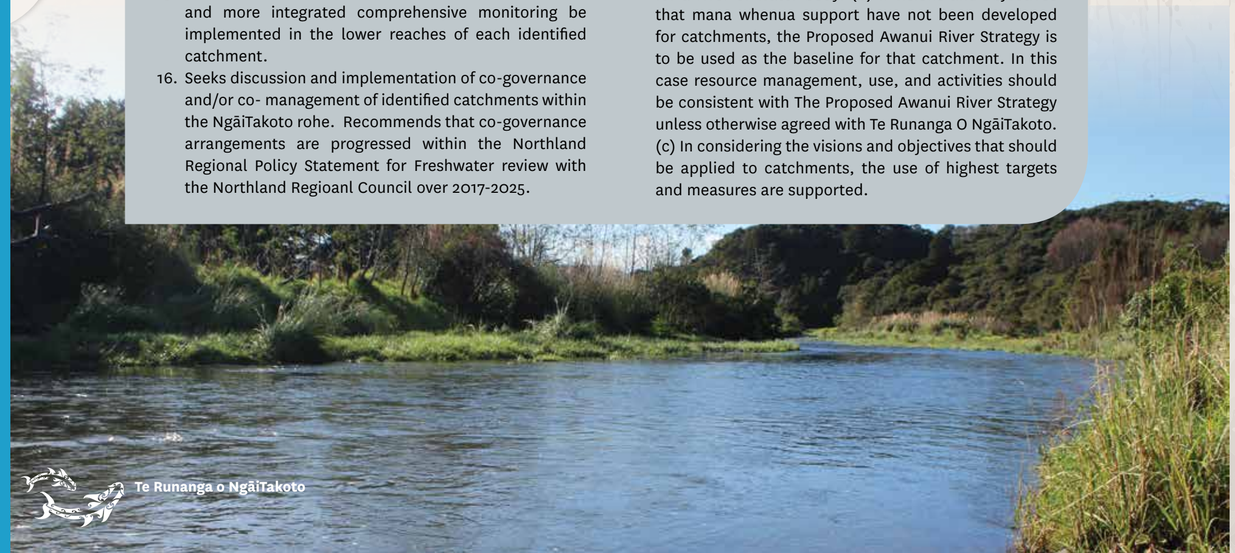
NgāiTakoto will seek to undertake projects with specific catchment areas when required and as an initial priority seeks to develop a specific catchment plan and strategy for the following key awa/water bodies:

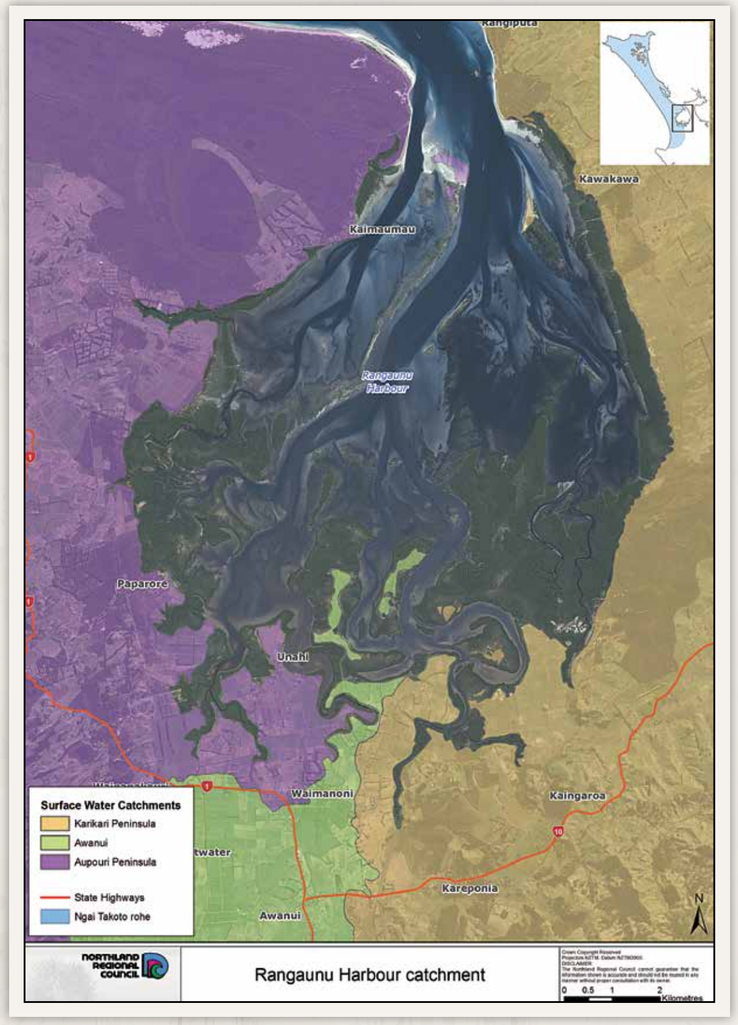
4.2.3.(i) Rangaunu Harbour Catchment
4.2.3.(ii) Aupouri Aquifer
4.2.3.(iii) Lake Ngatu Catchment
4.2.3.(iv) Awanui River Catchment

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES FOR SPECIFIC WATER CATCHMENT AREAS

Local Authorities should note that NgāiTakoto:

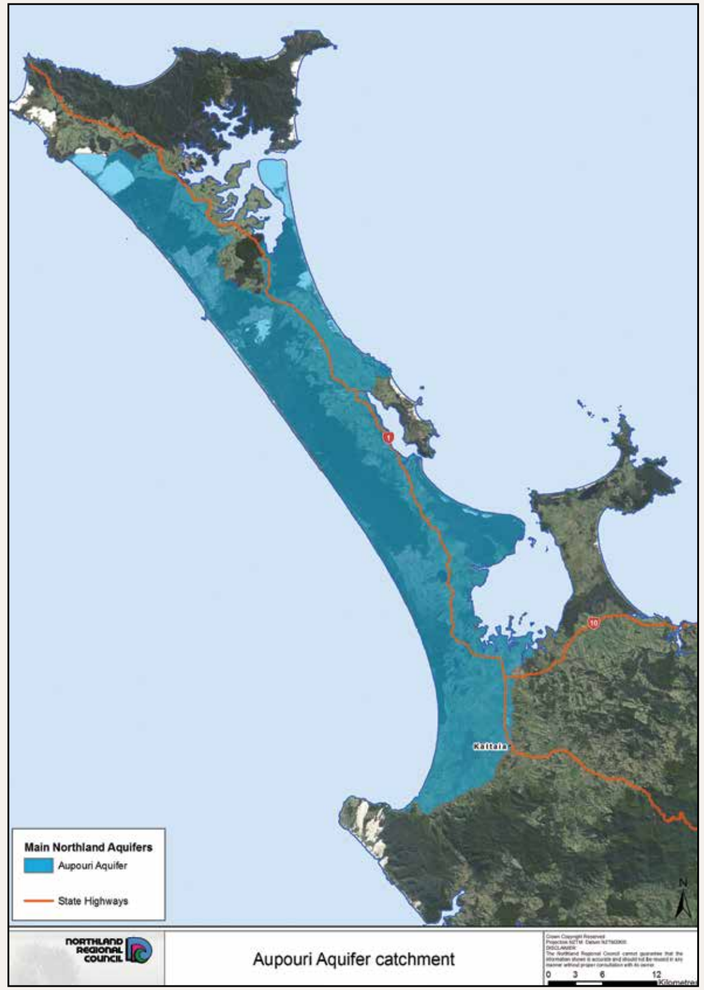
12. Advocates that any renewal of a resource consent in our NgaiTakoto rohe must demonstrate environmental improvements on the existing conditions.
13. Intends to apply for central government funding and partner with other Te Hiku iwi to assist in the clean-up of water bodies
14. Advocates that these river catchments be considered for water management zones.
15. Seeks cultural health indexes for these river catchments and more integrated comprehensive monitoring be implemented in the lower reaches of each identified catchment.
16. Seeks discussion and implementation of co-governance and/or co- management of identified catchments within the NgāiTakoto rohe. Recommends that co-governance arrangements are progressed within the Northland Regional Policy Statement for Freshwater review with the Northland Regioanl Council over 2017-2025.
17. Resource management, use, and activities within the Awanui River catchment in the NgāiTakoto rohe is consistent with the draft Awanui River Strategy.
18. Wants to ensure the Proposed Awanui River Strategy is used as a guide to resource management, use, and activities in all catchments within the NgāiTakoto rohe. (a) Resource management, use, and activities in catchments are consistent with visions and objectives that mana whenua support that have been developed for a river or water body. (b) If visions and objectives that mana whenua support have not been developed for catchments, the Proposed Awanui River Strategy is to be used as the baseline for that catchment. In this case resource management, use, and activities should be consistent with The Proposed Awanui River Strategy unless otherwise agreed with Te Runanga O NgāiTakoto. (c) In considering the visions and objectives that should be applied to catchments, the use of highest targets and measures are supported.





Map 50
NgāiTakoto Priority Catchment

4.2.3.(i) Rangaunu Harbour



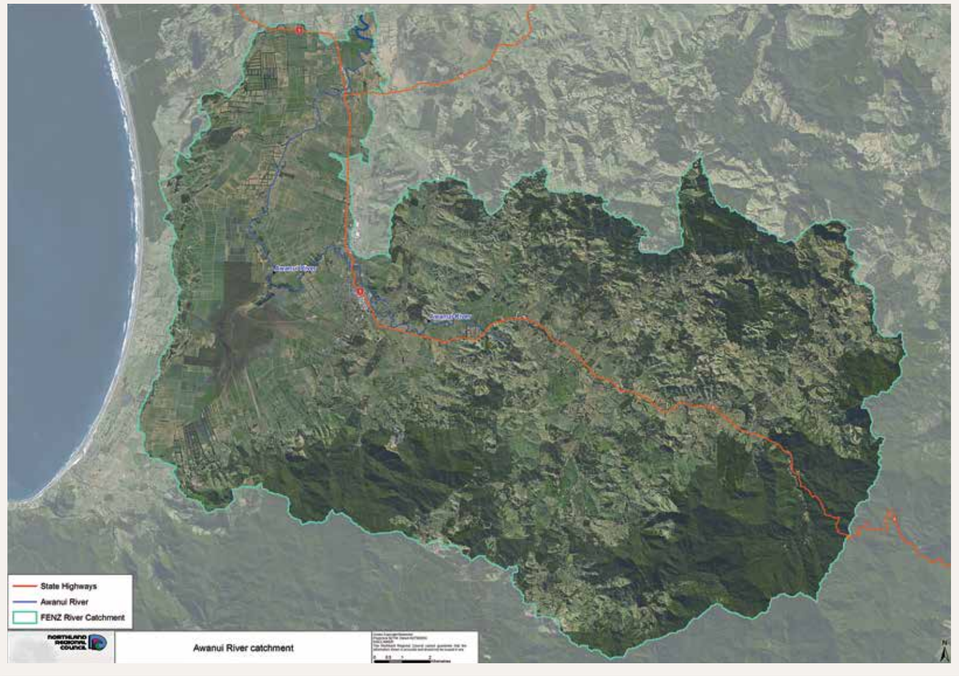
Map 51
NgāiTakoto Priority Catchment

4.2.3.(ii) Aupouri Aquifer



Map 52
NgāiTakoto Priority Catchment

4.2.3.(iii) Lake Ngatu



Map 53
NgāiTakoto Priority Catchment

4.2.3.(iv) Awanui River

4.2.4 The Awanui River

Settlement Legislation and the Statutory Acknowledgement of the Awanui River and other water bodies detailed in Section 2.11, pg 49, confirms that NgāiTakoto as mana whenua must be regarded in the event of any inconsistency between NgāiTakoto and other national and regional planning documents. At a resource management level it is critical that resource management occurs in a manner that contributes to and is consistent with the NgāiTakoto Awanui River Strategy and this Plan.

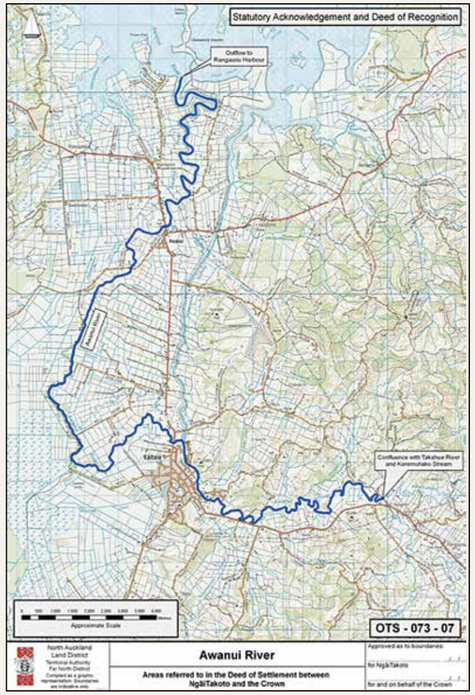
Our vision is for a future where healthy harbours, lakes, aquifers and rivers sustains abundant life and prosperous communities who, in turn, are all responsible for restoring and protecting the health and wellbeing of the water and all it embraces, for generations to come.

Settlement legislation identifies our NgāiTakoto rohe, and within that rohe we are kaitiaki of the largest number of freshwater bodies and catchment area's within Te Hiku; each of them connected and integral to the health of the NgāiTakoto rohe, our iwi, and the wider Te Hiku community.

The vision and strategies below as detailed for the Awanui River could also be applied, where appropriate and in time, to all other rivers, lakes and water bodies within the NgāiTakoto rohe. The extreme current poor health of the Awanui River is why this siginifcant awa, the lifeblood of NgāiTakoto' must be prioritised as a specific strategy early on in our Environmental Works programmes and a key outcome of this NgāiTakoto Environmental Management Plan.

The Awanui River Strategy (page 156-157) is a start on this significant mahi, and moves the focus from current Flood mitigation, currently in plan provisions with Regional and District Councils (Awanui River Management Plam 2005), through to a more proactive, forward focused kaitiaki strategy with NgāiTakoto. The current state of the Awanui River is in poor health and the strategy is a focused approach to waiora, and protecting the river from further degradation, and enhancing the Mauri of the awa through a number of key activities.

This strategy has been referred to in the Plan Policy Direction for Local Authorities table as the Awanui River Strategy.



Map 54
NgāiTakoto
Deed of Settlement Attachments
2.1: Statutory Areas

Awanui River (OTS-073-07)

A VISION AND STRATEGY FOR THE AWANUI RIVER

OBJECTIVES FOR AWANUI RIVER

To realise the vision, the following objectives will be pursued:

A. The restoration and protection of the health and wellbeing of the Awanui River.
B. The restoration and protection of the relationship of NgāiTakoto according to their tikanga and kawa, with the Awanui River, including their economic, social, cultural and spiritual relationships.
C. The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Awanui River.
D. Adoption of a precautionary approach towards decisions that may result in significant adverse effects on the Awanui River, and in particular those effects that threaten serious or irreversible damage to the Awanui River.
E. Recognition and avoidance of adverse cumulative effects, and potential cumulative effects, of activities undertaken both on the Awanui River and within its catchments on the health and wellbeing of the Awanui River.
F. The recognition that the Awanui River is degraded and should not be required to absorb further degradation as a result of human activities.
G. The protection and enhancement of significant sites, fisheries, flora and fauna.
H. The recognition that the strategic importance of the Awanui River to Te Hiku's social, cultural, environmental and economic wellbeing is subject to the restoration and protection of the health and wellbeing of the Awanui River.
I. The restoration of water quality within the Awanui River so that it is safe for people to swim in and take food from over its entire length.
J. The promotion of improved access to the Awanui River to better enable sporting, recreational, and cultural opportunities.
K. The application to the above of both mātauranga Māori and latest available scientific methods.

STRATEGIES FOR THE AWANUI RIVER

To achieve the Objectives, the following Strategies will be implemented:

1. Ensure that the highest level of recognition is given to the restoration and protection of the Awanui River.
2. Establish what the current health status of the Awanui River is by utilising mātauranga Māori and latest available scientific methods.
3. Develop targets for improving the health and wellbeing of the Awanui River by utilising mātauranga Māori and latest available scientific methods.
4. Develop and implement a programme of action to achieve the targets for improving the health and wellbeing of the Awanui River.
5. Develop and share local, national and international expertise, including indigenous expertise, on rivers and activities within their catchments that may be applied to the restoration and protection of the health and wellbeing of the Awanui River.
6. Recognise and protect wāhi tapu and sites of significance to NgāiTakoto and other Iwi to promote their cultural, spiritual and historic relationship with the Awanui River.
7. Recognise and protect appropriate sites associated with the Awanui River that are of significance to the Te Hiku regional community.
8. Actively promote and foster public knowledge and understanding of the health and wellbeing of the Awanui River among all sectors of the Te Hiku community.
9. Encourage and foster a 'whole of river' approach to the restoration and protection of the Awanui River, including the development, recognition and promotion of best practice methods for restoring and protecting the health and wellbeing of the Awanui River.
10. Establish new, and enhance existing, relationships between NgāiTakoto, other Iwi, and stakeholders with an interest in advancing, restoring and protecting the health and wellbeing of the Awanui River.
11. Ensure that cumulative adverse effects on the Awanui River of activities are appropriately managed in statutory planning documents at the time of their review.
12. Ensure appropriate public access to the Awanui River while protecting and enhancing the health and wellbeing of the Awanui River.





4.3 Huaarangi, Tiu

Oxygen Air and Wind

ISSUES

Air is the most basic necessity for sustaining life. As kaitiaki, NgāiTakoto must do what it can to ensure that the quality of air is maintained and enhanced for the benefit of current and future generations and for all other living things. Te Hiku is reasonably windy and exposed in nature. Whilst it is very difficult for NgāiTakoto to have significant influence over the majority of the discharges/emissions that occur in its rohe, the cumulative effects of these must be considered.

Te Runanga O NgāiTakoto notes the Regional Air Quality Plan of local government and the complex issues involved in determining, measuring and monitoring air quality.

The wind is also considered under the broader concept of air. Wind farms provide a sustainable means of energy generation that is becoming increasingly relevant. Wind farms cross over a number of sections in the plan; the starting position of NgāiTakoto in respect of wind farms is that they shall be considered with a particular focus on site selection and landscape impact.

OBJECTIVE

AIR QUALITY IS PROTECTED FOR FUTURE GENERATIONS.

POLICIES

- That NgāiTakoto notes the intention of local governments Air Quality Plan.
- That any renewal of a discharge to air resource consent must demonstrate an improvement on the existing conditions.
- The development of wind farms shall be considered on a case-by-case basis with an emphasis on site selection and landscape impact.

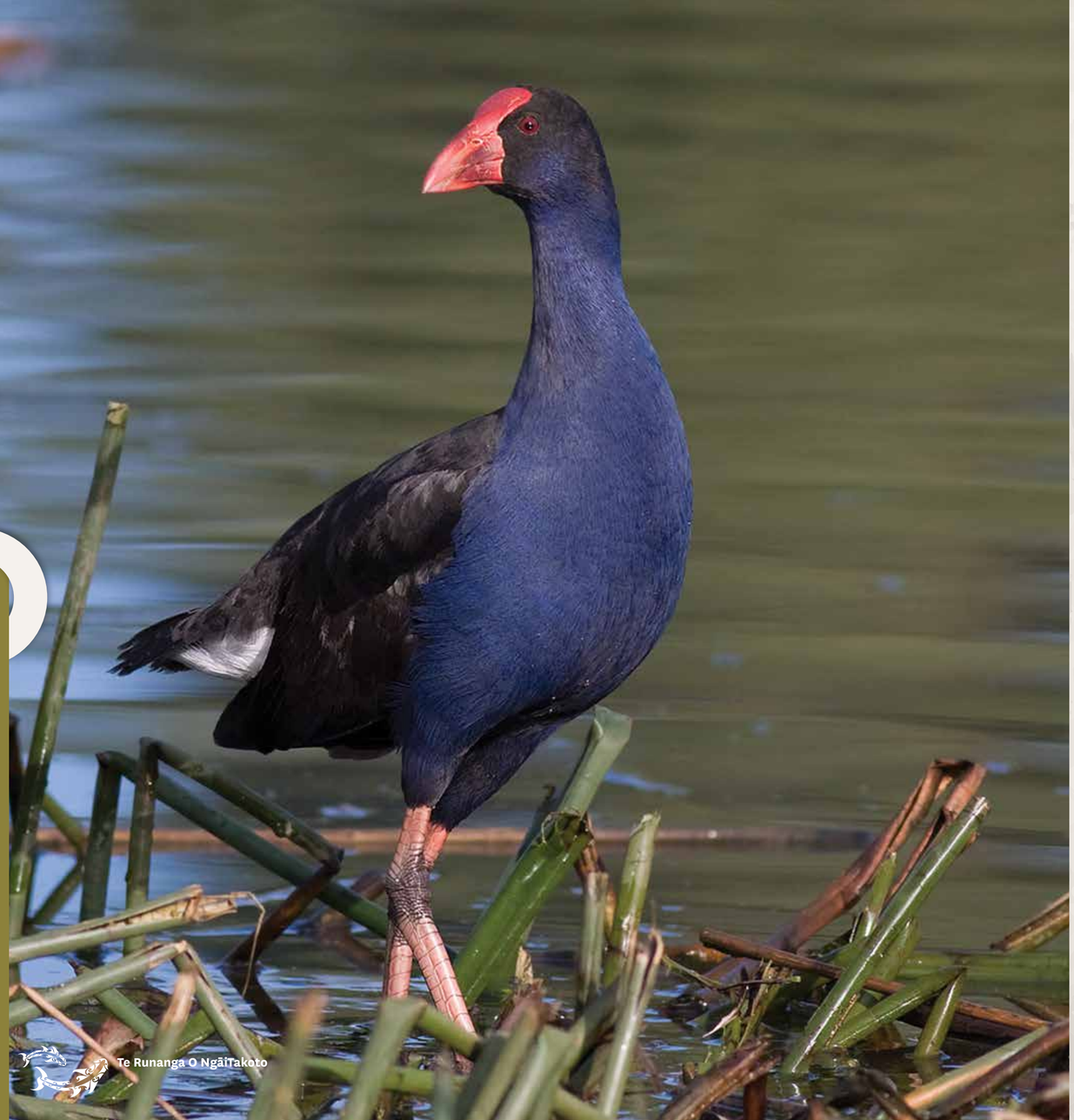
METHODS AND PROCEDURES

- Ensure that all new and renewed resource consents will not have a negative impact on air quality.
- Make submissions on resource consent applications relating to significant air discharges/emissions.
- Promote and enhance partnerships between Te Runanga O NgāiTakoto ad central government, regional and district councils.
- Prepare and make submissions to central government, regional and district councils.
- Advocate that new and renewal consent conditions require a shorter consent period, more stringent monitoring and means to offset the negative impacts.
- Receive weekly updates on all resource consents applications lodged and respond accordingly.
- Advocate for best practice approaches and the use of new technologies and seek to have them included in resource consents.
- Preparation of cultural impact assessments where appropriate.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- support the intent of the Regional Air Quality Plan of local government and;
- that wind farm applications shall be considered on a case-by-case basis with an emphasis on site selection and landscape.



4.4 Pa Reporepo

Wetlands / Swamps

INTRODUCTION

The Houhora - Kaimaumau area (Rangaunu Harbour) contains approximately 4,075 hectares of mainly scrub- covered gum land, sand, and peat swamps.

Wetlands are an integral component of the NgāiTakoto environment they include swamps, bogs, marshes, salt marshes mangroves connecting into rivers, stream edges and lakes. They provide important spawning grounds and habitat for fish, eels and other taonga species. They also provide important ecosystem services, such as reducing peak flood flows, increasing low flows, and trapping and removing sediments and nutrients.

Wetlands include a wide variety of fresh-water and saltwater habitat types and the resident flora and fauna that are associated with them. They can be permanently or temporarily covered by water and are considered to be amongst some of the most biologically diverse of all ecosystems.

It is recorded that Kaimaumau contains the second-most significant wetland within Northland and is home to a number of rare and endangered plant and animal species.

For NgāiTakoto, wetlands are areas of huge significance. Due to the concealing nature of wetlands, NgāiTakoto would store and preserve taonga within them, thus ensuring the safety of those taonga. Key wetlands continue to conceal the koiwi of NgāiTakoto tupuna.

The important connections between wetlands, rivers, lakes, and taonga species, it is from these places that traditional materials for weaving, medicines, and dyes were sourced so its of importance to NgāiTakoto to protect and enhance what exists of wetlands today, and where possible, to restore wetlands that were lost.



"Ka mau tonu nga taonga tapu o nga matua tupuna

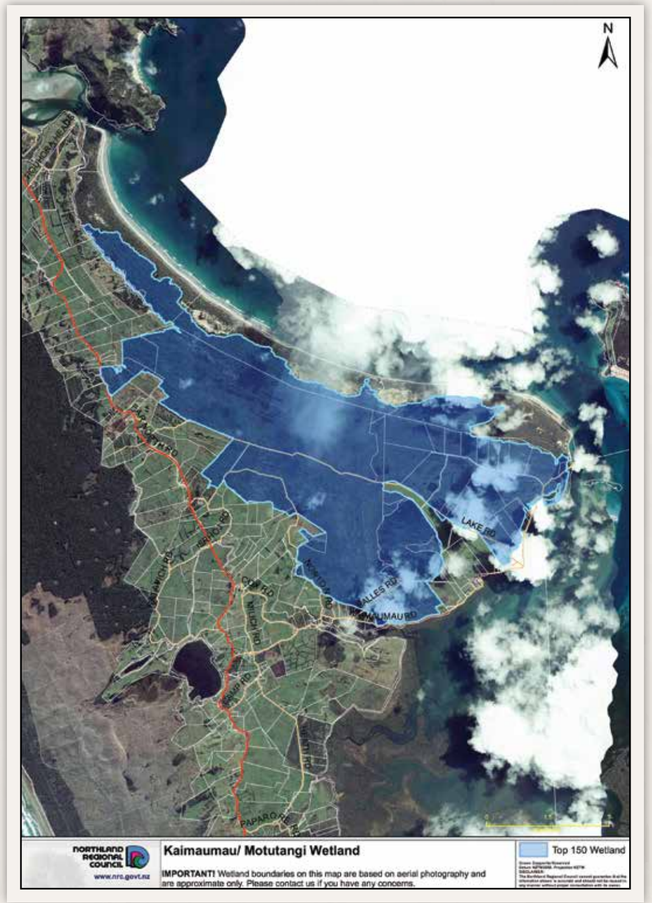
Koinei nga taonga I tuku iho, Na te Atua"

"Hold fast to the treasures of the ancestors

For they are the treasures that have been handed down to us by God"

Kaimaumau / Motutangi Wetland

| 4,075 ha |



Map 55
Kaimaumau-Motutangi Wetlands

Protected Natural Area Programme Site Number N03/031

These wetlands, recognized for their outstanding ecological values extend from Rangaunu Harbour to Houhora Harbour and comprise of over 4,000 hectares, are ranked as the second most important wetland in the Northland region, and is of national significance for its large size, diversity and provision of habitat for threatened species.

Issues

WETLAND MAURI AND CONDITION, HAUANGA KAI, HABITAT

The mauri of NgāiTakoto wetlands is linked to the overall ecological health and well being of our whakapapa (i.e. to the native fauna and flora found in those systems). These are the resources that NgāiTakoto rely on for a number of cultural activities and which are collectively identified as 'hauanga kai'. Negative impacts on the whakapapa of the wetlands will, therefore, have corresponding negative effects on wetland mauri and the ability of NgāiTakoto to utilise hauanga kai.

Many of the remaining wetlands in Northland and their ecological functions are under constant threat due to:

(a) Adjacent land-use practices including drainage and fertiliser application;
(b) Removal of indigenous wetland margin/riparian vegetation;
(c) Disconnection of wetlands from their source river systems;
(d) Unnaturally high sediment and nutrient loads; and
(e) The impacts of introduced pest plant and animal species.

The continued decline in healthy wetland state and function has resulted in losses of important hauanga kai and habitat for natural materials used for cultural purposes and practices (flora and fauna). In turn, this has diminished the ability of NgāiTakoto to maintain conservation practices of whakatupua (growing time) and rāhui.

Flood plains and wetlands provide important habitat and spawning for indigenous fish but many of the region's wetlands are no longer in a suitable state to perform this function. This is coupled by a reduction in the connectivity between freshwater systems and habitat due to infrastructure such as culverts, weirs and/or dams.

Pest fish (e.g. gambusia, koi and catfish), and animal species (e.g. mustelids, feral cats, and rodents) now occupy and dominate many of the region's wetlands, excluding many species of native fauna and negatively altering plant communities.

Currently, the most commonly used methods for controlling pest species in wetlands are based on toxic compounds with potential side effects for the wider environment, and the health of communities. NgāiTakoto recognises that on a case-by-case basis, toxic tools may be the only methods available. However, the true success of such programmes is measured by the effectiveness of consultation and engagement processes with NgāiTakoto the approaches taken to explore other options for pest control. The long-term aspiration for NgāiTakoto with regard to pest control in wetlands is for non-toxic tools.

NgāiTakoto believes that land use planning and policy development has not recognised and protected the natural capacity of wetlands to process and extract water-borne contaminants. This is particularly relevant to those wetlands that are fed by streams and/or lie alongside rivers.

The Northland Regional Council Significant Natural Areas (SNA) programme helps to identify terrestrial and wetland habitats across the region. A complementary process could be developed to apply the 'culturally significant' wetlands to the SNA baseline and to apply NgāiTakoto local knowledge to fill gaps (such as for smaller wetlands that are difficult to detect at the regional scale).

ACCESS

As a result of the reduction in wetland area and the impacts on remnants, the ability for NgāiTakoto to exercise kaitiaki responsibilities, maintain access to, and utilise the natural resources of wetlands has been severely compromised. Many wetlands in the region are surrounded by privately owned land with no legal access for NgāiTakoto Iwi.

OBJECTIVE
WETLAND MAURI AND CONDITION, HAUANGA KAI, HABITAT

Existing wetlands are protected and enhanced

POLICY
Improvement to the condition of existing wetlands

METHODS
To encourage improvements to local hydrology (where possible) and to support healthy wetland functions, and restoration of locally appropriate wetland biodiversity, within local planning and land management practices.

(a) Activities and resource use in, on, and around wetlands support and promote the enhancement of current and / or new wetland habitats.
(b) Water takes from wetlands are restricted, to promote healthy wetland functions and sustainability.
(c) Planning rules and policies prevent any further reduction of wetland areas and or reduced quality wetland conditions within the NgāiTakoto rohe.
(d) Facilitate and / or support the establishment of programmes to restore and expand wetland habitats. These programmes should be developed and implemented to achieve a measurable increase in the quality of wetlands, and should ideally include, but not be limited to:
    (i) Restoring existing wetlands;
    (ii) Removing and/or controlling plant and animal pests;
    (iii) Using technology such as constructed wetlands where this is feasible;
    (iv) Expanding the size of those wetlands where this is feasible;
    (v) Re-establishing wetlands adjacent to lakes and rivers where land is available and conditions remain suitable for wetlands; and
    (vi) Identifying and setting aside land for the purpose of wetland creation and enhancement.
(e) Water levels of all significant wetlands shall be maintained and stabilised to prevent further deterioration of wetland ecological conditions and, where possible, wetland water levels shall be restored to enhance habitat and expand wetland areas. Where necessary, this shall be achieved by placing restrictions on the amount of surface and subsurface drainage installed on farmland adjacent to wetlands.
(f) Encourage education providers, local authorities, Crown agencies, and non-Government organisations and promote public education programmes to:
    (i) Promote the importance of wetlands; and
    (ii) Explain and promote NgāiTakoto values and uses of wetlands.
(g) Where practical and possible, NgāiTakoto will co-facilitate public education programmes in the above method.

POLICY
land use planning and management adjacent to wetlands

METHODS
To ensure that all land use practices that have the potential to impact on wetlands have efficient sediment, drainage, discharge, fertiliser application, and riparian buffer control practices in place to ensure that adverse impacts on wetlands are prevented.

(a) There shall be no discharges of point or non-point source wastewater to ecologically or culturally significant wetlands.
(b) All storm-water discharged to ecologically or culturally significant wetlands shall be treated in such a way that ensures the ecological condition and cultural use of the wetland is not compromised.
(c) Buffer zones of appropriate indigenous plant species shall be established and/or maintained around all significant wetlands to protect them from the effects of land use and to help reduce fluctuations in wetland water levels.
(d) Landowners adjacent to regionally or culturally significant wetlands shall be required to adopt best practice land management to prevent further decline of wetland water levels, and to minimise the movement of contaminants into wetland areas.
(e) Where appropriate land is available and it is feasible, flood plains shall be restored to function as natural overflow areas, for example along the Awanui River, and to link more naturally with adjacent wetlands.
(f) Northland Regional Council and NgāiTakoto (and where appropriate, other Councils and Iwi), work together to identify wetland areas of significance to NgāiTakoto.

OBJECTIVE
PEST ANIMALS AND PLANTS

Objective - Priority plant and animal pests are appropriately identified, managed, and/or controlled to a level where their impacts are minor or, where possible, are eradicated.

Policy & Methods – Refer to Section 4.6 Natural Heritage & Biosecurity, page 178

OBJECTIVE
ACCESS

POLICY AND METHODS
To ensure that the relationship of NgāiTakoto Iwi with our wetlands is enhanced through the restoration of wetlands programmes and via enhanced access for cultural purposes.

(a) All ecologically and culturally significant wetlands within the NgāiTakoto rohe, including those wetlands that are ecologically and culturally significant to NgāiTakoto, shall be:

    Identified and permanently fenced to exclude livestock;

    Monitored annually for their health and condition using a combination of traditional science and mātauranga Maori.

(b) Resource users, activity operators, landowners, local authorities, and Crown agencies (as appropriate) work to improve and facilitate access for NgāiTakoto members to wetland areas within the tribal area, in order to practice whakatupua (growing time), rāhui on wetlands during the fish spawning season, and / or for other NgāiTakoto cultural practices.

(c) Resource users, activity operators, landowners, local authorities, Crown agencies, and research institutes, as the context demands, to:

Identify ecologically and culturally significant wetlands within the NgāiTakoto rohe that their proposed activity impacts;

In conjunction with NgāiTakoto, identify which of those wetlands and parts of wetlands are high priority for protection and for restoration to enhance biodiversity, improve water quality, maintain low flows, and reduce peak flows;

In conjunction with NgāiTakoto, identify wetlands where it may be feasible to increase the water level, especially for the enhancement of fisheries habitat; and

Work with NgāiTakoto, as appropriate, to develop tools for monitoring wetland health using matauranga Maori.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- Supports the improvement to the the conditions and health of of existing wetlands within local planning and land management practices.
- Land use planning and management adjacent to wetlands must mitigate potential adverse impacts on wetland health
- Pest animals and management should be managed if not eradicated
- Prioritises enhanced access to wetlands for cultural purposes



“Noku te moana, o oku tupuna no Hawakii”

“The ocean is mine, inherited from my ancestors from Hawakii”

4.5 Paanga Takutai

Coastal and Marine Environment

The coastal and marine environment is a vital component of the plan as it encompasses a diverse and changeable range of ecosystems. For the purposes of this plan, the coastal and marine environment includes coastal wetlands, estuaries and sand dunes, encompassing the foreshore and seabed extending to the 200 nautical mile Exclusive Economic Zone (EEZ) and Extended Continental Shelf (ECS).

NgāiTakoto has a longstanding association with the coastal and marine environment and the life forms found within it. The protection of fisheries, marine birds and marine mammals is important to NgāiTakoto in its role as mana whenua, mana moana. The coastal and marine area continues to provide a multitude of food resources to NgāiTakoto.

The impact of the human habitation is longstanding and in recent times, the sceptre of mining for the oil and mineral industry in the coastal marine area has become more contemplated with potential long-term implications. Furthermore, whilst not an issue for this iteration of the plan, is the potential for tidal power generation to occur in the coastal and marine area.

NgāiTakoto notes the intention of the Regional Coastal Plan for Northland and the Northland Regional Council to protect the coastal environment. NgāiTakoto notes that the jurisdiction of the Council only extends to the 12 nm territorial limit NgāiTakoto supports the Environmental Protection Authority (EPA) having a role in protecting the marine and coastal environment to the 200nm EEZ and ECS.

NgāiTakoto recognises the relatively small number of coastal structures and occupations within the coastal, immediate foreshore and seabed area. However, where such structures and occupations do exist, the determination and inclusion of NgāiTakoto in any consenting and on-going monitoring is critical. Any new structures, occupations and developments within the foreshore and seabed areas of the NgāiTakoto rohe will need to be carefully evaluated.

Issues

The following issues are of importance to NgāiTakoto within the coastal and marine environment.

COASTAL PROTECTION AREA AND COASTAL STRUCTURES

Although it has been heavily modified, the Coastal Protection Area is an important part of the regional ecology and must be protected. To that end, coastal subdivisions and other projects such as construction of windfarms and industrial sites must be controlled. In the short to medium term, NgāiTakoto advocates for no new coastal settlements within our rohe unless its conducive to our needs and environments.

NgāiTakoto maintains that all activity within the defined coastal protection area of Local Government plans, shall require a resource consent.

Any new coastal structure or occupation must require consent/approval either through the RMA or other legislation. The involvement of NgāiTakoto will be required with the requirement of joint decision making roles with local authorities and/or the EPA.



FISHERIES

The Moana is a traditional food source for NgāiTakoto and has been since the descendants of NgāiTakoto first settled along the muriwhenua coastline. Numerous villages supported the fishing industry that grew following settlement. NgāiTakoto has a role as mana whenua and kaitiaki to protect the fishing resource whilst at the same time protecting its enshrined customary rights. The tupuna of NgāiTakoto were skilled in fishing and paid special attention to the roles and purpose of regulation and conservation.

The 2015 NgāiTakoto Claims Act includes a Fisheries Protocol that sets out how the Ministry of Fisheries will interact with Te Runanga O NgāiTakoto in relation to specific matters including:

- **Recognition of NgāiTakoto interests in all species of fish and aquatic life; (Mana Moana)**
- **Development of sustainability measures; and**
- **Customary non-commercial fisheries management. (Mana Whenua)**

The responsibility of the Fisheries Management resides with the NgāiTakoto Fisheries Group Nga Taonga O NgāiTakoto. Both Te Runanga O NgāiTakoto and Nga Taonga will work together to proxide a consistant management / administration of NgāiTakoto Fisheries matters.

In terms of the NgāiTakoto coastal area, the Fisheries Protocol area is bounded by the area of Wharo of the West Cape Reinga and the Rangaunu harbour to the East and includes the adjacent waters. The taonga species of NgāiTakoto as given in the protocol are contained in Appendix Four, pg 226-227.

Given the significance of fisheries to the iwi and the multi-layered facets that are interwoven throughout the fisheries landscape, it is envisaged that in due course fisheries will be expanded to a standalone



section of this plan. The Plan will therefore be treated as a planning document for purposes of the RMA and must also be taken into account by the Minister of Fisheries for the purposes of section 10(b) of the Treaty (Fisheries Claims) Settlement Act (1992).

In relation to fisheries, due regard must be given to other legislative factors pertaining to Treaty Settlements, as per below: These components are inextricably holistically linked for iwi Maori.

- Korowai, Conservation Management Strategy (CMS)
- Te Oneroa A Tohe Beach Board, CMS
- Commercial Fisheries
- In shore Fisheries
- Marine and Coastal Area 2011
- Customary Rights (Foreshore & Seabed)

PROTECTION OF MARINE BIRDS AND MAMMALS

NgāiTakoto advocates the use of fishing techniques that reduces the occurrence of by-catch. By-catch is a term that is usually used for fish (and other marine life such as birds and mammals) unintentionally caught while intending to catch other fish.

Stranded whales are relatively common place on the coastline of NgāiTakoto, they have occurred in the past and are likely to occur again. Traditionally, stranded whales were a food source and their bones and teeth were highly prized for making implements, weapons and ornaments.

NgāiTakoto and the Department of Conservation (DoC) as legislated in Te Korowai, shall work together when a stranding does occur to determine the appropriate response. In the event that the mammals cannot be returned to the sea, NgāiTakoto and DoC will determine the most appropriate means of disposing of the carcass, extraction and distribution of material for scientific use and appropriation of materials for cultural use.

Refer to: Legislated Frameworks for Engagement; Korowai Marine Mammal Strandings, Section 3.5, pg 114.

MAHINGA KAI

The ability of uri of NgāiTakoto to access its mahinga kai sites must be protected both formally and informally. The customary rights of NgāiTakoto are enshrined in legislation. The rights to access those sites will be severely diminished if they are not protected from pollution and poaching. Clear acknowledgement of these rights through local planning documents provides a practical outcome to the intent of the Crown.

AQUACULTURE

The Plan does not fully consider the implication of any possible aquaculture developments that may occur along the NgāiTakoto coastline. This is due to the fact that in the short-medium term it is unlikely that any commercial aquaculture projects shall occur. Te Runanga O NgāiTakoto reserves the right to review this position if and when circumstances change.

MEANS OF PROTECTION

The table below outlines three legislative approaches that can be implemented by NgāiTakoto to protect its fisheries.

MATAITAI RESERVE

Mataitai reserves are one of a suite of management tools created under Part IX of the Fisheries Act 1996. These are designed to give effect to the obligations stated in the Treaty of Waitangi Fisheries Claims Settlement Act 1992 to develop policies to help recognise the use and management practices of Maori in the exercise of non-commercial fishing rights. The Part IX tools provide practical recognition of the rights guaranteed to tangata whenua under the Treaty of Waitangi.

Under the Customary Fishing Regulations (Kaimoana Customary Fishing Regulations 1998), tangata whenua may apply to the Minister of Fisheries to establish a mataitai reserve on a traditional fishing ground for the purpose of recognising and providing for customary management practices and food gathering. A mataitai reserve will have the following effect:

Excludes commercial fishing (can be permitted through regulations);

- Does not exclude recreational fishing;
- Does not require recreational fishers to obtain permits or prevent non-Maori from fishing;
- Does not prevent access to beaches or rivers not on private land;
- Allows for bylaws for fishing to be made.

RAHUI (DEFINITION)

A rahui is a temporary closure. Section 186B of the Fisheries Act 1996 allows forthe closure or restriction of fishing methods in an area. The purpose of a rahui is to improve the size and / or availability of fish stocks, or to recognise the use of tangata whenua management practices.

TAIAPURE

A taiapure identifies an area (being estuarine or littoral coastal waters) that has customarily been of special significance to an iwi or hapu as a source of food or for spiritual or cultural reasons.

The provisions for taiapure are contained with Part IX of the Fisheries Act 1996. Taiapure make provision for a management committee to be established to give advice and recommendations to the Minister responsible for Fisheries and for regulations to provide integrated management of the fisheries in that area. Members of the management committee are nominated by tangata whenua and may include representatives from all fisheries stakeholders (including commercial), as well as other interest groups.

Table 3: Legislative means of protection

OBJECTIVES

- Minimise negative impacts on the coastal and marine environments.
- Minimise negative impacts on aquatic life forms, marine birds and mammals.
- Traditional knowledge systems are acknowledged and protected.
- Protection of customary fisheries.
- Acknowledgement of mahinga kai and the NgāiTakoto Costal area through local planning documents.

Refer to: Legislated Frameworks for Engagement; He Korowai and Te Oneroa A Tohe, Section 3.5, pg 112-117.

BROAD PLAN POLICIES

- That no new settlements are developed within the coastal protection area unless they are conducive to the needs, and relevance to NgāiTakoto
- That those activities that impact significantly on the coastal and marine environment are monitored and assessed.
- That the use of any coastal protection area as identified within local government plans is retained and all activities within this area require resource consent, including NgāiTakoto taking a joint decision making role in the consenting / approval process.
- The defined coastal area within any local government plan is reviewed in conjunction with NgāiTakoto Runanga.
- That any renewal of a resource consent and/or variation shall demonstrate an improvement on the existing conditions.
- That all new coastal, foreshore and seabed structures or exclusive occupations require consent/approval either through the Resource Management Act 1991 or other legislation, including NgāiTakoto taking a joint decision making role in the consenting /approval process.
- That NgāiTakoto endorses the use of fishing techniques that reduce the occurrence of by-catch.
- That NgāiTakoto endorses the development of protocol agreements with DOC for the protection of marine birds and mammals.
- That NgāiTakoto supports the Exclusive Economic Zone and Extended Continental Shelf (Environmental Effects) legislation including greater environmental management.

METHODS AND PROCEDURES

- Seek and obtain feedback from NgāiTakoto in relation to the health the coastal and marine environment and to assist and to respond to resource consent applications.
- Preparation of cultural impact assessments prior to providing written approval to a significant resource consent application.
- Meet with Runanga representatives on site to discuss resource consent applications where possible.
- Implement the use of maitaitai reserves, rahui and taiapure to protect ecosystems.
- Engage with policy makers and regulators on all significant issues relating to the coastal and marine areas within NgāiTakoto including fisheries. Include provision for input into the compilation of Regional and District Plans.
- Receive updates on all relevant resource consents applications lodged and respond accordingly.
- Prepare and make submissions to central government, regional and district councils.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- Does not support the development of new coastal settlements and requires stricter control on subdivision development.
- Expects that any renewal of a resource and/ or variation to consents shall demonstrate an improvement on the existing conditions.
- Expects the Coastal Protection Area through the District Plan and all activities within this area to require resource consent.
- That NgāiTakoto is actively engaged in any re-definition of the Coastal Protection Area in local government plans.
- That all new coastal structures and or occupations within the foreshore and seabed and NgāiTakoto rohe require consent.
- That options around joint decision making powers between NgāiTakoto and local authorities be implemented for all activities within the coastal area, foreshore and seabed areas.



"E kui, e Pipiwharauroa, kei taku Koko turou, kei hea koe?
Ko taau, ko te karere a Mahuru, nau mai I te aumoana,
I a matangi whenua, whiti wanawana, whiti rearea, whitiora,
Ki te whei Ao, ki te Ao Marama"

"Pipiwharauroa, cherished bird of old, where are you messenger of Spring time, crossing over the open seas, the breeze of the land welcomes you to new growth into the world of light"

4.6 Tatai taiao te arai ito

Natural Heritage and Biosecurity

INTRODUCTION

The NgāiTakoto rohe is home to indigenous bird, mammal, reptile, amphibian, and freshwater fish species. Indigenous animals include the tuna (eel), whitebait, and very rare and endangered species such as black mudfish. The rohe is also home to known indigenous plant species. The indigenous plant and animal species found in the NgāiTakoto rohe are valuable cultural resources, and in themselves serve as kaitiaki and natural indicators reflecting the health of the environment.

Prior to Settler conlonisation, the region was renowned for the abundance of natural resources that lay within the rivers, lakes, wetlands and their catchments, and ngahere (native forests). The alluvial soils, sands and gravels carried and deposited by the rivers provided the beds and materials for NgāiTakoto maara (gardens). Manu (birds) were found commonly throughout the ngahere. Valued weaving resources such as harakeke, and kuta graced many of the riverbanks and wetlands. Furthermore, NgāiTakoto traditions speak of when the lakes and wetlands teemed with large numbers of tuna (eel), koura and whitebait.

Post-1840, large tracks of the indigenous vegetation of the Northland had been removed to make way primarily for agricultural use. Our Indigenous ecosystem are threatened by a lack of adequate legal protection, incompatible adjacent land uses and human-related impacts within their catchments.

The loss of habitat and introduced pests (such as cats, stoats, etc) have been a major reason for the decline and extinction of many native plant and animal species. Flora and fauna species are in decline or threatened with extinction in the Northland Region.

Losing an indigenous species impacts on the whakapapa of the NgāiTakoto landscape and threatens the viability of NgāiTakoto culture and traditional activities. Extinctions or declines in a species or habitat have an impact on maatauranga (knowledge) about the ecosystem and environment and the information that can usefully be passed on to future generations.

It is important to NgāiTakoto that the remaining indigenous species are protected from further depletion and other threats to their wellbeing, and that their populations and habitats are enhanced and/or restored.

The introduction of foreign species into New Zealand ecosystems has also had devastating effects on native species and their habitats. Many of these introduced species are invasive pests (plants, animals, and micro-organisms) that have caused harm to the environment, economy, and/or human health.

NgāiTakoto culture, tikanga and kawa has evolved with the indigenous flora and fauna of the tribal area. NgāiTakoto are part of the natural heritage of the land and are at risk when the resources and taonga around them become depleted degraded or destroyed. The continued threat of invasive species to the delicate balance of the indigenous ecosystem is also a threat to the NgāiTakoto way of life. The prevention of new pests and diseases from inhabiting the natural environment and the removal or reduction of pest species from existing natural areas is necessary to prevent the continued decline of remaining natural areas.

Issues

DECREASED INDIGENOUS BIODIVERSITY

The size, natural health, and ecological integrity of the remaining indigenous areas of vegetation within NgāiTakoto will continue to decline without additional effort to protect, and enhance them.

The loss of indigenous trees and plants from the productive and human-occupied landscape continues to compromise the health of the natural environment by lessening the area of suitable habitat for taonga species, severing the vegetation corridors that are essential for the dispersal of indigenous species, and reducing the contaminant buffering and cleansing function that indigenous vegetation can perform.

IMPACTS TO THE RELATIONSHIP BETWEEN NGĀITAKOTO AND THE ENVIRONMENT

NgāiTakoto are concerned that inefficient resource development, use, associated activities and infrastructure risks are compromising and depleting the remnants of natural vegetation that remain in the region and serve as a reminder of the original natural character of the landscape.

The indiscriminate use of indigenous plant material not sourced from local plant material (i.e. not eco-sourced) for restoration and development rehabilitation projects continues to alter the natural character of the region and the genetic composition of the remaining natural plant and animal populations. Such use needs to give consideration to strengthening the genetic pool of indigenous species.

Inadequate rural and urban design standards may allow ill-considered designs for dwellings and other structures to be built in areas of high natural character. This further detracts from the mauri of the land and weakens the connection with its natural, cultural, and spiritual foundations.

BIOSECURITY - PLANT AND ANIMAL PESTS

Several exotic fish species found in Northland rivers, lakes, and wetlands pose a substantial threat to aquatic ecosystems. Koi carp, in particular, causes considerable damage to habitat, degrades water quality, and excludes native fish species.

Control of key vertebrate (animal) pests, such as possums, stoats, and ship rats is mainly concentrated in high priority conservation areas and is somewhat effective in arresting the decline of important threatened bird species. However, due to issues related to limited or poor planning, and/or limited funding and resourcing, pest control is not sufficient in many other areas of indigenous habitat. As a result there is a continued decline in several indigenous species of bird, reptile, plant species, and an unknown number of invertebrates.

Some pests, such as cyanobacteria/blue-green algae, are not appropriately recognised in regional biosecurity and pest management policies despite the impact of this organism on customary practices and the associated ability to harvest kai.

CONTROL AGENTS

Chemical herbicides and pesticides used to control weed and pest species have increasingly been developed to be more effective against target pests, less harmful to non-target species (species that the control agents are not intended to affect) and less persistent. However, some in current use are known to kill non-target species, some bio-accumulate (remain and increase in concentration in the environment), and some remain active in the soil for prolonged periods.

Biological Control Agents are alternatives to chemical control agents and are usually introduced species released into the environment to control another species. There is concern at the potential of biological control agents to affect non- target species and that they may, themselves, establish as a pest species or a threat to indigenous biodiversity.

NEW ORGANISMS AND GENETICALLY MODIFIED ORGANISMS

New organisms continue to be introduced, either intentionally or unintentionally, or developed through genetic manipulation (GMO's). Until proven otherwise, NgāiTakoto remains concerned about the potential of these new organisms to attack, compete with, interbreed, or otherwise harm native and taonga species.

NgāiTakoto also has a vested interest in protecting the economic sustainability of iwi members and/or iwi lands within the primary production sector, and the negative impacts on productivity which can be caused by the introduction of new organisms – whether GMO or otherwise. PSA (kiwifruit), varroa bee mite, and oyster herpes virus are examples of devastating biological outbreaks that risk creating severe economic loss and reduced capability.

Objectives, Policies and Methods

OBJECTIVE

INDIGENOUS BIODIVERSITY

The full range of Northland ecosystem types found throughout the NgāiTakoto rohe are robust and support representative native flora and fauna.

POLICY

Indigenous biodiversity

To ensure that the full range of Northalnd ecosystem types found throughout the NgāiTakoto rohe are robust and support representative native flora and fauna.

METHODS

(a) Policies, planning, and best practice ensures no further net losses of 'Priority Ecosystems',4 and a measurable expansion of areas of Regionally and Culturally Significant Vegetation. These are areas of vegetation that NgāiTakoto recognises as regionally, culturally and/or spiritually significant.

(b) That: Regional Council's and NgāiTakoto work together to apply areas of significance to NgāiTakoto to the Significant Natural Areas baseline to fill gaps (such as for smaller habitats that are difficult to detect at the regional scale).

(c) All permanent waterways within the rohe shall be fenced from livestock and planted, where appropriate, with indigenous vegetation to minimise the effects of land use practices, and enhance biodiversity.

(d) Locally sourced (eco-sourced) indigenous plant material shall be used for all plantings into or adjacent to areas of high ecological and conservation value in the region, and shall be encouraged for all landscape plantings in the tribal area. 'Eco-sourced' indigenous plant material may need to be sourced at some distance from the actual area to be planted to increase genetic resilience and diversity.

(e) Remnant stands of indigenous vegetation shall be retained, enhanced, and extended by fencing and planting and by the encouragement of landowners to take out protective covenants.

(f) The establishment and enhancement of ecological corridors linking areas of known high value indigenous habitat to be treated as a high priority within the relevant regional and local plans and strategies. These corridors should include, but are not limited to appropriate riparian margins, gully systems, esplanade reserves, and vegetation planted alongside road corridors.

(g) NgāiTakoto involvement in local indigenous biodiversity strategies.

OBJECTIVE

LANDSCAPE PLANNING AND NATURAL HERITAGE

Cultural, spiritual and ecological features of the NgāiTakoto landscape that are significant to NgāiTakoto are protected and enhanced to improve the mauri of the land.

POLICY

landscape planning and natural heritage

To ensure that there is greater protection and enhancement of cultural, spiritual and ecological features of significance to NgāiTakoto.

METHODS

(a) Landscapes and view shafts that are regionally, culturally and/or spiritually significant shall be identified, protected from the adverse effects of development, and where possible, enhanced.

(b) Current and future developments (structures and earthworks) reduce the impacts on landscapes of high cultural, spiritual, ecological and/or aesthetic value through:

  i. Protection of regional, cultural, and/or spiritual significant landscapes from development that will result in deterioration of existing landscape and natural values; and

  ii. Utilising development and building methods that do not compromise NgāiTakoto landscape values.

(c) Rural and urban design standards manage the effects on the natural character of existing high value areas.

(d) Establishment and enhancement of ecological corridors linking areas of known high value indigenous habitat shall be treated as high priority for the allocation of resources by the authorities responsible. These corridors will include riparian margins, gully systems, esplanade reserves, and vegetation alongside road corridors.

(e) Encouraging appropriate pest control to protect indigenous vegetation.

(f) Fencing and planting with indigenous vegetation occurs,





where appropriate, along permanent waterways within the rohe, to manage the effects of land use practices and enhance biodiversity.

(g) Statutory instruments and methods promote the protection and restoration of landscapes and landscape values of importance to NgāiTakoto

(h) NgāiTakoto, in conjunction with government authorities, resource users and conservation groups, will promote and support:

i. Education of the public, local authorities, developers, and other resource users on NgāiTakoto values, regionally, culturally and/or spiritually significant landscapes, vegetation and species; and

ii. Promotion, including in schools and volunteer programmes, of the protection and sustainable utilisation of indigenous species.

OBJECTIVE

BIO SECURITY RISKS

Priority plant and animal pests are appropriately identified, managed, and/or controlled to a level where their impacts are minor or, where possible, are eradicated.

POLICY

Mitigation of biosecurity risks to culturally and/or spiritually significant species and habitats

To ensure that priority plant and animal pests are appropriately identified, managed, and/or controlled to a level where their effects are minor or, where possible, are eradicated.

METHODS

(a) Effective pest plant and animal control (as measured by retention or enhancement of indigenous flora and fauna), to be undertaken in all areas of vegetation that are regionally, culturally and/or spiritually significant to NgāiTakoto, including those habitats occupied by taonga or threatened species.

(b) Application of pest control tools will be undertaken in a manner that manages adverse effects on waterways and indigenous species.

(c) NgāiTakoto shall be engaged with on all pest management strategies developed and pest control operations planned on public land within the NgāiTakoto rohe.

(d) Appropriate monitoring occurs of the effectiveness of pest management, control and eradication operations in protecting priority ecosystems, increasing the extent and abundance of taonga species, and achieving improvements in the ecological health of terrestrial indigenous habitats, rivers, lakes, wetlands, and coastal areas.

(e) Investigations by the relevant authorities or agencies into further mechanisms and/or incentives that could be implemented to better facilitate greater support by private landowners in the implementation of pest management strategies.

(f) Supporting commercial nurseries and landscape contractors to:

i. Stock more locally eco-sourced indigenous plants;

ii. Discourage the stocking of potential pest plant species; and

iii. Better educate customers/clients regarding the risks from release of potential pest plants.

(g) Relevant authorities or agencies investigate public education and promotion initiatives, voluntary measures, and/or regulatory mechanisms to restrict the release of ornamental and exotic plant and animal species along NgāiTakoto rivers, their tributaries, wetlands, and lakes. This may include reviewing and, if necessary, developing amendments to regulations relating to biosecurity and bio-protection for nurseries, orchards, and tourism operators.

(h) Organisations responsible for pest management encourage people to report sightings of pest species.

OBJECTIVE

CONTROL AGENTS

Control agents are effective in controlling or eradicating target pest(s) with no non-target effects.

POLICY

Control agents

To ensure that control agents are effective in controlling or eradicating target pest(s) with no non-target effects.

METHODS

(a) Relevant pest control and other agencies and research institutes use industry best practice in pest animal and plant control, while:

i. Encouraging appropriate pest control to protect indigenous vegetation;

ii. Promoting and facilitating the development of effective pest plant, animal control and eradication tools, with an emphasis on non-toxic tools, and lowered application rates of herbicides, pesticides, and other toxic control tools;

iii. Requiring that biological control agents have demonstrably no effect on non-target species or a minimal effect that is acceptable to NgāiTakoto ;

iv. Requiring that prior to being approved for use biological control agents are proven to have no chance of becoming pest species; and

v. Directing research effort towards the determination of effective methods for controlling, managing, and /or eradicating pest plant and animals species.

OBJECTIVE

NEW ORGANISMS AND GENETICALLY MODIFIED ORGANISMS

A precautionary approach to the introduction of new organisms and GMO's shall be adopted.

POLICY

Protection of natural heritage from risk of new organisms

Applications for new organisms and GMO's must demonstrate that there are no risks to humans, indigenous ecosystems, indigenous species, or primary production.

METHODS

(a) Applicants will engage with NgāiTakoto prior to the submission of applications to the Environmental Protection Authority and/or other regulatory agency.

(b) The relevant authorities will work with NgāiTakoto to ensure that all cultural and spiritual beliefs are appropriately recognised, respected and thoroughly considered.

(c) All efforts must be made by the relevant authorities to ensure that the effects of current and future introduced pests, new organisms, and Genetically Modified Organisms are minimised on taonga species, areas of significant indigenous vegetation, spiritual and/or cultural significance, and on the ecosystems in which these species and areas of significance occur.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- Supports the priority mitigation of biosecurity risks to cultural and/ or spiritually significant species and habitats.
- Control agents need to be effective in controlling target pests, with no non-target effects, in particular the protection of indigenous vegetation.
- Application of new organisms must demonstrate that is no risks to our natural heritage; humans, indigenous ecosystems, indigenous species or primary production.
- Indigenous biodiversity is determined by NgāiTakoto as culturally and or/spiritually significant and local authorities need to work together to develop and implement indigenous biodiversity strategies.



"to summarise, Kaitiakitanga was the word used to define conservation customs and traditions, including its purpose and means, through rahui"

Reverend Maori Marsden, Kaittiakitanga Resource Management Guide

4.7 Ritenga tuku iho

Customary Activities

INTRODUCTION

The unique and historical relationship of NgāiTakoto with its traditional lands and waterways has extended over many generations. The importance of this relationship is evident in many customary activities that NgāiTakoto still undertake. The mana whakahaere of NgāiTakoto has associated requirements to responsibly use, protect, and enhance customary resources, and to ensure their on-going health and wellbeing. NgāiTakoto customary activities and resource use.

Whakamahi rawa – the gathering and use of resources for the benefit of the tribe.

Waioranga – the use of water bodies (fresh and marine water) for customary practices relating to the physical health and wellbeing of persons. This also includes other rivers and places where similar activities are undertaken.

Wairua – the use of water bodies (fresh and marine water) for customary practices relating to the spiritual and cultural health and wellbeing of the iwi.

Raahui – the imposition of restrictions, from time to time, on all or part of an activity, or the use of a resource, or rohe. Raahui may be imposed for the purpose of conservation protection, spiritual or physical well-being, or other purpose as from time to time determined.

Hauanga kai – the customary and contemporary gathering and use of naturally occurring and cultivated foods.

In the past NgāiTakoto had priority use of their lands and waterways, and undertook customary activities free from third party legislative rules and procedures. NgāiTakoto determined, through its own tikanga and kawa, what should or should not be permitted to occur. There is increasing pressure on resources in the rohe from commercial and private interests. NgāiTakoto now has to compete with other users in the region to undertake it's own customary activities over its traditional lands and waterways.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- Consider their customary activities as (permitted) customary activities (as a Principle of the Te Tiriti O Waitangi)
- Plans and policies must take steps to restore and protect Customary Activities and enhance resource uses.
- Encourage policy collaboration two work with other resource users to manage competing interests and access.

Issues

ACCESS

Access to traditional areas for customary activities and resource use has been compromised, affecting the ability to practice these activities and transfer knowledge of the traditions between generations.

Pressures from other resource users have over-ridden traditional customary activities or natural environment characteristics in some locations. For example, the increase in farm production is considered by some to be a higher priority than restoring native and endemic species or the wairua of our waterways.

CUSTOMARY ACTIVITIES AND RESOURCES

Competing interests have limited the ability of NgāiTakoto to exercise control over and exercise the necessary authority to undertake customary activities.

Traditional sites, including those for fisheries and hunting sites are often not appropriately recognised or provided for under the current management regimes.

There is a lack of recognition of the importance of and provision for customary activities in resource management planning documentation (e.g. Reserve management plans, local authority plans, resource consent applications)

There is often a lack of consideration of the effect of resource use and infrastructure development activities on customary practices and activities and the impact on NgāiTakoto iwi.

There has been a significant decline in the diversity and abundance of traditional resources. This, combined with a loss of access to traditional sites and resources has resulted in some loss of knowledge of customary activities.

Customary activities are not recognised in a consistent manner across NgāiTakoto with some activities being provided for whilst others are not.

Lack of recognition of maatauranga Maaori innovation and engineering solutions to real world physical problems (e.g dune stabilisation).

Objectives, Policies and Methods

OBJECTIVE

NGĀITAKOTO IS ABLE TO ACCESS AND UNDERTAKE CUSTOMARY ACTIVITIES

POLICY

NgāiTakoto has access to and the ability to undertake customary activities and resource use, of those environs

METHODS

To accept and provide for NgāiTakoto customary activities.

(a) NgāiTakoto consider that their customary activities are (permitted) customary activities. (Principles of Te Tiriti O Waitangi)
(b) Make provision in Regional Plans, District Plans and fishery regulations to accept and allow for customary activities and to protect customary activities and resource uses from competing interests.
(c) Where there is a conflict over the use of water bodies or effects of an activity, then priority is given to protecting and maintaining NgāiTakoto customary activities and fisheries.
(d) Where there is a conflict over other customary activities or resource uses, then priority is given to protecting and maintaining those NgāiTakoto customary activities or resource uses.
(e) Notwithstanding the above methods, work collaboratively with industry, local and central government, consistent with Treaty Objectives and Principles.
(f) A level of control over commercial and recreational fishing is established and maintained that does not compromise customary fisheries in freshwater or coastal areas.

POLICY

Restore and Protect Customary Activities and Enhance Resource uses

To restore and protect customary activities and enhance resource uses.

METHODS

a) Maintain a register of regionally and culturally significant sites and customary activities, and the degree of access to those sites or activities
b) Identify locations of customary activities and fisheries that need protecting
c) Investigate sustainable managment of customary fisheries utilising maatauranga Maori and other knowledge systems
d) Restore culturally and/or spirituality significant sites, where required or desired with industry, local and central government.

POLICY-COLLABORATION

To work collaboratively with other resource users to manage competing interests around access to and the ability to undertake customary activities and resource use.

METHODS:

a) Manage resource use so that effects on customary activities and resource use is managed appropriately and in accordance with the sought objectives
b) Preserve traditional and personal customary use opportunities for NgāiTakoto tribal members, including NgāiTakoto customary activities on and near water bodies
c) In the implementation of the policies and methods in this chapter, work to balance competing and conflicting interests.
d) Those undertaking events beside, on, in or under NgāiTakoto waterways (including fresh and marine water bodies) are (if these are larger recreational events or any sized commercial event) expected to provide a benefit back to the mana whenua for use of those resources that are being utilised.





4.8 Wāhi Tapu

Sacred Sites of Significance

NgāiTakoto are the kaitiaki of their wahi tapu. Too many, wāhi tapu are commonly thought of as simply an urupa, but they are much more than that. The term wāhi tapu means a place or area that is sacred, significant or important. They are often places where significant events have occurred or people lived long ago. They are both tangible and intangible and often have spiritual dimensions and values attached to them. Appendix Six (page 229) contains a list of the different types of wāhi tapu that occur in the rohe of NgāiTakoto.

The wider community is often at a loss when uri of NgāiTakoto speak of wāhi tapu and where they are, as they are often not clear to the naked eye. By raising awareness and understanding of wāhi rohe, NgāiTakoto seeks to provide a greater level of protection to their wāhi tapu than they currently receive.

The protection of Wāhi Tapu is a key priority for Te Runanga O NgāiTakoto.

Issues

The issues section is separated into the following:

- **Protection**
- **Raising awareness and access**

PROTECTION

Over time, bearings and markers change, families move on taking with them the knowledge of their wāhi tapu and those who cared for them means that wāhi tapu risk being lost. The disturbance, desecration and destruction of wāhi tapu has however, in recent times, reduced as awareness of their existence and significance increases in the general public. However, the ability to protect waahi tapu from those who choose not to follow process remains a vexed issue and too often goodwill is relied upon to enable protection and access.

To date there is no formal list of NgāiTakoto wāhi tapu held by the local government. This creates a reactive rather than proactive approach by Councils when consents are lodged or waahi tapu are discovered. As a consequence, the wāhi tapu (of which there is many) are not currently afforded any level of protection under the district and regional plans.

Protection of wāhi tapu through district and regional planning documents is therefore becoming a priority as this protection is transparent and inclusive. There are also many examples around the country where wāhi tapu protection through a planning document is considered positive and relationship improving.

The Korowai Agreement contains a section on Wāhi Tapu see Section 3.5.

Further, protection will be strengthened by the development of specific NgāiTakoto protocols with councils and other agencies to deal with discovery of wāhi tapu.

The disclosure of iwi information is also another important issue which must be resolved. With this in mind a range of protection tools will need to be developed from formal to informal over a period time. The use of silent files even in a formal setting may need to be used to provide security and comfort to those who hold information.

A register administered by NgāiTakoto in the first instance will be developed that holds the location and other specific information relating to the wāhi tapu. The register will allow for the hapu or whanau affected to be contacted when a resource consent is lodged. In lieu of this, protocols with the district or regional councils will be critical to ensure acknowledgement and protection.

In the event of koiwi tangata (or other artefacts) being discovered, NgāiTakoto supports the use of the New Zealand Historic Places Trust guidelines alongside its own traditional protocols, relating to the discovery of Koiwi. NgāiTakoto advocates the use of the Accidental Discovery Protocol provided in the table below:

ACCIDENTAL DISCOVERY PROTOCOL

In the event of an "accidental discovery" of archaeological material the following steps must be taken:

1. All work on the site will cease immediately. The contractor/works supervisor will shut down all equipment and activity.
2. The contractor/workssupervisor/owner will take immediate steps to secure the site (tape it off) to ensure the archaeological remains are undisturbed and the site is safe in terms of health and safety requirements. Work may continue outside of the site area.
3. The contractor/workssupervisor/owner will notify the TRONT, and any required statutory agencies if this has not already occurred.
4. The NZHPT in agreement with TRONT will appoint/ advise a qualified archaeologist who will confirm the nature of the accidentally discovered material.
5. If the materialis confirmed as being archaeological, under the terms of the Historic Places Act, the landowner will ensure that an archaeological assessment is carried out by a qualified archaeologist, and if appropriate, an archaeological authority is obtained from the NZHPT before work resumes.
6. If burials, human remains/koiwitangata are uncovered, steps 1 to 3 above must be taken and TRONT, the Area Archaeologist of the NZHPT , the New Zealand Police must be contacted immediately. The area must be treated with discretion and respect and the koiwi tangata/human remains dealt with according to lore/ law and NgāiTakoto tikanga.
7. Works at the site area shall not recommence until anarchaeological assessment has been made, all archaeological material has been dealt with appropriately, and statutory requirements met. All parties will work towards work recommencement in the shortest possible timeframe while ensuring that archaeological and cultural requirements are complied with.

Table 4: Accidental Discovery Protocol

RAISING AWARENESS AND ACCESS

Raising awareness in a manner that is non-threatening (i.e. no dramatic loss in the value of their land) to the land-owners where wāhi tapu are situated is an issue to address. As an iwi alienated from its traditional lands, many NgāiTakoto wāhi tapu are now on land that is in private ownership. This raises issues relating to access for maintenance and on occasion, to acknowledge the past events relating to the wāhi tapu. The goodwill of the landowners is often the only reason that uri can access wāhi tapu.

OBJECTIVE

- To prevent the destruction, damage and/or alteration of wāhi tapu.
- To formalise the protection of wāhi tapu.
- To raise awareness of the significance of wāhi tapu.
- To record the wāhi tapu of NgāiTakoto.

BROAD PLAN POLICIES

- That all wāhi tapu are to be afforded the highest level of protection.
- That NgāiTakoto seeks formal protection of wāhi tapu through their inclusion in local government planing and where appropriate silent files shall be used.
- That wāhi tapu areas and the provision of waahi tapu are used where required through their inclusion in local government plans.
- That NgāiTakoto is the sole determinate of the significance of its wāhi tapu.
- That protection of wāhi tapu shall be provided by:
  - not allowing structures to be erected on a wāhi tapu; or earthworks or excavation to occur on a wāhi tapu; and or clearance of vegetation from a wāhi tapu.
- That where relevant buffer areas and/or protective zones are used to protect wāhi tapu. From development and/or activities which could impact on their significance.
- That in the event of discovery of koiwi tangata, the New Zealand Historic Places Trust Archaeological Guidelines series No. 8 Koiwi Tangata/Human Remains shall be followed in conjunction with NgāiTakoto protocols.

METHODS AND PROCEDURES

- Develop a register of all known wāhi tapu.
- Engage with policy makers and regulators on all significant issues relating to wāhi tapu including provision of input into the formulation of local government plans.
- Develop protocols with territorial and local authorities to ensure protection of wāhi tapu.
- Make submissions on resource consent applications to ensure the physical and spiritual relationship of NgāiTakoto to their wāhi tapu is recognised, protected and provided for.
- Provide information that improves the understanding of the significance of wāhi tapu.
- Develop an alert system with territorial and local authorities to ensure that appropriate response occurs when a wāhi tapu is located.
- Investigate linking of wāhi tapu sites to a GIS system.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

Shall work with local government with a view to formalising and protecting its wāhi tapu under the Resource Management Act, including the development of specific plan change programmes and reference to the Korowai framework.

- Develop protocols to assist in the protection and recognition of wāhi tapu, including methodologies for using silent files where relevant.
- Identifying potential pilot projects to show case different methods of wāhi tapu protection.
- Consider the use of wāhi tapu areas and/or zones within local government plans as a specific layer of policy and performance measure control.



4.9 Whiunga Taiao

Environmental Natural Hazards

INTRODUCTION

Natural hazards are environmental events that are not caused by human interference with the environment but occur as a result of nature's activities. However, the magnitude or the consequences of these events can be exacerbated by human activity, such as increased frequency and severity of landslips through poor land management practices. Natural hazards are a concern, as they have the potential to affect human health, property, and the environment, yet they cannot necessarily be managed in the same manner as natural resources. The hazards that are most likely to occur in NgāiTakoto include flooding, earthquakes, volcanic eruptions, landslips, severe weather events (e.g. tornadoes, drought), fire, and tsunami.

Global warming and climate change are likely to result in a rise in sea levels; more extreme weather events; changes to rainfall patterns; increased erosion; changes in the population density and distribution of fish and wildlife; and changes in the viability of cultural and/or spiritual resources and activities. Climate change caused by human activity and its effects are a controversial issue both globally and nationally. The impacts that climate change has on our indigenous flora and fauna is largely unknown, therefore it is vital that NgāiTakoto actively engage and contribute to any nationally led initiatives, policies, guidelines and programmes on climate change. Most importantly, NgāiTakoto wants to avoid any disruption that climate change causes to indigenous ecosystems, NgāiTakoto cultural and/or spiritual beliefs and/or practices. Note that references to climate change in the Plan are to climate change potentially caused by human activity.

The potential effects of climate change on water bodies could cause increasing droughts in some areas that could reduce summer low flows that could create greater stress for aquatic life. Increases in storm flows can increase the potential to scour life and habitats out of water ways (particularly smaller more open streams).

The region is prone to flooding particularly as it is susceptible to tropical storms. There are steep river catchments that receive intense and localised rainfall, the Awanui River has a large and extensive catchment, there are low lying areas of flood plain that are intensively farmed and some land management practices allow, or have allowed extensive land clearance followed by increased runoff and erosion.

Natural hazard risk management is very important to ensuring the safety of people, communities, marae, and areas of cultural and spiritual significance. Activities and resource use practices should occur in a way that does not increase the risk of a natural disaster occurring or increase the magnitude of the effects from a natural event should it occur in an integrated holistic manner.

Issues

LAND USE

Inappropriate subdivision, land use, or development can increase the risk of some natural hazards occurring and the magnitude of any effects when hazardous events do occur. There is concern that land use regulations have, over the years, permitted the subdivision and development in hazard prone areas. For example, building houses in an area prone to flood or tsunami creates a risk that residents or buildings are endangered if a flood or tsunami was to occur.

Coastal erosion and land instability cause environmental as well as cultural and/or spiritual impacts particularly on waahi tapu and sites of significance (e.g. human remains being exposed through coastal erosion and land use creating landslips.

RISK MANAGEMENT

Affected property owners may have an expectation that properties already developed in hazard zones should be permitted to erect protection structures. The erection of these structures may enable the wellbeing of an individual or group but may have an adverse effect on landscape, indigenous fauna and flora, and culturally and/or spiritually sensitive sites.

It appears that "hard" engineered solutions are used too widely and more natural "soft" solutions to natural hazards (particularly erosion and stability) should be considered. Additionally, these structures sometimes magnify the local effect that they are designed to prevent (e.g. sea walls may provide an unnatural barrier to wave action which subsequently may cause greater gouging of the sand at the base of the sea wall when wave action occurs).

Balance is required between utilising hazard management protection mechanisms, such as groynes, walls, and stop banks to protect property, and protecting areas of significance to NgāiTakoto and avoiding adverse effects on the environment.

CLIMATE CHANGE

Climate change is likely to result in sea level rise, more frequent and intense rainfall as well as increased frequency and duration of drought. A shift is needed in the way hazards are managed to protect developments in areas that may be at risk in the future. Climate change has the potential to change physical and natural processes. This is of particular concern if climate change is exacerbated by human activity. There is concern that human activity and the cumulative effect of discharges, farming, industry, and commercial practices, and deforestation may adversely contribute to climate change, global warming, and the reduction in the ozone layer.



Objectives, Policies and Methods

OBJECTIVE

LAND USE AND STRUCTURES

Land use and the construction of structures occurs in a way that does not increase the risk or magnitude of a natural hazard event, and that does not increase the risk or effects on human life or activity in the event that a natural hazard event occurs.

POLICY

Land use and structures

To ensure that land use and structures do not increase the risk or magnitude of a natural hazard event, and does not increase the risk or effects on human life or activity in the event that a natural hazard event occurs.

METHODS

(a) New land use and structures that increase the risk or magnitude of a natural hazard event shall be avoided. **Note**: Preference is given to any new or changing land use, subdivision or development avoiding, rather than mitigating, any hazard.

(b) Existing land use, activities, and structures in zones where natural hazards occur are encouraged to change land use or activities and shift, abandon or suitably modify structures to withstand the potential effect of a natural hazard event.

(c) Consider taangata whenua historical knowledge of natural hazards when considering land use, activities, or structures under this policy.

OBJECTIVE

RISK MANAGEMENT

The risk of adverse effects on human, cultural, spiritual, or environmental wellbeing shall be prioritised over risks to individual properties when assessing natural hazard risks and/or the need for hazard protection structures.

POLICY

RISK MANAGEMENT

To ensure that human, cultural, spiritual, or environmental wellbeing is appropriately considered when assessing natural hazard risks and/or the need for hazard protection structures.

METHODS

(a) Policy 17.3.1.1 and the associated methods are noted as a key means to manage risk.

(b) Where it is practical, and environmentally, culturally, and/or spiritually preferable, a 'soft' engineering solution should be utilised over a 'hard' solution (e.g. the use of swales rather than concrete channels).

(c) New land use and structures shall avoid creating actual or potential adverse effects on natural hazards which subsequently causes adverse affects on human, cultural, spiritual, or environmental wellbeing.

(d) Existing or new structures or land use that requires the use of hazard protection structures that could adversely affect human, cultural, spiritual, or environmental wellbeing are generally not supported.

(e) In the event that an existing or proposed hazard protection structure adversely affects human, cultural, spiritual, or environmental wellbeing then alternative solutions are encouraged and expected.

(f) Where there is existing development and the effects on cultural and/or spiritual values and the environment are adverse, the concept of 'managed retreat' where existing structures are not replaced or maintained and no new structures are allowed to be erected, should be applied.
(g) Hazard management structures, activities, and schemes and their ongoing function should strive to maintain and restore ecosystem function and habitat, and cultural and/or spiritual wellbeing.
(h) The cumulative adverse effect of land use and structures on natural hazards shall be avoided or managed consistent with the policies in this chapter, such that there is no increased risk to human life, structures, cultural, spiritual or environmental wellbeing.
(i) Notwithstanding the above methods, protecting life is a priority in hazard management structures, activities and schemes.
(j) A practical balance between natural hazard management and the restoration and protection of cultural, spiritual and environmental wellbeing is encouraged.
(k) Where culturally and/or spiritually sensitive sites or sites of significance are subject to natural hazards, in which human intervention has played no role, then NgāiTakoto should be advised to enable the correct protocols and procedures to be adopted in order to address the situation.
(l) In the event that human remains or koiwi are exposed through a natural hazard event, the protocols set out in Section 4.8, pg 186 – sacred sites of significance', apply.
(m) When developing integrated management plans, they shall consider the management of natural hazards.
(n) Maintain a register, in partnership with other stakeholders (e.g. local authorities), of natural hazards in the NgāiTakoto rohe. This may include merely being aware of which entity keeps such a register.

OBJECTIVE
CLIMATE CHANGE

The cause and effects of climate change are understood and prepared for within the NgāiTakoto rohe.

POLICY
Understanding and managing adverse effects of climate change

To ensure that the causes and effects of climate change are understood and prepared for within the NgāiTakoto rohe.

METHOD
(a) The use of ozone depleting chemicals and activities is not encouraged.
(b) Any known or potential adverse effects of climate change on NgāiTakoto are prepared for and managed.
(c) Any adverse effects of global or national climate change policy on NgāiTakoto are managed.
(d) NgāiTakoto is engaged and consulted on regional, national, and, where practicable, global climate change policies and process.
(e) The effects of resource uses or activities that can aggravate climate change are managed. **Note** that other methods in this chapter contribute to managing the adverse effects of climate change.



THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- Ensure human, cultural, spiritual, or environmental wellbeing is appropriately considered when assessing natural hazard risks
- Preference is given to any new or changing land use, subdivision or development avoiding, rather than mitigating any natural hazard, or potential increase in risk of
- Encourage that the cause and effects of climate change are understood and prepared for in the NgātiTakoto rohe.



4.10 Hukenga Mautaiao

Mining, Quarrying, Oil and Minerals
(Resource Extraction)

The Resource Management Act (RMA) covers extraction and production to the 12 Nautical Mile territorial limit, but environmental protection beyond that limit to the 200 Nautical Mile EEZ is less clear. Therefore, NgāiTakoto supports the Exclusive Economic Zone and Extended Continental Shelf (Environmental Effects) legislation that will allow the for the newly formed Environmental Protection Authority to be responsible for consenting, monitoring and enforcement of activities such as petroleum exploration and mining beyond the 12 Nautical Mile territorial limit to the edge of the EEZ.

NgāiTakoto encourages the development and implementation of sustainable means of energy generation. Included in this is sustainable wave, solar and wind power generation.

Through the plan, NgāiTakoto seeks to achieve a balance between environmental sustainability and economic development. This can be achieved by an improved legislative framework and ensuring that the implementation of new technologies and processes are environmentally sound and through greater participation in allocation of permits and licences.

In its role as mana whenua / kaitiaki, NgāiTakoto seeks greater involvement in the allocation of all minerals permits.

Issues

The issues section is separated into the following:

- **Improved environmental sustainability**
- **Waahi Tapu must be acknowledged and protected**
- **Improved Legislative Framework**
- **New Technologies and processes**
- **Exploitation of sands**
- **Decommissioning of offshore structures**
- **Relationship with policy makers, regulators and companies**

IMPROVED ENVIRONMENTAL SUSTAINABILITY

NgāiTakoto seeks to have input into the permit allocation process through the collective Iwi forum of Te Hiku o Te Ika so that it can have a part in managing the finite mineral resources for future generations. In doing so it seeks to balance the sustainable management and exploitation of the resource with environmental protection.

IMPROVED LEGISLATIVE FRAMEWORK

NgāiTakoto is seriously disadvantaged through the Crown Minerals Act (CMA) at both policy and permit levels, with little recognition of its rights. The iwi is afforded little protection under the CMA. Equally there are disadvantages of engagement for iwi through the RMA. To date there has been little meaningful recognition and participation of NgāiTakoto in the decision making process. All decisions are made by the Minister or Secretary of Energy. There is no public submission process and no final appeal rights.

An obvious gap is the inability to ensure environmental protection beyond the 12 nautical mile territorial limit. Currently, the Northland Regional Council has regulatory authority over permit applications to the 12 nm limit. The environmental over watch beyond the 12 nm limit to the 200 nm Exclusive Economic Zone is provided by Maritime New Zealand. NgāiTakoto supports greater environmental control by the Environmental Protection Authority (EPA) beyond the 12 nm territorial limit.

NgāiTakoto argues for a more seamless regime through an integrated legislative framework. At the time of writing the plan, the review of the CMA was on-going. Legislative changes past the 12 nm limit were also proposed. The legislative changes are generally endorsed as a starting point for improvement.

NEW TECHNOLOGIES AND PROCESSES

Oil and gas companies seek to maximise production from existing or new oil and gas fields and they do this through the use of new technologies and processes. These processes are often brought to New Zealand having been tested and used overseas. They have the ultimate goal of fully exploiting the petroleum resource. In the Taranaki region, the following processes are either in use or are to be brought into use:

- Underground gas storage;
- Hydraulic Fracturing (Fracking);

NgāiTakoto rejects outright the use of Hydraulic Fracturing (Fracking) as a means for Oil extraction purposes.

EXPLOITATION OF SANDS AND OTHER MINERALS

The extraction process or mining of sands is highly invasive. Environmentally little is known about the long-term effects and impact that such an invasive process may involve. It is known that the removal of sand from too close to shore can cause serious beach erosion.

The widespread dredging or mining of the sea floor has potentially dire environmental consequences. There is some knowledge about deepwater species and ecosystems, potential impacts, and steps to recovery, but that understanding is far from comprehensive. Therefore, such an extraction process may give rise to the permanent destruction of sensitive marine environments which will in turn impact on marine life and traditional food sources of iwi.

NgāiTakoto also recognises the prospect of other mineral exploitation.

NgāiTakoto will seek high environmental thresholds to any permit or consent granted to a mining company. NgāiTakoto advocates that sand and other mineral mining be considered a non-complying activity as opposed to a discretionary activity in the 12 nm limit, and a discretionary activity in the EEZ. Under both regimes NgāiTakoto shall be considered as an affected party to all consent applications.

RELATIONSHIP WITH POLICY MAKERS, REGULATORS AND COMPANIES

In its role as mana whenua / kaitiaki, NgāiTakoto seeks greater involvement in the allocation of all minerals permits. Through better engagement with policy makers and regulators NgāiTakoto will be in a position to encourage the use of sustainable exploration and exploitation techniques and methods. NgāiTakoto will engage with policy makers and regulators on all issues relating to minerals through submissions and direct engagement.

NgāiTakoto will also seek to enter into meaningful engagement where appropriate with oil and mineral companies using management agreements.

Objectives, Policies and Methods

OBJECTIVE

- **That the concepts of mana whenua/kaitiakitanga as defined by NgāiTakoto is applied to the management of oil, gas and mineral exploration, testing and production.**
- **Permit allocation must be managed in an equitable and sustainable manner through the Crown Minerals Act and EEZ legislation.**
- **Oil, gas and mineral exploration activities are managed through long term planning strategies, nationally, regionally and local, using tools such as zoning and performance standards founded upon an effects based philosophy.**
- **Waahi tapu sites and areas are recognised and protected from inappropriate oil, gas and mineral exploration.**
- **That nga whenua and nga wai are protected at all stages of oil, gas and mineral exploration and production, and are returned to an agreed to standard when no longer required for exploration and production activities.**

BROAD PLAN POLICIES (SEE TABLE BELOW FOR MORE SPECIFIC POLICIES)

- Treaty Legislation Protocol with the Minister of Energy and Resources, pg 231.
- Meaningful engagement of NgāiTakoto in the permit allocation for petroleum and mineral resources both at a national and local level.
- Working together with local government and other policy and consenting agencies to establish objectives, policy, methods and performance standards which reflects the status of NgāiTakoto as a partner in planning across all environments.
- Inclusion of NgāiTakoto in all oil spill response plans.
- Any significant new technology or process must demonstrate that there is no risk to the environment prior to the implementation.
- Advocate for best practice approaches and seek to have them included in permit and resource consents, including the reinstatement and removal of structures once mining activities have been completed.
- Establish clear and transparent monitoring regimes with both local government and mining companies.
- Where relevant advocate for off-setting measures to compensate for adverse effects of mining activities.
- Supports the intention of the Exclusive Economic Zone and Extended Continental Shelf (Environmental Effects) legislation including greater environmental control by the Environmental Protection Agency.

METHODS AND PROCEDURES

- Prepare and make submissions to central government, local government on behalf of Te Runanga O NgāiTakoto.
- Receive weekly updates on all resource consents applications lodged and respond accordingly.
- Preparation of cultural impact assessments where appropriate.
- Meet with Iwi representatives on site to discuss resource consent/permit applications where possible.
- Development of an Iwi response guide in the event of an oil spill.
- Work to engage meaningfully with key stakeholders including central and local government and oil and mineral companies to ensure that the NgāiTakoto environmental position is acknowledged and understood.
- Discuss mining activities directly with mining companies and where relevant enter in direct agreements and monitoring regimes; including changes to environmental protection regimes through the development of joint Assessment of Environmental Effects.

SPECIFIC OIL AND MINERAL PLAN POLICIES

Table 5 below provides further policy detail including some of the process and techniques that NgāiTakoto is aware of. This list is not exhaustive and as new process/techniques are disclosed by regulators and companies in the extractive industries, they will be evaluated and a position formed.

CROWN MINERALS ACT PERMIT CLASS ACTIVITIES

The Crown Minerals Act provided for the issuing of three types of permit:

Prospecting Permit – the primary purpose of the prospecting permit is to define those areas that are likely to contain exploitable deposits. This is often very low impact and may involve a literature search, geological mapping, hand sampling or aerial surveys – NgāiTakoto will not typically oppose a prospecting permit unless warranted.

Exploration Permit – this permit type seeks to identify deposits and evaluate the feasibility of mining activities to delineate the extent of the mineral and determine its economic use. This may include literature review, seismic survey, exploratory well drilling, bulk sampling and mine feasibility studies – NgāiTakoto will not oppose an exploration permit as long as conditions such as proximity limits to waahi tapu, water courses, reefs, aquatic species including mammal management are considered. Best practice guides by other agencies such as the Department of Conservation will also be a relevant consideration.

Mining Permit – this permit type is the most invasive of the three permits. It allows for the recovery of the identified resource through extraction and production – NgāiTakoto will assess each permit application on a case by case basis.

HYDRAULIC FRACTURING (FRACKING)

Hydraulic fracturing is a process that results in the creation of fractures in rocks. The fracturing is done from a wellbore drilled into reservoir rock formations to increase the rate and recovery of oil. Depending on the rock formation, different chemicals are used in the process to extract the oil.

Environmental concerns associated with hydraulic fracturing include the contamination of ground water, risks to air quality, the migration of gases and hydraulic fracturing chemicals to the surface, and the potential mishandling of waste. There are concerns relating to the extent to which fracturing fluid used far below the earth's surface might pollute aquifers and contaminate surface or near-surface water supplies.

A number of chemicals identified in fracturing fluid are hazardous chemicals that may cause health and environmental risks. Some chemicals are identified as carcinogens whilst other chemicals found injected into the earth identify as endocrine disruptors, which interrupts hormones and glands in the body that control development, growth, reproduction and behaviour in animals and humans.

POLICIES

- NgāiTakoto is an affected party to any resource consent in its rohe that will use the Hydraulic Fracturing technique.
- NgāiTakoto rejects outright the use of Hydraulic Fracturing (fracking) as a means for Oil extraction purposes.

Table 5: NgāiTakoto oil and mineral policy position

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES AND GOVERNMENT DEPARTMENTS

Local Authorities should note that NgāiTakoto:

Local Authorities and Government Departments should note that in respect of the NgāiTakoto rohe that:

- Treaty Settlement Protocol, Te Runanga O NgāiTakoto and the Minister of Energy and Resources, pg 231.
- That NgāiTakoto is actively engaged in the Crown Minerals permitting process with early involvement and consultation.
- That NgāiTakoto is actively engaged in the development of district and regional policy documents in respect of oil, gas and mineral exploration/production; including the identification of specific activities that require consent including, but not limited to: fracking, hot-water injection and gas storage.
- Those options around joint decision making powers between NgāiTakoto and local authorities be considered for all oil, gas and mineral activities.
- That NgāiTakoto is considered an affected party to all oil, gas and mineral consent applications.
- NgāiTakoto rejects outright the use of Hydraulic Fracturing (fracking) as a means for Oil extraction purposes.
- Does not support the use and application of fracking fluids on land-farm activities. Local government is to consider this activity as a prohibited activity.
- That regional and district planning documents set clear and transparent performance standards of environmental protection including the use of environmental offsetting standards where adverse effects cannot be avoided.
- That clear and transparent regulations are developed for application in the EEZ area ensuring a cautionary approach for environmental standards and permitted activity status.
- That off shore sand mining, all phases of development, be considered a non-complying activity within the 12 nm limit and a discretionary activity in the EEZ area.
- That the Environmental Protection Agency, Regional and District Councils require the decommissioning of all structures and associated equipment, including pipelines, both off and shore in respect of oil, gas and mineral development.



4.11 Pungao Hourua me Te Rahui

Renewable Energy and Conservation

NgāiTakoto supports moving towards being more energy efficient, by advocating for the use of renewable energy resources and by having a focus on conservation there will be enduring benefit for the future generations of NgāiTakoto. In doing so, cost savings will be realised, the energy systems will be more secure, waste will be minimised and green-house gas emissions reduced. Coupled to these long-term aspirations are opportunities to improve environmental awareness within the rohe through better communication and education of NgāiTakoto environmental practices.

RENEWABLE ENERGY

The rohe of NgāiTakoto is abundant in sustainable and renewable energy potential. There are wind, solar and tidal opportunities that may be considered by NgāiTakoto as the technology relating to each develops over the medium- to long- term. This new technology will also lead to a reduction in greenhouse gas emissions. The improved technologies should make renewable options cost effective. Furthermore, non-renewable energy sources such as oil and gas will become increasingly unsustainable over the long term meaning that the implementation of renewable energy sources becomes ever more relevant and urgent.

NgāiTakoto takes a balanced view that, whilst ideally Aotearoa would be completely sustainable in its energy generation, this is unlikely to occur for many years. Therefore, the efficient use of non-renewable resources in conjunction with increased usage of renewable resources provides the best option for the foreseeable future.

The following outlines the position of NgāiTakoto in relation to renewable energy generation, bearing in mind that this technology will probably not be implemented in the short-term. As part of the plan NgāiTakoto reserves the right to reassess its position on the following as they become more prevalent.

WINDFARMS

NgāiTakoto maintains an open position on the development of wind farms and will consider each on a case by case basis.

In the future, small wind turbines might be constructed that are exposed to suitable winds for power generation. As is likely with solar energy, in the short- to medium-term, the capital costs and on-going maintenance may preclude NgāiTakoto from implementing such technology.

SOLAR ENERGY

Solar energy is often touted as a means of becoming self-sufficient in terms of energy generation. Such claims however, hold an element of truth. Many cannot afford the capital outlay associated with the installation and maintenance of solar heating systems. Furthermore NgāiTakoto often have conflicting priorities that take precedence over what is a ‘nice to have’ as opposed to a ‘need to have’.

TIDAL ENERGY

The nature of the ocean is changeable and unpredictable. Potentially, the sea can be destructive to any generators situated in it. Also as there are natural harbours in which tidal energy can be harnessed, technology required to situate tidal generators in the Ocean will need to advance drastically. Significant research

would need to be undertaken prior to any tidal energy generation occurring in the rohe. Therefore in the short- to medium-term, it is unlikely that tidal generators will be situated in the rohe of NgāiTakoto. However, NgāiTakoto maintains an open position on the tidal generators and will consider the merits and failings of any proposal on a case by case basis.

BIOMASS ENERGY

Biomass is biological material from living, or recently living organisms. As an energy source, biomass can either be used directly, or converted into other energy products such as biofuel. Examples of biomass include forest residues (such as dead trees, branches and tree stumps), yard clippings and wood chips. Biomass can also be used to generate electricity with steam turbines or produce heat, usually by direct combustion.

In the rohe of NgāiTakoto there may be biomass energy generation options resulting from the harvesting of the exotic forests that have been planted over past years. It is conceivable that there may be a value placed on the waste of logging operations and that it may be converted to biomass energy. However, given issues relating to ease of access to the biomass may mean that such production is unsustainable, but remains as an option none-the-less that may be considered in the longer-term.

ENERGY EFFICIENCY AND CONSERVATION

NgāiTakoto encourages energy efficiency at its Marae and also in the homes of its people. There are government programmes that seek to insulate homes and NgāiTakoto strongly agrees with these concepts. In addition, some have benefited from these programmes.

As stated above, NgāiTakoto can be benefactors of sustainable energy generation and energy efficiency. The use of wind and solar energy can reduce costs in the long- term, these coupled with the sustainable use of water (e.g. rainwater collection), effective waste management (e.g. recycling, grey water reuse, wormerators and more efficient septic tanks) and energy efficiency initiatives such as insulation can have long-term benefits. It is highly likely that once the initial cost and maintenance of these new technologies are met, that the benefits should accrue.

OBJECTIVES

- NgāiTakoto encourages sustainable energy development and conservation provided any environmental impact can be mitigated and minimised.
- Encourage local/community based sustainable energy projects and development

BROAD PLAN POLICIES

- Sustianble energy developments are provided for in local goivernment planning documents with performance measures to ensure that any adverse effects on the surrounding environment are avoided and mitigated.
- District plans encourage local community sustainable power schemes.
- Local government engages in a meanful way to ensure NgāiTakoto is involved to collectively consider significant sustainable energy developments especially where such developments impact upon the NgāiTakoto awa/water and landscape.

METHODS AND PROCEDURES

POLICY DIRECTION FOR LOCAL AUTHORITIES AND GOVERNMENT DEPARTMENTS

Local Authorities and Government Departments should note that:

- That local government planning documents provide for sustainable energy development with suitable controls for any generated adverse effects.
- That local government planning documents provide for local community sustainable power schemes.
- That options around joint decision making powers between NgāiTakoto and local authorities be considered for significant sustainable energy development where such development is impacting upon awa resources and landscape.
- That clear standards are set to ensure the preservation of natural aquatic environments can operate where awa resources are used for sustainable energy generation, and that NgāiTakoto is engaged directly to work with local authorities to provide advice and guidance on such developments.
- That regional and district councils require the decommissioning of all structures and associated equipment for hydro generation schemes when they are no longer required.



“Whatungarongaro te tangata toitū te whenua”
“As man disappears from sight, the land remains”



4.12 Taupua a Koto

Infrastructure

Infrastructure covers a wide range of essential services including utilities (e.g. treatment and reticulation of water supply, wastewater, and stormwater; electricity and natural gas generation and transmission); telecommunications; transportation (e.g. road, rail, bridge, airports, lighthouses and ports); hazard management structures (e.g. stop banks); waste disposal facilities; and public facilities (schools, hospitals, public housing, public transport).

Infrastructure is essential for the economic, social, cultural, spiritual, and environmental health and wellbeing of the community. NgāiTakoto considers that infrastructure should be developed and operated in a manner that is sustainable taking into account economic, social, cultural, spiritual, and environmental matters. Infrastructure development, operation, and maintenance is generally undertaken by the Crown and local authorities and, in due course, may be provided by third parties as the result of asset sales or privatisation.

In the past, land for infrastructure development was acquired by various means including the taking of land under the Public Works Act. Maori land has historically been confiscated in order to provide land for these services. There was little or no consideration of the ties that NgāiTakoto had to the land nor was there respect for cultural and spiritual values. While NgāiTakoto supports the need for infrastructure and the need to expand networks, commission or decommission plant, and to make provisions to effectively and efficiently operate infrastructure this does not give infrastructure developers and operators the automatic right to have an adverse effect on environmental, cultural, and spiritual wellbeing.

To avoid the repeat of mistakes of the past, NgāiTakoto expects to be actively involved in the process of developing new infrastructure and ensuring discharges from existing infrastructure do not adversely affect environmental, cultural, and spiritual values.

As we transition through the settlement process NgāiTakoto iwi and our Te Tai Tokerau neighbouring iwi may also look to undertake (potentially in partnership with the Crown, local authorities or third parties), the infrastructure development within our rohe.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- Infrastructure development, upgrade and maintenance within the the NgātiTakoto rohe occurs in partnership with NgāiTakoto and mitigates economic, social, cultural and spiritual and environmental effects.
- That local government planning documents provide for the management of waste (liquid, solid, and hazardous waste according to the waste management hierarchy.
- That infrastructure developments shall be planned to manage adverse effects and cumulative effects of the infrastructure and ensure infrastructure is sited and operated in a way to avoid impacting on the risk of natural hazards.

Issues

In the past the development of infrastructure has had adverse impacts on the environment and on sites of cultural and spiritual significance to NgāiTakoto. In the past land has been aquired to provide for infrastructure development, which has had a major adverse effect on the economic, social, spiritual, and cultural development of NgāiTakoto.

Infrastructure development often neglected to consider the principles of sustainability and has been based on the best "engineering" solution rather than a more balanced approach involving the consideration of cultural, spiritual, social, economic and environmental drivers or the use of enhancement principles. NgāiTakoto acknowledges and accepts the reality of the need for infrastructure provided that the effects on environmental, social, cultural, and spiritual values are appropriately managed. NgāiTakoto does not accept that a regional or national benefit should create a local burden.

NgāiTakoto believes that its mana whenua role has often been forgotten in the development, operation, and maintenance of infrastructure. Expensive litigation can be avoided for all parties by involving Iwi in the early stages of planning. Early engagement with NgāiTakoto is likely to avoid expensive and unnecessary conflict and litigation.

Management of water systems is often not undertaken in a holistic manner taking into account all waters (water supply, wastewater, stormwater, fresh water and marine water). There have been poor management strategies around water availability, water quality, and water use and consumption.



LIQUID, SOLID, AND HAZARDOUS WASTE

Waste generation is an unavoidable consequence of human existence. NgāiTakoto has continually expressed concern about the manner of waste discharge into and onto land, and directly into water bodies.

Waste disposal, if not managed properly, will threaten the mauri of the land and the surrounding water bodies. Waste deterioration and the inappropriate storage and use of chemicals can cause waste and chemical leaching into the environment.

Refer Water Section 4.2 for current waste discharge points in the NgāiTakoto rohe, pg 149.

TRANSPORTATION

Possible effects of providing transportation infrastructure include impacts on visual amenity; alteration to water flows; increased sedimentation; barriers to migration for invertebrate (insects, etc) and vertebrate species (e.g. fish, lizard, and bird); disruption of access and disturbance to fisheries and the habitat of other native animals and insects, cultural activities, and potential impacts on NgāiTakoto sites of significance and wāhi tapu. Sustainable planning of transportation infrastructure is important for creating environments where we want to live, work, and play, and for protecting water quality and ecosystems.

NATURAL HAZARDS

Infrastructure is vulnerable to natural hazards. Poor infrastructure planning and location has magnified the effects of extreme natural events.

Refer Environmental Natural Hazards, Section 4.9, pg 189.

ELECTRICITY GENERATION

Depending on the form of energy generation there can be adverse effects from discharges, particularly from coal fired plants. NgāiTakoto generally do not support any form of energy generation unless it is sustainable and renewable, or any form of energy generation that has adverse social, cultural, spiritual, or environmental effects that cannot be managed to meet the requirements of this Plan. For clarity, NgāiTakoto does not consider containment hydro dams suitable as a form of sustainable renewable energy generation, due to the adverse environmental, cultural, spiritual, and social effects of such dams.

Objectives, Policies and Methods

OBJECTIVES
NGĀITAKOTO ENGAGEMENT

Infrastructure development, upgrade, and maintenance within the NgāiTakoto rohe occurs in partnership with NgāiTakoto.

POLICY
Ngāitakoto Engagement

To ensure that infrastructure development, upgrade and maintenance within the NgāiTakoto rohe occurs in partnership with NgāiTakoto.

METHODS

(a) New infrastructure shall be developed in consultation with NgāiTakoto to ensure infrastructural development is in alignment with this Plan and any relevant Joint Management Agreements (JMA's) in order to manage adverse environmental, cultural, spiritual, and social effects. As a minimum, the engagement process outlined in Chapter 3.4, pg 110, NgāiTakoto – Engagement Policy, shall apply.

(b) In the development of new infrastructure, upgrading or maintenance of old infrastructure, NgāiTakoto are engaged at the very early stages of scoping and that NgāiTakoto remain engaged during the process.
When designing water and wastewater systems, NgāiTakoto encourages regulatory authorities and applicants for resource consents, and designations to apply principles of mātauranga Māori design and environmental protection methods and techniques.

(d) Resource consent and designation processes under the RMA, relevant rules and conditions shall be developed by the applicant, regulator, and/or local authority in partnership with NgāiTakoto that take into account mana whenua and kaitiakitanga.

(e) NgāiTakoto may consider infrastructural partnerships where the provision of infrastructure meets the aspirations of NgāiTakoto.

OBJECTIVES
INFRASTRUCTURE DEVELOPMENT, UPGRADE & MAINTENANCE

Infrastructure development, upgrade, and maintenance mitigates economic, social, cultural, spiritual, and environmental effects.

POLICY
infrastructure development, upgrade and maintenance

To ensure that infrastructure development, upgrade, and maintenance mitigates economic, social, cultural, spiritual, and environmental effects.

METHODS

(a) Infrastructure development shall avoid taking land in Māori ownership except with the agreement of the Māori owners.

(b) New infrastructure development shall take into account the enhancement principles contained in Chapter 3.6, pg 118 "Te Whakapakari i Te Taiao - Towards environmental enhancement". As a minimum all existing infrastructure shall be managed to sustain the ability of the environment to provide for future generations.

(c) Ensure that, in the development of new infrastructure, best practice approaches and appropriate environmentally sustainable and enhancing technologies are applied to ensure, as far as practicable, any adverse impacts on the environment or cultural and/or spiritual resources are avoided.

(d) Infrastructure development and management shall be planned to manage adverse effects on water bodies, stormwater, water supply and wastewater systems.

(e) The cumulative effect of infrastructure provision shall be considered as well as the effect of a single piece of infrastructure.

(f) When assessing infrastructure needs or making decisions on designations or consents regarding infrastructure, the adverse effects should be managed so as to achieve the objectives in this Plan. In particular adverse effects should be avoided on:
i. Land held in Māori title or in the ownership of NgāiTakoto;
ii. Wāhi tapu and other sites of significance to NgāiTakoto;
iii. Oceans, rivers, lakes, and wetlands that would hinder

achieving the objectives and policies contained in the water management and cultural chapters of the Plan;

iv. Areas of significant indigenous vegetation or habitats of taonga species;

v. Customary activities or fisheries;

vi. Natural hazards; and

vii. Culturally and/or spiritually significant landscapes and view shafts.

(g) In the event that adverse effects cannot be avoided, discussions shall be held with NgāiTakoto to agree if the effects can be managed.

(h) Any local adverse effects of infrastructure that cannot be avoided, remedied, or minimised should be discussed with NgāiTakoto to discuss whether the effect can be mitigated and compensated near the locality where the adverse effects occur, or elsewhere as agreed with NgāiTakoto.

OBJECTIVES

LIQUID, SOLID, AND HAZARDOUS WASTE

Liquid, solid, and hazardous waste management is best practice and manages social, cultural, spiritual, economic and environmental effects.

POLICY

Liquid, solid and hazardous waste

To ensure that liquid, solid and hazardous waste management is best practice and manages social, cultural, spiritual, economic, and environmental effects.

METHOD

(a) The full life cycle of waste from generation to assimilation/ disposal is considered in developing waste management strategies.

(b) Manage waste including solid, liquid, gas, and sludge waste, according to the following hierarchy:
Reducing the amount of waste produced (including composting and mulching of green waste);

i. Reusing waste;

ii. Recycling waste;

iii. Recovering resources from waste;

iv. Treating residual waste; and

v. Appropriately disposing of residual wastes.

(c) Encourage and expect that the waste management hierarchy is given high priority by national and local authorities, industry, and the wider community. This includes, but is not limited to:

i. Old municipal landfills being monitored and rehabilitated to ensure any adverse effects are managed;

ii. Ensuring wastewater and stormwater systems are designed, constructed, and upgraded to ensure wastewater does not enter stormwater systems;

iii. Local authorities identifying any areas where stormwater enters the wastewater system and making financial allowances in the Long-Term Plan for the upgrading of infrastructure; and

iv. Providing education programmes and partnerships with the community and NgāiTakoto, promoting the concept of waste minimisation and a hierarchy of waste management.

(d) Resource consent applications for discharges shall include waste management hierarchy options for any waste generated.

(e) Best practice standards and industry protocols shall be applied to the storage and use of hazardous substances.

(f) Design areas of potential contamination (e.g. Petrol station forecourts, stock truck effluent areas, and industrial hardstand areas) to prevent untreated runoff.

(g) All waste management facilities shall be sited, designed, constructed, operated, and managed to best avoid adverse environmental impacts. Facilities shall be designed and constructed according to best environmental practice and shall be sited away from water bodies, estuaries, or the coast.

(h) Minimise wastewater production by:

i. Developing standards for low water use fittings;

ii. Encouraging water metering and volumetric wastewater charging based on water consumption; and

iii. Encouraging reduction and prevention of stormwater infiltration and ingress into wastewater systems through design standards and construction control.

(i) Stormwater, wastewater, and trade-waste by-laws ensure high levels of on-site treatment are obtained prior to discharge e.g. improve design methods to maximise the removal of heavy metals from the trade- waste.

(j) The release of environmentally persistent hazardous chemicals, or hazardous chemicals that could bio-accumulate to a level to have chronic toxic effects on biota is opposed.

OBJECTIVES

TRANSPORTATION

Transportation infrastructure is developed and managed in a manner that provides for social, cultural, spiritual, economic, and environmental needs.

POLICY

transportation

To ensure that transportation infrastructure is developed and managed in a manner that provides for social, cultural, spiritual, economic, and environmental needs.

METHOD

(b) Sustainable transport options should be incorporated into subdivisions and developments; consideration of options for public transport, carpooling, walking, and cycling.

NATURAL HAZARDS

Infrastructure shall be sited and operated in a way to avoid impacting on the risk of natural hazards occurring or the magnitude of a natural hazard event.

POLICY

Natural hazards and infrastructure

To ensure that infrastructure is sited and operated in a way to avoid impacting on the risk of natural hazards occurring or the magnitude of a natural hazard event.

METHOD

Objective, policies and methods – electricity generation and transmission

The objectives, policies and methods for energy generation and transmission are considered in Section 4.11, pg 201-202.





"Ko ahau te taiao, ko te taiao, ko ahau"

"I am the environment, and the environment is me"

4.13 Whai a Rehia, Toro tuwaewae

Recreation and Tourism

INTRODUCTION

NgāiTakoto has considerable potential to develop tourism for both the domestic and international market with a number of attractions.

NgāiTakoto supports sustainable and respectful recreation and tourism activities, particularly when tribal members are involved, or which are tribally owned or operated tourism activities. This is, of course, provided that adverse effects on the environment and culture are mitigated.

Tourism has not previously been something that Ngāitakoto have been in the position to invest in nor develop. However at the stage of writing this Environmental Plan we have identified a number of particular starting points:

Identiifed Resource Assets include:

- **Te Oneroa A Tohe / Rangaunu and Houhora Harbours**
- **Te Reinga Wairua**
- **Kaumaumau Conservation estate**
- **Wetlands / Lakes – including Lake Ngatu**
- **Farming /Forestry / Horticulture**
- **Kaitaia Airport**
- **90 Mile Beach Park**

Issues

ADVERSE EFFECTS

The development of tourism and recreation facilities potentially has positive economic benefits but there may also be negative impacts. Increasing numbers may lead to damage to fragile natural environments, culturally and/or spiritually significant and heritage sites. Tourism infrastructure development in locations that are culturally, spiritually, or environmentally unsuitable put strain on those locations, aggravated by the increased need for infrastructure such as roads, water supply and wastewater in these areas.

AUTHENTICITY

NgāiTakoto cultural and spiritual integrity risks being undermined through commercialisation, particularly if such commercial initiatives are not appropriately led. Te Runanga O NgāiTakoto is required to ensure authenticity when tourism activities endeavour to portray cultural and spiritual perspectives within the NgāiTakoto rohe. This is best achieved when the activity is owned, led, operated, or staffed by NgāiTakoto tribal members with cultural and/or spiritual expertise.

LOCAL BENEFIT

NgāiTakoto is required to ensure that there is local benefit from utilising the cultural 'collateral' of NgāiTakoto for tourism activities with benefits accruing to NgāiTakoto whaanau, marae and hapuu. In the event of the activity being a visit to sites of cultural or spiritual significance, the sites themselves should also be a beneficiary of the activity through site improvement initiatives.

OBJECTIVES

Develop (where desired) recreational-tourism strategies that assist the enhancement of environmental assets within our NgāiTakoto rohe, identifying potential pilot projects that demonstrate Kaitiakitanga (spiritual/cultural/environment connect), eco-tourism, and sustainable and enhanced engagement/activity within natural environments.

Encourage and prioritise NgāiTakoto involvement in owning, leading, operating, or staffing cultural tourism initiatives in our rohe.

To ensure that adverse environmental effects of tourism or recreation activities are managed to a level acceptable to NgāiTakoto.

Those utilising NgāiTakoto cultural collateral need to provide direct benefit to NgāiTakoto.

METHODS AND PROCEDURES

(a) Tourism and recreation activities are developed or operated in a manner consistent with Policies within this Plan, particularly the sections relevant to the proposed or existing tourism or recreation activity.
(b) Ensure that cultural tourism initiatives within NgāiTakoto are developed and conducted collaboratively with NgāiTakoto, or not at all.
(c) In collaboration with NgāiTakoto iwi ensure that the activity does not damage or intrude upon customary activities, wāhi tapu, spiritual, or cultural sites.
(d) Current or impending tourism activity operators, within the NgāiTakoto rohe, that have a cultural component to their activity, Confirm with NgāiTakoto how:
    i. They intend to ensure NgāiTakoto cultural and spiritual integrity and authenticity is retained; and respected
    ii. The privacy of NgāiTakoto tribal members is respected;
    iii. The protection and enhancement of cultural and spiritual resources important to NgāiTakoto is assured; and
    iv. The intellectual property of NgāiTakoto is protected prior to any commercial tourism or recreational venture proceeding.
(e) NgāiTakoto retains priority, undisrupted traditional access to and use of cultural and spiritual resources.
(f) Those utilising NgāiTakoto cultural collateral or operating in our rohe must clearly demonstrate the direct benefit that the activity provides to cultural and/or spiritual sites and/or the environment and/or to NgāiTakoto whanau, marae, and hapu.

Note: for clarity, 'direct benefit' is not confined to individual benefit by way of employment, contracting, or engagement of local NgāiTakoto members and businesses.

POLICY DIRECTION FOR LOCAL AUTHORITIES AND GOVERNMENT DEPARTMENTS

Local Authorities and Government Departments should note that:

- NgāiTakoto retains priority, undisrupted traditional access to and use of cultural and spiritual resources.
- That local government planning documents provide for sustainable tourism development and agreed controls for any generated adverse effects.
- That local government planning documents provide for NgāiTakoto cultural, spiritual, and environmental responsibilities.
- That options around joint decision making powers between NgāTakoto and local authorities be considered for significant tourism development where such development is in the NgāiTakoto rohe and impacts upon awa resources and landscape.
- That clear standards are set to ensure the preservation of natural environments where resources are used for tourism, and that NgāiTakoto is engaged directly to work with local authorities to provide advice and guidance on such developments.











4.14 Mātauranga, Whakamōhiotanga me te Tautoko

Education, Employment, Advocacy



"Ko te manu e kai ana i te miro nōna te Ngahere
Ko te manu e kai ana i te Matauranga, nōna te Ao."

"The bird that feeds on the miro (berry) to that, belongs the forest. The bird that feeds on knowledge to that belongs the world."

APPLICATION	EMPLOYMENT	EDUCATION
. He Korowai . Iwi-DoC Partnership . Te Oneroa a Tohe Beach Board . Te Hiku Conservation Board . Resource Management Act . Individual Iwi-hapu projects ie: Kaumaumau . Collective Iwi projects ie: Te Mana o Te Wai . Consents / Monitoring / Planning-Policy	. Work / Kaitiaki Teams . Nursery Production . Social Accord – WINZ . Monitoring / Research . Agriculture / Horticulture / Forestry . Aquaculture / Apiariculture / Eco Tourism / Infrastructure	. Matauranga Maori . Tertiary Qualifications . Science & Technology Research . Te Hiku School curriculum . Social Accord - education strategy . DoC-iwi secondments . AgFirst / SCION / MPI / MBIE

NgāiTakototanga He Whakaputanga 1835, Te Tiriti O Waitangi 1840

Pathways to building capacity and capability





As part of the focus on kaitiakitanga, improving awareness through communication and education is an opportunity to enhance and improve the environmental status of our NgāiTakoto rohe and restore our resources for our future generations.

We will work with multi-dimensional platforms in science and innovation in land and water forums; national forums, in both iwi relationships and collective developments and in partnership with Crown entities and frameworks. For example Land use optimisation that builds on forestry (FOLPI- Scion) or pastoral agriculture (INFORM- AgResearch) with 3DGIS will be explored and co-designed and co-developed with NgāiTakoto to increase our own capacity as an iwi but also the development of innovative solutions and opportunities in the wider environmental and economic strategies.

It is anticipated that integrated production systems will increase including aquaculture, forestry and pastoral systems and an increased investment in education and training. We are working with Crown partners to design a framework that will facilitate collaboration, collective effort and joint investment to protect and nurture land and water resources while building the capability of our whanau and hapu.

This section of the plan pays particular reference to the Korowai relationship principles as a framework to leadership, collaboration and sharing skills, knowledge and building capability and capacity for iwi but also of iwi in our partnership spaces. He korowai legislation also clearly articulates communication as detailed in Section 3.5, pg 114 of this plan and the He Korowai Relationship Agreement between Minister of Conservation, Director-General of Conservation and Te Hiku iwi outlines relationship principles with respect to advocacy, education, information and most significantly opportunity – The understanding that the opportunity is that of Te Hiku Iwi, and in this plan in particular the opportunity for NgāiTakoto iwi, hapu and our future generations to exercise their Kaitiakitanga in our rohe.

He Korowai Relationship Agreement details best practice steps and expectations within its legislation framework in the following specific areas: of all which are specific to the Department of Conservation in the Korowai relationship, but it further demonstrates a relationship/partnership approach that could well be projected into local authority relationships with the likes of the Regional and District Council.

1.4 – 1.7	*Business and Management Planning,*
1.8	*Input into specific conservation activities and projects,*
1.9 – 1.11	*Communication,*
1.12	*Concession opportunities,*
1.13 - 1.14	*Pest Control,*
1.15 - 1.17	*Marine Mammal Stranding's,*
1.18 – 1.19	*Species/research projects,*
1.20 – 1.23	*Freshwater Quality and Fisheries,*
1.24	*New Protected Areas,*
1.25 – 1.28	*Training and Employment Opportunities,*
1.29	*Visitor and Public Information,*
1.30 – 1.31	*Resource Management Act 1991,*
1.32 – 1.33	*Review of Legislation,*
1.34 – 1.37	*Contracting for Services,*
1.38- 1.39	*Contracting for Services.*

Other capacity development opportunities are proactively encouraged in our space and we are working to develop and share skills within the current environment form our Crown partners; such as Department of Conservation, Ministry for the Environment.



We need to also further develop this with council:iwi placements across District and Regional Councils about building capability within iwi to take on environmental roles currently associated to councils such as planning, monitoring, consents.

Through further development, resourcing and investment we can grow the capacity and capability to manage our own science, monitoring, resource development and protection that is our NgāiTakototanga. We are also seeking to extend the learning of this applied-practical knowledge further through Tertiary Education providers in the Te Hiku space and TRONT are working with Tertiary providers on this. TRONT Scholarships also support and encourage our rangatahi to formalise education through tertiary training and look to career pathways and advancements from science, innovation and technology in particular in our rohe, of our resources and of our people.

Mokopuna and Taitamariki can also be educated and informed through the development of school curriculum's that tells of the close links of the iwi with the environment and the way that conservation and environmental sustainability was and is, practiced by NgāiTakoto.

One example is NgāiTakoto host World Wetlands education days at Lake Ngatu in conjunction with our partners DOC and other community groups.

Communities can be informed of the environmental priorities of NgāiTakoto through this Environmental Management Plan, our annual reporting and our mahi within our rohe.

THE PLAN POLICY DIRECTION FOR LOCAL AUTHORITIES

Local Authorities should note that NgāiTakoto:

- We will work with multi-dimensional platforms in science and innovation in land and water forums, national forums in both iwi relationships and collective developments, in partnership with Crown entities and frameworks
- It is anticipated that integrated production systems will increase including apiculture, forestry and pastoral systems and an increased investment in education and training
- The plan pays particular reference to the Korowai relationship and principles as a framework to leadership, collaboration and sharing skills, knowledge and building capability and capacity for NgātiTakoto iwi in our partnership spaces.
- He Korowai Relationship Agreement details best practice steps and expectations within its legislative framework
- Other capacity development opportunities are proactively encouraged in our space and we are working to develop and share skill within the current environment
- The need to also further develop relationships and training with council/Iwi placements across the district and regional councils about building capability within iwi to take on environmental roles currently associated to councils such as planning, monitoring, consents.
- Through further development, resourcing and investment we can grow the capacity and capability to manage our own science, monitoring, resource development and protection that is our NgāiTakototanga.
- Communities can be informed of the environmental priorities of NgaiTakoto through thisEnvironmental Management Plan, our annual reporting and our mahi within our rohe.

Appendices



"He Kawenga ki te whenua,
ki nga uri O nga Atua"

Appendix One – Maori terms

Aotearoa
Maori name for New Zealand

Atua
God, deity

Hapu
Sub tribe

Hau
Air, vitality of life

Hinu
Oil

Iwi
Tribe

Kaiarataki
Chief Executive Officer

Kaitiaki
Guardian(s)

Kaitiakitanga
Guardianship

Kanohi-ki-te-kanohi
Face-to-face

Karakia
Prayer, blessing, incantation

Kaupapa Maori
Philosophical approach that incorporates the knowledge, skills, attitudes and values of Maori society

Koiwi Tangata
Human bone

Korowai
Cloak, cape, protection, partnership framework signed between Te Hiku iwi and the minister of Conservation

Mahinga kai
Cultivation, places where food was produced or gathered

Mana
Prestige, authority, control, power, influence

Mana Moana
Rights associated with tribal waters

Mana Motuhake
Separate identity, autonomy

Mana Whenua
Territorial rights, power associated with possession and occupation of tribal land

Manāki
Responsibilities to care for

Manuka
Tea-tree, Leptospermum scoparium – a common native scrub bush with aromatic, prickly leaves and many small, white, pink or red flowers

Marae
Technically the open space in front of a wharenui. However, it is generally used to refer to the whole marae complex, including the buildings and the open space Te Maramataka

Te Maramataka
The lunar calendar

Mataitai
Fish or shellfish, fish or other food obtained from the sea
Matauranga Maori Traditional knowledge

Maunga
Mountain

Mauri
Life principle

Miro
Brown pine, Prumnopitys ferruginea – a coniferous tree of lowland forest, with curved leaves arranged in two rows

Ngahere
Forest, bush

Ora
Health, vitality

Pa
Village

Kaumatua / Kuia
Elder, senior member of the tribe

Pakeha
Non-Maori New Zealander typically of European descent

Panui
Public notice, announcement

Papatuanuku
Earth Mother

Puna
Spring

Rahui
Put in place a temporary ritual prohibition

Rangatiratanga
Chiefly / Leader

Rangatahi
Youth

Rangi-nui
Sky Father

Rata
Metrosideros robusta (Northern) – large forest tree with crimson flowers and hard red timber

Rohe
District, region, territory, area, border, space occupied by an iwi

Rongoa
To treat or heal using natural plants

Taiapure
A stretch of coast, reef or fishing ground set aside as a reserve for inland kinship groups to gather shellfish or to fish

Tamariki
Young child

Tane Mahuta
Atua of the forests and birds and one of the children of Ranginui and Papa tūānuku

Tangata Whenua
People of the land

Taonga
Treasure, highly prized object

Tikanga
Correct procedure or custom

Tupuna
Ancestor

Turangawaewae
Place to stand, place of being

Ukaipo
Source of sustenance

Uri
Descendant, member of NgāiTakoto

Urupa
Burial ground, cemetery, graveyard

Waahi Tapu
Sacred place, site of significance

Wai
Water

Whaikorero
Oral history, oration

Wananga
Opportunity to meet and discuss, seminar, forum

Whakapapa
Genealogy, lineage or descent

Wharenui
Meeting house

Whenua
Land

Appendix Two – Abbreviations used

AEE	Assessment of Environmental Effects
CIA	Cultural Impact Assessment
CMA	Crown Minerals Act (1991)
DoC	Department of Conservation
ECS	Extended Continental Shelf
EEZ	Exclusive Economic Zone
EPA	Environmental Protection Authority
EU	Environmental Unit of Te Runanga O NgāiTakoto
FNDC	Far North District Council
GIS	Geographic Information System
MOU	Memorandum of Understanding
NPS	National Policy Statement
NRC	Northland Regional Council
NTEMP	NgāiTakoto Environmental Management Plan
RMA	Resource Management Act (1991)
TRoNT	Te Runanga O NgāiTakoto
WAI	Waitangi Tribunal Claim

Appendix Three – Legislation, guidelines and regulatory authorities

The following provides the specific legislation, policies and guidelines that are applicable to the NTEMP.

Whenua

NgāiTakoto notes the following legislation/polices/guidelines for nga whenua:

- NgāiTakoto Settlement Claims Act (2015)
- Biosecurity Act (1993)
- Resource Management Act (1991)
- Crown Minerals Act (1991)
- National Policy Statement on Freshwater Management 2011
- National Policy Statement on Biodiversity 2011
- New Zealand Coastal Policy Statement 2010
- Regional / District Plans of the Northland Regional Council and the Far North District Council
- Northland Regional Council Regional Fresh Water Plan
- Northland Regional Council – Regional Policy Statement – Section, Air and Climate Change
- Northland Regional Council – Regional Policy Statement – Section, Soil and Water policy

Wai

NgāiTakoto notes the following legislation/polices/guidelines for nga wai:

- NgāiTakoto Settlement Claims Act (2015)
- Resource Management Act (1991)
- National Policy Statement on Freshwater Management 2011
- New Zealand Coastal Policy Statement 2010
- Northland Regional Council Regional Fresh Water Plan

Moana

NgāiTakoto notes the following legislation/polices/guidelines for the takutai moana:

- Coastal and Marine Area (Takutai Moana) Act (2011)
- NgāiTakoto Settlement Claims Act (2003)
- Submarine Cables and Pipelines Act (1996)
- Maritime Transport Act (1994)
- Biosecurity Act (1993)
- Resource Management Act (1991)
- Crown Minerals Act (1991)
- Marine Reserves Act (1971)
- DoC Marine Mammal Stranding Plan
- Exclusive Economic Zone and Extended Continental Shelf (Environmental Effects) Act (2012)

Fisheries/aquaculture legislation

- Maori Commercial Aquaculture Claims Settlement Act (2004)
- Maori Fisheries Act (2004)
- Fisheries (Kaimoana Customary Fisheries) Regulations (1998)
- Fisheries (Quota Operations Validation) Act (1997)
- Fisheries Act (1996)
- Treaty of Waitangi (Fisheries Claims) Settlement Act (1992)
- Maori Fisheries Act (1989)

Te Ai Tokorangi

NgāiTakoto notes the following legislation/polices/guidelines for te hau:

- Resource Management Act (1991)
- Northland Regional Council – Regional Policy Statement – Section 7 Air and Climate Change
- National environmental standards for air quality

Waahi Tapu

NgāiTakoto endorses the following legislation/polices/guidelines for the protection of waahi tapu and koiwi tangata:

- NgāiTakoto Settlement Claims Act (2003)
- Historic Places Act (1993)
- Resource Management Act (1991)
- New Zealand Historic Places Trust Archaeological Guidelines series No. 8 Koiwi

Tangata/Human Remains

- Refer to Accidental Discovery Protocol Page 186 (section 4.8)

He Whenua Momona

The regulation and administration of the exploration and exploitation of oil and minerals is governed primarily under the following:

- Maritime Transport Act (1994)
- Crown Minerals Act (1991)
- Resource Management Act (1991)
- Continental Shelf Act (1964)
- Petroleum Act (1937)
- Exclusive Economic Zone and Extended Continental Shelf (Environmental Effects) Act (2012)

Other legislation/guidelines

Hazardous Substances and New Organisms Act (HSNO) Act 1996

NgāiTakoto will not agree to the use and development of genetically modified organisms in its takiwa without due consideration or approval. NgāiTakoto notes the intention of the Act, which provides for the regulation of genetic modification and represents a significant reform of environmental legislation in that it gives consideration of the environment equal status in decision making with other factors such as health or agriculture.

Public Works Act (1981)

The Public Works Act provides the Crown with the statutory authority to acquire land for a public work. The Crown has the power to acquire or take land for a wide variety of purposes and may negotiate for the land in the same way as a private purchaser. While the Crown's powers are wide, it can only acquire land, whether by negotiation or compulsorily, in accordance with the Act. The acquisition process generally takes place after all required consents for the use of the land have been granted, or a designation has been provided for by the territorial authority.

Emissions Trading Scheme

The purpose of the scheme is to reduce the amount of greenhouse gases emitted in New Zealand. This is done by charging those who emit greenhouse gases while doing certain activities. Emissions trading' is a financial market-based approach for reducing emissions of greenhouse gases. Emission units – sometimes called 'carbon credits' – are traded between participants in the scheme. The scheme introduces a price on greenhouse gas emissions to provide an incentive for people to reduce those emissions and plant forests to absorb carbon dioxide.

The New Zealand scheme covers emissions of the following six greenhouse gases: carbon perfluorocarbons (PFCs), and sulphur hexafluoride (SF6). These are the greenhouse gases covered by the Kyoto Protocol to which New Zealand is a signatory. The scheme is to be administered by the Environmental Protection Authority.

Local Government Act 2002

The purpose of the Local Government Act is designed to provide democratic and effective local government that recognises the diversity of New Zealand communities. It aims to accomplish this by giving local authorities more general powers and more flexibility to decide what they will do and how. To balance this empowerment, the legislation promotes local accountability, with local authorities accountable to their communities for decisions taken. The Act also enables local authorities to play a broad role in promoting community well-being, taking a sustainable development approach.

Local councils must ensure that they have processes in place for consulting with Maori. The Act also requires councils to establish and maintain opportunities for Maori to contribute to decision-making processes, consider ways in which they can foster the development of Maori capacity to contribute to decision-making processes, and provide relevant information to Maori. Important decisions about land or water bodies must take into account the relationship of Maori and their culture and traditions.

The Act in many way fails to achieve appropriate participation and recognition of Tangata Whenua rights as envisaged by Te Tiriti O Waitangi. Iwi / Maori have and will continue to address this anomaly for the purposes of obtaining a true partnered relationship approach to regulatory responsibilities.

Key Regulatory Authorities

- Central Government
- Ministry of Agriculture and Forestry and Ministry of Fisheries (now merged)
- Department of Conservation
- Ministry for the Environment
- Ministry of Economic Development
- Ministry of Arts Culture and Heritage
- Environmental Protection Authority
- Others (NZTA, Fish and Game, Historic Places Trust, Maritime New Zealand)
- Northland Regional Council
- Resource Management Act obligations: for resource consents
- Regional policy statements
- Regional planning documents
- Local Government Act obligations
- Far North District Councils

Resource Management Act obligations:

- Resource consents
- District planning documents
- Local Government Act obligations
- He Korowai
- Te Hiku Conservation Board
- Te Oneroa A Tohe Beach Board

Appendix Four – Taonga Species

The following table gives the taonga species as per the Fisheries Protocol contained in the NgāiTakoto Claims Settlement legislation.

MAORI NAME	COMMON NAME	FORMAL NAME
Hapuka	Groper	Polypio oxygenios
Kaeo	Sea tulip	Pyrua pachydermatum
Kahawai	Sea trout	Arripus trutta
Kanae	Mullet	Mugil cephalus
Koeke	Common Shrimp	Palaemon affinis
Marari	Butterfish	Odax pullus
Moki	Blue moki	Latridopsis ciliaris
Paraki/Ngaiore	Common Smelt	Retropinna retropinna
Para	Frostfish	Lepidopus caudatus
Patiki mahoao	Black Flounder	Rhombosolea retiaria
Patiki rore	New Zealand sole	Peltorhamphus novazeelandise
Pakiti tore	Lemon sole	Pelotretis flavilatus
Patiki totara	Yellow belly flounder	Rhombosolea leporina
Patiki	Sand flounder	Rhombosolea plebeia
Patukituki	Rock cod	Parapecis colias
Pioke	Rig shark	Galeorhinus galeus
Reperepe	Elephant fish	Callorhynchus milli
Tuna heke	Eel – long finned	Anguilla dieffenbachi
Tuna roa	Eel –short finned	Anguilla australis
Wheke	Octopus	Octopus maorum
Koiro, ngoiro, totoke, hao, ngoio, ngoingoi, putu	Conger Eel	Conger verreauxi
Koura	Crayfish	Jasus edwardsii
Kaunga	Hermit Crab	Pagurus novaeseelandiae
Papaka parupatu	Mud Crab	Helice sp.
Papaka	Paddlecrab	Ovalipes catharus
Kotere, humenga	Sea anemoe	Cnidaria group
Rore, rori	Sea cucumber / sea snail	Stichopus mollis
Patangatanga, patangaroa, pekapeka	Starfish	Echinoderms

SHELLFISH

MAORI NAME	COMMON NAME	FORMAL NAME
Kina	Sea urchin	Evechinus chloroticus
Kuku / Kutae	Green lipped mussel	Perna canaliculus/mytilus edulis
Kuku / Kutae	Blue lipped mussel	Perna canaliculus/mytilus edulis
Paua	Paua – black foot (Abalone)	Haliotis iris
Paua	Paua – yellow foot	Haliotis australis
Pipi /kakahi	Pipi	Paphies austral
Pupu	Pupu	Turbo smaragdus/zediloma spps
Purimu	Surf clam	Dosinia anus et al.
Rori	Sea snail	Scutus breviculus
Tuangi	Cockle	Austrovenus stutchburgi
Tuatua	Tuatua	Paphies subtriangulata, paphies
		donacina
Waharoa	Horse mussel	Atrina zelandica
Waikaka	Mud snail	Amphibola crenata, Turbo smaragus, Zedilom spp.
Tio, Karauria, ngahiki, repe	Rock Oyster	Crassostrea glomerata
Tupa, kuakua, pure, tipa, tipai, kopa	Scallop	Pecten novazelandiae

Table 9: *Taonga Species*

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Appendix Six
NgāiTakoto Sites Of Significance list

NGĀITAKOTO SITES OF SIGNIFICANCE
1. Houhora Peninsula
2. Maunga Tuatua (Toitoi)
3. Maunga Tohoraha (Mt Camel)
4. Muriwhenua South Purchase
5. Rangaunu Harbour
6. Walkers Island
7. Puwheke
8. Rangiputa
9. Ngarui O Te Marangai (East Beach)
10. Kaimaumau
11. Waikaramu (lake)
12. Mekerene
13.Wharemaru Pā
14. Kaikino Stream
15. Paa a Parore (Maxwell's Grant)
16. Te Rewa Urupa
17. Waimanoni
18. Awanui
19. Awanui River
20. Mahimaru
21. Pungaungau Pā
22. Whangatane Spillway
23. Wharekakariki and Tutatarakihi Pā

NGĀITAKOTO SITES OF SIGNIFICANCE
24. Te Waionepu
25. Kerekere Pā
26. Tangonge
27. Whangatauatia
28. Te Oneroa A Tohe
29. Te Make
30. Waipapakauri Ramp
31. Waipapakauri
32. Ngakapua (lake)
33. Ngatu (lake)
34. Rotokawau (lake)
35. Rotokawau Settlement
36. Rotoroa and Wai Te Huahua (lake)
37. Waiparera (lake)
38. Hukatere
39. Waka Te Haua
40. Matapia
41. Te Paki
42. Te Rerenga Wairua
43. Takapoukura and Kapowairua
44. Manawa Tāwhi
45. Kareponia Marae

Statutory Acknowledgment

8.4 The settlement legislation will, on the terms provided by part 7 of the legislative matters schedule:

8.4.1 provide the Crown's acknowledgement of the statements by NgāiTakoto of their particular cultural, spiritual, historical, and traditional association with the following areas:

(a) Lake Rotoroa (as shown on OTS-073-02);
(b) Lake Heather (Wai Te Huahua) (as shown on OTS-073-03);
(c) Lake Waikaramu (as shown on OTS-073-04);
(d) Kowhai Beach (as shown on OTS-073-05);
(e) Whangatane Spillway (as shown on OTS-073-06);
(f) Awanui River (as shown on OTS-073-07);
(g) Rarawa Beach Campground (as shown on OTS-073-08);
(h) Southern part of Waipapakauri Conservation Area (as shown on OTS- 073-09); and
(i) Lake Ngatu Recreation Reserve (as shown on OTS-073-01);

8.4.2 require:

(a) relevant consent authorities, the Environment Court, and the New Zealand Historic Places Trust (Pouhere Taonga) to have regard to the statutory acknowledgement;
(b) relevant consent authorities to forward to Te Rūnanga O NgāiTakoto trustees:
  (i) summaries of resource consent applications affecting an area; and
  (ii) copies of any notices served on the consent authority under section 145(10) of the Resource Management Act 1991; and
  (c) relevant consent authorities to record the statutory acknowledgement on certain statutory planning documents under the Resource Management Act 1991;

8.4.3 enable Te Rūnanga O NgāiTakoto trustees, and any member of NgāiTakoto, to cite the statutory acknowledgement as evidence of the association of NgāiTakoto with an area;

8.4.4 enable Te Rūnanga O NgāiTakoto trustees to waive the rights specified in clause 8.4.2 in relation to all or any part of the areas by written notice to the relevant consent authority, the Environment Court or the New Zealand Historic Places Trust (Pouhere Taonga) (as the case may be); and

8.4.5 require that any notice given pursuant to clause 8.4.4 include a description of the extent and duration of any such waiver of rights.

8.5 The statements of association are in part 2 of the documents schedule.

DEEDS OF RECOGNITION

8.6 The Crown will, by or on the settlement date, provide Te Rūnanga O NgāiTakoto trustees with a copy of each of the following:

8.6.1 a deed of recognition, signed by the Minister of Conservation and Director- General of Conservation, relating to the parts of the following areas owned by the Crown and managed by the Department of Conservation:

(a) Lake Rotoroa (as shown on OTS-073-02);
(b) Lake Heather (Wai Te Huahua) (as shown on OTS-073-03);
(c) Lake Waikaramu (as shown on OTS-073-04);
(d) Kowhai Beach(as shown on OTS-073-05);
(e) Awanui River (as shown on OTS-073-07);
(f) Rarawa Beach Campground (as shown on OTS-073-08);
(g) Southern part of Waipapakauri Conservation Area (as shown on OTS- 073-09); and
(h) Lake Ngatu Recreation Reserve (as shown on OTS-073-01); and

8.6.2 a deed of recognition, signed by the Commissioner of Crown Lands, relating to the parts of the following areas owned and managed by the Crown:

(a) Whangatane Spillway (as shown on OTS-073-06); and
(b) Awanui River (as shown on OTS-073-07).

8.7 A Deed of Recognition will require that if the Crown is undertaking certain activities within an area that the deed relates to Te Rūnanga O NgāiTakoto trustees will be consulted, and regard given to its views, concerning the association of NgāiTakoto with the area as described in a Statement of Association.

Protocols

PROTOCOLS

8.8 Each of the following protocols must, by or on the settlement date, be signed and issued to Te Rūnanga O NgāiTakoto trustees by the responsible Minister:

8.8.1 the protocol with the Minister of Energy and Resources;
8.8.2 the culture and heritage protocol; and
8.8.3 the fisheries protocol.

8.9 A protocol sets out how the Crown will interact with Te Rūnanga O NgāiTakoto trustees with regard to the matters specified in it.

8.10 Each protocol will be:

8.10.1 in the form in part 4 of the documents schedule; and
8.10.2 issued under, and subject to, the terms provided by part 8 of the legislative matters schedule.

8.11 A failure by the Crown to comply with a protocol is not a breach of this deed.

INDIVIDUAL ADVISORY COMMITTEE

8.12 The Minister of Primary Industries must:

8.12.1 on settlement date appoint Te Rūnanga O NgāiTakoto as an advisory committee under section 21 of the Ministry of Agriculture and Fisheries Restructuring Act 1995 ("fisheries advisory committee");

8.12.2 consider any advice of the fisheries advisory committee that relates to:

(a) all matters concerning the utilisation, while ensuring the sustainability, of fish, aquatic life and seaweed administered by the Ministry of Agriculture and Forestry under the Fisheries Act 1996; and
(b) the fisheries protocol area; and

("advice on the relevant matters")

8.12.3 in considering any advice on the relevant matters, recognise and provide for the customary non-commercial interest of NgāiTakoto.

JOINT FISHERIES ADVISORY COMMITTEE

8.13 The Minister of Primary Industries must: 8.13.1 on settlement date appoint a joint advisory committee under section 21 of the Ministry of Agriculture and Fisheries Restructuring Act 1995 (**"joint fisheries advisory committee"**);

8.13.2 consider any advice of the joint fisheries advisory committee that relates to:

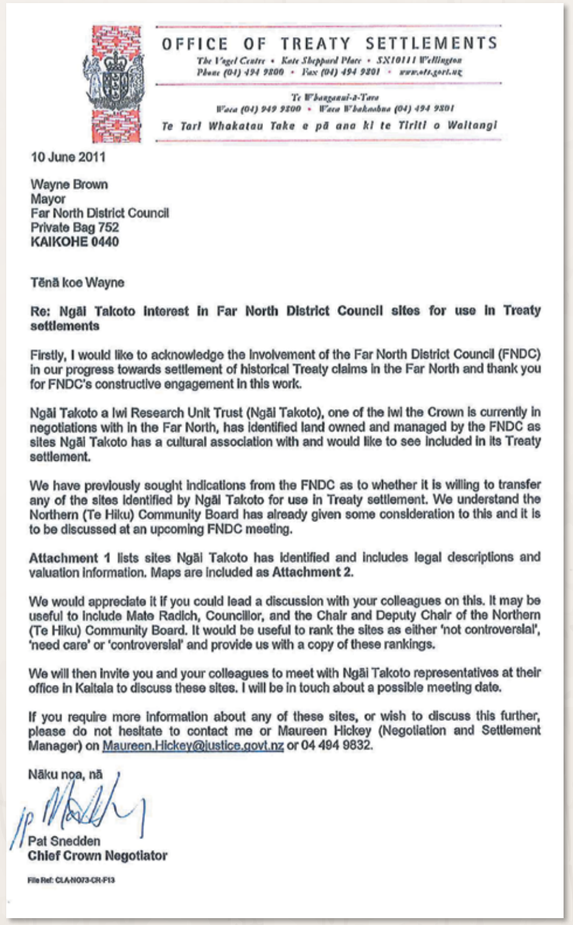
(a) all matters concerning the utilisation, while ensuring the sustainability, of fish, aquatic life and seaweed administered by the Ministry of Agriculture and Forestry under the Fisheries Act 1996; and
(b) the fisheries protocol areas; and

(**"advice on the relevant matters"**) 8.13.3 in considering any advice on the relevant matters, recognise and provide for the customary non-commercial interests of NgāiTakoto, Te Rarawa, Ngāti Kuri and Te Aupōuri.

8.14 The joint advisory committee will consist of one member appointed from time to time by each of Te Rūnanga O NgāiTakoto trustees, Te Rūnanga o Te Rarawa trustees, the trustees of the Te Manawa o Ngāti Kuri Trust and Te Rūnanga Nui o Te Aupōuri trustees.

Where one of NgāiTakoto, Te Rarawa, Ngāti Kuri or Te Aupōuri is not entering into a fisheries protocol (and therefore there is no defined 'fisheries protocol area', this area will be taken to mean the waters adjacent or otherwise relevant to that iwi's area of interest (including any relevant quota management area or relevant fisheries management area within the New Zealand Exclusive Economic Zone).

Appendix Seven – OTS letter to FNDC



OFFICE OF TREATY SETTLEMENTS

The Vogel Centre • Kate Sheppard Place • SX10111 Wellington
Phone (04) 494 9800 • Fax (04) 494 9801 • www.ots.govt.nz

Te Whanganui-a-Tara
Waea (04) 949 9800 • Waea Whakaahua (04) 494 9801

Te Tari Whakatau Take e pā ana ki te Tiriti o Waitangi

10 June 2011

Wayne Brown
Mayor
Far North District Council
Private Bag 752
KAIKOHE 0440

Tēnā koe Wayne

Re: Ngāi Takoto interest in Far North District Council sites for use in Treaty settlements

Firstly, I would like to acknowledge the involvement of the Far North District Council (FNDC) in our progress towards settlement of historical Treaty claims in the Far North and thank you for FNDC's constructive engagement in this work.

Ngāi Takoto a Iwi Research Unit Trust (Ngāi Takoto), one of the iwi the Crown is currently in negotiations with in the Far North, has identified land owned and managed by the FNDC as sites Ngāi Takoto has a cultural association with and would like to see included in its Treaty settlement.

We have previously sought indications from the FNDC as to whether it is willing to transfer any of the sites identified by Ngāi Takoto for use in Treaty settlement. We understand the Northern (Te Hiku) Community Board has already given some consideration to this and it is to be discussed at an upcoming FNDC meeting.

Attachment 1 lists sites Ngāi Takoto has identified and includes legal descriptions and valuation information. Maps are included as Attachment 2.

We would appreciate it if you could lead a discussion with your colleagues on this. It may be useful to include Mate Radich, Councillor, and the Chair and Deputy Chair of the Northern (Te Hiku) Community Board. It would be useful to rank the sites as either 'not controversial', 'need care' or 'controversial' and provide us with a copy of these rankings.

We will then invite you and your colleagues to meet with Ngāi Takoto representatives at their office in Kaitaia to discuss these sites. I will be in touch about a possible meeting date.

If you require more information about any of these sites, or wish to discuss this further, please do not hesitate to contact me or Maureen Hickey (Negotiation and Settlement Manager) on Maureen.Hickey@justice.govt.nz or 04 494 9832.

Nāku noa, nā

Pat Snedden
Chief Crown Negotiator

File Ref: CLA1073-CR-F13

Appendix Eight – Letters of Introduction

By the Settlement Date, the Minister for Treaty of Waitangi Negotiations had written to the Ministers of the Crown listed to:

1. Introduce Te Runanga o NgaiTakoto trustees as representing one of the Te Hiku o Te Ika iwi that is a party to the Social Accord and associated portfolio agreement with their department; and
2. Ask the Minister wot engage with Te Runanga o NgaiTakoto trustees through the mechanisms set our in the Social Accord.

Ministers referred to in the clause 7.16 are:

- Minister of Corrections
- Minister of Justice
- Minister of Police
- Minister of Maori Affairs
- Minister of Social Development
- Minister of Economic Development
- Minister of Tourism
- Minister of Enrergy and Resources
- Minister of Internal Affairs
- Minister of Labour
- Minister of Building and Construction; and
- Minister of Education.

LETTER OF COMMITMENT RELATING TO THE CARE AND MANAGEMENT, USE, DEVELOPMENT AND REVITALISATION OF, AND ACCESS TO, TE HIKU O TE IKA IWI TAONGA

8.16 The parties acknowledge that Te Rūnanga O NgāiTakoto trustees, the Department of Internal Affairs and the Museum of New Zealand Te Papa Tongarewa Board have agreed to enter into a letter of commitment, in the form set out in part 4 of the documents schedule, to facilitate the care, management, access to and use of, and development and revitalisation of NgāiTakoto taonga.

PROMOTION OF RELATIONSHIP WITH LOCAL AUTHORITIES

8.17 The parties acknowledge that NgāiTakoto and the Councils listed in clause 8.18 will have a new relationship in relation to Te Oneroa-a-Tōhē, as reflected in part 5. The redress in clause 8.18 is intended to complement that relationship.

8.18 By the settlement date, the Minister for Treaty of Waitangi Negotiations will write to the:

8.18.1 Northland Regional Council; and

8.18.2 Far North District Council.

8.19 Each letter referred to in clause 8.18 will encourage each Council to enter into a relationship, for example through a memorandum of understanding (or a similar document) with Te Rūnanga O NgāiTakoto trustees. Each letter will note the aspirations of NgāiTakoto, including those in relation to the interaction between Te Rūnanga O NgāiTakoto trustees and the Council concerning the performance of the Council's functions and obligations, and the exercise of its powers, within the area of interest, such as in relation to the development of regional and district plans.

8.20 In addition, the parties acknowledge that:

8.20.1 NgāiTakoto, along with other interested iwi, have longer term aspirations for involvement in the preparation and approval of Resource Management Act 1991 regional planning documents in the Northland region; and

8.20.2 nothing in this deed precludes the development of an appropriate mechanism for the Northland region which directly involves iwi, including Te Hiku o Te Ika iwi, in regional planning processes.

PROMOTION OF RELATIONSHIP WITH THE NEW ZEALAND HISTORIC PLACES TRUST (POUHERE TAONGA)

8.21 By the settlement date, the Crown will commence the facilitation of a process between Te Rūnanga O NgāiTakoto trustees and the New Zealand Historic Places Trust (Pouhere Taonga) for the purpose of Te Rūnanga O NgāiTakoto trustees and the New Zealand Historic Places Trust (Pouhere Taonga) entering into a relationship relating to projects to be carried out by Te Rūnanga O NgāiTakoto trustees and the New Zealand Historic Places Trust (Pouhere Taonga).

PROMOTION OF RELATIONSHIPS WITH GOVERNMENT AGENCIES

8.22 By the settlement date, the Minister for Treaty of Waitangi Negotiations will write to each of the Ministers of the Crown listed in clause 8.23 to:

8.22.1 advise that the Crown has entered into a deed of settlement with NgāiTakoto and to introduce Te Rūnanga O NgāiTakoto trustees; and

8.22.2 encourage the Minister to enter into an effective and durable working relationship with NgāiTakoto.

8.23 The Ministers of the Crown referred to in clause 8.22 are:

8.23.1 Minister of Defence;
8.23.2 Minister of Agriculture;
8.23.3 Minister of Forestry;
8.23.4 Minister of Transport;
8.23.5 Minister for the Environment;
8.23.6 Minister of Health;
8.23.7 Minister of Science and Innovation;
8.23.8 Minister of Foreign Affairs and Trade;
8.23.9 Minister of Pacific Island Affairs;
8.23.10 Minister of Women's Affairs; and
8.23.11 Minister of State Services.

8.24 By the settlement date, the Director of the Office of Treaty Settlements will write to the chief executives of the government agencies listed in clause 8.25 to:

8.24.1 advise that the Crown has entered into a deed of settlement with NgāiTakoto and to introduce Te Rūnanga O NgāiTakoto trustees; and

8.24.2 encourage the government agency to enter into an effective and durable working relationship with NgāiTakoto.

8.25 The government agencies referred to in clause 8.24 are:

8.25.1 Department of Prime Minister and Cabinet;
8.25.2 Tertiary Education Commission;
8.25.3 Statistics New Zealand;
8.25.4 Northland District Health Board;
8.25.5 Electricity Authority;
8.25.6 Housing New Zealand Corporation;
8.25.7 New Zealand Transport Agency;
8.25.8 New Zealand Fire Service Commission;
8.25.9 New Zealand Trade and Enterprise;
8.25.10 Sport and Recreation New Zealand (SPARC);
8.25.11 Creative NZ (Arts Council of New Zealand);
8.25.12 Environmental Protection Agency;
8.25.13 Children's Commission;
8.25.14 Families Commission;
8.25.15 Māori Broadcasting Funding Agency (Te Māngai Pāho);
8.25.16 AgResearch Limited;
8.25.17 Intellectual Property Office of New Zealand;
8.25.18 Institute of Environmental Science and Research Limited;
8.25.19 Landcare Research Limited;
8.25.20 National Institute of Water & Atmospheric Research Limited;
8.25.21 SCION (New Zealand Forest Research Institute Limited);
8.25.22 Education Review Office;
8.25.23 New Zealand Customs Service;
8.25.24 New Zealand Food Safety Authority;
8.25.25 Accident Compensation Corporation;
8.25.26 Charities Commission;
8.25.27 Te Taura Whiri i Te Reo Māori (Māori Language Commission);
8.25.28 Electoral Commission;
8.25.29 Radio New Zealand;
8.25.30 Television New Zealand;
8.25.31 The New Zealand Institute for Plant & Food Research Limited;
8.25.32 Health and Disability Commissioner;
8.25.33 Human Rights Commission; and
8.25.34 Industrial Research Limited.

LETTERS OF INTRODUCTION: MUSEUMS

8.26 By the settlement date, the Minister for Treaty of Waitangi Negotiations will write to the following museums, introducing Te Rūnanga O NgāiTakoto trustees and inviting each museum to enter into a relationship with NgāiTakoto:

8.26.1 Far North Regional Museum;
8.26.2 Butler Point Whaling Museum and 1840s House;
8.26.3 Te Ahu Charitable Trust;
8.26.4 Whangarei Museum and Kiwi House at Heritage Park;
8.26.5 Auckland War Memorial Museum;
8.26.6 Auckland City Libraries;
8.26.7 The University of Auckland;
8.26.8 Voyager New Zealand Maritime Museum;
8.26.9 Museum of Transport and Technology (MOTAT);
8.26.10 New Zealand Film Archive;
8.26.11 Canterbury Museum;
8.26.12 MacMillan Brown Library (University of Canterbury);
8.26.13 Hocken Collections (University of Otago); and
8.26.14 Waitangi National Trust.

8.27 By the settlement date, the Director of the Office of Treaty Settlements will write to the following museums, introducing Te Rūnanga O NgāiTakoto trustees and inviting each museum to enter into a relationship with NgāiTakoto:

8.27.1 Akaroa Museum Te Whare Taonga;
8.27.2 Dargaville Maritime Museum;
8.27.3 The Kauri Museum Matakohe;
8.27.4 Albertland and Districts Museum;
8.27.5 Warkworth Museum;
8.27.6 Waikato Museum;
8.27.7 Whakatane District Museum & Gallery;
8.27.8 Whanganui Regional Museum;
8.27.9 Tauranga Heritage Collection;
8.27.10 Rotorua Museum of Art and History;
8.27.11 Te Awamutu Museum;
8.27.12 Tairawhiti Museum (Gisborne);
8.27.13 Te Manawa (Palmerston North);
8.27.14 Puke Ariki (New Plymouth Museum);
8.27.15 Hawke's Bay Museum & Art Gallery;
8.27.16 Taupo Museum;
8.27.17 Aratoi Wairarapa Museum of Art and History;
8.27.18 Museum of Wellington City & Sea;
8.27.19 Audio Visual Museum of New Zealand Inc;
8.27.20 Nelson Provincial Museum;
8.27.21 Marlborough Museum;
8.27.22 West Coast Historical Museum (Hokitika);
8.27.23 Sound Archives/Nga Taonga Korero (Radio New Zealand);
8.27.24 Lakes District Museum;
8.27.25 Mercury Bay Regional Museum;
8.27.26 South Canterbury Museum;
8.27.27 Otago Museum;
8.27.28 Otago Settlers Museum;
8.27.29 North Otago Museum; and
8.27.30 Southland Museum and Art Gallery



“Ia pau te rakau mutunga te haratua
Kia oti te awa mutunga te poke
Kia ngaro te ika mutunga tem au
Katahi ka mohiotia te taea e koe te hiriwa me te koure te kai”

“Only after the last tree has been cut down,
Only after the last river has been poisoned,
Only after the last fish has been caught,
Only then will you find that money cannot be eaten”



"Our people have a legitimate right to an environment that is adequate for healthy living and wellbeing.
The objective for any tribal authority that holds a responsibility to do with our environments and its resources,
is to ensure that management of such meets the needs of NgāiTakoto people of today
without compromising the heritage of future NgāiTakoto generations, as to their needs, tomorrow"

"With identity comes purpose, with purpose comes change."

Te Runanga O NgāiTakoto is an organisation of credibility that strives and drives success
and opportunity for the wellbeing of our people.

TE RUNANGA O NGAITAKOTO

FOR MORE INFORMATION GO TO:
www.NgāiTakotoiwi.co.nz
admin@NgāiTakotoiwi.co.nz

Or contact: 0508 -TAKOTO (825686)