



TAI WHENUA, TAI TANGATA, TAI AO

TE KOTAHITANGA O
TE ATIAWA
TARANAKI

ENVIRONMENTAL
MANAGEMENT PLAN

VERSION CONTROL

VERSION	DATE	DESCRIPTION
1.1	08/12/2019	Printed version for launch
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HE KUPU WĀWĀHI – FOREWARD

KO NGĀ TAI

I tupu i te pō, i kune i te pō, i weu i te pō, i aka i te pō, i tāmore i te pō
ka tupuria, ka tupuria
Kei te whakawiniwni ngā tai o te pō,
Kei te whakawanawana ngā tai o te ao mārama
Kei te whakarurutu ngā tai o pupuke
Ko Manatū ki te rangi
Ko Rēnau ka tupu te puke i waenga
Ko Rongo, Ko Tū, Ko Rū, Ko Uoko, Ko Tahu, Ko Ari, Ko Tikimaru
Motuwhāriki, Tiki i Hawaiki
Ko Tāne Ruanuku, Tāne Tokorangi
Ka mārama te ao, ka wehe a Rangi i a Papa
Kei hauarangi ko tai o Ranginui e tū nei,
Kei te ata ka ngahae ko te tai o Rongo,
Kei te hirere ko tai o te wai,
Kei te paremo ko tai o te kōhatu,
Kei te kotokoto ko tai o te kiore,
Kei te pakihi ko tai o te mouku,
Kei te wāwā ko tai o te harakeke,
Kei te toto ko tai o te tutu,
Kei te mania kei te wheeke ko tai o te rākau,
Kei te korihi kei te waraki ko te tai o te manu,
Kei te pato ko tai o matua huhu nana i kai whao te takere o Tahatuna
Kei te puhana, kei te puhana ko tai o te ahi,
Kei te whiriko karere ki roto ki te rākau kei te rorowhio ko te tai o te matangi,
Kei te matiti kei te matata ko te tai o maru,
kei te rito i waho ko te tai o te atua,
Kei te tuhi kei te rapa kei te hana i te uira,
Kei te aniwaniwa kei te aheihei ko tai o Tamarau whakapiri ki te hemahema ka heke ki raro ki te ihorangi...
ka heke, ka heke
Ko te tini o Awanui a rangi

HE KUPU WĀWĀHI – FOREWARD

THE GENEALOGICAL TREE OR WAHA A TAI, PRESENTED ON THE PREVIOUS PAGE DEMONSTRATES THE DRAWING TOGETHER OF BOTH THE SPIRITUAL AND TEMPORAL MANIFESTATIONS OF WHICH THE DESCENDANTS OF TE ATIWA (THROUGH HIS PARENT TAMARAU) ARE THE CENTRAL FIGURE.

The Te Atiawa tribe emanates from the cosmogenic tree of the gods. Down from the celestial realms to the cosmic emanations of divine beings, the world and its creations, the evolution of earth and humankind, down through the generations to the immediate assembly of elders. In this respect, it may be considered that the Te Atiawa people are both the progeny of divine and human parentage.

It is therefore critically important, that our responsibility to the environment and local ecology be understood through this connection, but more importantly it demonstrates the tribes position in relating ourselves to the taiao (or natural environment) to a particular beginning. From the conditions related to absolute darkness, through to the centuries and generations of glimmering life. Elemental Gods then faintly emerged into time whereby the essence of the natural environment comes all living things; the birds, the bees and the trees, the animals and all mammalian life.

Tai Whenua, Tai Tangata, Tai Ao is principally an extension of our responsibility to maintain the essence of this genealogy. It allows us to reaffirm our role as kaitiaki and to plan how we manage our relationship with each other. Secondly, it is a guide to assist others to understand the matters of significance to Te Atiawa and guide a set of tikanga (behaviours) through the regulatory system to incorporate Te Atiawa values and interests.

Tai Whenua, Tai Tangata, Tai Ao is the first of what will be many iterations, to ensure that our tikanga are relevant and responsive to an ever changing environment.

Tai Whenua, Tai Tangata, Tai Ao should not be a replacement for face to face dialogue with us, including our hapū and marae. Rather, local and central government, developers and other applicants are encouraged to use this document to inform project discussions with Te Atiawa.

We look forward to working directly with the community, regulatory authorities and other agencies on influencing a more collaborative approach to resource management and protection of our taiao.



Hemi Sundgren

Pouwhakahaere / Chief Executive
Te Kotahitanga o Te Atiawa Trust

December 2019



TŪTOHUNGA – ACKNOWLEDGEMENTS

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RĀRANGI ŪPOKO - CONTENTS

HE KUPU WĀWĀHI - FOREWARD	3
TŪTOHUNGA - ACKNOWLEDGEMENTS	5
RĀRANGI ŪPOKO - CONTENTS	6
1. HE WHAKAPUAKITANGA - INTRODUCTION	9
1.1 Te Aronga o te <i>Tai Whenua, Tai Tangata, Tai Ao</i> - Purpose of <i>Tai Whenua, Tai Tangata, Tai Ao</i>	9
1.2 Ngā Pou o te <i>Tai Whenua, Tai Tangata, Tai Ao</i> - Management and Administration of <i>Tai Whenua, Tai Tangata, Tai Ao</i>	10
1.3 <i>Tai Whenua, Tai Tangata, Tai Ao</i> - Our Plan	10
1.4 Ngā Hononga Ki Ētahi Atu Mahere - Relationship with Other Planning Documents	11
1.5 Te Whakatipu Te Mahere - Development of the <i>Tai Whenua, Tai Tangata, Tai Ao</i>	12
1.6 Te whakamahinga I Te <i>Tai Whenua, Tai Tangata, Tai Ao</i> - How to Use <i>Tai Whenua, Tai Tangata, Tai Ao</i>	12
1.7 He Whakatakotoranga Kupu - Policy Terminology	13
1.8 Arotakenga - Review Period	14
1.9 Te Whakatinanatanga - Implementation of <i>Tai Whenua, Tai Tangata, Tai Ao</i>	14
2. HE KUPU TAKETAKE - TE ATIWA IWI	17
2.1 Te Rohe o Te Atiawa - Te Atiawa Area of Interest	18
2.2 Ngā Hapū o Te Atiawa - Subgroups of Te Atiawa	19
2.3 Ngā Marae o Te Atiawa - Marae of Te Atiawa	19
2.4 Te Kotahitanga o Te Atiawa Trust - Iwi Authority of Te Atiawa	20

3.	NGĀ WHANONGA ME NGĀ MĀTĀPONO - TE ATIWA GUIDING PRINCIPLES	23
4.	HE ANGA PĀRONGO - TE ATIWA FRAMEWORK FOR ENGAGEMENT	27
4.1	Te Atiawa Participation	27
4.2	Statutory Acknowledgements	27
4.3	Dual Notification Process and Engagement	27
5.	TE ATIWA ME TE TAI AO - TE ATIWA AND RESOURCE MANAGEMENT	31
5.1	He Ture Mō Te Taiao - Statutory Framework	31
5.2	He Kete Paraha Mō Te Taiao - Te Atiawa Planning and Monitoring Tools	33
6.	NGĀ TAKE, NGĀ PAETAE ME NGĀ KAUPAPA - ISSUES, OBJECTIVES AND POLICIES	37
6.1	Te Tai Hauora - Guardianship	38
6.2	Te Tai Awhi-Nuku - Inland and Coastal Whenua	44
6.3	Te Tai o Maru - Freshwater	55
6.4	Te Tai o Tangaroa - Coastal and Marine Environment	63
6.5	Te Tai Awhi-Rangi - Air and Atmosphere	73
6.6	Te Tai o Tāne Tokorangi - Flora and Fauna	76
6.7	Te Tai Hekenui - Wāhi Tapu / Wāhi Taonga, Urupā and Sites of significance to Māori	80
6.8	Te Tai o Rua Taranaki - Taranaki Maunga	85
7.	KUPU ĀPITI - SCHEDULE	89
8.	HE ĀPITI HANGA - APPENDICES	109



1. HE WHAKAPUAKITANGA - INTRODUCTION

Ko Te Atiawa nō runga i te rangi, te toki tē tangatanga i te rā

*Te Atiawa of divine origins, undivided like the adze whose bindings
cannot be loosened by the heat of the sun*

TE ATIWA IWI ARE TANGATA WHENUA (PEOPLE OF THE LAND) OVER THE LANDS, WATERS, TAONGA SPECIES (IMPORTANT SPECIES), WĀHI TAPU/WĀHI TAONGA (HISTORIC HERITAGE), URUPĀ (BURIALS) AND SITES OF SIGNIFICANCE TO MĀORI WITHIN OUR TE ATIWA ROHE (AREA OF INTEREST). THE TE ATIWA ROHE EXTENDS FROM TE RAU O TE HUIA ALONG THE COAST TO THE HEREKAWÉ STREAM, INLAND TO TAHUNA-A-TŪTAWA, EAST TO WHAKANGERENGERE, NORTHEAST TO TARAMOUKOU, NORTH BACK TO TE RAU O TE HUIA AND OFFSHORE OUT TO 200 NAUTICAL MILES (SEE MAP 1.1).

Te Atiawa has strong historical, cultural and spiritual connections within this area, our environment is a part of who we are. In return, we as kaitiaki (guardians), have the responsibility of ensuring the mauri (life-force) of these environmental and cultural resources is protected and enhanced for future generations.

1.1 TE ARONGA O TE TAI WHENUA, TAI TANGATA, TAI AO - PURPOSE OF TAIWHENUA, TAI TANGATA, TAI AO

Tai Whenua, Tai Tangata, Tai Ao is the Te Atiawa Iwi Environmental Management Plan. It is an expression of rangatiratanga (right to exercise authority) and kaitiakitanga (guardianship) from ngā uri o Te Atiawa (descendants of Te Atiawa) over the environmental and cultural resources within our Te Atiawa rohe.

Tai Whenua, Tai Tangata, Tai Ao is a written statement by Te Atiawa that identifies issues regarding the use of environmental and cultural resources of significance to Te Atiawa. It sets the objectives, policies and in some instances methods for achieving the sustainable and culturally appropriate management of these resources.

Tai Whenua, Tai Tangata, Tai Ao is principally an environmental and resource planning document to reaffirm Te Atiawa's role as kaitiaki. Secondly, it is a guide to assist central government agencies, regional and district councils to understand the issues of significance to Te Atiawa and manage all resource consent processes, policies, plan development, reviews and changes in a way which affirms Te Atiawa values and interests.

In accordance with the Resource Management Act 1991 (RMA) central government agencies, regional and district councils and any other consenting authority must take into account iwi planning documents that are endorsed by iwi authorities when preparing or changing Regional Policy Statements, and regional and district plans.

Tai Whenua, Tai Tangata, Tai Ao seeks to enable central government agencies, regional and district councils and any other consenting authority to:

- Acknowledge and provide for the relationship of Te Atiawa with the whenua, waters, taonga species, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori within our Te Atiawa rohe and by doing this meeting statutory obligations under the Resource Management Act 1991, Te Atiawa Deed of Settlement 2014, and Te Atiawa Claims Settlement Act 2016;
- Acknowledge Te Atiawa's interest in environmental management - what is important and why;
- Engage and consult with Te Atiawa on almost all aspects of central government, regional and district councils resource management functions (see Section 4) for He Anga Pārongo - Te Atiawa Framework for Engagement); and
- Acknowledge Te Atiawa values in all resource management decision making processes.

1.2 NGĀ POU O TE TAI WHENUA, TAI TANGATA, TAI AO - MANAGEMENT AND ADMINISTRATION OF TAI WHENUA, TAI TANGATA, TAI AO

Tai Whenua, Tai Tangata, Tai Ao is jointly managed and administered by Te Kotahitanga o Te Atiawa Trust (Te Kotahitanga) and Ngā Hapū o Te Atiawa Iwi.

Te Kotahitanga and Ngā Hapū o Te Atiawa represent the interests of ngā uri o Te Atiawa and therefore the term 'Te Atiawa' is used throughout *Tai Whenua, Tai Tangata, Tai Ao*. Te Kotahitanga and Ngā Hapū o Te Atiawa are also referred to within *Tai Whenua, Tai Tangata, Tai Ao* where the context requires specificity. However it is important to note that engagement with Te Kotahitanga does not usurp the mana of Ngā Hapū o Te Atiawa or the need to engage with Ngā Hapū o Te Atiawa. Therefore, Te Kotahitanga and Ngā Hapū o Te Atiawa require that dual notification with both Te Kotahitanga and the relevant Te Atiawa hapū is undertaken (see Section 4.3 for Dual Notification Process).

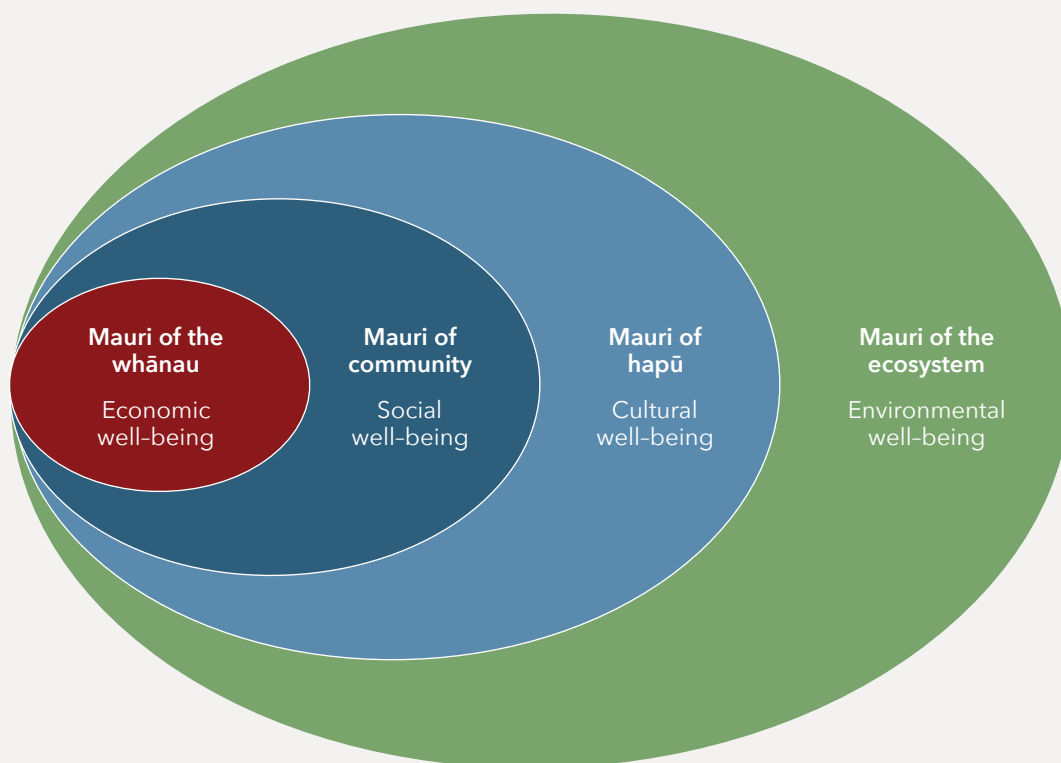
The origins of Te Kotahitanga and Ngā Hapū o Te Atiawa are described in Section 2 and Section 4 sets out Te Atiawa's framework for engagement with both Te Kotahitanga and the relevant Te Atiawa hapū.

1.3 TAI WHENUA, TAI TANGATA, TAI AO - OUR PLAN

EMPOWERING AND SUSTAINING OUR CONNECTION TO PEOPLE, PLACE AND ENVIRONMENT '

The vision and the name *Tai Whenua, Tai Tangata, Tai Ao* acknowledges the intricate and reciprocal relationship that Te Atiawa has with the land, the people and the environment. We are integral parts of the wider ecosystem. Our well-being is dependent on basic necessities which are provided directly or indirectly through this. However, we not only depend on the ecosystem, we influence it directly through use and development.

Figure 1.1 below illustrates the relationship and overlap between our environment, social, cultural and economic well-being.



Traditionally, our Te Atiawa rohe was rich in natural resources providing our people with food, medicines, and materials that were used for a range of domestic, artistic and ceremonial purposes. However, residential, urban, intensive agricultural, and diverse industrial, commercial and developmental use has led to degradation and in some places total loss of the environment and its mauri. This has implications on the social, cultural and economic well-being of our people.

The health of the ecosystem has a direct influence on the health and well-being of our people. Pollution, deforestation, introduction of pests, depletion of finite and natural resources, loss of land, loss of kaimoana, marine mammals, flora and fauna and limited access to natural and physical resources are all destabilising factors on our health and well-being.

Te Atiawa's world view acknowledges the natural order of the universe, a balance or equilibrium. As kaitiaki of our rohe, Te Atiawa seek to achieve *Tai Whenua, Tai Tangata, Tai Ao*'s vision by continuing to consider the needs of our environment, ensuring balance is maintained. When parts of this system shift through environmental degradation, the entire system is unharmonious and lacks stability. The diversity of species within the ecosystem is formalised through our whakapapa (genealogy) and the interrelationship of all living beings as dependent on each other, and therefore we seek to ensure the entire system is healthy.

Our vision resonates strongly in the following whakatauki (proverb):

'E tangi ana nga reanga o uta, e mahara ana ngā reanga a tai

mā ta aha rā e whakamahana ai taku ora kia tina.

He kawenga ki te whenua, ki ngā uri o Kāhui Pō me Te Kāhui Ao.

Ko ahau Ko Tai whenua, Ko Tai tangata, Ko Tai ao, ko Ko Tai whenua, Ko Tai tangata, Ko Tai ao, ko ahau.

Whakarongo, whakarongo, whakarongo ki te tangi o te manu e karanga nei; tui, tui, whiti, whiti ora.'

'When our environmental eco-systems are in distress, our confidence and identity is affected.

It is our responsibility to maintain this relationship, the balance and natural order of all life

The ecosystem defines my quality of life.

*Listen to the cry of the birds calling for unity.'*⁴

1.4 NGĀ HONONGA KI ĒTAHI ATU MAHERE – RELATIONSHIP WITH OTHER PLANNING DOCUMENTS

Tai Whenua, Tai Tangata, Tai Ao is part of a larger network of planning documents. *Tai Whenua, Tai Tangata, Tai Ao* is the voice of Te Atiawa and will be applied in conjunction with all Legislative and Regulatory plans, policies and documents, including: National Policy Statements, Regional Policy Statements, plans, strategies, management plans and bylaws from the Taranaki Regional Council, New Plymouth District Council, Stratford District Council, Department of Conservation, Ministry for the Environment, Heritage New Zealand Pouhere Taonga and any other consenting authority. The relationship of *Tai Whenua, Tai Tangata, Tai Ao* with other plans and the statutory framework that forms the basis for the preparation for these plans is explained in detail in Section 5.1

Tai Whenua, Tai Tangata, Tai Ao also sits alongside existing Iwi Management Plans in the Taranaki region. Including:

- Ngāti Ruanui Environmental Management Plan (2012);
- Ngāa Rauru Kaitiaki Puutaiao Management Plan (2013);
- Ngāti Mutunga Iwi Environmental Plan (2016); and
- Taranaki Iwi Taiao, Taioia Iwi Environmental Management Plan (2018)

Tai Whenua, Tai Tangata, Tai Ao is the principal environmental and resource planning document for Te Atiawa as identified in Section 1.1 of *Tai Whenua, Tai Tangata, Tai Ao*.

⁴Hamsworth et al.

https://www.landcareresearch.co.nz/_data/assets/pdf_file/0007/77047/2_1_Hamsworth.pdf

1.5 TE WHAKATIPU TE MAHERE - DEVELOPMENT OF THE TAI WHENUA, TAI TANGATA, TAI AO

The process for developing *Tai Whenua, Tai Tangata, Tai Ao* was as important as the outcome. Input was sought from Ngā Hapū o Te Atiawa and ngā uri o Te Atiawa, and key stakeholders Taranaki Regional Council, New Plymouth District Council, Stratford District Council and Department of Conservation on environmental issues and how these may be addressed through policy.

The following methods were used to develop *Tai Whenua, Tai Tangata, Tai Ao*:

- A review of existing information;
- A series of review sessions with Ngā Hapū o Te Atiawa; and
- On-line engagement with ngā uri o Te Atiawa.

1.6 TE WHAKAMAHINGA I TE TAI WHENUA, TAI TANGATA, TAI AO - HOW TO USE TAI WHENUA, TAI TANGATA, TAI AO

TAI WHENUA, TAI TANGATA, TAI AO IS DIVIDED INTO SIX SECTIONS WITH THE INTENTION OF BEING APPLIED IN CONJUNCTION WITH OTHER LEGISLATION. THEY ARE:

Section 1: Timatanga - Introduction: This section identifies Te Atiawa's vision and values. It also identifies the purpose of *Tai Whenua, Tai Tangata, Tai Ao*, its development and relationship to other plans, and explains how to use it.

Section 2: Te Atiawa Iwi: This section introduces Te Atiawa and provides a historical narrative of our origin as it relates to our environmental and cultural resources within our Te Atiawa rohe.

Section 3: Ngā Whanonga Me Ngā Mātāpono - Te Atiawa Guiding Principles: This section provides an overview of Te Atiawa tikanga and kawa (principles and values) which is the foundation for *Tai Whenua, Tai Tangata, Tai Ao*.

Section 4: He Anga Pārongo - Te Atiawa Framework for Engagement: This section provides an overview of the cultural framework for Te Atiawa's approach to environmental management, and the legal framework for Te Atiawa's participation in resource management. It sets out Te Atiawa's core principles of engagement that will enhance partnerships and decision-making

Whilst *Tai Whenua, Tai Tangata, Tai Ao* is a statement of values and policy it does not replace kanohi ki te kanohi (face-to-face) dialogue between applicants and Te Atiawa for resource management matters. Section 4 sets out Te Atiawa's framework for engagement with Te Kotahitanga and Ngā Hapū o Te Atiawa.

Section 5: Te Atiawa me Ngā Rawa Taiao - Te Atiawa and Resource Management: This section sets out the legal framework which provides for Te Atiawa participating in resource management, and planning and monitoring tools that we, as kaitiaki, utilise to monitor and manage our environmental and cultural resources.

Section 6: Ngā Take, Ngā Paetae me Ngā Kaupapa - Issues, Objectives and Policies: This section provides the policies for management of our environmental and cultural resources. The policy statements are presented as issues, objectives, policies and in some instances methods. Issues are matters which could affect resources and taonga that are important to Te Atiawa and our tikanga. Known issues that already exist should be resolved (via the methods contained in this section) in order to avoid (rather than remedy or mitigate) affecting resources that are important to Te Atiawa and our tikanga. Policies and methods are directions and actions which should be followed in order to resolve the issues identified in a way which is consistent with Te Atiawa tikanga. We encourage resource managers to adhere to these policies and methods in order to resolve the issues identified in *Tai Whenua, Tai Tangata, Tai Ao*.

Schedules and appendices identifying the environmental and cultural taonga that are important to Te Atiawa and additional information to support *Tai Whenua, Tai Tangata, Tai Ao* are provided in Section 7 and Section 8.

1.7 HE WHAKATAKOTORANGA KUPU - POLICY TERMINOLOGY

THE FOLLOWING POLICY TERMS ARE USED WITHIN TE ATIWA POLICIES TO ADDRESS ISSUES WE HAVE IDENTIFIED (SEE SECTION 6 FOR ISSUES, OBJECTIVES AND POLICIES). THESE TERMS ARE DEFINED HERE TO ASSIST USERS OF TAI WHENUA, TAI TANGATA, TAI AO:

OPPOSE

An activity or action that must not occur.

REQUIRE

An action or activity that must be carried out by another organisation and/or the applicant.

PROMOTE

The action or activity will be endorsed by Te Atiawa. We will work in collaboration with other agencies to promote Te Atiawa values associated with this action or activity.

ENCOURAGE

An action or activity, to be carried out by other agencies, which is supported by Te Atiawa.

DISCOURAGE

An action or activity which is generally not supported by Te Atiawa.

IDENTIFY

An action or activity which we will work independently or in collaboration with other agencies to carry out.

SUPPORT

An action, activity, policy or rule which is already in place and is encouraged by Te Atiawa. We encourage implementation, and in some cases, intensification of these actions, activities, policies and rules by other agencies.

AVOID

Te Atiawa note that the Resource Management Act 1991, and planning documents developed under the RMA, require that people "avoid, remedy or mitigate" adverse effects of their activities on the environment. However, we advocate for avoidance rather than remedial or mitigation actions in the first instance and encourage central government agencies, regional and district councils, and other bodies operating under the RMA, to require that applicants avoid adverse effects on the environment, in the first instance.

1.8 AROTAKENGA - REVIEW PERIOD

TAI WHENUA, TAI TANGATA, TAI AO SETS THE FOUNDATION FOR ENVIRONMENTAL MANAGEMENT WITHIN OUR TE ATIWA ROHE FOR THE NEXT 10 YEARS.

Tai Whenua, Tai Tangata, Tai Ao is a living document. *Tai Whenua, Tai Tangata, Tai Ao* responds to all environmental matters that are important to Te Atiawa, however to ensure consistency with the regulatory environment amendments, changes may be required during the life of *Tai Whenua, Tai Tangata, Tai Ao*. Thus Te Atiawa reserves the right to undertake a review that may result in amendments to *Tai Whenua, Tai Tangata, Tai Ao* at any stage through the life of *Tai Whenua, Tai Tangata, Tai Ao*.

1.9 TE WHAKATINANATANGA - IMPLEMENTATION OF TAI WHENUA, TAI TANGATA, TAI AO

Tai Whenua, Tai Tangata, Tai Ao is operative as at the publication date of this document. Te Atiawa have adopted *Tai Whenua, Tai Tangata, Tai Ao* and implemented the measures identified within it.





2. HE KUPU TAKETAKE – TE ATIWA IWI

THE EARLIEST ACCOUNTS ASSOCIATED WITH OUR TE ATIWA ANCESTORS PRECEDE THE COMING OF TARANAKI MAUNGA TO THE WESTERN SEABOARD. WE WERE KNOWN AS THE KĀHUI PEOPLE, SOME OF WHICH WERE KNOWN AS TE KĀHUI AO, KĀHUI RANGI, KĀHUI PŌ, KĀHUI ĀTUA AND KĀHUI TOKA COLLECTIVELY CALLED TE KĀHUI MAUNGA. TE KĀHUI MAUNGA OCCUPIED THE MOUNTAIN RANGES OF TARANAKI, POUĀKAI AND KAITAKE AND VARIOUS PLACES ALONG THE NORTHERN TARANAKI COAST.

The journey of Taranaki Maunga from the central plateau has been recounted for centuries. It is an account that describes cataclysmic volcanic activity and the movement of our people.

The settlement of Taranaki is best described in two eras. The Kāhui people established knowledge systems in and around the wider Taranaki area. They held mana over the lands and gave meaning to many of the Kāinga along the coast. When we arrived from Hawaiki, marriages soon produced a mix of Kāhui Maunga and our people. The influx of our people also created tension and many conflicts ensued. The key marriages however, have become the source of dual identity for Te Atiawa and other Taranaki iwi today.⁵

Tamarau, Rongoueroa and Awanuiarangi are recognised as our paramount and principal ancestors for Te Atiawa. It is from these ancestors (among others) that ngā uri o ngā tūpuna o Te Atiawa trace descent.

HE ARA WHAKAPIKI ORA – FROM RAUPATU TO RESTORATION

Traditionally, the volcanic soil, plentiful fresh water, and rich marine life of our Te Atiawa rohe provided our people with food resources, medicines, and materials that were used for a range of domestic, artistic and ceremonial purposes.

Today, many of our people feel that our ability to enjoy, protect and enhance these natural resources has been severely limited by Crown actions. The access to rivers, lakes, forests, swamps, the coast, and all of the associated resources, has been severely affected by the historic confiscation and large scale alienation of Te Atiawa lands.

The ability of Te Atiawa to enjoy, protect and enhance natural resources has also been diminished by various forms of environmental degradation. The development of intensive agriculture has led to extensive deforestation, affected soil and water quality, and loss of biodiversity in some areas. In the twentieth century, residential, agricultural, and industrial discharges polluted rivers in our Te Atiawa rohe. Te Atiawa continues to assert that this degradation has also affected the mauri of our Te Atiawa rohe.

Despite the challenge of historical central, regional and local government actions, Te Atiawa have proved resilient. Te Atiawa's population is large and growing, and we continue to take up opportunities in education, employment, housing and health. Today, we express our vision for the future in terms of moving from raupatu to redress to restoration.

We can now forge forward on our journey to preserve our cultural identity, uphold our Te Atiawa world view and begin to create a prosperous future for our people.

⁵Te Atiawa Deed of Settlement (2014)
<https://www.govt.nz/Treaty-settlement-documents/te-atiawa-taranaki/>

2.1 TE ROHE O TE ATIWA - TE ATIWA AREA OF INTEREST

For the purposes of *Tai Whenua*, *Tai Tangata*, *Tai Ao*, the rohe of Te Atiawa extends from Te Rau o Te Huia along the coast to the Herekawe Stream, inland to Tahuna-a-Tūtawa, east to Whakangerengere, northeast to Taramoukou, north back to Te Rau o te Huia and offshore out to 200 nautical miles (see Map 1.1). Te Atiawa has occupied this rohe for well over a millennium.⁶

This area of interest encompasses the Coastal Marine Area, part of Taranaki Maunga and overlaps with rohe of five whanaunga iwi including Ngāti Mutunga (north-east), Ngāti Maru (east), Ngāti Ruanui (south), Ngāruahine (south) and Taranaki (west).



Map 1.1 Te Atiawa Iwi Rohe

⁶Te Atiawa Deed of Settlement (2014)
<https://www.govt.nz/Treaty-settlement-documents/te-atiawa-taranaki/>

2.2 NGĀ HAPŪ O TE ATIWA - SUBGROUPS OF TE ATIWA

Today our Te Atiawa hapū from north to south are:

- | | |
|----------------------|---------------------------|
| 1. NGĀTI RAHIRI HAPŪ | 5. PUKETAPU HAPŪ |
| 2. OTARAU HAPŪ | 6. NGĀTI TAWHIRIKURA HAPŪ |
| 3. MANUKORIHĪ HAPŪ | 7. NGĀTI TE WHITI HAPŪ |
| 4. PUKERANGIORA HAPŪ | 8. NGĀTI TUPARIKINO HAPŪ |

2.3 NGĀ MARAE O TE ATIWA - MARAE OF TE ATIWA



- | | |
|-----------------------------|------------------------|
| 1. KAIRAU MARAE | 4. OTARAU MARAE |
| 2. KATERE KI-TE-MOANA MARAE | 5. OWAE WHAITARA MARAE |
| 3. MURU RAUPATU MARAE | |



2.4 TE KOTAHITANGA O TE ATIWA TRUST - IWI AUTHORITY OF TE ATIWA

TE KOTAHITANGA IS THE MANDATED VOICE AND REPRESENTATIVE ENTITY FOR THE COLLECTIVE INTERESTS OF TE ATIWA.

Te Kotahitanga was established on 31 March 2014 as the post-settlement governance entity by a Deed of Trust. Following this the Te Atiawa Deed of Settlement was signed on 9 August 2014 and the Te Atiawa Claims Settlement Act (2016) enacted on 5 December 2016.

The Te Atiawa Deed of Settlement includes:

- A Conservation Protocol with the Department of Conservation;
- A Fisheries Protocol with the Ministry for Primary Industries;
- A Taonga Tūturu Protocol with the Ministry for Culture and Heritage;
- A Relationship Agreement with the Ministry of Business, Innovation and Employment in relation to Petroleum and Minerals; and
- A Relationship Agreement with the Ministry for the Environment.



As a partner to Te Tiriti o Waitangi (Te Tiriti) we require that a Tiriti relationship exists with central government agencies, regional and district councils and any other consenting authority including: Taranaki Regional Council; New Plymouth District Council; Stratford District Council; Department of Conservation; Ministry for the Environment; Environmental Protection Agency; Heritage New Zealand Pouhere Taonga and any other consenting authority.

Te Kotahitanga provides support to Te Atiawa on political, social, cultural, economic and environmental matters. With respect to environmental matters, Te Kotahitanga is developing Te Atiawa's capability to exercise rangatiratanga and kaitiakitanga over our environmental and cultural resources. The contact details for Te Kotahitanga are provided in Appendix 1.



3. NGĀ WHANONGA ME NGĀ MĀTĀPONO – TE ATIWA GUIDING PRINCIPLES

THE FOLLOWING PRINCIPLES PROVIDE THE FOUNDATION FOR, AND UNDERPIN TE ATIWA'S REQUIREMENTS FOR ENVIRONMENTAL MANAGEMENT WITHIN OUR TE ATIWA ROHE AND THE APPLICATION OF TAI WHENUA, TAI TANGATA, TAI AO.

Whakapapa is a genealogical sequence which places humans in an environmental context with all other flora and fauna and natural resources as part of a hierarchical genetic assemblage. Whakapapa follows a sequence beginning with the void, Ngā Tai o Te Kore, Ngā Tai o te Pō, then emerging light, Ngā Tai o te Ao Mārama through to the creation of the tangible world (Kei te whakarurutu ngā tai o Pupuke), the union of two primeval parents Ranginui (sky father) and Papatūānuku (earth mother) who were separated by Tānetokorangi and Tangaroa. This saw each of their offspring becoming deities (atua) and personified as kaitiaki of respective environmental domains. Humankind also evolved from them. The main atua include Tangaroa (marine and sealife), Tāne (in his many forms) (Trees, plants, bush and forrest) and all living things within them, Tāwhiri-mātea (meteorological and atmospheric elements), Rongo (agricultural and horticultural elements), Rūaumoko (geology and volcanology), Tū-te-nganahau (god of man and war). Our entire environment and its connections through whakapapa are preserved through these systems. Whakapapa is central to Te Atiawa's framework for managing important environmental and cultural resources, our perspective is holistic and integrated.

Rangatiratanga is the right of Te Atiawa to exercise authority and self-determination within our Te Atiawa rohe.

Kaitiakitanga is an inherent intergenerational responsibility and right of those who are tangata whenua to ensure the mauri of environmental and cultural resources within their rohe is healthy and strong, and the life-supporting capacity of these ecosystems is preserved. For Te Atiawa, kaitiakitanga entails an active responsibility to preserve and protect the whenua, waters, taonga species, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori within our Te Atiawa rohe, today and for generations to come.

Mauri is the active life-giving principle or physical life-principle. It is an intangible and intrinsic value. Mauri was created through the union of Ranginui and Papatūānuku and became ora (living) when they separated.

Mauri radiates outwards from the environments to the species for which it was intended. Mauri is unable to protect itself against unnatural changes to the environment, though it does have the ability to mend and heal, given appropriate time and conditions. Mauri can be used as a measure of understanding the health and wellness of that place or being. Mauri is therefore central to Te Atiawa's role as kaitiaki and we seek to ensure the mauri of the ecosystem and environment is protected and enhanced.

Wairuatanga is an understanding that the spiritual and physical worlds are inherently intertwined. All places and beings have their own wairua. Like mauri, wairua is an intangible and intrinsic value that is also used as a measure of understanding the health and wellness of a place or being. Wairuatanga is therefore central to Te Atiawa's role as kaitiaki and we seek to nourish and nurture the wairua of the environment and our people.

Wāhi tapu/wāhi taonga, urupā and sites of significance to Māori are places and things that are sacred or treasured and valued.

Mahinga kai is food and other resources and the location they are sourced from. The protection and enhancement of biodiversity and mahinga kai, and our ability to continue practices in accordance with tikanga underpin the issues and objectives of *Tai Whenua, Tai Tangata, Tai Ao*.

Mai te Taranaki Maunga ki uta ki tai Tangaroa extends from the awa of Taranaki Maunga to the moana. Managing environmental and cultural resources in a holistic manner, recognising they are interconnected.

Manaakitanga the act of giving and caring for others, and reciprocity of kindness, respect and humanity.

Kotahitanga unity, cohesion and collaboration to meet the common goal of sustainable resource management.

Te Atiawatanga working together to create a sense of belonging and strengthen Te Atiawa's identity.

Mahi tahi collaborating with collective responsibility, accountability and commitment to support and care for each other throughout all endeavours.

These guiding principles apply to all environmental and cultural resources within our Te Atiawa rohe and should be taken into account when we engage with the environment, or we engage with others agencies working with the environment.





4. HE ANGA PĀRONGO - TE ATIWA FRAMEWORK FOR ENGAGEMENT

THIS SECTION OUTLINES HOW TE KOTAHITANGA AND NGĀ HAPŪ O TE ATIWA SEEK TO BE INVOLVED IN CENTRAL GOVERNMENT, AND REGIONAL AND DISTRICT COUNCIL PROCESSES AND HOW WE EXPECT TO BE ENGAGED BY THESE ENTITIES.

4.1 TE ATIWA PARTICIPATION

Te Kotahitanga and Ngā Hapū o Te Atiawa seek engagement on almost all aspects of central government and regional and district council resource management functions due to Te Atiawa's deep spiritual, cultural and historical relationship with the environment within our Te Atiawa rohe.

4.2 STATUTORY ACKNOWLEDGEMENTS

Te Kotahitanga require that central government agencies, regional and district councils and any other consenting authority adhere to their statutory obligations. Statutory Acknowledgements form part of the Te Atiawa Deed of Settlement. They are given effect through statements of association which outline the cultural, spiritual, historical and traditional importance of these areas to Te Atiawa. Statutory Acknowledgements act as tools to acknowledge tangata whenua in specific areas of importance and allow a mechanism to improve Te Atiawa's participation in RMA processes.

Regional and district councils are required to undertake a notification assessment for resource consent applications. Te Kotahitanga and Ngā Hapū o Te Atiawa should be identified as affected parties under Section 95E of the RMA for proposed activities on or adjacent to, or that may affect, areas that are subject to Statutory Acknowledgement made in accordance with the RMA. Te Atiawa Statutory Acknowledgements are listed in Schedule 11 of the RMA and included in *Tai Whenua*, *Tai Tangata*, *Tai Ao* as Schedule 1. However, this should not limit regional and district councils in their notification process and we require regional and district councils to notify both Te Kotahitanga and the relevant hapū of Te Atiawa. Section 4.3 below sets out the dual notification process for Te Atiawa.

Statutory Acknowledgements and the statements of association should also be recorded in planning documents and we require agencies to include these on planning maps. Te Atiawa requires that regional and district councils planning maps are supplemented with information on the purpose of and obligations arising from the Statutory Acknowledgements.

We require that regional and district councils adhere to the process set out by the Ministry for the Environment on limited notification in relation to Statutory Acknowledgements. We consider this process to be best practice. For reference, this is provided at Appendix 2.

4.3 DUAL NOTIFICATION PROCESS AND ENGAGEMENT

Our process of notification with central government agencies, regional and district councils and any other consenting authority requires that dual notification with both Te Kotahitanga and the relevant hapū of Te Atiawa is undertaken.

The contact details for Ngā Hapū o Te Atiawa can be accessed by making contact with Te Kotahitanga or online at www.teatiawa.iwi.nz.

To determine the appropriate hapū for engagement contact Te Kotahitanga.

Whilst *Tai Whenua*, *Tai Tangata*, *Tai Ao* is a statement of values and policy it does not replace kanohi ki te kanohi dialogue between applicants and Te Atiawa for resource management matters.







5. TE ATIWA ME TE TAI AO – TE ATIWA AND RESOURCE MANAGEMENT

5.1 KO NGĀ TURE MŌ TE TAI AO – STATUTORY FRAMEWORK

There are a number of primary and secondary statutes that establish the planning framework for Te Atiawa to participate in the management of natural, physical and historic resources, including the recognition of Iwi Management Plans. We will uphold the rights and interests of Te Atiawa. As a Treaty partner we require engagement on any amendment or review of any of the statutes listed below that affect our Te Atiawa rohe.

The primary statutes (at the time Tai Whenua, Tai Tangata, Tai Ao became operative) are as follows:

- Conservation Act 1987;
- Environmental Protection Authority Act 2011;
- Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012 and regulations;
- Historic Places Act 1993;
- Marine and Coastal Areas (Takutai Moana) Act 2011;
- Resource Management Act 1991;
- Sugar Loaf Islands (Ngā Motu) Marine Protected Area Conservation Management Plan 1997;
- Te Tiriti o Waitangi – Treaty of Waitangi Act 1975;
- Te Atiawa Claims Settlement Act 2016; and
- Treaty of Waitangi (Fisheries Claims) Settlement Act 1992.

The secondary Legislation (at the time Tai Whenua, Tai Tangata, Tai Ao became operative) are as follows:

- Biosecurity Act 1993;
- Crown Minerals Act 1991;
- Environment Act 1986;
- Fire and Emergency New Zealand Act 2017;
- Fisheries Act 1996;
- Forests Act 1949;
- Hazardous Substances and New Organisms Act 1996;
- Marine Mammal Protection Act 1978;
- Public Works Act 1981;
- Reserves Act 1977;
- State Owned Enterprises Act 1986;
- Māori Fisheries Act 2004;
- Te Ture Whenua Act 1993; and
- Wildlife Act 1953.

5.1.1 LOCAL AUTHORITIES

The following regional and district councils are located, either wholly or in part, within our Te Atiawa rohe:

- Taranaki Regional Council;
- New Plymouth District Council;
- Stratford District Council; and
- Waikato Regional Council (in relation to the headwaters of the Waitara River catchment).
- Waitomo District Council

Te Atiawa will be engaged in all preparation, implementation and review of the local authorities' policy and planning instruments, along with any new documents prepared, including but are not limited to:

- Regional Policy Statements,
- District Plans,
- plans,
- strategies,
- standards,
- management plans,
- accords,
- reports and
- bylaws

5.1.2 DEPARTMENT OF CONSERVATION

The Department of Conservation Hauraki-Waikato-Taranaki Operations Region incorporates the Te Atiawa rohe. At a Department of Conservation level, the Te Atiawa rohe sits within the Taranaki Area Department of Conservation Office. The key Department of Conservation policy and management instruments which relate to this Plan, and which Te Atiawa will be engaged in all preparation, implementation and review of these instruments along with any new planning documents prepared include but are not limited to:

- Management Plans and Strategies
- Protocols
- Statements of General Policy

5.2 HE KETE PARAHA MŌ TE TAI AO - TE ATIWA PLANNING AND MONITORING TOOLS

Te Atiawa use a number of tools to assist with the exercise of kaitiakitanga, specifically with regard to implementing cultural values and objectives into Resource Management Act 1991 processes. These include but are not limited to the tools set out below.

CULTURAL VALUES STATEMENT

A Cultural Values Statement identifies and explains the cultural values associated with a specific area or resource. While a Cultural Values Statement may include high level information on issues or outcomes associated with an area, resource or proposed activity. Generally these reports differ from a Cultural Impact Assessment, in that they do not include a detailed assessment of effects of an activity, or recommendations to avoid, remedy or mitigate effects. The preparation of a Cultural Values Statement may be required by Te Atiawa or requested by central government agencies, regional and district councils and applicants at their expense.

CULTURAL IMPACT ASSESSMENT

A Cultural Impact Assessment is a professionally prepared assessment of the impacts of a given activity on tangata whenua values and interests. These assessments identify Te Atiawa's values associated with a particular site or area and the actual or potential effects of a proposed activity on these, and provide recommendations for measures to avoid, remedy or mitigate adverse effects. A Cultural Impact Assessment may be required by Te Atiawa or requested by central government agencies, regional and district councils and applicants at their expense.

CULTURAL AND ENVIRONMENTAL MONITORING

Cultural and environmental monitoring is undertaken by Ngā Hapū o Te Atiawa kaitiaki to protect and manage the integrity of environmental and cultural resources of importance to Te Atiawa within our rohe.

Designated Ngā Hapū o Te Atiawa cultural monitors are trained to oversee land disturbance activities in areas identified as having a high or moderate likelihood of accidental discoveries of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. Cultural monitors are on-site to record information pertaining to sites that may be discovered and direct methods for handling cultural material.

Designated Ngā Hapū o Te Atiawa environmental monitors are trained in designing, planning and implementing baseline assessments which involve sampling and testing of water, soil and matter at accredited laboratories before and after activities to understand baseline environmental conditions and determine the impact of such activities.

The use of cultural and environmental monitors enables Ngā Hapū o Te Atiawa kaitiaki to be proactive in ensuring that all precautions are taken to protect these resources. Cultural and environmental monitoring is required by Ngā Hapū o Te Atiawa, and may be requested by central government agencies, regional and district councils and applicants at their expense.

CULTURAL HEALTH INDICATORS

Te Atiawa are developing a set of Cultural Health Indicators to monitor the health of our waterways and mahinga kai within our Te Atiawa rohe. These Cultural Health Indicators stem from research conducted by Gail Tipa and Laurel Teirney (2003, 2006) and are modified to reflect Te Atiawa Matāuranga Māori (traditional knowledge) and cultural values. These Cultural Health Indicators are currently being used by Te Atiawa kaitiaki to build up a repository of data to understand the current state of our waterways. Te Atiawa kaitiaki may be requested by central government agencies, regional and district councils and applicants to undertake Cultural Health Indicator monitoring at their expense.

STREAM HEALTH MONITORING AND ASSESSMENT KIT

Te Atiawa kaitiaki are trained in the use of Stream Health Monitoring Assessment Kit. Stream Health Monitoring and Assessment Kits were developed for use in New Zealand by the National Institute of Water and Atmospheric Research (NIWA) and was designed as a tool for kaitiaki. The kit collects scientifically robust data, biological data on macroinvertebrate species diversity and abundance, stream habitat observations and land-use and management data, which is then extrapolated into a score to determine the condition of the waterway. Stream Health Monitoring and Assessment Kits are being used by Te Atiawa kaitiaki to build up a repository of data to understand the current state of our waterways. Te Atiawa kaitiaki may be requested by central government agencies, regional and district councils and applicants to undertake Stream Health Monitoring and Assessment Kit monitoring at their expense.

INTEGRATED CATCHMENT MANAGEMENT PLAN

Te Atiawa will develop and use an Integrated Catchment Management Plan or multiple plans as tools to manage the effects of land use change and development on the environment and the values of Te Atiawa. These Integrated Catchment Management Plans will present the data captured with Cultural Health Indicators and Stream Health Monitoring and Assessment Kit monitoring. Integrated Catchment Management Plans may be requested by central government agencies, regional and district councils and applicants at their expense.

RĀHUI

Te Atiawa have used rāhui as a management tool for generations. Rāhui involves the prohibition of an affected area of land, sea and air. A rāhui may be put in place by Te Atiawa to maintain and enhance the productiveness and health of an area and the people. If an area is rendered tapu, a complete prohibition or rāhui will be set in place for a period of time, or is subject to observations by Te Atiawa until the status of the resource recovers. When this assessment is made by Te Atiawa, the rāhui will be lifted. Rāhui will be used by Te Atiawa to maintain and enhance affected areas.

MARINE MAMMAL OBSERVERS (MMOS) AND PASSIVE ACOUSTIC MONITORS (PAMS)

Some Te Atiawa kaitiaki are qualified Marine Mammal Observers (MMOs) and Passive Acoustic Monitors (PAMs). The primary function of Te Atiawa MMOs and PAMs is to monitor for marine mammals and ensure that works resulting in underwater noise and vibration such as seismic surveys is conducted in compliance with national guidelines. Qualified Te Atiawa MMOs and PAMs may be requested to undertake monitoring by central government agencies and applicants at their expense.

ON-CALL PROCEDURE

Ngā Hapū o Te Atiawa have developed an On-Call Procedure in accordance with tikanga for the discovery of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. Applicants must adhere to On-Call Procedure when undertaking land disturbance activities in areas identified as having any likelihood of accidental discoveries of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. For areas of high or moderate likelihood of discoveries cultural monitors must also be on-site. Central government agencies, regional and district councils and applicants may request to use On-Call Procedure from the relevant Te Atiawa hapū.





6. NGĀ TAKE, NGĀ PAETAE ME NGĀ KAUPAPA – ISSUES, OBJECTIVES AND POLICIES

This section of *Tai Whenua, Tai Tangata, Tai Ao* identifies the issues, objectives, policies and methods for addressing environmental and cultural resources of importance to Te Atiawa. The purpose of this section is not to give a comprehensive response to all environmental matters but rather, to focus on those key matters that are important to Te Atiawa and how associated issues may be addressed.

This section focuses on eight domains. They are:

- Te Tai Hauora – Guardianship
- Te Tai Awhi-Nuku – Inland and Coastal Whenua
- Te Tai o Maru – Freshwater
- Te Tai o Tangaroa – Coastal and Marine Environment
- Te Tai Awhi-Rangi – Air and Atmosphere
- Te Tai o Tānetokorangi – Flora and Fauna
- Te Tai Hekenui – Heritage
- Te Tai o Rua Taranaki – Taranaki Maunga

6.1 TE TAI HAUORA - GUARDIANSHIP

Te Tai Hauora invokes the act of replenishing, fostering and maintaining life. It is central to the relationship that Te Atiawa have with the environment. Te Atiawa, as kaitiaki of our ancestral lands, waters, taonga species, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori, are responsible for preserving and protecting the mauri of these resources today and for generations to come.

This section provides an overarching policy statement on Te Tai Hauora within our Te Atiawa rohe. It sets the foundation for all other policy statements within *Tai Whenua*, *Tai Tangata*, *Tai Ao* and therefore requires consideration when reading each of the subsequent sections.

The Te Tai Hauora issues within our Te Atiawa rohe are summarised below:

TE TAI HAUORA	
Ngā Take - Issues	
Issue Te Tai Hauora (TTHA)1: Acknowledgement of Te Tiriti o Waitangi	The lack of acknowledgment of Te Tiriti o Waitangi as the foundation for an effective equal partnership between Te Atiawa and central government agencies, regional and district councils and any other consenting
Issue TTHA2: Acknowledgement of Te Ture Whenua Act	The lack of acknowledgement of Te Ture Whenua Māori Act (1993) and providing for the relationship that Māori have with land and assisting Māori landowners to promote the use, development and control of Māori land.
Issue TTHA3: Acknowledgement of Tangata	The lack of acknowledgment and appropriate engagement with tangata whenua.
Issue TTHA4: Acknowledgement of Kaitiakitanga	The lack of acknowledgment of kaitiakitanga as part of resource management policy and planning, and decision making processes.
Issue TTHA5: Participation in Decision-making Processes	The lack of active involvement in decision-making processes around the development and use of natural and physical resources.
Issue TTHA6: Resourcing and Capacity	The lack of resource and capacity within Te Atiawa to enable effective participation in natural resource management policy and planning, and decision-making processes.

ACKNOWLEDGEMENT OF TE TIRITI O WAITANGI

Issue TTHA1: The lack of acknowledgment of Te Tiriti o Waitangi as the foundation for an effective equal partnership between Te Atiawa and central government agencies, regional and district councils and any other consenting authority.

The objectives, policies and methods to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Objective (Ob) Te Tai Hauora (TTHA)1.1

Te Tiriti o Waitangi is acknowledged as the foundation of the effective equal partnership between Te Atiawa and central government agencies, regional and district councils and any other consenting authority.

Ngā Kaupapa – Policies

Policy (Pol) Te Tai Hauora (TTHA)1.

Require central government agencies, regional and district councils and any other consenting authority recognise Te Tiriti o Waitangi as the foundation for an effective equal partnership between Te Atiawa and central government agencies, regional and district councils and any other consenting authority.

Pol. TTHA 1.2

Require central government agencies, regional and district councils and any other consenting authority to give effect to the articles and principles of Te Tiriti o Waitangi.

Pol. TTHA 1.3

Require central government agencies, regional and district councils and any other consenting authority, in giving effect to the principles of Te Tiriti o Waitangi, to recognise and provide for kaitiakitanga and rangatiratanga.

Pol. TTHA 1.4

Recognise that the interests of Te Atiawa, as tangata whenua, extend beyond that of stakeholder or community interests.

Ngā Tikanga – Methods

Method (Meth) Te Tai Hauora (TTHA)1.1

Institute or amend statutory planning documents to take into account *Tai Whenua*, *Tai Tangata*, *Tai Ao*.

Meth. TTHA1.2

Establish robust processes to ensure Te Atiawa participation in all resource management.

Meth. TTHA1.3

Ensure hearing commissioners/decision makers are equipped with the skills and knowledge to give effect to the principles of Te Tiriti o Waitangi in resource management processes.

Meth. TTHA1.4

Te Atiawa communicate interests to central government agencies, regional and district councils and any other consenting authority.

Meth. TTHA1.5

Ngā Hapū o Te Atiawa have the ability to exercise discretion over information pertaining to wāhi tapu/ wāhi taonga, urupā and sites of significance to Māori.

TE TURE WHENUA MĀORI ACT 1993

Issue TTHA 2: The lack of acknowledgement of Te Ture Whenua Māori Act and providing for the relationship that Māori have with land and assisting Māori landowners to promote the use, development and control of Māori land.

The objectives, policies and methods to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTHA2.1

Te Ture Whenua Māori Act is acknowledged and provides for the relationship that Māori have with land and assists Māori landowners to promote the use, development and control of their land.

Ngā Kaupapa – Policies

Pol. TTHA2.1

Require central government agencies, regional and district councils and any other consenting authority recognise that land is a taonga tuku iho of special significance to Māori and to promote the retention of that land in the hands of its owners, their whānau, and their hapū.

Pol. TTHA2.2

Require support to facilitate the occupation, development of that land for the benefit of its owners, their whānau, and their hapū.

Ngā Tikanga – Methods

Meth. TTHA2.1

Te Atiawa communicate Māori land interests to central government agencies, regional and district councils and any other consenting authority.

Meth. TTHA2.2

Te Atiawa will make submissions on all planning documents that may affect our environmental and cultural resources.

ACKNOWLEDGMENT OF TANGATA WHENUA

Issue TTHA3: The lack of acknowledgment and appropriate engagement with tangata whenua.

The objectives, policies and methods to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTHA3.1

Te Atiawa members who hold mātauranga or knowledge that has been passed down through generations are recognised as experts on resource management issues in our rohe.

Ob. TTHA3.2

Engagement with Te Atiawa, as tangata whenua, on resource management issues meets our expectations.

Ngā Kaupapa – Policies

Pol. TTHA3.1

Te Atiawa are tangata whenua of the rohe which extends from Te Rau o Te Huia along the coast to the Herekawe Stream, inland to Maunga Taranaki and offshore.

Practise note: for the avoidance of doubt the extent of our rohe is outlined in Section 2.1.

Pol. TTHA3.2

Tai Whenua, Tai Tangata, Tai Ao does not replace the need to engage kanohi ki te kanohi with Te Atiawa.

Practise note: the dual notification process and requirement for kanohi ki te kanohi engagement is set out in Section 4.3.

Pol. TTHA3.3

Central government agencies, regional and district councils and any other consenting authority support Te Atiawa to achieve our environmental aspirations.

Pol. TTHA3.4

The areas of shared interest between Te Atiawa and our whanaunga iwi including Taranaki, Ngā Ruahine, Ngāti Ruanui, Ngāti Maru and Ngāti Mutunga shall be managed appropriately to ensure each others cultural values are recognised and protected.

Pol. TTHA3.5

Ngā Hapū o Te Atiawa will be informed on all issues affecting natural, physical and heritage resources within our rohe.

Ngā Tikanga – Methods

Meth. TTHA3.1

Te Kotahitanga and Ngā Hapū o Te Atiawa are listed on central government agencies, regional and district councils and any other consenting authority's contact lists.

Meth. TTHA3.2

Relationship agreements such as memorandums of understanding and protocols with central government agencies, regional and district councils and any other consenting authority are entered into.

Meth. TTHA3.3

Te Kotahitanga will implement systems that seek to ensure Ngā Hapū o Te Atiawa are informed on all issues affecting natural, physical and heritage resources within our rohe.

Meth. TTHA3.4

Where appropriate, Te Kotahitanga and Ngā Hapū o Te Atiawa will work together to address resource management matters of shared importance.

ACKNOWLEDGMENT OF KAITIAKITANGA

Issue TTHA4: The lack of acknowledgment of kaitiakitanga as part of resource management policy and planning, and decision making processes.

The objectives, policies and methods to address this issue within the Te Atiawa rohe are:

Ngā Paetae – Objectives

Ob. TTHA4.1

Te Atiawa are recognised as kaitiaki over natural and physical and cultural resources within our respective rohe boundaries.

Ob. TTHA4.2

Te Atiawa exercise our duties as kaitiaki within our respective rohe boundaries.

Ob. TTHA4.3

Protect, maintain and enhance the mauri of natural resources which in turn sustains the social, economic, and cultural wellbeing of our people.

Ngā Kaupapa – Policies**Pol. TTHA4.1**

Require central government agencies, regional and district councils, any other consenting authority and users of *Tai Whenua*, *Tai Tangata*, *Tai Ao*, to have the capability to appropriately acknowledge and provide for kaitiakitanga and that this is supported by all Council officials including Councillors, commissioners, senior management and officers.

Practise note: this could include provision for cultural monitoring, maintenance opportunities, community environmental restoration projects, education initiatives.

Pol. TTHA4.2

Require central government agencies, regional and district councils and any other consenting authority to identify Te Atiawa Statutory Acknowledgement waterways for recognition in schedules within any Regional Policy Statement, regional plans, district plans and in mapping web portals.

Pol. TTHA4.3

Require central government agencies, regional and district councils and any other consenting authority to resource and support the development and use of cultural and environmental monitoring tools to assess the health of our environmental and cultural resources.

Pol. TTHA4.4

Require central government agencies, regional and district councils and any other consenting authority to work towards joint management or transfer of control and duties of resources within our rohe to Te Atiawa.

Practise note: for the avoidance of doubt refer to Section 5.2 for Te Atiawa Planning and Monitoring Tools.

Pol. TTHA4.5

Require central government agencies, regional and district councils and any other consenting authority to promote leadership in protecting Te Atiawa's relationship with natural, physical and cultural resources of importance within our rohe.

Pol. TTHA4.6

Require central government agencies, regional and district councils and any other consenting authority to support Te Atiawa as we invoke customary rituals, ceremonies and activities such as rāhui in accordance with tikanga.

Ngā Tikanga – Methods**Meth. TTHA4.1**

Develop a protocol with central government agencies, regional and district councils and any other consenting authority around the management of Te Atiawa Statutory Acknowledgements.

Meth. TTHA4.2

Where appropriate, identify wāhi tapu/wāhi taonga, urupā and sites of significance to Māori for recognition in schedules of regional and district plans.

Meth. TTHA4.3

Ngā Hapū o Te Atiawa have the ability to exercise discretion over information pertaining to wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

Meth. TTHA4.4

Te Atiawa to develop a suite of traditional monitoring tools to assess and monitor all environmental and cultural resources.

Meth. TTHA4.5

Investigate opportunities for joint management or transfer of control and duties from central government agencies, regional and district councils and any other consenting authority to Te Atiawa.

Meth. TTHA4.6

Develop a Te Atiawa rāhui protocol.

PARTICIPATION IN DECISION-MAKING PROCESSES

Issue TTHA5: The lack of active involvement in decision-making processes around the development and use of natural and physical resources.

The objectives, policies and methods to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTHA5.1

Te Atiawa are active participants in all resource management decision-making processes of central government agencies, regional and district councils and any other consenting authority.

Ob. TTHA5.2

The tikanga, values and principles of Te Atiawa are considered and appropriate weight is given to these values during the decision-making process.

Ob. TTHA5.3

The principle of ‘policy by design’ is adopted to make the policy process more accessible to Te Atiawa, to develop policy that is more responsive to our needs and experiences, and to create a stronger feedback loop between research, policy, implementation and their impacts on the ground.

Ngā Kaupapa – Policies

Pol. TTHA5.1

Require central government agencies, regional and district councils and any other consenting authority to engage with Te Kotahitanga and Ngā Hapū o Te Atiawa as affected parties on any application made under the Resource Management Act 1991 which may affect the interests of Te Atiawa.

Pol. TTHA5.2

Require central government agencies, regional and district councils and any other consenting authority to establish and resource engagement processes for Te Atiawa to actively and effectively participate in:

- a) co-design of policy and plan development and reviews;
- b) resource consent processes including the co-design of solutions (e.g stormwater and wastewater designs) and consent conditions;
- c) monitoring of consents;
- d) provision of cultural and environmental

monitoring which includes Cultural Health Indicator monitoring;

- e) preparation of Cultural Values Statements and Cultural Impact Assessments for plan changes, significant activities, resource consent applications and development; and
- f) participating in decision making processes.

Pol. TTHA5.3

Require plan users to consult kanohi ki te kanohi with Te Atiawa on their proposals at an early stage.

Pol. TTHA5.4

Require central government agencies, regional and district councils and any other consenting authority to take into account any planning document recognised by an Iwi Authority affected by a resource consent; and take into account the effects on Te Atiawa Statutory Acknowledgements and/or customary rights and interests of Te Atiawa.

Pol. TTHA5.5

Require central government agencies, regional and district councils and any other consenting authority to, in consultation with Te Atiawa, maintain a list of Hearing Commissioners with recognised expertise in tikanga Māori and resource management and/or relevant technical matters.

Pol. TTHA5.6

Require a Hearing Commissioner from the list specified in policy TTHA5.5 be appointed for hearings under the Resource Management Act 1991 where ancestral taonga or tikanga Māori is identified as an issue by Te Atiawa in the proposal being heard.

Ngā Tikanga – Methods

Meth. TTHA5.1

Te Atiawa will be engaged to inform the decision-making processes of the Local Government Act 2002 (Long Term Annual Plan), Resource Management Act 1991 (regional plans, district plans and resource consents), Historic Places Act 1993 (archaeological authorities and site registrations) and all other legislation and planning documents.

Meth. TTHA5.2

Ensure that all resource consent applications take into account Te Atiawa cultural values and the effect of the proposed activity on these values as assessed by Te Atiawa.

Meth. TTHA5.3

Develop an engagement protocol with central government agencies, regional and district councils and any other consenting authority which sets out the process of engagement (as outlined in Section 4.3).

Meth. TTHA5.4

Negotiate relationship agreements such as memorandums of understandings, Service Level Agreements and protocols with central government agencies, regional and district councils and any other consenting authority around Te Atiawa participation.

RESOURCING AND CAPACITY BUILDING

Issue TTHA6: The lack of resource and capacity within Te Atiawa to enable effective participation in resource management policy and planning, and decision-making processes.

The objectives, policies and methods to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives**Ob. TTHA6.1**

The resource and capacity of Te Atiawa to participate in resource management policy and planning processes is increased.

Ngā Kaupapa – Policies**Pol. TTHA6.1**

Require that central government agencies, regional and district councils and any other consenting authority implement appropriate methods and processes to resource and build capacity within Te Atiawa to contribute to decision making as per the Local Government Act 2002 (LGA). This includes but is not limited to:

- a) the provision of meaningful opportunities to contribute to decision making processes;
- b) the provision of training opportunities on resource management issues;
- c) the provision of employment opportunities; and
- d) ensuring that Te Atiawa's contributions to resource management processes are appropriately resourced.

Pol. TTHA6.2

Support Te Atiawa in addressing resourcing and capacity issues.

Ngā Tikanga – Methods**Meth. TTHA6.1**

Investigate, identify and provide opportunities for practical exercise of kaitiakitanga by Te Atiawa.

Meth. TTHA6.2

Investigate, identify and provide opportunities for experience and upskilling of Te Atiawa in Resource Management Act 1991 matters and of central government agencies, regional and district councils and any other consenting authority in understanding cultural values.

Meth. TTHA6.3

Implement appropriately resourced relationship agreements such as memorandums of understandings and protocols with central government agencies, regional and district councils and any other consenting authority for Te Atiawa's participation.

6.2 TE TAI AWHI-NUKU - INLAND AND COASTAL WHENUA

Awhi-Nuku is another name for Papatūānuku or earth mother. Her union and separation with Ranginui (sky father) gave rise to many children each becoming ātua of respective domains of the environment through to the creation of mankind. She is the birthplace of all things of the world, and the place to which they return. Awhi-Nuku provides for us and we depend on her health and resilience. As kaitiaki, Te Atiawa are responsible for protecting and maintaining the mauri of Awhi-Nuku, and enhancing the mauri where it has been degraded by inappropriate use and development from humans.

The whenua of Te Atiawa extends from Taranaki Maunga, over the ring plain to the coast and out to sea. It supports ngahere, farms, marae, townships and associated infrastructure, kāinga, pā, urupā, Tauranga waka, Tauranga ika, mauri kohatu and pūkawa for gathering kai.

This section addresses issues in our Te Atiawa rohe relating to Awhi-Nuku. It includes issues such as intensive farming, industrial activities, urban planning, subdivision and development, papakāinga, land disturbance, stormwater and waste management, discharge to land and contaminated land, and onshore petroleum and mineral exploration and extraction activities. This section should be read in conjunction with Section 6.1.

WHAKARĀPOTO NGĀ TAKE - SUMMARY OF ISSUES

The Te Tai Awhi-Nuku issues within our Te Atiawa rohe are summarised below:

TE TAI AWHI-NUKU	
Ngā Take - Issues	
Issue Te Tai Awhi-Nuku TTAN1: Intensive farming	Intensive farming is generating adverse effects on water quality and quantity, biodiversity and soil health.
Issue TTAN2: Industrial Activities	Industrial activities can generate adverse effects on water, air and atmosphere quality, biodiversity, soil health and adjacent land users.
Issue TTAN3: Urban and Township planning	The lack of participation in urban and township planning and development has resulted in adverse effects on Te Atiawa values.
Issue TTAN4: Subdivision and Development	Inappropriate subdivision and development can generate adverse effects on Te Atiawa values.
Issue TTAN5: Papakāinga	The right to reside on, use and develop ancestral land is inhibited by land zoning rules, housing density rules, provision of infrastructure and services and multiple ownership.
Issue TTAN6: Land Disturbance	Land disturbance activities can damage and destroy sites of significance to Māori.
Issue TTAN7: Stormwater Management	The discharge of contaminated stormwater from activities within urban, rural, commercial and industrial environments can generate unacceptable effects on water quality, water quantity, and incremental and cumulative effects on the entire catchment.
Issue TTAN8: Waste Management	Disposal and management of waste can generate adverse effects on Te Atiawa values.
Issue TTAN9: Discharge to Land	Discharges to land can generate adverse effects and must be managed to avoid adverse effects on soil health and water quality.

Issue TTAN10: Contaminated Land	Inappropriate activities have resulted in land contamination.
Issue TTAN11: Onshore Petroleum Exploration and Extraction Activities	Onshore oil and gas exploration and mineral extraction can generate adverse effects on the landscape, environment and cultural values.

NGĀ PAETAKE - GENERAL OBJECTIVES

General (Gen) Ob. TTAN1.1

Protect and enhance native vegetation, species and environments such as rivers, streams, tributaries and wetlands.

Gen. Ob. TTAN1.2

Protection of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori, from damage, modification, desecration, destruction and loss of access.

Gen. Ob. TTAN1.3

Protect the mauri of our ancestral lands and wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

NGĀ KAUPAPA - GENERAL POLICIES

General (Gen) Pol. TTAN1.1

Require that central government agencies, regional and district councils and any other consenting authority recognise and provide for the relationship of Te Atiawa with our ancestral lands, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori in land use planning and decision making

Gen. Pol. TTAN1.2

Require that central government agencies, regional and district councils and any other consenting authority recognise that only Te Atiawa can identify the impact of land use activities on the relationship with our ancestral lands, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori within our Te Atiawa rohe.

Gen. Pol. TTAN1.3

Require that central government agencies, regional and district councils and any other consenting authority engage with Te Kotahitanga and Ngā Hapū o Te Atiawa as affected parties on any consent application made under the Resource Management Act 1991 which may effect Te Atiawa's ancestral lands, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

Gen. Pol. TTAN1.4

Require land use activities to occur in a manner that is consistent with land capability, natural resource capacity, availability and limits, and the overall capacity of catchments.

Gen. Pol. TTAN1.5

Prohibit damage, modification, desecration, destruction to wāhi tapu/wāhi taonga, urupā and sites of significance to Māori, and loss of access to these sites.

Gen. Pol. TTAN1.6

Ensure Te Atiawa cultural monitoring techniques, based on mātauranga Māori, are required for all land disturbance activities.

Practise note: for the avoidance of doubt refer to Section 5.2 for Te Atiawa Planning and Monitoring Tools.

INTENSIVE FARMING

Te Take - Issue

Issue TTAN1: Intensive farming is generating adverse effects on water quality and quantity, biodiversity and soil health.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN1.1

The discontinuation of inappropriate farming practices that result in any adverse effects on the quality and quantity of water and the quality of soil.

Ngā Kaupapa – Policies

Pol. TTAN1.1

Avoid any point source discharges from farming activities to water.

Pol. TTAN1.2

Require appropriate treatment of existing and new discharges from farming activities that may enter waterbodies.

Pol. TTAN1.3

Require metering of permitted and consented water takes.

Pol. TTAN1.4

Avoid culverting of Te Atiawa Statutory Acknowledgement waterways.

Pol. TTAN1.5

Support sustainable pest control methods to remove all invasive pest species and plants from the whenua.

Pol. TTAN1.6

Require practices that avoid contaminating soil with chemicals, including measures to reduce the use of fertiliser.

Pol. TTAN1.7

Support soil health monitoring within our Te Atiawa rohe and require regional council monitoring reports to be provided to Te Atiawa.

Pol. TTAN1.8

Require fencing and planting of riparian margins and wetlands with site-specific native plants to protect from stock and reduce sediment and other contaminants entering waterbodies.

Pol. TTAN1.9

Avoid planting of exotic species such as willow in riparian areas.

Pol. TTAN1.10

Require the retirement of steep hillsides and replanting them in area specific native vegetation.

Practise note: guidance on replanting indigenous vegetation which has been lost throughout Taranaki has been developed by Wild for Taranaki <https://www.trc.govt.nz/environment/land-and-farming/biodiversity-in-taranaki/wild-for-taranaki/restoration-planting-guides/>

INDUSTRIAL ACTIVITIES

Te Take – Issue

Issue TTAN2: Industrial activities can generate adverse effects on water, air and atmosphere quality, biodiversity, soil health and adjacent land users.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN2.1

Restore, protect and enhance catchments which are directly or indirectly impacted by industrial activities within our Te Atiawa rohe including and not limited to Waitara, Waiongana, Mangaoraka, Waitaha, Waihowaka, Mangati, Mangaone, Herekawe and Waiwhakaiho and their tributaries.

Ngā Kaupapa – Policies

Pol. TTAN2.1

Avoid adverse effects on waterbodies, and natural and cultural areas of significance resulting from industrial wastes, materials and products.

Pol. TTAN2.2

Include the provision for conditions of consent requiring:

- a) on-site disposal of storm water to achieve stormwater neutrality;

- b) site design/layout to maintain and enhance the natural and cultural landscape and include riparian margin management; and
- c) best practice, or adaptive management approaches.

Pol. TTAN2.3

Avoid cross-boundary effects on natural and cultural areas of significance resulting from industrial developments. Include the provision for conditions of consent requiring appropriate setback distances from new industrial land uses and activities.

Pol. TTAN2.4

Require that regional and district councils include provisions that address the incremental and cumulative effects within catchments of industrial-related activities when developing planning documents, and assessing resource consents.

Pol. TTAN2.5

Support the development and use of Integrated Catchment Management Plans as a tool to managing industrial-related activities and the effects on Te Atiawa values, and to inform the development of planning documents and assessment of resource consents.

URBAN AND TOWNSHIP PLANNING AND DEVELOPMENT

Te Take – Issue

Issue TTAN3: The lack of participation in urban and township planning and development.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN3.1

Te Atiawa has a prominent and influential role in urban planning and development.

Ob. TTAN3.2

Acknowledge and provide for Te Atiawa values and the expressions of our narrative in the built form and landscaping or urban environments.

Ngā Kaupapa – Policies

Pol. TTAN3.1

Work with district councils to recognise and provide for Te Atiawa values in urban and township planning, including to:

- a) require the involvement of Te Atiawa in the development and implementation of urban and township development plans and strategies;
- b) promote Te Atiawa's guiding principles and values to inform urban development and township planning within our Te Atiawa rohe including urban development capacity;

Practise note: for the avoidance of doubt refer to Section 3 for Te Atiawa Guiding Principles.

- c) require that Te Atiawa's cultural landscapes are protected and enhanced, and articulated in the built design to connect and deepen our 'sense of place'.

Pol. TTAN3.2

Require district councils to engage with Te Atiawa at Plan Change stage, where plan changes are required to enable subdivision, to identify potential effects on wāhi tapu/wāhi taonga, urupā and sites of significance to Māori and Te Atiawa cultural values.

Practise note: This could be achieved by supporting the preparation of a Cultural Values Statement and Cultural Impact Assessment. For the avoidance of doubt refer to Section 5.2 for Te Atiawa Planning and Monitoring Tools.

SUBDIVISION AND DEVELOPMENT

Te Take – Issue

Issue TTAN4: Inappropriate subdivision and development can generate effects on Te Atiawa values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN4.1

The interests, values and protection of whenua, water, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori are provided for in the process and design of subdivisions.

Ob. TTAN4.2

Acknowledge and provide for Te Atiawa values and the expressions of our narrative in the built form and landscaping.

Ob. TTAN4.3

Water, stormwater and waste water solutions are co-designed with Te Atiawa to ensure Te Atiawa values are protected and enhances at the time of subdivision.

Ob. TTAN4.4

Acknowledge and provide for Te Atiawa cultural landscapes in the built design to connect and deepen our 'sense of place'.

Ngā Kaupapa – Policies

Pol. TTAN4.1

Restrict development within 50 metres from the outer most extent of a wāhi tapu/wāhi taonga, urupā and site of significance.

Pol. TTAN4.2

Require regional and district councils to consider cumulative effects and future land uses when assessing applications to subdivide land.

Pol. TTAN4.3

Require applicants, regional and district councils to engage kanohi ki te kanohi with Te Atiawa in the early stages of developing subdivision proposals to ensure that:

- a) resource consent applications assess actual and potential effects on Te Atiawa values and associations;
- b) ensuring that effects on Te Atiawa values are avoided in the first instance, and then remedied or mitigated using culturally appropriate methods;
- c) Te Atiawa values and cultural landscapes are reflected in the subdivision design to connect and deepen our 'sense of place'; and
- d) protect, maintain and enhance the environment and amenity values of the subdivision in accordance with Te Atiawa values.

Pol. TTAN4.4

Require applicants, regional and district councils to prepare subdivision applications that are comprehensive so all aspects of the activity can be evaluated upfront and thus avoid issues being missed. This information must include but is not limited to the following:

- a) plans showing the location of building platforms;
- b) plans showing intended locations of infrastructure such as network utilities, sewer and water and stormwater solutions;
- c) plans showing roading networks; and
- d) the possible extent of land disturbance.

Pol. TTAN4.5

Require the use of the following methods to facilitate engagement with Te Atiawa where a subdivision, land use or development activity may have actual or potential adverse effects on cultural values and interests. This may include but is not limited to:

- a) site visit and consultative hui;
- b) archaeological assessment (walk over/test pitting), or a full archaeological description;
- c) preparation of a Cultural Impact Assessment; and
- d) co-design of proposed conditions of consent.

Pol. TTAN4.6

Require subdivision proposals in Te Atiawa rohe to manage the impact on wāhi tapu/wāhi taonga, urupā and sites of significance to Māori that are discovered during land disturbance by:

- a) cultural monitors onsite for all land disturbance;
- b) requiring an On-Call Procedure which is approved by Ngā Hapū o Te Atiawa for the discovery of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;

- c) undertaking appropriate actions in accordance with mātauranga and tikanga Māori; and
- d) undertaking appropriate measures to avoid adverse effects on wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

Pol. TTAN4.7

Require that methods for on-going protection/management of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori are secured at the time of subdivision.

Practise note: This could be given effect to by requiring a consent notice under Section 221 of the Resource Management Act 1991 on any new Computer Freehold Titles.

Pol. TTAN4.8

Require early and effective consultation on and the use of Te Atiawa names for new subdivisions or roads.

Pol. TTAN4.9

Require planting of site-specific native vegetation as a condition of any resource consent.

Pol. TTAN4.10

Require setback areas along the river and stream boundaries at the time of subdivision development. These reserves or set back areas should be at least 20 metres.

Pol. TTAN4.11

Require setback area agreements include clauses that provide for the protection of waterways, access to those waterways, provision for wildlife corridors, and connectivity between environments and future communities.

Pol. TTAN4.12

Require that all setback areas are planted with sites-specific native species to provide protection for the waterways, ensuring that access is not restricted.

Pol. TTAN4.13

Encourage retaining the natural landform and topography within the subdivision.

Pol. TTAN4.14

Encourage and support Te Atiawa, as a property developer, to set the highest possible standard of best practice for land developments in the rohe.

PAPAKĀINGA

Te Take – Issue

Issue TTAN5: The right to reside on, use and develop ancestral land is inhibited by land zoning rules, housing density rules, provision of infrastructure and services, and multiple ownership.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN5.1

Enable Te Atiawa to maintain or re-establish connections to our Māori identity, culture, whānau, and whenua.

Ob. TTAN5.2

New papakāinga will promote sustainable living and implement low impact, innovative and sustainable solutions to water, stormwater, waste and energy issues.

Ngā Kaupapa – Policies

Pol. TTAN5.1

Require that regional and district councils recognise that the development of papakāinga and/or marae, and activities associated with these developments, are appropriate when undertaken by Te Atiawa on our ancestral lands in a manner that supports and enhances our culture, traditions and relationship with those lands.

Pol. TTAN5.2

Require district and regional planning documents to recognise and provide for papakāinga and marae, and activities associated with these developments, through establishing specific objectives, policies and rules.

Practise note: The objectives should identify the importance of papakāinga to Te Atiawa and our relationship to our ancestral lands, and policies and rules on zoning and housing density should allow papakāinga, marae and for mixed use development.

Pol. TTAN5.3

Require that district planning documents provide access to Māori land at the time of road closure.

LAND DISTURBANCE

Te Take – Issue

Issue TTAN6: Land disturbance activities can damage and destroy wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN6.1

Wāhi tapu/wāhi taonga, urupā and sites of significance to Māori are protected from damage, modification, desecration or destruction.

Ngā Kaupapa – Policies

Pol. TTAN6.1

Prohibit damage, modification, desecration, destruction of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

Pol. TTAN6.2

Require that all resource applications made under the Resource Management Act 1991 involving land disturbance activities provisions are made for any or all of the following:

- a) consultative site visit and hui;
- b) plans for development are certified by Te Atiawa, this includes but is not limited to quantity of land disturbance, building platforms (topsoil clearance and any contouring), trenching in relation to stormwater, wastewater and telecommunication services;
- c) archaeological assessment (walk over/test pitting), or a full archaeological description;
- d) preparation of a Cultural Impact Assessment;
- e) cultural monitoring; and
- f) recommended consent conditions or consent notices.

Pol. TTAN6.3

Require that all resource applications made under the Resource Management Act 1991 involving land disturbance activities (e.g. land use consent, building consent and earthworks consent regardless of the permitted earthworks thresholds) are assessed with particular regard to:

- a) potential effects on known and unknown wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;
- b) potential effects on Te Atiawa Statutory Acknowledgement waterways and important habitats such as wetlands and waipuna;
- c) potential effects on indigenous biodiversity;
- d) potential effects on natural and cultural landforms;
- e) management measures such as erosion and silt control methods.

Pol. TTAN6.4

Require regional and district councils and applicants recognise Heritage New Zealand Pouhere Taonga and their legal obligations under the Heritage New Zealand Pouhere Taonga Act 2014 to manage activities where there is any potential to damage, modify or destroy an archaeological site.

Pol. TTAN6.5

Require that Heritage New Zealand Pouhere Taonga, regional and district councils recognise and provide for Te Atiawa to identify wāhi tapu/wāhi taonga, urupā and sites of significance to Māori that must be protected from development, and therefore an Archaeological Authority to damage, modify, desecrate or destroy a site is not granted.

Pol. TTAN6.6

Require that native vegetation removed or damaged during land disturbance is replaced to a level that results in a net biodiversity benefit.

Pol. TTAN6.7

Require adequate sediment and silt control measures adjacent to Te Atiawa Statutory Acknowledgement waterways, including but not limited to:

- a) minimising the extent of land cleared and left bare at any given time; and
- b) capture of run-off and sediment via control such as silt traps and fences, and these structures are monitored and cleared regularly to ensure effectiveness.

STORMWATER MANAGEMENT

Te Take – Issue

Issue TTAN7: The discharge of contaminated stormwater from activities within urban, rural, commercial and industrial environments can generate unacceptable effects on Te Atiawa values and on water quality, water quantity, and incremental and cumulative effects on the entire catchment.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN7.1

Achieve a “zero stormwater discharge off-site” approach which utilises the natural ability of Awhi-Nuku to filter and cleanse stormwater before entering a waterbody.

Ngā Kaupapa – Policies

Pol. TTAN7.1

Require that stormwater is managed on-site in all new applications to develop within the urban, rural, commercial and industrial environments.

Pol. TTAN7.2

Oppose discharging stormwater directly into rivers, streams, tributaries and wetlands.

Pol. TTAN7.3

Require that regional and district councils recognise and provide for the incremental and cumulative effects of stormwater discharges when developing planning documents, and assessing resource consents.

Pol. TTAN7.4

Require the use of sustainable stormwater management designs, including but not limited to the use of one or preferably a combination of the following:

- a) Swales;
- b) Wetlands; and
- c) System designed to dissipate water and filter contaminants and sediment.

Pol. TTAN7.5

Require that all low impact stormwater management systems are planted with site-specific native species (not grass), focusing on their ability to absorb water and filter contaminants.

Pol. TTAN7.6

Require the design of stormwater management systems within urban environments to provide for multiple uses/outcomes.

Practise note: It is intended that the implementation of this policy will include systems forming part of an open space network which can provide amenity values, recreation, habitat for species and customary use.

Pol. TTAN7.7

Oppose the use of blanket/global consents for activities associated with the management of stormwater discharges.

Pol. TTAN7.8

Require applicants to enhance existing water quality in the catchment downstream of developments by improving stormwater management design, planting with site-specific native species (not grass) and implementing or supporting existing restoration initiatives.

Pol. TTAN7.9

Support the development and use of Integrated Catchment Management Planning as a tool to manage stormwater and the effects on Te Atiawa values, and to inform the development of planning documents and assessment of resource consents.

WASTE MANAGEMENT

Te Take – Issue

Issue TTAN8

Disposal and management of waste can generate adverse effects on Te Atiawa values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN8.1

Waste minimisation as a key principle and approach to waste management.

Ob. TTAN8.2

Work towards achieving zero waste at our marae, by reducing the waste we produce, and adopt composting and recycling programs.

Ngā Kaupapa – Policies

Pol. TTAN8.1

Require that regional and district councils recognise the cultural issues associated with:

- a) utilising water as a receiving environment for waste; and
- b) ensuring there is adequate separation between waste and mahinga kai.

Pol. TTAN8.2

Require on-site solutions to wastewater that avoid waste entering the stormwater system, waterways and ocean.

Pol. TTAN8.3

Require on-site solutions that stop heavily contaminated stormwater entering the wastewater system.

Pol. TTAN8.4

Oppose the use of waterways and the ocean as a direct receiving environment for waste.

Pol. TTAN8.5

Oppose the use of blanket/global consents for activities associated with the management of waste water discharges.

DISCHARGE TO LAND

Te Take – Issue

Issue TTAN9: Discharges to land can generate adverse effects on soil health and water quality.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN9.1

Use and development of land is done in a manner that ensures discharges are managed on-site utilising the land as a filter.

Ngā Kaupapa – Policies

Pol. TTAN9.1

Require that all discharges to land are going onto appropriate soil types and topography.

Pol. TTAN9.2

Avoid over saturation and over contamination of soil.

Pol. TTAN9.3

Require regular monitoring of soil, groundwater and surface water where discharges are going onto land in our Te Atiawa rohe and send these reports to Te Atiawa.

Pol. TTAN9.4

Where monitoring shows that the accumulation of contaminants is affecting the mauri of the soil and land, discharge activities shall cease until this is rectified.

Practise note: To determine whether the mauri of an area has been impacted upon a Cultural Impact Assessment must be undertaken. For the avoidance of doubt refer to Section 5.2 for Te Atiawa Planning and Monitoring Tools.

CONTAMINATED LAND

Te Take – Issue

Issue TTAN10: Inappropriate activities have resulted in land contamination.

The objectives and policies to address this issue within the Te Atiawa rohe are:

Ngā Paetae – Objectives

Ob. TTAN10.1

Use and development of land is done in a manner where levels of contamination are maintained below the Resource Management (National Environmental Standard for Assessing and Managing Contaminants in Soil to Protect Human Health) Regulations 2011 and subsequent amendments.

Ngā Kaupapa – Policies

Pol. TTAN10.1

Require that land owners identify and appropriately manage the following issues:

- a) Nature of contamination;

- b) Level of contamination/environmental risk;
- c) Where the contaminated land originated (if moved);
- d) Potential leaching and run-off;
- e) Proposed land changes;
- f) Remediation of land to a clean condition if soil testing results show that contamination is over guideline levels; and
- g) cost of remediation remains with original owner of the contamination.

Pol. TTAN10.2

Require monitoring of closed land fills to determine the level of contamination within soil and groundwater.

Pol. TTAN10.3

Require remedial works at closed land fills to remove contamination if result of monitoring show that contamination is over guidelines levels.

Pol. TTAN10.4

Require involvement in decision-making relating to the establishment of any new land fills, contaminated land facilities and storage facilities for contaminants.

ONSHORE PETROLEUM AND MINERAL PROSPECTING, EXPLORATION AND EXTRACTION ACTIVITIES

Te Take – Issue

Issue TTAN11: Onshore oil and gas exploration and mineral extraction can generate adverse effects on the landscape, environment and cultural values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAN11.1

To transfer petroleum and mineral ownership rights to Te Atiawa within our Te Atiawa rohe.

Ob. TTAN11.2

Provide for involvement of Te Atiawa in decision-making relating to the release of future petroleum and minerals permits.

Ngā Kaupapa – Policies

Pol. TTAN11.1

Oppose petroleum and minerals activities that affect and contribute towards climate change and global warming.

Pol. TTAN11.2

Require that royalties are paid to Te Atiawa for all revenue generated from the development of petroleum and mineral resources within the rohe of Te Atiawa.

Pol. TTAN11.3

Require that New Zealand Petroleum and Minerals implement the protocol with Te Atiawa and comply with consultation requirements set out in the Minerals Programme for Petroleum (2005) and Minerals Programme for Minerals (2008) as well as recognition of Tiriti requirements under the Crown Minerals Act 1991, including kanohi ki te kanohi meetings with Te Atiawa to understand their programmes for mineral resources and petroleum.

Pol. TTAN11.4

Require that New Zealand Petroleum and Minerals and applicant companies engage in early kanohi ki te kanohi consultation with Te Atiawa for any proposed block offers or permit applications.

Pol. TTAN11.5

Require that Te Atiawa values and interests are recognised and provided for in the Block Offer tendering and permit application process. This may include provision for conditions of consent requiring the preparation of a Cultural Impact Assessment.

Pol. TTAN11.6

Exclude areas of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori from an onshore exploration permit block or minerals programme using Section 15(3) of the Crown Minerals Act 1991 (CMA) and the Minerals Programme for Petroleum (2005) provisions.

Pol. TTAN11.7

Require that all applications relating to petroleum and mineral activities avoid:

- a) Damage to wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;
- b) Damage to native forest ecosystems, and areas of habitat for native species and biodiversity;
- c) Contamination of waterways; and
- d) Damage to culturally important landscapes.

Pol. TTAN11.8

Require that all consents pertaining to an oil and gas activity are bundled to understand the cumulative effects of the entire activity, specifically land use consents to explore and develop sites are applied for and evaluated alongside resource consents to discharge, install and maintain pipelines and restore the site.

Pol. TTAN11.9

Require management plans for:

- a) earthworks, erosion and sediment control, waterway protection, on site stormwater treatment and disposal and provisions for visual screening/ barriers that include indigenous vegetation; and
- b) site rehabilitation plans that utilise indigenous plants species.

Pol. TTAN11.10

Require that all structures both above and below ground are decommissioned and removed, provided the environmental impact is acceptable, and sites are remediated and restored following the completion of petroleum and mineral activities.

Policies Specific to Onshore Petroleum Activities**Pol. TTAN11.11**

Oppose any application for onshore petroleum activities within our Te Atiawa rohe which use hydraulic fracturing.

Pol. TTAN11.12

Oppose any application for seismic survey activity for onshore petroleum activities on or near wāhi tapu/ wāhi taonga, urupā and sites of significance to Māori.

Policy Specific to Onshore Mineral Activities**Pol. TTAN11.13**

Oppose any application for mineral mining activities within river beds and associated shale banks, streams, tributaries and wetlands.

6.3 TE TAI O MARU - FRESHWATER

Maru is the personification of the freshwater ecosystem. All water originated from the separation of Papatūānuku and Ranginui. Water sustains the growth of plants, animals and our people. It is fundamental to all aspects of life and is essential to our health and wellbeing. As kaitiaki, Te Atiawa are responsible for protecting, maintaining and enhancing the mauri of Maru.

In resource management, Te Mana o Te Wai is a matter of national importance that must be recognised and provided for. This section provides context to this matter of national importance within our Te Atiawa rohe.

The relationship between Te Atiawa and freshwater is acknowledged by the Crown through Statutory Acknowledgements in the Te Atiawa Deed of Settlement which includes all waterways within our Te Atiawa rohe. A statutory acknowledgement requires that all consent authorities must send to Te Atiawa (see Section 4.3 Dual Notification) copies of any consent for an activity within, adjacent to or impacting directly on these areas. A copy of the Statutory Acknowledgements and Statements of Association are included at Schedule 1.

This section addresses issues in the rohe of Te Atiawa relating to Te Tai o Maru and covers issues such water quality and quantity, mixing of mauri, management of streams and wetlands, and access to these waterbodies. This section should be read in conjunction with Section 6.1.

WHAKARĀPOTO NGĀ TAKE - SUMMARY OF ISSUES

The Te Tai o Maru issues within our Te Atiawa rohe are summarised below:

TE TAI O MARU	
Ngā Take - Issues	
Issue Te Tai o Maru(TTOM)1: Water Management	Inappropriate management of water resources including historic activities and events have generate adverse effects on Te Atiawa values.
Issue TTOM2: Statutory Acknowledgements	The lack of recognition of Te Atiawa Statutory Acknowledgements waterways and the cultural values associated with these areas being weighted appropriately during decision-making may generate adverse effects on Te Atiawa values.
Issue TTOM3: Freshwater Quality	Discharges of contaminants, low flows and loss of wetlands and riparian areas will generate adverse effects on water quality, mahinga kai species and customary use activities.
Issue TTOM4: Freshwater Quantity	Over-allocation of freshwater resources may generate adverse effects on mauri, mahinga kai habitat and species and customary use activities.
Issue TTOM5: Mixing of Water and Mauri	The mixing of water from different catchments and sources can have adverse effects on mauri.
Issue TTOM6: Beds and Margins of Waterways and Lake	Activities within the beds and margins of rivers, streams, tributaries, wetlands and lakes can affect Te Atiawa cultural values, water flow, mahinga kai habitat and species, customary use activities and bed/margin integrity.

Issue TTOM7: Access to Waterways	Loss of access to ancestral mahinga kai areas and sites of significance to Māori may generate adverse effects on Te Atiawa values.
Issue TTOM8: Customary, Recreational and Commercial Fishing	Unsustainable freshwater fishing activities may generate adverse effects on fish stocks within our Te Atiawa rohe.

NGĀ PAETAE - GENERAL OBJECTIVES

Gen. Ob. Te Tai o Maru (TTOM)1.1

Ensure the principle of Te Mana o Te Wai set out in the National Policy Statement for Freshwater Management 2014 is implemented in our Te Atiawa rohe.

Gen. Ob. TTOM1.2

Te Atiawa's relationship with water resources is recognised, respected, enhanced and protected.

Gen. Ob. TTOM1.3

Te Atiawa's rights to Freshwater be acknowledged through all allocation mechanisms and policies

Gen. Ob. TTOM1.4

Point source discharges and the use of water as a receiving environment is avoided. In essence, no new consents to discharge contaminants to waterbodies are issued, no existing consents are reissued and the surrender of existing consents is encouraged, as a matter of priority.

Gen. Ob. TTOM1.5

The mauri of freshwater resources is protected and enhanced in order to protect indigenous flora and fauna, provide a supply of drinkable water and enable the continuation of customary activities.

Gen. Ob. TTOM1.6

Land, groundwater, surface water and coastal waters are connected and therefore managed as interconnected resources.

Gen. Ob. TTOM1.7

Waterbodies are protected by lush, healthy riparian margins and are fenced to protect from stock.

Gen. Ob. TTOM1.8

Waterbodies that originate or migrate through urban and industrial areas are restored to their previous condition, wherever possible, through techniques such as daylighting.

Gen. Ob. TTOM1.9

Activities that result in human wastewater being discharged directly or indirectly into waterbodies are prohibited.

NGĀ KAUPAPA - GENERAL POLICIES

Gen. Pol. TTOM1.1

Require that central government agencies, regional and district councils and any other consenting authority recognise and provide for the relationship of Te Atiawa with our ancestral waters, which includes Te Atiawa Statutory Acknowledgement waterways, in freshwater management and decision making.

Gen. Pol. TTOM1.2

Require that central government agencies, regional and district councils and any other consenting authority recognise that:

- The relationship of Te Atiawa to freshwater is fundamental to Te Atiawa's culture and cultural well-being;
- Te Atiawa's rights, interests and responsibilities associated with freshwater are intergenerational; and
- Te Atiawa's rights and interests in freshwater resources in our Te Atiawa rohe are cultural, customary and economic in nature and that future allocation mechanisms reflect this

Gen. Pol. TTOM1.3

Require that central government agencies, regional and district councils and any other consenting authority recognise that only Te Atiawa can identify the impact of activities on the relationship with our ancestral waters, which includes Te Atiawa Statutory Acknowledgement waterways.

Gen. Pol. TTOM1.4

Require that central government agencies, regional and district councils and any other consenting authority engage with Te Kotahitanga and Ngā Hapū o Te Atiawa as affected parties on any application made under the Resource Management Act 1991 which may affect Te Atiawa's Statutory Acknowledgement Area waterways.

Gen. Pol. TTOM1.5

Require freshwater related activities to occur in a manner that is consistent with freshwater health, capacity, availability and limits, and the overall capacity of catchments.

Gen. Pol. TTOM1.6

Support Te Atiawa in the development and use of mātauranga Māori monitoring techniques. This includes, but is not limited to, Cultural Health Index to assess the health of Te Tai o Maru.

Practise Note: For the avoidance of doubt refer to Section 5.2 for Te Atiawa Planning and Monitoring Tools.

WATER MANAGEMENT

Te Take – Issue

Issue TTOM1: The inappropriate management of water resources may generate adverse effects on Te Atiawa values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOM1.1

Remediate and protect Te Atiawa Statutory Acknowledgement waterways

Ngā Kaupapa – Policies

Pol. TTOM1.1

Require that central government agencies, regional and district councils and any other consenting authority develop freshwater management policies, plans and processes that recognise and provides for the relationship Te Atiawa has with freshwater. This may include but is not limited to:

a) Te Atiawa are engaged in current and future freshwater management and our cultural values are weighted appropriately in planning and decision-making;

- b) Policies, plans and rules on taking, use, damming, diversion and discharge of water are developed to protect Te Atiawa's relationship with freshwater, as a taonga, and as a matter of national importance;
- c) Integrated Catchment Management Plans are developed and implemented for all Te Atiawa's catchments to ensure the incremental and cumulative effects within catchments are managed appropriately;
- d) Recognition and use of Te Atiawa's Cultural Health Index monitoring to determine baseline information of freshwater resources and assess changes overtime; and
- e) Recognition and use of customary management tools such as rāhui in accordance with tikanga and freshwater mātaihai.

STATUTORY ACKNOWLEDGEMENTS

Te Take – Issue

Issue TTOM2: The lack of recognition of Te Atiawa Statutory Acknowledgements and the cultural values associated with these areas being weighted appropriately during decision-making may generate adverse effects on Te Atiawa values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOM2.1

Support General Objectives which provide for Te Tai o Maru.

Ngā Kaupapa – Policies

Pol. TTOM2.1

Require central government agencies, regional and district councils and any other consenting authority to recognise the intent of Statutory Acknowledgements within our Te Atiawa rohe. Including but is not limited to:

- a) Central government agencies, regional and district councils and any other consenting authority provide Te Kotahitanga with summaries of all applications made under the Resource Management Act 1991 for activities within, adjacent to or impacting directly on Statutory Acknowledgements;
- b) Central government agencies, regional and district councils and any other consenting authority continuing to have regard to Statutory Acknowledgements and identifying Te Kotahitanga and Ngā Hapū o Te Atiawa as

affected parties; and

- c) Te Atiawa continuing to use Statutory Acknowledgements and their Statements of Association in submissions to consent authorities, the Environment Court and Heritage New Zealand Pouhere Taonga, to demonstrate Te Atiawa's relation with those areas.

Te Atiawa Statutory Acknowledgement waterways and the statements of association are included at Schedule 1.

FRESHWATER QUALITY

Te Take – Issue

Issue TTOM3: Discharges of contaminants, low flows and loss of wetlands and riparian areas generate adverse effects on Te Atiawa values, water quality, mahinga kai species and customary use activities.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOM3.1

Discharges of contaminants, low flows and loss of wetlands and riparian areas are managed to ensure water quality is improved.

Ob. TTOM3.2

Water quality is of a sufficient standard within our Te Atiawa rohe to enable mahinga kai species to thrive.

Ngā Kaupapa – Policies

Pol. TTOM3.1

Acknowledge that freshwater quality is as matter of national importance, including waterbodies and catchments within our Te Atiawa rohe.

Pol. TTOM3.2

Require water quality to be of a standard that Te Atiawa can practise mahinga kai/food gathering without risks to human health.

Pol. TTOM3.3

Avoid any point source discharges of contaminants to water, and to land where contaminants may enter the water.

Pol. TTOM3.4

Require that consented discharges to land activities are managed and monitored appropriately. This includes, but is not limited to, provision for conditions of consent requiring:

- a) contaminants be managed on-site rather than being discharge off-site;
- b) application rates are implemented that avoid over saturation and nutrient loading;
- c) adequate setback distances from waterbodies; and
- d) establishment of riparian margins and wetlands, and planted swales with site-specific native vegetation, as natural filtration for contaminants.

Pol. TTOM3.5

Require that regional council do not issue new consents to discharge contaminants to waterbodies, do not renew existing consents and encourage the surrender of existing consents, as a matter of priority.

Pol. TTOM3.6

Oppose the use of blanket/global consents for activities which may generate adverse effects on water quality.

Pol. TTOM3.7

Require the restoration of wetlands and riparian areas with site-specific native vegetation to filter contaminants as part of maintaining and improving water quality.

Pol. TTOM3.8

Require fencing of all wetland and riparian areas to exclude stock and reduce erosion.

Pol. TTOM3.9

Require that regional council prohibit any further drainage, destruction or modification of remnant wetlands or existing native riparian vegetation.

Pol. TTOM3.10

Require that regional council meaningfully undertake enforcement action if conditions on water discharge consent are breached.

FRESHWATER QUANTITY

Te Take – Issue

Issue TTOM4: Over-allocation of freshwater resources will generate adverse effects on mauri, mahinga kai habitat and species and customary use activities.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOM4.1

Ensure freshwater resources continue to provide sustenance to our people.

Ngā Kaupapa – Policies

Pol. TTOM4.1

Require that as a Treaty partner we are given water allocation rights.

Pol. TTOM4.2

Require that environmental flow and water allocation limits are set on all waterways within our Te Atiawa rohe.

Pol. TTOM4.3

Require immediate action to investigate over allocation of freshwater within our Te Atiawa rohe. This may include but is not limited to:

- a) review all existing consents using metering to determine actual use;
- b) cancel all consents not being given effect to;
- c) surrender all unused allocations;
- d) oppose the transfers of unused water allocation;
- e) following this, determine the baseline condition of surface water and ground water resources and monitor how they respond to the above actions (a-d).
- f) Review freshwater and land management planning documents accordingly, for example if over allocation still presents as an issue assess whether land use and associated water use requires changing.

Pol. TTOM4.4

Require immediate action in catchments where abstraction is close to being over allocated, as a matter of priority.

Pol. TTOM4.5

Require that consents to take water remain with the land where they are allocated and therefore are specific to a waterway or aquifer, and not with a consent holder. Furthermore, require that if the land is sold and the land use changes, the new owner must reapply for another consent to take water.

Pol. TTOM4.6

Require water efficiency measures at site, including but not limited to:

- a) rainwater storage tanks;
- b) reuse of greywater;
- c) reduced flow or use low flow devices (low flush toilets and efficient showerheads) and water efficient appliances;
- d) metering of use;
- e) soil moisture monitoring; and
- f) efficient irrigation technology.

Pol. TTOM4.7

Oppose the use of blanket/global consents for activities which may generate adverse effects on water quantity.

Pol. TTOM4.8

Require that regional council meaningfully undertake enforcement action if conditions on water take consents are breached.

MIXING OF WATER AND MAURI

Te Take – Issue

Issue TTOM5: The mixing of water from different catchments and sources can have adverse effects on mauri.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOM5.1

The mauri or life supporting potential of freshwater resources is protected and enhanced.

Ngā Kaupapa – Policies

Pol. TTOM5.1

Require that all proposals resulting in mixing of water are assessed by Te Atiawa on a case-by-case basis.

Pol. TTOM5.2

Restrict the direct mixing between rain or spring fed waters; waters used for different purposes; water between different catchments; and water from different aquifers.

Pol. TTOM5.3

Support the mixing of waters that already mix naturally within the same catchment; waters that are of same type (e.g. springfed to springfed); and waters that are filtered through wetlands and riparian margins.

BEDS AND MARGINS OF WATERWAYS AND LAKES

Te Take – Issue

Issue TTOM6: Activities within the beds and margins of rivers, streams, tributaries, wetlands and lakes can affect Te Atiawa cultural values, water quality and flow, mahinga kai habitat and species, customary use activities and bed/margin integrity.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOM6.1

Provide for sustainable uses of beds and margins while avoiding adverse effects on their natural character and their ability to support flora and fauna.

Ngā Kaupapa – Policies

Pol. TTOM6.1

Require planting of sites-specific native riparian vegetation along Te Atiawa Statutory Acknowledgement waterways.

Pol. TTOM6.2

Require that Te Atiawa Statutory Acknowledgement waterways have setback areas from residential, commercial or urban activities of at least 20 metres.

Practise note: It is expected that the implementation of this policy will provide protection for the waterways, access to those waterways, provision for wildlife corridors, and connectivity between environments and future communities.

Pol. TTOM6.3

Require that all waterways have set back areas from rural activities of either;

- a) 20 metres; or
- b) 5 metres where the area is well planted to ensure protection of water quality and prevention of stock accessing these waterways.

Pol. TTOM6.4

Require that all set back areas are planted with site-specific native vegetation to provide protection for waterways.

Pol. TTOM6.5

Require that all works in the beds and margins of waterways and lakes are undertaken in a manner that:

- a) protects waterbodies from disturbance; and
- b) mahinga kai habitats and species are not affected as a result of these activities.

Pol. TTOM6.6

Require that all loss or damage of riparian vegetation as a result of any works is restored with site-specific native riparian species.

Pol. TTOM6.7

Oppose the use of blanket/global consents for earthworks in the beds and margins of waterways and lakes.

Pol. TTOM6.8

Require that all structures in beds and margins of waterways and lake support and enable fish passage for migratory native species.

Pol. TTOM6.9

Oppose all inappropriate rural activities in beds and margins of waterways and lakes, including the conversion to pasture or cropping, and grazing of stock.

Pol. TTOM6.10

Oppose man-made alterations to river courses.

Pol. TTOM6.11

Require consent applications to extract gravel from waterways and lakes are assessed for the following:

- a) cultural values associated with the river (e.g. mahinga kai habitats and species);
- b) volume of material to be extracted and timing of the extraction;

- c) how to avoid (rather than remedy or mitigate) the adverse effects;
- d) provision of consent conditions to monitor the impact of the extraction; and
- e) the cumulative effects of extraction.

Pol. TTOM6.12

Oppose the extraction of gravel from streams for quarrying or other commercial purposes.

Pol. TTOM6.13

Require that regional council meaningfully undertake enforcement action if structures are installed within beds and margins of waterways and lakes without a consent.

ACCESS TO WATERWAYS

Te Take – Issue

Issue TTOM7: Loss of access to waterways, ancestral mahinga kai areas and sites of significance to Māori will generate adverse effects on Te Atiawa values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOM7.1

To obtain access to our ancestral mahinga kai areas and sites of significance to Māori along Te Atiawa Statutory Acknowledgement waterways.

Ngā Kaupapa – Policies

Pol. TTOM7.1

Require and be provided access to mahinga kai areas and sites of significance to Māori through set back areas (through esplanade strips/reserves, easements, access strips or any other legal mechanism) at the time of subdivision development.

Pol. TTOM7.2

Identify and secure opportunities for access to mahinga kai areas, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori at the time of subdivision.

Pol. TTOM7.3

Require public access to be restricted along waterbodies where it would result in adverse effects

on mahinga kai areas, wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

Practise note: the use of tools such as rāhui are anticipated in the implementation of this policy on either a temporary or permanent basis.

FRESHWATER CUSTOMARY, COMMERCIAL AND RECREATIONAL FISHING

Te Take – Issue

Issue TTOM8: Unsustainable freshwater fishing activities will generate adverse effects on fish stocks within our Te Atiawa rohe.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOM8.1

Ensure the sustainable management of customary, commercial and recreational freshwater fishing.

Ob. TTOM8.2

Ensure fishing activities do not impact on the environment and Te Atiawa values.

Ngā Kaupapa – Policies

Pol. TTOM8.1

Require research and monitoring of customary, commercial and recreational freshwater fish stocks and the effects of fishing on these stocks.

Pol. TTOM8.2

Require that structures built within the freshwater environment do not affect fish stock and riverbed habitat.

Pol. TTOM8.3

Require the establishment and use of traditional and non-traditional fisheries management techniques within our Te Atiawa rohe to protect and enhance freshwater fish stocks. This includes the following techniques:

- a) Temporary closures – Section 186 A & B of the Fisheries Act 1996 gives the Minister of Fisheries or the Chief Executive of the Ministry of Fisheries to authorisation to temporarily close an area to fishing. The Ministry of Health or the Chief Executive of the Ministry of Health has the authorisation to temporarily close an area to fishing.

Policies Specific to Customary Fishing

Pol. TTOM8.4

Identify opportunities to work with whanaunga iwi to sustainably manage customary fisheries.

Pol. TTOM8.5

Identify opportunities for Te Atiawa to use rāhui in accordance with tikanga to protect and enhance freshwater fish stocks.

Pol. TTOM8.6

Encourage the use of traditional fishing methods.

Policies Specific to Commerical Fishing

Pol. TTOM8.7

Require that Department of Conservation, and other consenting authorities who manage freshwater fisheries, provide Te Atiawa with the opportunity for effective input and participation into planning reviews and development.

Policies Specific to Recreational Fishing

Pol. TTOM8.8

Identify opportunities for Te Atiawa to use rāhui in accordance with tikanga to protect and enhance freshwater fish stocks.

6.4 TE TAI O TANGAROA - COASTAL AND MARINE ENVIRONMENT

Tangaroa is the personification of the marine ecosystem. The relationship between Te Atiawa and Tangaroa is of utmost importance to us. We continue to uphold our customs and traditions in the coastal environment, and replenish our wairua (spirit), regardless of these lands being confiscated.

Prior to confiscation, the entire coastline from Te Rau o Te Huia to Herekawe Stream was critical to every day life. Te Atiawa occupied, cultivated, harvested, fished and gathered kai here and buried our tūpuna. Today, the coastal waters, species and habitats have been degraded by inappropriate use and development. As kaitiaki, we have the responsibility to look after the coastal environment for current and future generations.

In resource management, specifically in accordance with the New Zealand Coastal Policy Statement (2010), the traditional and continuing cultural relationship that Te Atiawa has with our takutai moana must be recognised and provided for. This section provides context to this matter within our Te Atiawa rohe.

This relationship Te Atiawa has with the takutai moana is acknowledged by the Crown through the Te Atiawa Coastal Marine Area Statutory Acknowledgement in the Te Atiawa Deed of Settlement.

This Statutory Acknowledgement Area and Statement of Association is included at Schedule 1.

This section addresses issues in our Te Atiawa rohe relating to Te Tai o Tangaroa and covers issues such as customary rights, statutory acknowledgements, water quality, coastal habitats, coastal land use and development, offshore petroleum and mineral activities, fisheries, aquaculture, stranded marine mammals, freedom camping and coastal access. This section should be read in conjunction with Section 6.1.

WHAKARĀPOTO NGĀ TAKE - SUMMARY OF ISSUES

The Te Tai o Tangaroa issues within the rohe of Te Atiawa are summarised below:

TE TAI O TANGAROA	
Ngā Take - Issues	
Issue Te Tai o Tangaroa (TTOT)1: Acknowledgement of Coastal Customary Rights and Interests	The lack of acknowledgement of customary rights and interests associated with the takutai moana (coast, foreshore and seabed).
Issue TTOT2: Recognition of Statutory Acknowledgements	The lack of acknowledgement of Statutory Acknowledgements within the coastal environment.
Issue TTOT3: Coastal Water Quality	Coastal water quality is degraded in some areas as a result of direct discharges of contaminants and indirect pollution from urban, rural and industrial activities.
Issue TTOT4: Coastal Wetlands, Estuaries and Islands	Coastal developments can generate adverse effects on ecological and cultural values associated with coastal wetlands, estuaries and islands.
Issue TTOT5: Coastal Land Use and Development	Inappropriate land use and development within the coastal area can generate adverse effects on Te Atiawa values.

Issue TTOT6: Offshore Petroleum and Mineral Prospecting, Exploration and Extraction Activities	Offshore petroleum and mineral activities can have adverse effects on the seascape, environment and Te Atiawa cultural values.
Issue TTOT7: Marine and Coastal Customary, Recreational and Commercial Fishing	Unsustainable fishing activities will generate adverse effects on fish stocks within our Te Atiawa rohe.
Issue TTOT8: Aquaculture	The lack of acknowledgement of Te Atiawa rights and interests with regard to where and how aquaculture takes place in the coastal environment.
Issue TTOT9: Stranded Marine Mammals	Lack of protection for marine mammals who inhabit or transition through our Te Atiawa rohe and inappropriate processes for Te Atiawa's involvement in the recovery of stranded marine mammals may result in adverse effects on Te Atiawa's values.
Issue TTOT10: Freedom camping	Freedom camping may generate adverse effects in the coastal environment.
Issue TTOT11: Access to the coast	The loss of access to wāhi tapu/wahi taonga, sites of significance to Māori and mahinga kai areas located in the coastal environment.
Issue TTOT12: Coastal and marine wāhi tapu/wāhi taonga, urupā and sites of significance to Māori	The lack of protection for Te Atiawa coastal and marine wāhi tapu/wāhi taonga, urupā and sites of significance to Māori will generate adverse effects on Te Atiawa's values.

NGĀ PAETAĒ - GENERAL OBJECTIVES

Gen. Ob. Te Tai o Tangaroa (TTOT)1.1

Ensure that Policy two - the Treaty of Waitangi, Tangata Whenua and Māori - of the New Zealand Coastal Policy Statement (2010) is implemented within our Te Atiawa rohe.

Gen. Ob. TTOT1.2

Te Atiawa's relationship with the coastal and marine environment is acknowledged, respected and provided for in managing the coastal and marine environment.

Gen. Ob. TTOT1.3

Direct discharges of contaminants that contribute to pollution of the coastal environment are discontinued and remediated.

Gen. Ob. TTOT1.4

The avoidance of any new direct discharges of contaminants into the coastal environment.

Gen. Ob. TTOT1.5

Protection and enhancement of mahinga kai areas and species, and access provided to these resources.

Gen. Ob. TTOT1.6

The mauri of coastal water resources is protected and enhanced in order to protect indigenous flora and fauna, provide swimmable water and enable the continuation of customary activities.

Gen. Ob. TTOT1.7

Land, groundwater, surface water and coastal waters are connected and therefore managed as interconnected resources.

Te Atiawa Statutory Acknowledgements waterways and the coastal margin are protected by lush, healthy riparian vegetation and are fenced to exclude stock.

NGĀ KAUPAPA - GENERAL POLICIES

Gen. Pol. Te Tai o Tangaroa (TTOT)1.1

Require that central government agencies, regional and district councils and any other consenting authority acknowledge and provide for the relationship of Te Atiawa with our ancestral waters, which includes Te Atiawa Statutory Acknowledgement waterways, in coastal and marine management and decision-making.

Gen. Pol. TTOT1.2

Require that central government agencies, regional and district councils and any other consenting authority acknowledge that:

- a) The relationship of Te Atiawa to the coast is fundamental to who we are and embedded in the culture and cultural well-being of Te Atiawa;
- b) Te Atiawa's rights and responsibilities associated with the coast are intergenerational; and
- c) Te Atiawa's rights and interests in coastal resources in our Te Atiawa rohe are cultural, customary and economic in nature.

Gen. Pol. TTOT1.3

Require that central government agencies, regional and district councils and any other consenting authority recognise that only Te Atiawa can identify the effects of coastal activities on the relationship with our ancestral waters, which includes Te Atiawa Statutory Acknowledgement waterways in the coastal and marine environment.

Gen. Pol. TTOT1.4

Require that central government agencies, regional and district councils and any other consenting authority engage with Te Kotahitanga and Ngā Hapū o Te Atiawa as affected parties on any application made under the Resource Management Act 1991 which may affect Te Atiawa's ancestral waters, which includes Te Atiawa Statutory Acknowledgement waterways in the coastal and marine environment.

Gen. Pol. TTOT1.5

Support Te Atiawa in the development and use of mātauranga Māori monitoring techniques.

Gen. Pol. TTOT1.6

Support Te Atiawa performing customary rituals, ceremonies and activities such as rāhui in accordance with tikanga, that support our role as kaitiaki.

Gen. Pol. TTOT1.7

Oppose the use of blanket/global consents for activities which may generate significant adverse effects on Te Atiawa valuse and the

coastal environment.

ACKNOWLEDGEMENT OF COASTAL CUSTOMARY RIGHTS AND INTERESTS

Te Take – Issue

Issue TTOT1: The lack of acknowledgement of customary rights and interests associated with the takutai moana (coast, foreshore and seabed).

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT1.1

Seek recognition of Te Atiawa customary rights and interest in the common marine and coastal areas under the Marine and Coastal Area (Takutai Moana) Act 2011.

Ngā Kaupapa – Policies

Pol. TTOT1.1

Require an agreement between the Minister on behalf of the Crown and Te Atiawa that recognises the customary interests of Te Atiawa in the common marine and coastal area within our Te Atiawa rohe.

Pol. TTOT1.2

Require recognition and provision for the expression of mana over the foreshore and seabed and enable exercise of customary rights and interests over particular sites and areas within our Te Atiawa rohe.

ACKNOWLEDGEMENT OF COASTAL STATUTORY ACKNOWLEDGEMENTS

Te Take – Issue

Issue TTOT2: The lack of acknowledgement of Statutory Acknowledgements within the coastal environment.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT2.1

Support General Objectives which provide for Te Tai o Tangaroa.

Ngā Kaupapa – Policies

Pol. TTOT2.1

Require central government agencies, regional and district councils and any other consenting authority to recognise the intent of Statutory Acknowledgements within our Te Atiawa rohe. This includes but is not limited to:

- a) central government agencies, regional and district councils and any other consenting authority continuing to provide Te Kotahitanga with summaries of resource consent applications for activities within, adjacent to or impacting directly on Statutory Acknowledgements;
- b) central government agencies, regional and district councils and any other consenting authority continuing to have regard to Statutory Acknowledgements and identifying Te Kotahitanga and Ngā Hapū o Te Atiawa as affected parties; and
- c) Te Atiawa continuing to use Statutory Acknowledgements and their Statements of Association in submissions to consent authorities and all other forums as necessary, to demonstrate Te Atiawa's relationship with those areas.

Te Atiawa Statutory Acknowledgement waterways and the statements of association are included at Schedule 1.

COASTAL WATER QUALITY

Te Take – Issue

Issue TTOT3: Coastal water quality is degraded in some areas as a result of direct discharges of contaminants and indirect pollution from urban, rural and industrial activities.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT3.1

Restore, protect and enhance the mauri of coastal water to provide for Te Atiawa values.

Ngā Kaupapa – Policies

Pol. TTOT3.1

Require water quality to be of a standard that Te Atiawa can practise mahinga kai/food gathering without risks to human health.

Pol. TTOT3.2

Require that central government agencies, regional and district councils and any other consenting authority discontinue existing discharges of contaminants to coastal water and reefs, as a matter of priority.

Pol. TTOT3.3

Avoid point source discharges directly into coastal waters, or discharges where contaminants have the potential to enter coastal waters.

Pol. TTOT3.4

Require the restoration of wetlands and riparian areas on the coastal margin with site-specific native vegetation to filter contaminants as part of maintaining and improving coastal water quality.

Pol. TTOT3.5

Require that controls be put in place within the coastal margin to minimise stock contributing to reduced water quality and coastal erosion.

COASTAL WETLANDS, ESTUARIES AND ISLANDS

Te Take – Issue

Issue TTOT4: Coastal developments can generate adverse effects on ecological and cultural values associated with coastal wetlands, estuaries and islands.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT4.1

Restore, protect and enhance the mauri of wetlands and estuaries which are valued sources of mahinga kai and cultural practices.

Ngā Kaupapa – Policies

Pol. TTOT4.1

Require that central government agencies, regional and district councils and any other consenting authority recognise coastal wetlands and estuaries as sites of significance to Māori for their mahinga kai values and cultural practices.

Pol. TTOT4.2

Require that freshwater quality and freshwater

allocation is a measure that provides environmental flow on effects for coastal wetlands and estuaries, and their mahinga kai species.

COASTAL LAND USE AND DEVELOPMENT

Te Take – Issue

Issue TTOT5: Inappropriate land use and development within the coastal area can generate adverse effects on Te Atiawa values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT5.1

Discontinue and remediate the inappropriate land use and development activities within the coastal area that impact on Te Atiawa cultural and environmental values.

Ngā Kaupapa – Policies

Pol. TTOT5.1

Require that regional and district councils acknowledge and provide for interests of Te Atiawa in coastal land development activities, including but not limited to:

- a) The protection of coastal headlands and skylines;
- b) The protection of coastal indigenous biodiversity, including remnant forest and endemic species;
- c) The protection of mahinga kai values;
- d) The protection of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;
- e) The protection of viewshafts to significant natural features and landmarks;
- f) Access to coastal areas for customary use;
- g) Te Atiawa aspirations for coastal areas, including the establishment of mātaihai and taiāpure;
- h) Avoid sedimentation and contamination of coastal waters; and
- i) Avoid increased pressure on existing water resources and community infrastructure.

Pol. TTOT5.2

Avoid potential adverse effects on kaimoana and mahinga kai species associated with any activity or development in the coastal environment.

Practise note: To determine whether an activity may impact upon these species a Cultural Impact Assessment must be undertaken pre and post activity. For the avoidance of doubt refer to Section 5.2 for Te Atiawa Planning and Monitoring Tools.

Pol. TTOT5.3

Require that regional and district councils acknowledge coastal areas identified as cultural landscapes by Te Atiawa.

Pol. TTOT5.4

Ensure the protection of cultural landscapes in the coastal environment from inappropriate coastal land use and development.

OFFSHORE PETROLEUM AND MINERAL PROSPECTING, EXPLORATION AND EXTRACTION ACTIVITIES

Te Take – Issue

Issue TTOT6: Offshore petroleum and mineral activities can have adverse effects on the seascape, environment and Te Atiawa cultural values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT6.1

Acknowledge and provide for Te Atiawa's ownership rights of petroleum and mineral resources within our Te Atiawa rohe.

Ob. TTOT6.2

Te Atiawa involvement in decision-making relating to the release of future petroleum and minerals permits is provided for.

Ngā Kaupapa – Policies

Pol. TTOT6.1

Require recognition of Te Atiawa's ownership rights of petroleum and mineral resources.

Pol. TTOT6.2

Require that there are no adverse effects on natural resources during the development of petroleum and mineral resources.

Pol. TTOT6.3

Require that the natural environment is remediated to pre-activity levels at the completion of activities.

Pol. TTOT6.4

Require recognition of Customary Marine Title and

ownership of petroleum and mineral resources under the Marine and Coastal Area (Takutai Moana) Act 2011.

Pol. TTOT6.5

Require that New Zealand Petroleum and Minerals implement the protocol with Te Atiawa and comply with consultation requirements set out in the Minerals Programme for Petroleum (2005) and Minerals Programme for Minerals (2008) as well as recognition of Treaty requirements under the Crown Minerals Act 1991, including kanohi ki te kanohi meetings with Te Atiawa to understand their programmes for Minerals and Petroleum.

Pol. TTOT6.6

Require that New Zealand Petroleum and Minerals and applicant companies engage in early kanohi ki te kanohi consultation with Te Atiawa for any proposed Block Offers or permit applications.

Pol. TTOT6.7

Require that Te Atiawa values are recognised and provided for in the Block Offer tendering and permit application process.

Practise note: This may include provision for conditions of consent requiring the preparation of a Cultural Impact Assessment.

Pol. TTOT6.8

Require the exclusion of areas of wāhi tapu/wāhi taonga, ūrupa and sites of significance to Māori from an offshore exploration permit block or minerals programme using Section 15(3) of the Crown Minerals Act 1991 (CMA) and the Minerals Programme for Petroleum (2005) provisions.

Policies Specific to Offshore Petroleum Activities

Pol. TTOT6.9

Oppose any application for offshore petroleum activities within our Te Atiawa rohe.

Pol. TTOT6.10

Require that Te Atiawa Marine Mammal Observers and Passive Acoustic Monitors are onboard for the duration of offshore seismic surveys within our Te Atiawa rohe, should they progress.

Policies Specific to Offshore Mineral Activities

Pol. TTOT6.11

Oppose any application for offshore mineral mining activities within our Te Atiawa rohe.

Pol. TTOT6.12

Require that Te Atiawa environmental monitors and Marine Mammal Observers are onboard for the duration of offshore mining activities within our Te Atiawa rohe.

MARINE AND COASTAL CUSTOMARY, COMMERCIAL AND RECREATIONAL FISHING

Te Take – Issue

Issue TTOT7: Unsustainable marine and coastal fishing activities may generate adverse effects on fish stocks within our Te Atiawa rohe.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT7.1

Ensure the sustainable management of customary, commercial and recreational marine and coastal fishing.

Ob. TTOT7.2

Ensure marine and coastal fishing activities do not impact on the environment and Te Atiawa values.

Ngā Kaupapa – Policies

Pol. TTOT7.1

Require research and monitoring of customary, commercial and recreational marine and coastal fish stocks and the effects of fishing on these stocks and seabed habitats.

Pol. TTOT7.2

Require structures built in the marine and coastal environment do not affect fish stock and seabed habitats.

Pol. TTOT7.3

Support the establishment and use of traditional and non-traditional marine and coastal fisheries management techniques within our Te Atiawa rohe to protect and enhance inshore fish stocks, provided that our traditional and customary rights remain. This includes the following techniques:

- b) Taiāpure – under the Fisheries Act 1996 these are fisheries of special significance to iwi as a source of kaimoana or for spiritual or cultural purposes;
- c) Mātaitai – under the Fisheries Act 1996 these are reserves of traditional importance to iwi. Mātaitai give iwi authorisation to manage and control non-commercial harvest of seafood. Iwi appoint

“Tangata tiaki” to manage the reserve through the making of bylaws which must be approved by the Minister of Fisheries and must apply to all individuals.

- d) Marine Reserves – under the Conservation Act 1987 these are areas of the sea and foreshore that are managed to preserve marine life in their natural habitat for scientific study;
- e) Temporary closures – Section 186 A & B of the Fisheries Act 1996 gives the Minister of Fisheries or the Chief Executive of the Ministry of Fisheries to authorisation to temporarily close an area to fishing. The Ministry of Health or the Chief Executive of the Ministry of Health has the authorisation to temporarily close an area to fishing.

Pol. TTOT7.4

Require Te Atiawa’s involvement in Ministry of Primary Industries decision-making in relation to the 6-monthly fisheries quota allocation.

Policies Specific to Marine and Coastal Customary Fishing

Pol. TTOT7.5

Require that only Ngā Hapū o Te Atiawa kaitiaki can issue customary fishing permits within their respective hapū boundaries.

Pol. TTOT7.6

Require members of Te Atiawa to utilise hapū kaitiaki to obtain customary fishing permits.

Pol. TTOT7.7

Require members of Te Atiawa to utilise the customary fishing regulations and obtain a permit before taking fish for customary purposes.

Pol. TTOT7.8

Identify opportunities to work with whanaunga iwi to sustainably manage customary fisheries.

Policies Specific to Marine and Coastal Commercial Fishing

Pol. TTOT7.9

Require that Ministry of Fisheries provide Te Atiawa with the opportunity for effective input and participation into the processes in accordance with the Fisheries Protocol within the Te Atiawa Deed of Settlement.

Pol. TTOT7.10

Oppose bottom trawling and set netting within our Te Atiawa rohe.

Pol. TTOT7.11

Require the development and use of sustainable fishing methods which reduce by-catch of non-target fish, sea birds and marine mammals.

Policies Specific to Marine and Coastal Recreational Fishing.

Pol. TTOT7.12

Identify opportunities for Te Atiawa to use rāhui in accordance with tikanga to protect and enhance inshore fish stocks.

AQUACULTURE

Te Take – Issue

Issue TTOT8: The lack of acknowledgement of Te Atiawa rights and interests with regard to where and how aquaculture takes place in the coastal environment.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT8.1

Involvement in aquaculture within the coastal environment that does not result in unacceptable effects on the environment and Te Atiawa values.

Ngā Kaupapa – Policies

Pol. TTOT8.1

Require that central government agencies, regional and district councils and any other consenting authority provide Te Atiawa with the opportunity for effective engagement in the development of aquaculture management areas.

Pol. TTOT8.2

Require that any aquaculture developments avoid adverse effects on the environment and Te Atiawa values.

Pol. TTOT8.3

Oppose the establishment of aquaculture developments on wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

STRANDED MARINE MAMMALS

Te Take – Issue

Issue TTOT9: Lack of protection for marine mammals that inhabit or transition through our Te Atiawa rohe and inappropriate processes for Te Atiawa's involvement in the recovery of stranded marine mammals may result in adverse effects on Te Atiawa's values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT9.1

Ensure the protection of marine mammals that inhabit or transition through the rohe of Te Atiawa.

Ob. TTOT9.2

Manage the recovery, disposal, storage and distribution of stranded marine mammals.

Ngā Kaupapa – Policies

Pol. TTOT9.1

Require that the Department of Conservation work in partnership with Te Atiawa throughout the recovery, disposal, storage and distribution of stranded marine mammals within our Te Atiawa rohe.

Pol. TTOT9.2

Require that the Department of Conservation handle the bodies of marine mammals in such a way that cultural material can be collected after.

Pol. TTOT9.3

Require monitoring and enforcement of fishing restrictions to protect Maui and Hector dolphins.

FREEDOM CAMPING

Te Take – Issue

Issue TTOT10: Freedom camping may generate adverse effects in the coastal environment.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT10.1

Camping occurs in designated areas which provide services for this activity.

Ngā Kaupapa – Policies

Pol. TTOT10.1

Work with district councils, the Department of Conservation and the wider community to identify areas where freedom camping is prohibited or restricted.

Pol. TTOT10.2

Support the use of incentives and information to encourage camping in designated areas.

Pol. TTOT10.3

Oppose all camping on or in close vicinity to wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

ACCESS TO THE COAST

Te Take – Issue

Issue TTOT11: The loss of access to wāhi tapu/wāhi taonga, urupā, sites of significance to Māori and mahinga kai areas located in the coastal environment.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT11.1

Customary access to the coastal environment is recognised and provided for.

Ngā Kaupapa – Policies

Pol. TTOT11.1

Require the recognition and provision for customary access to mahinga kai sites and resources, or other sites of cultural significance.

Pol. TTOT11.2

Require that access restrictions be designed to protect the coastal environment where required.

Pol. TTOT11.3

Ensure coastal land use and development does not restrict Te Atiawa's access to mahinga kai sites and resources, or other sites of cultural significance.

COASTAL AND MARINE WĀHI TAPU/WĀHI TAONGA, URUPĀ AND SITES OF SIGNIFICANCE TO MĀORI

Te Take – Issue

Issue TTOT12: The lack of protection for Te Atiawa coastal and marine wāhi tapu/wāhi taonga, urupā and sites of significance to Māori will generate adverse effects on Te Atiawa's values.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTOT12.1

Ensure that all taonga within our Te Atiawa rohe are protected from inappropriate use, development and destruction.

Ngā Kaupapa – Policies

Pol. TTOT12.1

Require that when koiwi (human bones) are exposed in the coastal environment, Ngā Hapū o Te Atiawa determine the place of reinternment.

Pol. TTOT12.2

Require that regional and district councils establish and maintain a process to identify wāhi tapu/wāhi taonga, urupā and sites of significance to Māori in partnership with Ngā Hapū o Te Atiawa and this is resourced.

Pol. TTOT12.3

Require that regional and district councils provide for Ngā Hapū o Te Atiawa in the decision-making process, and where a proposal is unacceptable to Ngā Hapū o Te Atiawa the application shall not proceed.

Pol. TTOT12.4

Require that regional and district councils include provision in plans for all known wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. This includes but is not limited to:

- a) Restrict development within 50 metres of any wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;

b) consultative site visit;

c) archaeological assessment, by a person nominated by tangata whenua;

d) ensuring applicants commission a Cultural Impact Assessment for any activity within 500 metres of a wāhi tapu/wāhi taonga, urupā and sites of significance to Māori identified in council planning documents;

e) applicants to apply for an archaeological authority from Heritage New Zealand Pouhere Taonga for any activity which may disturb a site; and

f) applicants to commission the use of a cultural monitor for land disturbance works.

Pol. TTOT12.5

Require that regional and district councils include provision in plans for all areas of land with a High Risk of discovering wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. This includes but is not limited to:

a) Consultative site visit and hui;

b) Archaeological assessment, by a person nominated by Ngā Hapū o Te Atiawa;

c) applicants to apply for an Archaeological Authority from Heritage New Zealand Pouhere Taonga for any activity which may disturb a site; and

d) applicants to commission the use of a cultural monitor for land disturbance works.

Pol. TTOT12.6

Require that regional and district councils include provision in plans for areas with a Low Risk of discovering wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. This includes but is not limited to:

a) applicants engaging with Ngā Hapū o Te Atiawa and adhering to an On-Call Procedure approved by Ngā Hapū o Te Atiawa specific to the proposed location.

Pol. TTOT12.7

Require that where an activity may disturb a site an application for an Archaeological Authority must be applied for and Te Kotahitanga and Ngā Hapū o Te Atiawa are engaged.

Pol. TTOT12.8

Require that Ngā Hapū o Te Atiawa have the right to identify wāhi tapu/wāhi taonga, urupā and sites

of significance to Māori that must be protected from development, and therefore ensure that an Archaeological Authority is not granted.

Pol. TTOT12.9

Require that where an Archaeological Authority is granted, Ngā Hapū o Te Atiawa are involved in establishing conditions on the Archaeological Authority. This may include but is not limited to:

- a) Use of cultural monitors for land disturbance;
- b) Induction for contractors undertaking earthworks; and
- c) On-Call Procedure in accordance with tikanga.

Pol. TTOT12.10

Require that regional and district councils protect wāhi tapu/wāhi taonga, urupā and sites of significance to Māori from inappropriate land use and development by:

- a) Recognising the relationship of Ngā Hapū o Te Atiawa have with wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;
- b) Establish a process for engagement with Ngā Hapū o Te Atiawa specific to wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;
- c) Recognition of planning tools such as cultural landscapes and silent files; and
- d) Recognition that values of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori are spiritual and may extend beyond its physical form.

Pol. TTOT12.11

Ngā Hapū o Te Atiawa have the right to identify any site as wāhi tapu/wāhi taonga, urupā and sites of significance and require that Heritage New Zealand Pouhere Taonga will support this process.

Pol. TTOT12.12

Require that regional and district councils use methods to maintain, protect and restore wāhi tapu/wāhi taonga, urupā and sites of significance. This includes but is not limited to:

- a) maintain a register of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori and work in partnership with Ngā Hapū o Te Atiawa to ensure their protection;
- b) protect from inappropriate land use by covenants (e.g open space);
- c) designation as a Historic Reserve or local purpose reserve under the Reserves Act 1977; and
- d) registration of a consent notice under Section 221 of the Resource Management Act 1991 on the computer freehold registers at time of subdivision.

6.5 TE TAI AWHI-RANGI - AIR AND ATMOSPHERE

Awhi-Rangi is another name for Ranginui or sky father. The air and atmosphere are viewed as a gift from Awhi-Rangi. It is acknowledged as a taonga and therefore its mauri must be protected from inappropriate use, and to ensure it is passed onto future generations in a healthy and pristine state.

Air and atmosphere quality in Taranaki is good due to the exposed and windy nature of our region, low population density and a relatively small number of industrial emissions. However, this may not always be the case and therefore we provide the policy statements below.

This section addresses matters in our Te Atiawa rohe relating to Awhi-Rangi and covers issues such as air and atmosphere quality, climate change, light, noise, odour and visual pollution. This section should be read in conjunction with Section 6.1.

WHAKARĀPOTO NGĀ TAKE - SUMMARY OF ISSUES

The Te Tai Awhi-Rangi issues within the rohe of Te Atiawa are summarised below:

TE TAI AWHI-RANGI	
Ngā Take - Issues	
Issue Te Tai Awhi-Rangi(TTAR)1: Air and atmosphere quality	The discharge of contaminants into the air and atmosphere can generate adverse effects on our mahinga kai areas and species, wāhi tapu/wahi taonga, sites of significance to Māori, and on our health and wellbeing.
Issue TTAR2: Climate change	Climate change can generate adverse effects on our ancestral lands, waters, taonga species, wāhi tapu/wahi taonga, sites of significance to Māori, and our health and wellbeing.
Issue TTAR3: Light, noise, odour and visual pollution	The effects of light, noise, odour and visual pollution can generate adverse effects on our taonga species and our health and wellbeing.

NGĀ PAETAE - GENERAL OBJECTIVES

Gen. Ob. Te Tai Awhi-Rangi(TTAR)1.1

The mauri of air and atmosphere is enhanced and protected within our Te Atiawa rohe to provide for current and future generations.

NGĀ KAUPAPA - GENERAL POLICIES

Gen. Pol. Te Tai Awhi-Rangi(TTAR)1.1

Require that central government agencies and regional and district councils provide for the relationship of Te Atiawa with air and atmosphere in management and decision-making.

Gen. Pol. TTAR1.2

Require that central government agencies and regional and district councils recognise that only Te Atiawa can identify the impact of activities on our relationship with air and atmosphere.

Gen. Pol. TTAR1.3

Require that central government agencies and regional and district councils engage with Te Kotahitanga and Ngā Hapū o Te Atiawa as affected parties on any application made under the Resource Management Act 1991 which may affect air and atmosphere quality.

Gen. Pol. TTAR1.4

Support Te Atiawa in the development and use of mātauranga Māori monitoring techniques.

AIR QUALITY

Te Take – Issue

Issue TTAR1: The discharge of contaminants into the air and atmosphere can generate adverse effects on our mahinga kai areas and species, wāhi tapu/wāhi taonga, sites of significance to Māori, and on our health and wellbeing.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAR1.1

Ensure that air and atmosphere quality is of a high standard for current and future generations.

Ngā Kaupapa – Policies

Pol. TTAR1.1

Require that central government agencies and regional and district councils recognise and provide for the potential incremental and cumulative adverse effects within catchments of air and atmosphere discharges when developing planning documents, and assessing resource consents.

Pol. TTAR1.2

Require the adoption of clean technologies which reduce adverse effects resulting from the discharge of contaminants on air and atmosphere quality.

Pol. TTAR1.3

Require that central government agencies and regional and district councils meaningfully undertake action if conditions on air and atmosphere discharge consents are breached.

Pol. TTAR1.4

Require the use of site-specific native plantings programmes to off-set the effects resulting from air and atmosphere discharges.

Pol. TTAR1.5

Require that as far as practicable applicants manage discharges to air and atmosphere on-site.

CLIMATE CHANGE

Te Take – Issue

Issue TTAR2: Climate change can generate adverse effects on our ancestral lands, waters, taonga species, wāhi tapu/wāhi taonga, sites of significance to Māori, and our health and wellbeing.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAR2.1

Promote initiatives to reduce greenhouse gas emissions within our Te Atiawa rohe.

Ngā Kaupapa – Policies

Pol. TTAR2.1

Require research into understanding the effects of climate change on our environment, in particular our mahinga kai species, and require reports of this nature be distributed to Te Atiawa.

Pol. TTAR2.2

Support central government agencies and regional and district councils in the preparation of planning documents and initiatives to reduce greenhouse gas emissions.

Pol. TTAR2.3

Support the initiatives of primary industries to reduce greenhouse gas emissions.

Pol. TTAR2.4

Require the adoption of clean technologies which reduce adverse effects of discharge activities on air and atmosphere quality.

Pol. TTAR2.5

Require the use of site-specific native plantings programmes to off-set the effects resulting from air discharges.

LIGHT, NOISE, ODOUR AND VISUAL POLLUTION

Te Take – Issue

Issue TTAR3: The effects of light, noise, odour and visual pollution can generate adverse effects on our taonga species, and our health and wellbeing.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTAR3.1

Ensure the effects of light, noise, odour, radiation and visual pollution are managed in a manner that does not impact on Te Atiawa, the environment, species, on our health and wellbeing, or cause a nuisance to our people.

Ngā Kaupapa – Policies

Pol. TTAR3.1

Require the adoption of clean technologies to reduce light, noise, odour, radiation and visual pollution.

Pol. TTAR3.2

Require monitoring of light, noise, odour and radiation from industries to ensure compliance with existing standards and conditions of consents, so the adverse effect on those living nearby are reduced.

Pol. TTAR3.3

Require colours and building design to fit with that of the surrounding environment.

Pol. TTAR3.4

Require consent conditions that require planting of site-specific native trees which provide bird corridors as well as screen obtrusive developments.

Pol. TTAR3.5

Require that regional council meaningfully undertake enforcement action if conditions of consents are breached.

6.6 TE TAI O TĀNE TOKORANGI - FLORA AND FAUNA

Tokorangi is the act of propping up the sky. Tāne Mahuta, the son of Ranginui and Papatūānuku, broke the embrace of his parents by lifting the sky and giving rise to many children each becoming the ātua of respective domains of the environment. Tāne became the ātua of the forests and birds.

Prior to European settlement, Taranaki was covered in dense native forest, shrubland and small wetland areas which held an abundance of native fauna. However, due to Taranaki's low-lying terrain much of the land was cleared for settlement. Today, remnants of native forest remain scattered around the region, with the largest concentration confined to Taranaki Maunga. The protection and enhancement of native biodiversity and mahinga kai underpins many matters which we as kaitiaki seek to address.

This section addresses matters in our Te Atiawa rohe relating to Tokorangi and covers issues such mahinga kai, native biodiversity, restoration of native species, and weed and pest management. This section should be read in conjunction with Section 6.1.

WHAKARĀPOTO NGĀ TAKE - SUMMARY OF ISSUES

The Te Tai o Tāne Tokorangi issues within the rohe of Te Atiawa are summarised below:

TE TAI O TĀNE TOKORANGI	
Ngā Take - Issues	
Issue Te Tai o Tāne Tokorangi (TTTT)1: Mahinga kai	The loss of mahinga kai areas and species as a result of habitat loss, discharges, abstractions, diversion of waterways, barriers to fish passage and introduction of exotic species is impacting on Te Atiawa values, and our health and wellbeing.
Issue TTTT2: Native biodiversity	The loss of native biodiversity and taonga species is affecting Te Atiawa values and the health of our land, water and people.
Issue TTTT3: Restoration of native biodiversity	Due to the loss of native biodiversity there is a need for species restoration initiatives.
Issue TTTT4: Weed and pest management	The introduction of weeds and pest can generate adverse effects on the survival of our native biodiversity.
Issue TTTT5: Pest management with toxins	There are concerns about the use of toxins as a method of pest control, and the impacts it can generate on our ancestral lands, waters and species.

NGĀ PAETAĒ - GENERAL OBJECTIVES

Gen. Ob. Te Tai o Tāne Tokorangi (TTTT)1.1

Protect and enhance indigenous biodiversity and taonga species within our Te Atiawa rohe.

Gen. Ob. TTTT1.2

Acknowledge and provide opportunities for practical exercise of kaitiakitanga by Te Atiawa.

NGĀ KAUPAPA - GENERAL POLICIES

Gen. Pol. Tāne Mahuta (TTTT)1.1

Require that central government agencies and regional and district councils recognise and provide

for the relationship of Te Atiawa with indigenous biodiversity and taonga species with particular regard to customary use in management and decision making.

Gen. Pol. TTTT1.2

Require that central government agencies and regional and district councils recognise that only Te Atiawa can identify the impact of activities on our relationship with indigenous biodiversity and taonga species within our Te Atiawa rohe.

Gen. Pol. TTTT1.3

Require that central government agencies and regional and district councils engage with Te Kotahitanga and Ngā Hapū o Te Atiawa as affected

parties on any application made under the Resource Management Act 1991 and Conservation Act 1987 which affect indigenous biodiversity and taonga species.

Gen. Pol. TTTT1.4

Require that central government agencies and regional and district councils take into consideration the incremental and cumulative effects of activities such as discharges, abstractions, diversion of waterways, barriers to fish passage and introducing exotic species on mahinga kai when developing planning documents, and assessing resource consents.

Gen. Pol. TTTT1.5

Support Te Atiawa in the development and use of mātauranga Māori monitoring techniques of indigenous biodiversity and taonga species within our Te Atiawa rohe.

MAHINGA KAI

Te Take – Issue

Issue TTTT1: The loss of mahinga kai areas and species as a result of habitat loss, discharges, abstractions, diversion of waterways, barriers to fish passage and introduction of exotic species is impacting on Te Atiawa values, and our health and wellbeing.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTTT1.1

Improving the health of our waters, freshwater, coastal and marine, will support mahinga kai, and the health and wellbeing of our people.

Ngā Kaupapa – Policies

Pol. TTTT1.1

Require restoration of mahinga kai areas and species, and preserve the tikanga associated with these resources, by:

- integrating mahinga kai objectives into planning documents ;
- developing and implementing restoration projects;
- conducting wānanga to teach our future kaitiaki about our mahinga kai traditions; and

- identify and support options for restoring populations of mahinga kai species.

Pol. TTTT1.2

Require that central government agencies and regional and district councils plans include provisions to protect, enhance and extend existing mahinga kai habitats such as reef structures, estuaries, remnant wetlands, waipuna, riparian margins and native forest.

Pol. TTTT1.3

Encourage that landowners protect remnant areas of indigenous biodiversity to connect species and habitats.

NATIVE BIODIVERSITY

Te Take – Issue

Issue TTTT2: The loss of native biodiversity and taonga species is affecting Te Atiawa values and the health of our land, water and people.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTTT2.1

Support General Objectives which provide for Te Tai o Tāne Tokorangi, Te Tai Awhi-Nuku, Te Tai o Maru and Te Tai o Tangaroa.

Ngā Kaupapa – Policies

Pol. TTTT2.1

Require acknowledgement of Te Tiriti o Waitangi as the basis for the relationship between the regional and district councils all other relevant authorities and Te Atiawa with regard to managing native biodiversity.

Pol. TTTT2.2

Require the Department of Conservation, regional and district councils and all other relevant authorities, work with Te Atiawa to protect, enhance and restore native biodiversity.

Pol. TTTT2.3

Require that the intellectual property rights of indigenous biodiversity remains in the possession of Te Atiawa.

Pol. TTTT2.4

Require the Department of Conservation, regional and district councils and other relevant authorities recognise and provide for Te Atiawa cultural values when identifying areas with significant indigenous biodiversity value.

Pol. TTTT2.5

Promote the principle of Ki Uta Ki Tai (from mountain to sea) as a culturally appropriate approach to establishing corridors of native biodiversity in the region.

RESTORATION OF NATIVE BIODIVERSITY

Te Take – Issue

Issue TTTT3: Due to the loss of native biodiversity there is a need for species restoration initiatives.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTTT3.1

Protect and enhance natural landscapes and native species and therefore enhance the mauri of the land and these species.

Ngā Kaupapa – Policies

Pol. TTTT3.1

Require the Department of Conservation and the regional council to take into account Te Atiawa mahinga kai objectives when planning restoration projects.

Pol. TTTT3.2

Require that when planning restoration projects the flora and fauna is appropriate to that area.

Practise note: It is anticipated that the implementation of this policy will require techniques such as ecosourcing.

Pol. TTTT3.3

Require recognition of Te Atiawa's cultural, spiritual and traditional association with native species when planning restoration projects.

Pol. TTTT3.4

Require engagement with Te Atiawa when planning native bird restorations projects to translocate and release species in our Te Atiawa rohe or transfer species from our Te Atiawa rohe to other rohe.

WEED AND PEST MANAGEMENT

Te Take – Issue

Issue TTTT4: The introduction of weeds and pest can generate adverse effects on the survival of our native biodiversity.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTTT4.1

Eradicate introduced weeds and pests that are causing adverse effects to protect and enhance our native biodiversity whilst avoiding adverse effects on the environment and species.

Ngā Kaupapa – Policies

Pol. TTTT4.1

Require the protection, maintenance and restoration of indigenous species as a key focus of weed and pest management.

Pol. TTTT4.2

Require the use of natural solutions including trapping possums; establishment of riparian margins for shading aquatic weed) over the use of hazardous substances, where feasible.

Pol. TTTT4.3

Require timing and techniques that avoid or reduce the impact of pest control operations on indigenous biodiversity and other cultural values.

Pol. TTTT4.4

Require that central government agencies and regional and district councils weed management programmes avoid effects on indigenous biodiversity, and wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. This may include but is not limited to:

- a) avoiding areas identified by Te Atiawa and utilising alternative methods in these areas; and
- b) timing operations in accordance with Te Atiawa

advice.

PEST CONTROL WITH TOXINS

Te Take – Issue

Issue TTTT5: There are concerns about the use of toxins as a method of pest control, and the impacts it can generate on our ancestral lands, waters and species.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTTT5.1

Support General Objectives which provide for Te Tai o Tāne Tokorangi, Te Tai Awhi-Nuku, Te Tai o Maru and Te Tai o Tangaroa.

Ngā Kaupapa – Policies

Pol. TTTT5.1

Te Atiawa may support the use of toxins if the following can be determined:

- a) the timing and design of operations reflect local conditions;
- b) toxins will be used in conjunction with other methods such as shooting or trapping, to maximise success;
- c) non target impacts are identified, including those identified by Te Atiawa;
- d) Te Atiawa are engaged early and are involved in setting priorities and designing operations, including monitoring; and
- e) there is an actual environmental or cultural benefit for the use of toxins.

Pol. TTTT5.2

Support an investigation into the effects of and alternatives to using toxins.

Pol. TTTT5.3

Avoid the use of toxins in areas which could be managed by shooting or trapping pests.

Pol. TTTT5.4

Encourage the use of incentives for people to trap or shoot pests in accessible areas.

6.7 TE TAI HEKENUI - WĀHI TAPU / WĀHI TAONGA, URUPĀ AND SITES OF SIGNIFICANCE TO MĀORI

Prior to European settlement, the whenua of Te Atiawa was occupied and utilised to sustain our people. It was a cultural landscape that contained a wealth of occupation such as marae, kāinga nohoanga, umu, wāhi mahi kohātu, wāhi ingoa, ara tawhito, māra, Tauranga waka, Tauranga ika, mahinga kai, wāhi pakanga, pā and urupā. Today however, many sites have been destroyed by development and those that remain are in varying conditions of degradation.

The Resource Management Act 1991 requires that local authorities, in relation to managing the use, development and protection of natural and physical resources, are to recognise and provide for the following matters of national importance:

- The protection of historic heritage from inappropriate subdivision, use and development.
- The protection of outstanding natural features and landscapes from inappropriate subdivision, use and development. The courts have used this as a mechanism to consider cultural landscapes of historical importance.
- The relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu and other taonga.

Historic heritage, as reference above as a matter of national importance, is defined in the Resource Management Act 1991 as:

(a) means those natural and physical resources that contribute to an understanding and appreciation of New Zealand history and cultures, deriving from any of the following qualities:

- i. archaeological
- ii. architectural
- iii. cultural
- iv. historic
- v. scientific
- vi. technological

(b) includes –

- i. historic sites, structures, places and areas; and
- ii. archaeological sites; and
- iii. sites of significance to Māori to Māori, including wāhi tapu; and
- iv. surroundings associated with the natural and physical resources

This section addresses matters in the Ngā Hapū o Te Atiawa rohe relating to Te Tai Hekenui and covers issues such as recognising cultural landscapes, wāhi tapu/wāhi taonga, urupā, sites of significance to Māori and access. This section should be read in conjunction with Section 6.1

WHAKARĀPOTO NGĀ TAKE - SUMMARY OF ISSUES

The Te Tai Hekenui issues within the rohe of Te Atiawa are summarised below:

TE TAI HEKENUI	
Ngā Take - Issues	
Issue Te Tai Hekenui (TTHE)1: Acknowledgement and Protection of Cultural Landscapes	The lack of acknowledgement and protection of cultural landscapes can generate adverse effects on Te Atiawa's values, and our health and wellbeing.
Issue TTHE2: Acknowledgement and Protection of Wāhi Tapu/ Wahi Taonga, Urupā and Sites of significance to Māori	The lack of acknowledgment and protection of wāhi tapu/wahi taonga, urupā and sites of significance to Māori.
Issue TTHE3: Access to Wāhi Tapu/Wahi Taonga, Urupā and Sites of significance to Māori	Limited access to wāhi tapu/wahi taonga, urupā and sites of significance to Māori can affect Te Atiawa's values, and our health and wellbeing.

NGĀ PAETAETAE - GENERAL OBJECTIVES

Gen. Ob. Te Tai Hekenui TTHE1.1

Ngā Hapū o Te Atiawa's relationship with wāhi tapu/ wāhi taonga, urupā and sites of significance, is recognised and protected.

Gen. Ob. TTHE1.2

The mauri of wāhi tapu/wāhi taonga, urupā and sites of significance is protected within the Te Atiawa rohe for current and future generations.

Gen. Pol. TTHE1.3

Require that central government agencies, regional and district councils and any other consenting authority engage Te Kotahitanga and Ngā Hapū o Te Atiawa as affected parties on any applications made under the Resource Management Act 1991 and the Heritage New Zealand Pouhere Taonga Act 2014 which affect wāhi tapu/wāhi taonga, urupā and sites of significance to Māori within our Te Atiawa rohe. Where any activity is unacceptable to Ngā Hapū o Te Atiawa it should not proceed.

NGĀ KAUPAPA - GENERAL POLICIES

Gen. Pol. Te Tai Hekenui TTHE1.1

Require that central government agencies, regional and district councils acknowledge and provide for the relationship of Ngā Hapū o Te Atiawa with our wāhi tapu/wāhi taonga, urupā and sites of significance in management and decision-making.

Gen. Pol. TTHE1.2

Require that central government agencies, regional and district councils and any other consenting authority recognise that only Ngā Hapū o Te Atiawa can identify the impact of activities on our relationship with wāhi tapu/wāhi taonga, urupā and sites of significance to Māori within our Te Atiawa rohe.

ACKNOWLEDGEMENT AND PROTECTION OF CULTURAL LANDSCAPES

Te Take - Issue

Issue TTHE1: The lack of acknowledgement and protection of cultural landscapes can generate adverse effects on Te Atiawa's values, and our health and wellbeing.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae - Objectives

Ob. TTHE1.1

Acknowledge and protect geographical areas with a concentration of interconnected wahi tapu/wahi taonga, urupā and sites of significance to Māori.

Ngā Kaupapa – Policies

Pol. TTHE1.1

Require that central government agencies, regional and district councils and any other consenting authority acknowledge, provide for and resource Ngā Hapū o Te Atiawa to identify areas with a concentration of wahi tapu/wahi taonga, urupā and sites of significance to Māori and values as significant cultural landscapes, not just individual site extents.

Pol. TTHE1.2

Require that central government agencies, regional and district councils and any other consenting authority provide for cultural landscapes in our Te Atiawa rohe in policies, plans and decision-making processes.

Pol. TTHE1.3

Require that cultural values associated with Outstanding Natural Landscapes, Outstanding Natural Features and Regionally Significant Landscapes are recognised and provided for.

Pol. TTHE1.4

Require that central government agencies, regional council district councils maintain, protect and restore cultural landscapes through the following methods:

- a) Maintain a register with wahi tapu/wahi taonga, urupā, sites of significance to Māori and cultural landscapes with Heritage New Zealand Pouhere Taonga; and
- b) Protect wahi tapu/wahi taonga, urupā, sites of significance to Māori and cultural landscapes from inappropriate land use by covenants (e.g. open space), designation as a Historic Reserve or local purpose reserve, or a consent notice under Section 221 of the Resource Management Act 1991 on the computer freehold registers.

Pol. TTHE1.5

Require that central government agencies, regional and district councils and any other consenting authority work alongside Ngā Hapū o Te Atiawa to increase awareness of the use of cultural landscapes.

ACKNOWLEDGEMENT AND PROTECTION OF WĀHI TAPU/WĀHI TAONGA, URUPĀ AND SITES OF SIGNIFICANCE TO MĀORI

Te Take – Issue

Issue TTHE2: The lack of acknowledgment and protection of wahi tapu/wahi taonga, urupā and sites of significance to Māori.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTHE2.1

Ensure that wahi tapu/wahi taonga, urupā and sites of significance to Māori within our Te Atiawa rohe are protected from damage, modification, desecration, destruction and loss of access.

Ngā Kaupapa – Policies

Pol. TTHE2.1

Require that regional and district councils establish and maintain a process to identify wahi tapu/wahi taonga, urupā and sites of significance to Māori within our Te Atiawa rohe in partnership with Ngā Hapū o Te Atiawa and this is resourced.

Pol. TTHE2.2

Require that regional and district councils include provisions in their plans that address access protocols and measures for the protection of Ngā Hapū o Te Atiawa information.

Practise note: This may include but is not limited to Memorandum of Understandings, silent files and schedules.

Pol. TTHE2.3

Require that central government agencies, regional and district councils and any other consenting authority provide for Ngā Hapū o Te Atiawa in the decision-making process, and ensure that the advice from kaumatua and holders of knowledge from Ngā Hapū o Te Atiawa regarding the location, significance and management of wahi tapu/wahi taonga, urupā and sites of significance to Māori supercedes other sources of information through the decision-making process.

Pol. TTHE2.4

Require conditions of consent for all known wahi tapu/wahi taonga, urupā and sites of significance to Māori. This includes but is not limited to:

- a) restrict development within 50 metres of any wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;
- b) consultative site visit and hui;
- c) archaeological assessment, by a person nominated by Ngā Hapū o Te Atiawa;
- d) applicants to commission a Cultural Impact Assessment for any activity within 500 metres of a wāhi tapu/wāhi taonga, urupā and sites of significance to Māori identified in council plans;
- e) applicants to apply for an Archaeological Authority from Heritage New Zealand Pouhere Taonga for any activity which may disturb a site; and
- f) applicants to commission the use of a cultural monitor for land disturbance works.

Pol. TTHE2.5

Require conditions of consent for all areas of land with a High Risk of discovering wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. This includes but is not limited to:

- a) Consultative site visit and hui;
- b) Archaeological assessment, by a person nominated by Ngā Hapū o Te Atiawa;
- c) applicants to apply for an Archaeological Authority from Heritage New Zealand Pouhere Taonga for any activity which may disturb a site; and
- d) applicants to commission the use of a cultural monitor for land disturbance works.

Pol. TTHE2.6

Require conditions of consent for areas with a Low Risk of discovering wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. This includes but is not limited to:

- a) applicants to engage with Ngā Hapū o Te Atiawa and adhere to an On-Call Procedure approved by Ngā Hapū o Te Atiawa specific to the proposed location.

Pol. TTHE2.7

Require that where an activity may disturb a site an application for an Archaeological Authority to damage, modify, desecrate or destroy a wāhi tapu/wāhi taonga, urupā and sites of significance to Māori must be applied for and Ngā Hapū o Te Atiawa Pol. TTHE2.8 engaged.

Pol. TTHE2.8

Require that Ngā Hapū o Te Atiawa has the right to identify wāhi tapu/wāhi taonga, urupā and sites of significance to Māori within our Te Atiawa rohe that must be protected from development, and therefore ensure that an Archaeological Authority is not granted.

Pol. TTHE2.9

Require that where an Archaeological Authority is granted, Ngā Hapū o Te Atiawa are involved in establishing conditions on the Archaeological Authority. This may include but is not limited to:

- a) Use of cultural monitors for soil disturbance;
- b) Induction for contractors undertaking earthworks; and
- c) An On-Call Procedure approved by Ngā Hapū o Te Atiawa.

Pol. TTHE2.10

Require that central government agencies, regional and district councils and any other consenting authority protect wāhi tapu/wāhi taonga, urupā and sites of significance to Māori from inappropriate land use and development by:

- a) Recognising the relationship of Ngā Hapū o Te Atiawa with wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;
- b) Establish a process for engagement with Ngā Hapū o Te Atiawa specific to wāhi tapu/wāhi taonga, urupā and sites of significance to Māori ;
- c) Recognition of planning tools such as cultural landscapes and silent files; and
- d) Recognition that values of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori are spiritual and may extend beyond its physical form.

Pol. TTHE2.11

Ngā Hapū o Te Atiawa have the right to identify any site as wāhi tapu/wāhi taonga, urupā and sites of significance to Māori and require that Heritage New Zealand Pouhere Taonga will support this process.

Pol. TTHE2.12

Require that central government agencies, regional and district councils and any other consenting authority to use methods to maintain, protect and restore wāhi tapu/wāhi taonga, urupā and sites of significance to Māori.

This includes but is not limited to:

- a) maintain a register of wāhi tapu/wāhi taonga, urupā and sites of significance with regional and district councils, and to work in partnership to ensure their protection;
- b) protect from inappropriate land use by covenants (e.g open space);
- c) designation as a Historic Reserve or local purpose reserve under the Reserves Act 1977; and
- d) a consent notice under Section 221 of the Resource Management Act 1991 applied on the property computer freehold register or recorded in the LIM (Land Information Memorandum) report.

ACCESS TO WĀHI TAPU/WAHI TAONGA, URUPĀ AND SITES OF SIGNIFICANCE TO MĀORI

Te Take – Issue

Issue TTHE3: Limited access to wāhi tapu/wahi taonga, urupā and sites of significance to Māori can affect Te Atiawa's values, and our health and wellbeing.

The objectives and policies to address this issue within the rohe of Te Atiawa are:

Ngā Paetae – Objectives

Ob. TTHE3.1

Support General Objectives which provide for Te Tai Hekenui.

Ob. TTHE3.2

Require access to be provided to Te Atiawa wāhi tapu/wahi taonga, urupā and sites of significance to Māori at the time of development.

Ngā Kaupapa – Policies

Pol. TTHE3.1

Require unrestricted access to wāhi tapu/wāhi taonga, urupā and sites of significance to Māori. Methods for maintaining and increasing accessibility include but are not limited to:

- a) opposing developments that will close access;
- b) engaging with landowners to develop access arrangements and management plans to protect sites;
- c) consenting authorities to maintain a register of wāhi tapu/wāhi taonga, urupā and sites of significance to Māori;
- d) protect from inappropriate land use by covenants;
- e) designation as a Historic Reserve or local purpose reserve under the Reserves Act 1977; and
- f) a consent notice under Section 221 of the Resource Management Act 1991 on the property computer freehold register.

Pol. TTHE3.2

Require that district councils identify paper roads and ensure Ngā Hapū o Te Atiawa use rights are provided for through development processes.

6.8 TE TAI O RUA TARANAKI - TARANAKI MAUNGA

Te Tai o Rua Taranaki is the life force of Taranaki Maunga and its surrounding landscape. Taranaki Maunga is a much-revered peak at the centre of our Te Atiawa rohe. It is adorned with a korowai (cloak) of native vegetation which resides over its shoulders and spreads down its steep cone, over the ranges of Pouākai and Kaitake, and extending to the coast and out to sea over Ngā Motu. Its forests are thick with kahikatea, tawa, tōtara and rātā that give way to mountain cedar and red tussocks in the alpine zone. Its species are rare native birds such as the North Island brown kiwi, whio and occasionally pateke. However, the introduction of predators like wild goats, weasels, stoats, possums and rats has impacted immensely on Taranaki Maunga and its biodiversity.

Te Atiawa, as kaitiaki of Taranaki Maunga, aspire to enhance, protect and restore the maunga. Taranaki Maunga - He Kawa Ora - Back to Life, is an ambitious restoration project focused on transforming the mountain, ranges and islands of Taranaki, aligns with Te Atiawa's aspirations and *Tai Whenua, Tai Tangata, Tai Ao*.

This section addresses matters in our Te Atiawa rohe relating to Taranaki Maunga and covers issues relevant to the current tenure. However, this section will require revision at the completion of the Maunga settlement which is currently in progress.

This section should be read in conjunction with Section 6.1.

TE TAI O RUA TARANAKI	
Ngā Take - Issue	
Issue Te Tai o Rua Taranaki (TTRT)1:	The lack of acknowledgement and provision for the relationship of Te Atiawa with Taranaki Maunga can affect Te Atiawa values, and the health and wellbeing of our people. The objectives and policies to address this issue with the Te Atiawa rohe are detailed below.

NGĀ PAETAE - GENERAL OBJECTIVES

Ob. Te Tai o Rua Taranaki (TTRT)1.1

Work with the Department of Conservation, any other relevant authority, and our whanaunga iwi of Taranaki to protect the cultural and spiritual relationship between Te Atiawa and Taranaki Maunga.

NGĀ KAUPAPA - GENERAL POLICIES

Pol. TTRT1.1

Require that central government agencies, regional and district councils and any other consenting authority acknowledge and provide for the relationship of Te Atiawa with Taranaki Maunga in management and decision-making.

Pol. TTRT1.2

Require that central government agencies, regional and district councils and any other consenting authority recognise that only tangata whenua can identify the impact of activities on our relationship with Taranaki Maunga.

Pol. TTRT1.3

Require that central government agencies, regional and district councils and any other consenting authority engage Te Kotahitanga and Ngā Hapū o Te Atiawa as affected parties on any applications made under all relevant Acts which affect Taranaki Maunga.

Pol. TTRT1.4

Require that the Egmont National Park is renamed and all planning documents are updated to reflect this name change.

Pol. TTRT1.5

Require strong and effective working relationships with the Department of Conservation and our whanaunga iwi of Taranaki to manage the use and development of natural and physical resources and allow for customary activities.

Pol. TTRT1.6

Support the Department of Conservation in protecting and managing natural and cultural resources of Taranaki Maunga, and identify opportunities for Te Atiawa to partner with the Department of Conservation in their work.

Pol. TTRT1.7

Require the transfer of kaitiaki powers and/or duties from the Department of Conservation to iwi of Taranaki so we can play a key role in protecting and managing our ancestral tūpuna.

Pol. TTRT1.8

Support Te Atiawa in the development and use of mātauranga Māori monitoring techniques.

Pol. TTRT1.9

Require protection of the view shaft from marae, pā, urupā and other sites of significance to Māori to Taranaki Maunga.

Pol. TTRT1.10

Restrict increases to the footprints of existing buildings and structures, and erection of new buildings or structures on Taranaki Maunga.

Pol. TTRT1.11

Avoid people standing on the peak or head of Taranaki Maunga.

Pol. TTRT1.12

Require that Te Atiawa are engaged and cultural narrative relating to Te Atiawa's connection to Taranaki Maunga is certified by Te Atiawa prior to its use in interpretive signage, public advertising or for commercial purposes.



Pol. TTRT1.13

Require and support the implementation of outcomes from the Taranaki Maunga settlement process.





7. KUPU ĀPITI - SCHEDULE

SCHEDULE 1 - TE ATIWA STATUTORY ACKNOWLEDGEMENTS, STATEMENTS OF ASSOCIATION AND DEED OF SETTLEMENT MAP REFERENCES

Te Atiawa Areas of Importance TE ATIWA AREA OF INTEREST

Statement of Association

The rohe of Te Atiawa extends from Te Rau o Te Huia along the coast to the Herekawe Stream, inland to Tahuna-a-Tūtawa, east to Whakangerengere, northeast to Taramoukou, north back to Te Rau o te Huia and offshore out to 200 nautical miles. Te Atiawa has occupied this rohe for well over a millennium. This area of interest encompasses the Coastal Marine Area, part of Taranaki Maunga and overlaps with rohe of five whanaunga iwi including Ngāti Mutunga (north-east), Ngāti Maru (east), Ngāti Ruanui (south), Ngāruahine (south) and Taranaki (west).

DEED PLANS - OVERLAY SITES

Te Atiawa Areas of Importance PUKERANGIORA PĀ HISTORIC RESERVE

Statement of Association

This site is situated on a bluff above the Waitara River and is the rohe of Pukerangiora Hapū. Pukerangiora Pā is an ancient Pā which housed a large population and incorporated several marae. Although it has a long pre-colonial history, its latter history and occupation has been defined by warfare. In 1821 a taua returning to their northern iwi visited Pukerangiora Pā, but were held as hostages for several months. This incident is known as 'Raihe Poaka' (the penned-up pigs). In 1831, the taua was returning home after a defeat at Ōtaka Pā at Ngā Motu. Many of the Hapū, fearful of being attached by the taua fled to Pukerangiora Pā for refuge. The influx of large numbers led to overcrowding and panic and, although the Pā was barricaded, the harvesting of food from cultivation areas outside the Pā was neglected. The taua attacked and laid siege to Pukerangiora Pā. The overcrowding and the lack of provisions soon led to starvation and many inhabitants were trapped and killed. Many of the inhabitants escaped by jumping from the high bluff into the river and many others fled to neighbouring Pā. During the 1860s Land Wars, Pukerangiora Pā was attacked several times by the British Army. Pukerangiora Pā finally fell to the British because of the pounding of artillery fire from trenches/saps dug deep into the slopes of Pukerangiora Pā.

The physical footprint of Pukerangiora Pā, its cliff-top and commanding views of the Waitara River and its surrounds, remain as do the clearly defined British sap trenches. The spirituality of Pukerangiora Pā also remains through its captivating aura.

Te Atiawa Areas of Importance

PUKETARATA-PARIHAMORE HISTORIC RESERVE

Statement of Association

The area includes three papakāinga, Pukewharangi, Puketarata and Parihamore in close proximity. These three pā formed a defensive network along the Te Henui river and are in the rohe of Ngāti Te Whiti.

Puketarata was named because of the tarata trees which cover a small hill. Puketarata was lightly defended with terracing and was probably where people stayed temporarily, rather than permanently. This is evident with the rua pits and the fact that the bush cover was never cleared and remains to this day. Another of the sought after resource was the titoki because of its berries from which oil was extracted for use on the body and hair.

Parihamore is located on a hill and was so named to reflect the sheer and bare (hamore) cliff (pare) facing the Te Henui. The renowned chiefs were Whakamoumourangi and Kahu Tairoa. The river, the nearby swamps and the bush provided most of the resources needed for sustenance, such as fish, eels, lamprey, raupō, harakeke, timber, birds, karaka and hinau berries. The river, Te Henui, was also used as a highway to other pā and the Tauranga waka at the mouth of the Te Henui. As well as a kāinga, Parihamore was also a defensive pā. One of the well known histories includes a siege of Parihamore by Potaka Taniwha in pursuit of Urukinaki, the beautiful daughter of the rangatira Kahu Taiaroa. Potaka and his warriors camped in the hollow between Puketarata and Parihamore until the food supplies at Parihamore ran low. The Parihamore rangatira, Whakamoumou, then began negotiations with Potaka and Urukinaki was the price of peace. The former earthworks of Parihamore are still visible today.

Te Atiawa Areas of Importance

RIMUTAUTEKA SCENIC RESERVE

Statement of Association

This site marks the boundary between Otaraua and Pukerangiora Hapū.

The social, cultural, historical and spiritual importance of Rimutauteka Scenic Reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAITARA SCENIC RESERVE

Statement of Association

The site adjoins the Waitara River and is in the rohe of Otaraua and Manukorihi Hapū.

The social, cultural, historical and spiritual importance of the Waitara Scenic Reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

AWA TE TAKE PĀ HISTORIC RESERVE

Statement of Association

This site is in the rohe of Otaraua Hapū and is located on the banks of the Waitara River. Awa Te Take is an ancient site and was a papakāinga and defensive pa. As a defensive pā, the steep jagged riverside cliffs afforded perfect protection. Significant features such as earthwork defenses (ditch bank) and the remnants of prehistoric lowland forest remain visible today.

The social, cultural and historical importance of Awa Te Take Historic Reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce tribal identity.

Te Atiawa Areas of Importance

AWA TE TAKE SCENIC RESERVE

Statement of Association

The social, cultural, historical and spiritual importance of Awa te Take Pā is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Awa te Take Awa te Take Scenic Reserve is on the banks of Waitara River and is in the rohe of Otaraua Hapū.

Te Atiawa Areas of Importance

BAYLY ROAD CONSERVATION AREA

Statement of Association

The site is located at the edge of Waitapu Urupū at Ngā Motu (islands) beach, New Plymouth and is in the rohe of Ngāti Te Whiti.

Waitapu is named after the stream which takes its name from an incident which arose during the siege of Ōtaka Pā by neighbouring northern iwi in 1832. When discussing terms for peace a chief from the neighbouring iwi, sought permission to go into Ōtaka to hold a tangi for his dead warriors. One inhabitant, Te Whau, ran out towards the taua, was killed and her body dismembered and thrown into the stream. The stream was then called Waitapu – wai (water) and tapu (sacred). This stream still runs through Waitapu Urupā today.

In 1923 Ngāti Te Whiti members petitioned the government for the return of the urupā this occurred in 1927 when the land was vested as an urupā through the Maori Land Court. Waitapu was the first cemetery in New Plymouth and the first recorded burial was Mary Ann Barrett in 1840. In 1847 the whaler Richard Barrett died after an accident and was also buried at Waitapu. During the excavations for the New Plymouth power station in 1970s kōiwi (bones) were uncovered at Paritūtu and were reinterred at Waitapu. The kōiwi were carbon dated to the 1600s.

Over the years many Māori and Pākehā have been laid to rest at Waitapu. Waitapu remains open as an urupā and is the final resting place for many Ngāti Te Whiti members. The value of the site today is its proximity to Waitapu Urupā and its current use as an access way in to the Waitapu Urupā.

Te Atiawa Areas of Importance

EVERETT PARK SCENIC RESERVE

Statement of Association

Everett Park is located on the banks of the Maunganui River in the rohe of Pukerangiora Hapū

The social, cultural, historical and spiritual importance of Everett Park is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

HEREKAWE STREAM AND ITS TRIBUTARIES

Statement of Association

The Herekawe is located to the south of New Plymouth and springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Herekawe is located with the rohe of the Ngāti Te Whiti Hapū.

The Herekawe was, and is, socially and culturally important because of the freshwater and coastal mahinga kai resources it provided to generations of the Hapū and the many papakainga nearby such as Onuku Taipari, Te Mahoe, Moturoa, Mikotahi, Ruataka, Papawhero.

Two events of more recent times provide evidence of the continuing importance of the Herekawe as a boundary marker. In 2004, the Herekawe is used as one of the boundary indicators between Te Atiawa and Taranaki for their respective 2004 Fisheries Settlements. In 2008 the Herekawe was decided as one of the boundary markers for the Tapuae Marine Reserve after Te Atiawa refused to give up its customary rights to collect kaimoana from the nearby reefs.

Te Atiawa acknowledges the Taranaki Iwi interest in the Herekawe.

Te Atiawa Areas of Importance

HUATOKI STREAM AND ITS TRIBUTARIES

Statement of Association

The sites are in the rohe of Ngāti Te Whiti Hapū and take their name from the Huatoki River and their close proximity to it. The Huatoki is named after the titoki tree which grows profusely in the area.

The sites are in the rohe of Ngāti Te Whiti Hapū and take their name from the Huatoki Stream and their close proximity to it. The Huatoki is named after the titoki tree which grows profusely in the area.

The Huatoki River, and surrounding environment were important for their resources. Along and near its banks were solid stands of timber, flax and raupō. Aside from providing a source of water, the river was plentiful in fish, whitebait, and lamprey. The banks were used as a walkway to other papakāinga and as a highway to the coast. Several papakāinga were located along the river including Te Kawau, Pukaka, Mawhera, Maripu and Okoare. Nohoanga were also located in key resource gathering areas and were used by Hapū members in the summer months to gather resources and escape the heat. Disputes/competition for these resources caused several battles between Te Atiawa hapū. Two such battles are remembered today in kōrero tawhito. The first was a dispute over piharau fishing rights between Te Rangi Apiti Rua of Puke Ariki, and of Manu Kino of Waimanu. The other occurred when the rangatira, Koronerea, ambushed and attacked a taua who were hunting on the banks of the Huatoki. The battle was named Pakirikiri because the bodies resembled pakirikiri, the rock eyed cod.

During the Land Wars, British soldiers used a track along the Huatoki from Pukaka/Marsland Hill to the centre of town which was named Red Coat Lane. The river today is valued because of its rich bush stands, its conservation values and landscape aesthetics.

Te Atiawa Areas of Importance

HUATOKI STREAM MARGINAL STRIP

Statement of Association

The Huatoki runs through the centre of New Plymouth. The Huatoki springs from the land and heads to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Huatoki is within the rohe of the Ngāti Te Whiti Hapū.

The name Huatoki was coined because of the abundance of the titoki tree, which grew, and still grows, along its banks. A product from the titoki tree, oil, was valued for its cosmetic qualities.

The Huatoki was also important for its running freshwater source and mahinga kai, flax, raupō and timber. The food resources along with the kaimoana from nearby reefs provided ample sustenance for and sustained the papakāinga along the banks of the Huatoki, papakāinga such as Puke Ariki, Te Kawau, Pukaka, Mawhera, Maripu and Okoare. Most of the papakāinga existed peacefully with the others and shared nohonga (places to stay) along the banks of the Huatoki, especially in the summer months, to gather and store resources.

The abundance of resources, however, did not prevent the odd dispute. One such dispute remembered today in Kōrero tawhito was between Te Rangi Apiti Rua of Puke Ariki and of Manu Kino of Waimanu over the latter's piharau fishing rights. This resulted in Te Rangi Apiti Rua's attacking Waimanu in revenge and the people of Waimanu being rescued by Potaka of Nga Puke Turua.

Another battle occurred when Koronerea, ambushed and defeated a taua from a neighbouring iwi who were advancing up the Huatoki. This battle was named pakirikiri because the bodies of the slain resembled pakirikiri, the rock eyed cod.

The banks were a walkway to other papakāinga whilst the river was used as a highway to the coast and inland. Several known tauranga waka sites remain today.

During the Land Wars, British soldiers used a track along the Huatoki from Pukaka/Marsland Hill to the centre of town which was named Red Coat Lane.

The Huatoki retains its historic, cultural and traditional value to Te Atiawa who continue to exercise kaitiakitanga over the river and its conservation and aesthetic values.

Te Atiawa Areas of Importance

HUIRANGI RECREATION RESERVE

Statement of Association

The Huirangi Recreation Reserve is located on inland and is in the rohe of Pukerangiora Hapū.

The social, cultural, historical and spiritual importance of the Huirangi Recreation Reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

KATERE SCENIC RESERVE

Statement of Association

Katere is located in Fitzroy, New Plymouth and is in the rohe of Ngāti Tawhirikura Hapū.

The social, cultural, historical and spiritual importance of Katere is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance **KOWHANGAMOKU STREAM AND ITS TRIBUTARIES**

Statement of Association

The Kowhangamoku is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapū.

The social, cultural, historical and spiritual importance of the Kowhangamoku is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance **MAHOETAHI HISTORIC RESERVE**

Statement of Association

Mahoetahi is located at the junction of the highway north and Mountain Road, Bell Block and is in the rohe of Puketapu hapū. Historically it was a pā site located on a small hill surrounded on three sides by a flax and raupō swamp. The approach to the pa was by a ridge from a plain on the north east side. It closely identified with another nearby pā called Ngā Puke Turua.

During the land wars it was a site of a major battle involving local and neighbouring iwi against a force of about 1000 soldiers, and colonial militia. Outnumbered and on a site which was ill equipped for battle, the taua was quickly defeated and about fifty were killed and another third wounded. The chiefs were buried at St Mary's Church, New Plymouth and the others at Mahoetahi.

Mahoetahi is important to Puketapu because of its cultural and historical significance. It is a former pa, a Land Wars Site and an urupā. The significance of Mahoetahi is recognised nationally through its NZ Wars Graves rating.

Te Atiawa Areas of Importance **MAKARA SCENIC RESERVE**

Statement of Association

This site is located on the banks of the Waitara river and is in the rohe of Otaraua and Pukerangiora hapū.

The social, cultural, historical and spiritual importance of Makara Scenic Reserve illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance **MANGAHINAU ESPLANADE RESERVE**

Statement of Association

This site is on the Waitara River and is in the rohe of Otaraua Hapū.

The social, cultural, historical and spiritual importance of Mangahinau Esplanade Reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

MANGANUI RIVER AND ITS TRIBUTARIES

Statement of Association

The Manganui springs from Taranaki Maunga and flows into the Waitara. It is in the rohe of Pukerangiora and Otaraua Hapū.

The social, cultural, historical and spiritual importance of the Manganui River is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity and manawhenua.

Te Atiawa Areas of Importance

MANGATI STREAM AND ITS TRIBUTARIES

Statement of Association

The Mangati is located at Bell Block and springs from the land and flows to the Tasman Sea. It is within the rohe of Puketapu Hapū.

The social, cultural, historical and spiritual importance of Mangati stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity and manawhenua.

Te Atiawa Areas of Importance

MANU STREAM AND ITS TRIBUTARIES

Statement of Association

The Manu is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapū.

The social, cultural, historical and spiritual importance of the Manu Stream illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

MOTUKARI STREAM AND ITS TRIBUTARIES

Statement of Association

The Motukari is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapū.

The social, cultural, historical and spiritual importance of the rivers, streams, lakes and waterways is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity and manawhenua.

Te Atiawa Areas of Importance

NGAHERE SCENIC RESERVE

Statement of Association

Te Ngahere was a small pa on the outer reaches of the great Ngāti Tuparikino papapkainga, Tupare. Tupare was located on the banks of the Waiwhakaiho River and was built to the landscape which rose steadily from the river. This site is named Te Ngahere because it was covered in bush.

Tupare and Te Ngahere were abandoned in the wake of the 1830s invasion by a northern iwi and the inhabitants fled to Ōtaka at Ngā Motu. In the 1830s Ngāti Tuparikino returned to the area to live but did so in small whanau villages, rather than big pā sites. The only remainder of the original pa sites today are their names.

Today, Te Ngahere is a reserve in a small sheltered steep gully. In the mid-twentieth century it was replanted in exotics to replace the original bush, most of which had gone. Te Ngahere still attracts bird life, especially fantail, pigeon and tūi. The value of Te Ngahere is its ancestral connection and historical association with the great Tupare papakāinga.

Te Atiawa Areas of Importance

NGANGANA PĀ (BEING MANUKORIHI RECREATION RESERVE)

Statement of Association

The site is located on the east side of the Waitara River in the rohe of Otaraua and Manukorihi hapū.

The social, cultural, historical and spiritual importance of the Manukorihi Recreation reserve is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

ONAERO RIVER AND ITS TRIBUTARIES

Statement of Association

Part of the Onaero flows through the rohe of Ngāti Rahiri Hapū.

The social, cultural, historical and spiritual importance of the Onaero River is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

PAPAMOA (BEING MEETING OF THE WATERS SCENIC RESERVE)

Statement of Association

Papamoa was also a nohoanga, a camping site inhabited at certain times of the year to gather seasonal resources such as mahinga kai (kei kei, fish, eels, tii) and as a retreat to escape the heat of the summer. Kei kei and Tii were still being harvested from this site by Ngāti Te Whiti people in the 1950s. Papamoa was also used as a defensive lookout point and the site of several inter iwi battles. Papamoa was considered a tapu site because of the battles and many drownings in the turbulent river.

For Ngāti Te Whiti the site still retains its tapu nature. Today the site is a significant example of extensive ring plain forests and is important for its biodiversity, conservation and recreational values.

Te Atiawa Areas of Importance

PARAHAKI STREAM AND ITS TRIBUTARIES

Statement of Association

The Parahaki is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapū.

The social, cultural, historical and spiritual importance of the Parahaki Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

PUKETAKAUERE PA HISTORIC RESERVE

Statement of Association

This site is in the rohe of Otaraua Hapū. Puketakauere is an ancient pa site with a history characterised by both peaceful occupation and warfare. It was the site of one of the first battles of the first Taranaki War. At this time, the site included a ring ditch pa with an escape route through the nearby swamp, and an identical pā, Onukukaitara, which had covered passages and rifle pits. Due to the victory of Te Atiawa fighters over a large British military force at Puketakauere, the site, serves as a constant reminder for Te Atiawa of the courage and strength of Otaraua and Te Atiawa tūpuna. The British built a Blockhouse on Onukukaitara once it had been abandoned by Te Atiawa. The site and the Battle of Puketakauere has an important place in the history of the Taranaki Wars and the New Zealand Wars, and continues to have significant educational, historical, and symbolic value for Te Atiawa.

Te Atiawa Areas of Importance

ROBE STREET CONSERVATION AREA

Statement of Association

The Ngāti Te Whiti name for this area is Maramamao. Maramamao was located on the outer reaches of Puke Ariki Pā. Puke Ariki was a huge pa which stretched from the coast inland and was probably built by Te Rangi Apiti Rua sometime in the 1700s. In building the pā, Te Rangi Apiti Rua retained the landscape, a hill sloping upwards from the sea to a large flat area. The large flat area became the cultivation area Maramamao through which the stream, Mangaotuku, ran. The food resources of Maramamao supplied the people of Puke Ariki and nearby pā such as Mawhero and Pukaka.

There were other cultivation areas but Maramamao was the largest and most distant from the centre of the pā. Puke Ariki contained many marae and several urupā. One of the urupā, was located close to Maramamao where at least three chiefs, including Te Rangi Apiti Rua, are buried.

Puke Ariki, its constituent marae, urupā and cultivation area remain significant to Ngāti Te Whiti and are expressed and remembered through constant Kōrero tawhito/oral history and daily cultural practices.

Te Atiawa Areas of Importance

SENTRY HILL CONSERVATION AREA

Statement of Association

Te Morere is an ancient pā located on a hill on the banks of the Waiongona. It was named Te Morere (the swing), because of the tall swing tree which stood on the site and from which the youth used to swing out and dive into the nearby river. It is located in the rohe of Puketapu hapū.

During the first Taranaki war, Te Morere was a lookout by Puketapu warriors to observe British military movements. In 1863 the British built a redoubt on Te Morere and called the site Sentry Hill. In 1864 Taranaki warriors, including from Te Atiawa, attacked the British redoubt at Te Morere resulting in the deaths of over 50 Māori. The battle of Te Morere is remembered through a haunting poem of mourning composed by Tamati Hone. The poem ends with a comparison of the dead at Te Morere to a wrecked and shattered fleet of waka

"How vain your valour, how vain your charge against Morere's walls
Lost on that rocky coast of death are all my crews

Tanui, Tokomaru, Kurahaupo, Aotea

Aue, my brave canoes, Lie broken on the shores."

Today the site is dissected by the road. Although there is very little physical evidence of its former glory, Te Morere remains in the cultural memory of Puketapu and Te Atiawa.

Te Atiawa Areas of Importance

SENTRY HILL REDOUBT HISTORIC RESERVE

Statement of Association

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Te Atiawa Areas of Importance

TAPUAE STREAM AND ITS TRIBUTARIES

Statement of Association

Part of the Tapuae flows through the rohe of Ngāti Te Whiti Hapū.

The social, cultural, historical and spiritual importance of the Tapuae River is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

TE HENUI STREAM AND ITS TRIBUTARIES

Statement of Association

The Te Henui is located in east New Plymouth. It springs from the land and runs to the Tasman Sea. At its source it is very narrow but widens as it flows to the sea. The Te Henui is in the rohe of Ngāti Te Whiti Hapū. Te Henui means "the huge mistake" and refers to an incident which is no longer remembered.

The Te Henui was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakāinga and communities along its banks, such as Pūrakau, Autere and Kerau. Autere was also a fishing village from which Hapū would launch their waka and sail to offshore fishing grounds. Fish and kaimoana were collected from the river and the nearby reef, Arakaitai, and these provided staple as well as gourmet foods. Kaimoana and fish were gathered according to strict protocols to ensure sustainability and good health. Kaimoana and gourmet foods were important to uphold customs such as manaakitanga. Although the resources were important for physical survival and customary practises were important, the land was always important for without it the Hapū had nothing.

Further up river were the papakāinga of Pukewarangi, Puketarata and Parihamore. These papakāinga were located close to each other and shared resources and strategies in times of conflict with other Hapū or Iwi. Pukewarangi and Parihamore were settlements as well as defensive strongholds whilst Puketarata was a settlement which stored food reserves.

Te Atiawa Areas of Importance

TE HENUI STREAM CONSERVATION AREA

Statement of Association

Te Henui means "the huge mistake" and refers to an incident that is no longer remembered. The Te Henui River and nearby papakāinga were very important to Ngāti Te Whiti. The three papakāinga were close to each other and their occupants shared resources and strategies in times of conflict with other Hapū or Iwi. All sites are situated on the Te Henui River which was used for transport to the papakāinga down river and on the coast.

The papakāinga on the coast at the Te Henui river mouth were Purakau, Autere and Kerau. Fish and kaimoana were collected from the river and the nearby reef, Arakaia and these provided staple as well as gourmet food. Kaimoana and fish were gathered according to strict protocols to ensure sustainability and good health and customary practices such as manaakitanga. Although the resources were important for physical survival and customary practises were important, the land was always important for without it the Hapū had nothing. The relationship with the land and the landscape was that of kaitiaki, survival and heritage. The land and its constituent resources were perceived in physical terms as ability to survive and secondly in spiritual terms as turangawaewae/birth right. The ultimate aim was communal well being and balance. From 1841 the land at the mouth of the Te Henui was set aside as reserves for the use of Ngāti Te Whiti. During the construction for the sea wall the shape of the mouth of the Te Henui was changed so that the river flows to the sea in a straight line.

Today, the only physical remains are those of the papakāinga above as well as the reef, Arakaitai, from which Hapū members still gather kaimoana.

Te Atiawa Areas of Importance

WAIAU STREAM AND ITS TRIBUTARIES

Statement of Association

The Waiau is located north of Waitara and springs from the land and flows to the Tasman Sea. It is in the rohe of Ngāti Rahiri.

The social, cultural, historical and spiritual importance of the Waiau Stream illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Apart from its other important aspects the Waiau is important as a boundary marker between Te Atiawa and Ngāti Mutunga. The Te Atiawa northern coastal boundary point, Te Rau o Te Huia, is on the banks of the Waiau.

Te Atiawa Areas of Importance

WAIHI STREAM AND ITS TRIBUTARIES

Statement of Association

The Waihi is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapū.

The social, cultural, historical and spiritual importance of Waihi Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAIHOWAKA STREAM AND ITS TRIBUTARIES

Statement of Association

The Waihowaka is located in Bell Block and springs from the land and flows to the Tasman Sea. It is within the rohe of Puketapu Hapū.

The social, cultural, historical and spiritual importance of the Waihowaka Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAIONGANA STREAM AND ITS TRIBUTARIES

Statement of Association

The Waiongana flows from Taranaki Maunga to the Tasman Sea and is in the rohe of Pukerangiora and Puketapu Hapū.

The social, cultural, historical and spiritual importance of the Waiongana Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAIONGANA STREAM CONSERVATION AREA

Statement of Association

The resources of the lower reaches of the Waiongana supported many papakāinga, such as Ngā Puke Turua, Mahoetahi, Te Morere and Manutahi. The river itself provided an abundance of large tuna, koura, inanga and piharau. The banks of the river provided flax, manuka and raupō.

The reefs at the mouth of the Waiongana provided pipi, paua, kina, mussels, crab and seaweed. Hapū members would camp at the papakāinga at the river mouth during the spring and summer specifically to gather kaimoana and larger ocean fish. The men would go out to fishing if the day and weather was right and only caught one species each day. Sometimes the fishing party met with disaster, as related in the following kōrero tawhito (oral history). One morning about twenty waka and two hundred men prepared to set off to the Hapūka fishing grounds known as Waitawhetawheta. A dispute arose between two members about a particular seat on a particular waka during which fishing gear was thrown into the water. The offended party was the tohunga Mokeuhi who then refused to go out fishing. Whilst the fleet was at sea Mokeuhi conjured up an immense storm which devastated the fleet. There were only two survivors, Kawenui who beached at Urenui and Te Kohita who beached at Motupipi in the South Island.

Te Atiawa Areas of Importance

WAIPAPA ROAD CONSERVATION AREA

Statement of Association

Waipapa is located on the banks of the Waitara River and is in the rohe of Otaraua and Manukorihi Hapū.

The social, cultural, historical and spiritual importance of the Waipapa Road Conservation Area is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAIPAPA STREAM AND ITS TRIBUTARIES

Statement of Association

The Waipapa is located north of Waitara and springs from the land and flows to the Tasman Sea. It is located in the rohe of Ngāti Rahiri Hapū.

The social, cultural, historical and spiritual importance of the Waipapa Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAIPU STREAM AND ITS TRIBUTARIES

Statement of Association

The Waipu Lagoons are located on the coast and are within the rohe of Puketapu Hapū.

The social, cultural, historical and spiritual importance of the Waipu is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAITAHA STREAM AND ITS TRIBUTARIES

Statement of Association

The Waitaha is located in Bell Block and springs from the land and flows to the Tasman Sea. It is in the rohe of Puketapu Hapū.

The social, cultural, historical and spiritual importance of the Waitaha Stream is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAITARA RIVER AND ITS TRIBUTARIES

Statement of Association

There were many papakāinga along the banks of the Waitara, such as Ngangana, Kuikui, Te Whanga, Huirapa, Werohia, Aorangi, Puketapu, Mamaku, Tokitahi, Purimu, Karaka, Te Awaiotetaki, Manukorihi, Pukerangiora, Mangaemiemi / Te Ahikaroa, Wakatete, Kerepapaka, Tahunakau, and Taumaatene. The Waitara River provided an abundance of fish, inanga, tuna/eel, piharau, kahawai, yellow eyed mullet, flounder, herrings, kokopu, weka, pukeko, ducks. One of the river's tributaries, the Tangaroa, was an important spawning area for inanga and native fish. The Hapū fished from purpose built platforms and this technique continues today to describe customary fishing locations on the river. Each whakaparu was named and these names remain and continue to be used by Te Atiawa today. The mara / gardens along the river included Te Rare, Mangahinau, Panekeneke, Opakaru, Te Ramarama and Mangaemiemi. The ururpaa include Te Rohutu, Manaaiti, Pukehou, Teremutu and Ngangana. The natural defences and height provided by the cliffs provided control of the Waitara River. Aorangi along with Pukekohe and Manukorihi, formed a triangle of strongly defended paa in the valley. In its upper reaches, its cliffs provided defence for Pukerangiora Pa and in one battle many Pukerangiora people jumped from the cliffs into the Waitara River.

The river continues to be, an important resource for mahinga kai. Contemporary uses of the site include cultural harvesting (fish, whitebait) and the site is valued because of its biodiversity and conservation values.

Te Atiawa has a physical, historical and spiritual relationship with the Waitara River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waitara River which has a spiritual force and personality of its own.

The Waitara River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.

Te Atiawa Areas of Importance

WAITARA RIVER NO 1 MARGINAL STRIP

Statement of Association

The site is part of the Waipapa Road Conservation Area/Nganana and is in the rohe of Otaraau hapū.

The social, cultural, historical and spiritual importance of the Waitara River No.1 Marginal Strip is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAITARA WEST MARGINAL STRIP

Statement of Association

The site is located on the coast at the mouth of the Waitara River and is in the rohe of Puketapu and Otaraua Hapū.

The social, cultural, historical and spiritual importance of the Waitara West Marginal Strip is illustrated through Te Atiawa traditions and histories. The traditions and histories also represent the spiritual links and an unbroken continuity with Te Atiawa tūpuna and present generations and reinforce Te Atiawa tribal identity.

Te Atiawa Areas of Importance

WAIWHAKAIHO RIVER MOUTH (CROWN LAND CONSERVATION AREA)

Statement of Association

This site is at the mouth of the Waiwhakaiho River on the edges of the great pa, Rewa Rewa. The site is located in the rohe of Ngāti Tawhirikura and Ngāti Te Whiti. The river mouth, the wetlands and associated water bodies were important because of its resources such as raupō (for thatching) water, ferns (for food and blankets) berries, birds, fish, flax (for clothing) and kaimoana reefs. Fish and whitebait, were caught from particular purpose built sites called whakaparu and these remain and continue to be used today. The sand dunes were used as gardens for food crops such as kūmara and plants such as pingau, which was used to colour clothing flax. The sand dunes were also used as a temporary urupā because the heat of the sand assists the breaking down of the flesh. Often the kōiwi/bones were removed and interred elsewhere. Rewa Rewa was located on a hill above the river mouth and was an ancient pa which over the generations housed a large population.

The Waiwhakaiho River supported many papakāinga from its river mouth to its source on Taranaki, such as Rewa Rewa, Waiwhakaiho, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoa. The river was used as a means of transport to nearby papakāinga to trade food and taonga and to maintain whanaungatanga. The river is the boundary marker between Ngāti Te Whiti and Ngāti Tawhirikura and is embodied in pepeha, waiata and kōrero tawhito.

Te Atiawa Areas of Importance

WAIWHAKAIHO RIVER AND ITS TRIBUTARIES

Statement of Association

The Waiwhakaiho River is located in the suburb of Fitzroy, New Plymouth and flows from Taranaki Maunga to the Tasman Sea. It is one of the largest rivers in the Te Atiawa rohe and has several tributaries including the Mangaone and Mangorei. At its mouth today there is a man made waterway, Lake Rotomanu which was created in the 1960s to provide a habitat and refuge for wildlife and is also used for recreational purposes.

The Waiwhakaiho River is the ancient boundary marker between Ngāti Te Whiti and Ngāti Tawhirikura and is embodied in pepeha and kōrero tawhito. In former times the Waiwhakaiho River marked the boundary of the rohe of Puketapu, Ngāti Tawhirikura and Ngāti Te Whiti.

The Waiwhakaiho River was very important because of the abundant resources which sustained the physical and metaphysical needs of the papakāinga and communities along its banks, papakāinga such as Rewa Rewa, Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Renega, Pukeotepua and Papamoa.

The Waiwhakaiho River mouth, the wetlands and associated water bodies were important because of resources such as raupō, water, ferns, berries, birds, fish, flax and kaimoana. The river fish and whitebait were caught from particular purpose built sites called whakaparu and these remain and continue to be used today.

There were several papakāinga on the river from its mouth to further inland. Rewa Rewa was located on a hill above the river mouth and was an ancient pā which, over the generations, housed a large population. Other papakāinga along the river were Waiwhakaiho River, Raiomiti, Te Ngaere, Pukemapo, Te Rerenga, Puke o Te Pua and Papamoa. The river was also used as a means of transport to nearby papakāinga to trade food and taonga and to maintain whanaungatanga.

The Waiwhakaiho River remains an important river today. Te Atiawa has a physical, historical and spiritual relationship with the Waiwhakaiho River. All elements of the natural environment possess a life force, or mauri. This is a critical element of the spiritual relationship of Te Atiawa to the Waiwhakaiho River which has a spiritual force and personality of its own.

The Waiwhakaiho River has been, and continues to be an integral part of the social, spiritual and physical fabric of Te Atiawa and is celebrated in karakia, waiata and pepeha.



Te Atiawa Areas of Importance

TE ATIWA COASTAL MARINE AREA FROM HEREKAWE STREAM TO ONAERO RIVER

Statement of Association

This statement describes the Te Atiawa association and values in relation to its coastal marine area. The Te Atiawa rohe commences from Te Rau o Te Huia, along the coast westward to the Herekawe, inland to Tahuna-a-Tūtawa, thence to Whakangeregere, continuing to Taramoukou, thence turning southward to Te Rau o Te Huia.

The coastal marine area was part of the natural world which encompassed the expanses of Ranginui, the immensity of Papatuanuku, and the vastness of Tangaroa. It was an important part of the tribal rohe and included land, outlets, streams, rivers, lagoons, reefs, beaches and sand hills. Just as Hapū exercised mana over the whenua, so it exercised mana over the moana.

The Te Atiawa social, cultural and spiritual relationship with the coastal marine area was very important and is one of long-standing which began with the first Te Atiawa tupuna and has continued through the centuries to the present day. Many of the first settlements in the rohe, such as Ngā Motu and the Waitara River, were on the coast. The papakāinga was the centre of social, cultural, economic and spiritual wellbeing. Papapakāinga such as Puke Ariki, Purakau, Rewa Rewa and Mangati were located on the coast close to the valued resources of water, mahinga kai and kaimoana. The resources sustained and nourished the lwi and were important to ensure survival and to maintain the spiritual, cultural and economic prosperity of Te Atiawa. The spiritual relationship was embodied in the ideologies, kawa, karakia and tikanga such as rahui. Every reef and lagoon was named and these names remain and the resources are harvested and customary rights continue to be exercised. Examples of the reefs are Papamoa, Tarawhata, Kawaroa, Arakaitai and Mangati. The sites also include urupā and tauranga waka, such as Autere. Te Atiawa has and continues to exercise, its kaitiakitanga on the coastline from the Herekawe to Te Rau o Te Huia.

The cultural and spiritual importance of the coastline and marine area continues to be embodied in waiata pepeha, traditions and histories and continues to underpin the mana and mauri of the Te Atiawa Hapū. These ideologies and histories reinforce the connection, tribal identity and continuity between the generations to the present. The statement above illustrates the strong and ongoing Te Atiawa connection and association with the coastal marine area from the Herekawe to Te Rau O Te Huia.

CULTURAL REDRESS PROPERTIES

Te Atiawa Areas of Importance

MATAORA, PARARAKI AND MOTUOTAMATEA

MOTUROA, MOTUMAHANGA, WAIKARANGA AND WHAREUMU

TOKATAPU AND KORUANGA/MOTUKUKU

Statement of Association

The Ngā Motu Islands are jointly vested in fee simple in the Trust and Te Kāhui o Taranaki Trust, the post settlement governance entity mandated to represent Taranaki Iwi. These islands are:

- Mataora, Motuotamatea and Pararaki: 2.8150 hectares, approximately, being Parts Section 181 Omata District (Mataora (Round Rock), Pararaki (Seagull Rock) and Motuotamatea (Snapper Rock)). Part computer freehold register TNB3/32;
- Motumahanga, Moturoa, Waikaranga and Whareumu: 0.3550 hectares, approximately, being Part Moturoa. 1.8150 hectares, approximately, being Part New Plymouth Roadstead (Whareumu (Lion Rock) and Part Moturoa). Part computer freehold register TN102/148. 2.6300 hectares, approximately, being Motumahanga (Saddleback) and Waikaranga (Seal Rocks). Part Computer freehold register TN144/101; and
- Tokatapu and Koruanga/Motukuku: 0.2230 hectares, approximately, being Koruanga and Tokatapu. Part computer freehold register TN144/101.

There are a number of wāhi tapu on or near these islands. These islands were originally called Ngā Motu, which means "The Islands". They were renamed the Sugar Loaf Islands by Captain Cook in 1770. People of Te Atiawa and Taranaki iwi occupied each of the islands, with the exception of Pararaki. These islands bear the evidenced of Māori occupation in the form of terracing and kūmara pits. Apart from Paritūtu, Motumahanga is the most striking example, with evidence of extensive fortifications, huts and evidence of a small plantation. Pararaki was a source of seagull eggs. The islands and the adjacent mainland were often the scene of vigorous battles. This resulted in Te Atiawa moving to nearby sites, Mikotahi and Moturoa islands, or making the journey south to settle in Cook Strait. Pūkāwa associated with these islands include Koruanga (sometime referred to as Motukuku) and it is listed as a wāhi tapu as it remains the burial ground for the chiefs of Ngāti Te Whiti. All of the islands are of cultural significance to Ngāti Te Whiti hapū and Ngā Mahanga and Ngāti Tairi hapū of Taranaki iwi. For Ngāti Te Whiti, the islands are particularly significant "as they contain cultivation, habitation and burial places" (W Keenan for T Culloch letter to the Department of Conservation (DOC) 27/3/96). "The Ngā Motu/Sugar Loaves area remains of extreme significance because of its ancestral historical association. This association remains and will remain, an integral component of the Ngāti Te Whiti identity" (W Keenan, letter to DOC 1/4/96).

Te Atiawa Areas of Importance

TAUMATA

Statement of Association

Taumata Historic Reserve is the site of the grave of a chief of the Tarurutangi District who lost his life in a tribal dispute over the sale of land to the Government. Prior to the burial of the chief, Rawiri Waiaua, the reserve land has no known special historical or archaeological significance.

Rawiri and his party had just started marking the boundaries of the block of land which they were willing to sell to the Government, and which is now known in the survey records as the Tarurutangi District, when they were fired upon by a party led by Waitere Katatore. Rawiri died on August 6th 1854 three days after being wounded. His death started a feud within the Puketapu hapū of the Te Atiawa tribe, which resulted in some sixty deaths before a truce was declared in 1856. The dispute did not finally end until 1858, when Katatore was killed and the chief who had ordered his killing had been driven from the district.





8. HE ĀPITI HANGA – APPENDICES

APPENDIX 1 – CONTACT INFORMATION FOR TE KOTAHITANGA AND NGĀ HAPŪ O TE ATIWA

The contact details for Ngā Hapū o Te Atiawa can be accessed through Te Kotahitanga or online at www.teatiawa.iwi.nz.

Te Kotahitanga o Te Atiawa Trust

35 Leach Street, New Plymouth
PO Box 1097 Taranaki Mail Centre

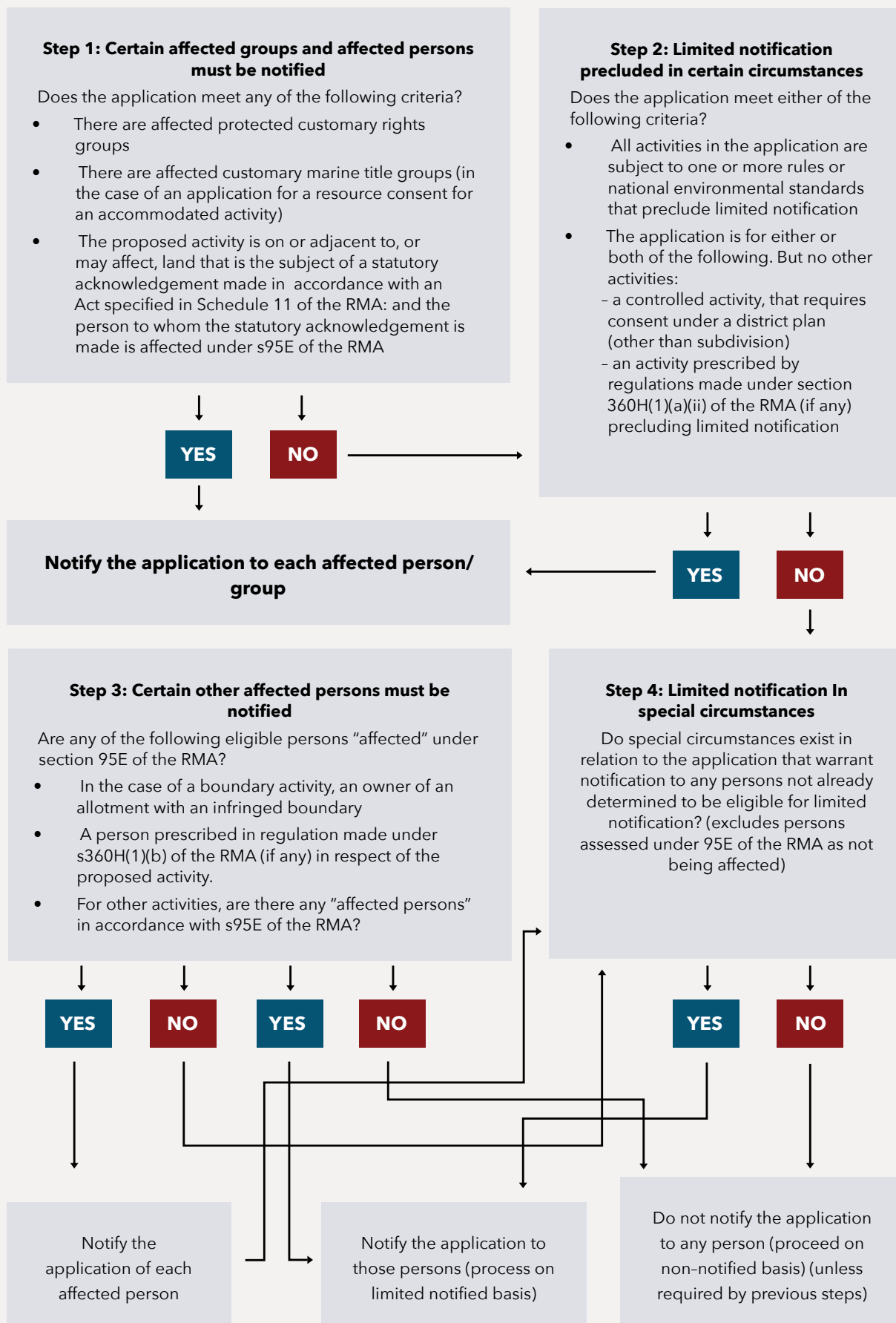
Phone: 06 7584685

Email: tari@teatiawa.iwi.nz

Website: www.teatiawa.iwi.nz



APPENDIX 2 - LIMITED NOTIFICATION DECISION FOR RESOURCE CONSENT UNDER THE RESOURCE MANAGEMENT ACT 1991 (RMA)







ENVIRONMENTAL
MANAGEMENT PLAN

2019