



Kia matau, kia mohio e ora ana Te U Kai Po

A report prepared by Te UKAIPO for Nga Hapu O Whaingaroa
June 2011

He Mihi

Ka hiwa ra! Ka hiwa ra!
Kia whakarongo ake ra ki te tangi a te manu a matui
Tuia i runga, tuia i raro, tuia i waho, tuia i roto
Tui, tui, tui tuia
Ka rongo te po, ka rongo te ao
Tuia i te muka tangata i heke mai i a Hawaiki-nui, i a Hawaiki-roa
i a Hawaiki-pamamao
Honoa ki te whei ao ki te ao marama
Tihei mauri ora!

E nga maunga tapu, e nga iringa kete korero,
e te mana o nga uri o te hunga tangata,
e te mauri o ratou kua riro ki tua o te arai,
tena koutou katoa.

Na te ringa kaha o Aitua koutou i tango.
Moe mai koutou, moe mai koutou.
E moe koutou ki a koutou ra, ka tika.
Ko tatou te kanohi ora, te ohaaki o ratou ma,
Tena koutou, tena koutou, tena tatou katoa.

He mihi nui tenei ki te Northland Regional Council me te Far North District.
Na ratou i tautokomai te puawaitanga o tenei purongo.
Tena koutou.





Contents

Introduction	4
Purpose	4
Kaitiakitanga – the challenge	5
Whaingaroa	6
• <i>Te Rohe Potae O Whaingaroa</i>	6
• <i>Nga Hapu O Whaingaroa</i>	6
• <i>Whaingaroa – the people and the land</i>	7
Relationships and Engagement Principles	8
• <i>Whanau, hapu and Iwi</i>	8
• <i>Far North District Council</i>	8
• <i>Northland Regional Council</i>	8
• <i>Resource Consent Applicants</i>	8
• <i>Central Government Agencies</i>	8
Te U Kai Po	9
Kaitiakitanga Values	10
Te Ao Marama	12
Wai - Nga Roimata a Ranginui ki a Papatuanuku	12-13
Ranginui and Tawhirimatea	14
Papatuanuku and Whenua	16
Nga Maunga	17
Tane me ana tamariki	19
Tangaroa me ana tamariki	20
Wahi tapu	21
Papakainga	22
Nga Take – Key Issues	23
Statutory and Legislative Context	24
Mahere Rautaki (Strategic Plan)	25
Kaupapa	26
Te Whare O Whaingaroa	28
Nga Hapu O Whaingaroa	28
Te Rohe Potae O Whaingaroa	28
Vision	29
Role - He waka mo te iwi	30
Nga Aho Strands	31



Introduction

This Environmental Management Plan (IMP) has been prepared by Te UKAIPO for Nga Hapu O Whaingaroa. Te UKAIPO is a committee of Te Runanga O Whaingaroa that has delegated responsibility to develop and implement a resource management strategy and related policies. Te Runanga O Whaingaroa is an Iwi Authority for the puposes of the Resource Management Act 1992.

Te U Kai Po is also a kaupapa, one of six interwoven strands within the Mahere Rautaki (Strategic Plan) of the Runanga (brief overview attached).

This IRMP is a living document that will evolve through time to changing circumstances but is firmly rooted in the ancient values and wisdom traditions of our people, that are as applicable today as they have been for the past thousand years.

Purpose

The purpose of this plan is to:

- Provide the platform for ongoing wananga on Kaitiakitanga within Nga Hapu o Whaingaroa,
- Articulate Kaitiakitanga (values, principles and practices) of Nga Hapu o Whaingaroa,
- Inform and educate the general public about Kaitiakitanga of Nga Hapu o Whaingaroa
- Inform developers and uses of natural resources about Kaitiakitanga of Nga Hapu o Whaingaroa
- Inform and influence district, regional and central government plans, policies and strategies which impact on Kaitiakitanga.

Kaitiakitanga

Kaitiakitanga as a term used in the environmental context was first put forward by Reverend Maori Marsden during the Resource Management Law Reforms of the late 1980's and early 1990's. He coined the use of this term to provide a Maori perspective to the discussions that led to the enactment of the Resource Management Act 1992. It is therefore a relatively new term in the public policy arena. However, the concepts within it are based on a particular worldview, underpinned by values and principles that are well known and understood by Maori people.

The term "worldview" relates to the values and belief systems of a people that ultimately influence and determine how they behave. The dominate Pakeha worldview is drawn from the Judeo-Christian cosmogony, incorporating western scientific and economic theory. Similarly, a Maori worldview is drawn from its own cosmogony that incorporates knowledge gained from extensive travel across and within the Pacific over long periods of time. These worldviews are quite different and this needs to be acknowledged upfront. The challenge in the Aotearoa/New Zealand context then is finding a way forward that properly acknowledges these differences so that informed decisions can be made, particularly when these values conflict in regard to natural resources.

Kaitiakitanga needs to be understood in the context of Te Titiri O Waitangi which recognises the absolute sovereignty of our people and allowing for the settlement of Pakeha. This view is different from that of the crown, the current settler government and its agencies. Notwithstanding these fundamental differences, there are provisions within the resource management legislation that allow improved opportunity for the values of tangata whenua to be recognised and provided for, to varying degrees.

Overwhelmingly though, current resource management law and practice is dominated by western values and is accordingly supported by a range of tax funded institutions that have significant capability and

capacity to implement these values. This is in very stark contrast to the limited capacity and capability of Iwi to engage even though the law to varying degrees, provide for this opportunity. A cynical view would conclude that recognition of Maori values in resource management is at best marginal and only accepted where they do not conflict or significantly compromise western values.

The current situation presents major challenges. The development and implementation of an IMP is one way in which Nga Hapu O Whaingaroa will seek to address these challenges in a more planned and proactive way albeit these challenges.

In this plan, a broad outline and interpretation of the worldview of our people and the values that underpin it will be outlined. From this a set of key principles will be drawn to guide resource management policy within the Rohe of Whaingaroa.



Whaingaroa

Te Rohe o Whaingaroa

Te Rohe o Whaingaroa is defined as the land boundary commencing at the river mouth of the Oruaiti River in the north, moving in a southerly direction encompassing the Puketi forest, and then moving in a north-easterly direction in the Takou River area.

The coastal boundary commences at the mouth of the Oruaiti River, follows the eastern side of the Mangonui Harbour, then directly out to sea moving in a south-easterly direction along the coast to Ruapurapura (Needles) off Pureura and includes the Whaingaroa Harbour, its rivers estuaries and island within the this role.

The rohe is further described as those areas that the hapu of the marae within the above boundaries exercise manawhenua and manamoana.

Nga Iwi o Whaingaroa

The Iwi of Whaingaroa are the hapu that reside within Te Rohe Potae o Whaingaroa bound together by strong Ngapuhi and Ngati Kahu whakapapa.



Whaingaroa



Whaingaroa - the people and the land

Whaingaroa is a coastal area with a large water catchment area that flows into the Whaingaroa harbour. The harbour is surrounded by steep rock and hill country and the wider catchment area is also steep with large river and mud flat areas.

The Whaingaroa catchment is subject to regular annual flooding at the end of summer and during winter. Flooding is a natural and regular occurrence. However, the impacts of flooding have been exacerbated by human activities such as non-sustainable farming, forestry and marine farming practice over the years causing significant land erosion and the siltation of the river and harbour system.

There are significant areas of regenerating native forests on public and private lands. The natural state of these forests has been impacted by possum, goats and other pests and invasive plants.

The outer coastal and marine area has not been properly surveyed to assess its state. However, anecdotal evidence suggests it has deteriorated significantly over the last three decades with reduced fishing catches and species caught and major changes in the underwater marine life.

The main employment industries are farming, forestry, tourism, oyster farming and processing, fishing, health and social services and small town support services. Lifestyle blocks are an increasing part of the landscape occupied by retirees, professionals whose incomes are not locally based and people that choose to live self-sufficient lifestyles on their land.

Broad population statistics for the area show 3,500 residents of which half are Maori. Maori have a younger population profile than non-Maori. It is estimated that there are approximately 17,000 iwi members (those that have a primary whakapapa to Whaingaroa hapu).



Relationships and Engagement Principles

Whanau, hapu and iwi

Relationship protocols and processes within whanau, hapu and iwi in Whaingaroa will be based on well established reciprocal obligations inherent with the concepts of *mana*, *whakapapa*, *whanaungatanga* and *ahi kaa*.

Far North District Council

In regard to district council plans and policies, Te UKAIPO will expect to be consulted when these are being prepared, reviewed or changed.

In regard to resource consent applications, Te UKAIPO expects to receive all application within the rohe of Whaingaroa including applications where they may have implications for Nga Hapu O Whaingaroa. Technically, Te UKAIPO will be an affected party for all resource consents within or that impact on the rohe of Whaingaroa

Te UKAIPO will assist council direct resource consents to the appropriate hapu or whanau representative/s for their input. However, it will not be responsible for ensuring that this happens and it is expected that both councils will take a proactive approach to develop meaningful relationships with hapu. The council is required to keep a list of hapu within their area.

Northland Regional Council

In regard to regional council plans and policies, Te UKAIPO will expect to be consulted when these are being prepared, reviewed or changed.

In regard to resource consent applications, Te UKAIPO expects to receive all applications within the rohe of Whaingaroa including applications where they may have implications for Nga Hapu O Whaingaroa. Technically, Te UKAIPO will be an affected party for all resource consents within or that impact on the rohe of Whaingaroa.

Te Te UKAIPO will assist the council direct resource consents to the appropriate hapu or whanau representative/s for their input. However, it will not be responsible for ensuring that this happens and it is expected that both councils will take a proactive approach to develop meaningful relationships with hapu. The council is required to keep a list of hapu within their area.

Resource Consent Applicants

Te Te UKAIPO will work with resource applicants to assist them consult with the appropriate people and will provide technical advice through Cultural Impact Assessments on cultural issues related to any consent application. It is hoped that this engagement would be early and prior to a formal application being lodged with the Northland Regional Council or the Far North District Council.

Central Government Agencies

Te Te UKAIPO will expect to be notified on any national plans, policies or strategies that impact on the natural and physical resources or on Kaitiakitanga values and processes. Te Ao Marama will expect sufficient resources being provided by government agencies for proper and



Te U Kai Po

Kia matau, kia mohio e ora ana Te U Kai Po o te tangata mai i te u, tae atu ki te po.

Te U Kai Po is a kaupapa (philosophy), a capability and a process whereby Nga Hapu O Whaingaroa exercise Kaitiakitanga. It is a holistic approach based on Whaingaroa kaupapa (values) and tikanga (practices) encapsulated in Te U Kai Po itself.

The imagery represented by a mother breast-feeding a child symbolizing the very personal nurturing and dependent relationship people have with the earth. The wellbeing of people is totally dependent on the wellbeing of the earth. Despite the ravages of western colonization, we still believe and practice these values albeit in a somewhat haphazard and reactionary mode.

Te UKAIPO is also the name of the subcommittee to whom the Runanga has delegated responsibility for developing and implementing natural resource management policy for Nga Hapu O Whaingaroa.

Te U Kai Po is a whanau, hapu and iwi process based on reciprocal obligations inherent within the concepts of *mana*, *whakapapa*, *whanaungatanga* and *ahi kaa*.

Te UKAIPO has established an operational arm called Te Ao Marama. This is a group of people with resource management expertise to assist with the development and implementation of this resource management policy.

Kaitiakitanga Values

The worldview, values and principles that underpin *Kaitiakitanga* are inherent within the karakia and kaupapa set out in the Mahere Rautaki of Te Runanga O Whaingaroa.

The karakia sets out the cosmological process and framework from Io to Te Ao Marama, the creation of the universe, the physical reality of Papatuanuku, Ranginui and their children (also referred to as Atua). In this process it is the children, Tane, Tangaroa, Tawhirimatea and others, that are Kaitiaki of their respective spheres and from which kaupapa (principles), kawa (protocols) and tikanga (practices) are set down for proper human behaviour (ritenga). Kaitiakitanga strictly speaking is not about managing the resources within the spheres of these Atua, but managing our own behaviour in accordance with the kawa of each of these atua.

The principles and values that are inherent in the karakia and kaupapa outlined in the Mahere Rautaki and their relevance to Kaitiakitanga are:

Te Tiriti o Waitangi establishes our relationship with the Crown and our constitutional place in this country. It is Te Tiriti that determines and guides our relationship with the crown and all its agencies. Nga Hapu O Whaingaroa are not a stakeholder but a constitutional partners, at the very least, equal to the status of the crown.

Rangatiratanga is the authority and responsibility we have as whanau, hapu and iwi to manage our natural resources in accordance with our tikanga. Tohungatanga recognizes the knowledge and wisdom in which we exercise Kaitiakitanga.

Manaakitanga recognises our responsibility to respect and care for the environment and the ability to provide for others from our own resources while at the same time maintaining these resources in a sustainable manner.

Whanaungatanga acknowledges that all things are intrinsically connected. It is imperative to understand and maintain these relationships, of which people are a part of and not separate from nature.

Whakapapa gives order and structure to these relationships whilst defining roles, responsibilities and outcomes.

U Kai Po acknowledges the nurturing relationship we have with whenua and whanau and our responsibility to sustain and maintain these relationships.

Kotahitanga establishes our ultimate vision and reality – the unity and harmony of environmental diversity.

Other important values include:

Wairua an understanding that nature has a spiritual dimension that needs to be acknowledged in environmental decision-making,

Mana the ‘divine’ right of all living things to ‘express’ their purpose.

Tapu that everything has an intrinsic and sacred value and purpose beyond a purely human, utilitarian function,

Tau utu-utu the principle of reciprocity and maintaining balance in all environmental interactions,

Maramataka the basis for understanding cycles and rhythms within nature that inform environmental practices such as rahui,

Ahi kaa those who have maintained a long relationship to a resource are the best placed to manage it within whanau, hapu and iwi kawa and tikanga,

Taonga tuku iho that we do not own natural resources, rather they are handed down from our forebears for our use and pass on to future generations in a state equal to or better than when we received them.



kaitiakitanga



Te Ao Marama

Te Ao Marama in Maori cosmology refers to the stories of Papatuanuku and Ranginui, their children and their relationship with the physical world in which we live. This methodology provides a holistic and integrated framework for which proper consideration and application of Kaitiakitanga values and principles can be exercised.

A key goal of Kaitiakitanga is the maintenance and enhancement of Mauri. Mauri is a systems concept. Paying attention to the mauri or life force, across the Te Ao Marama 'landscape' is a key role of Kaitiakitanga. In an ecological sense mauri would imply a self-sustaining, self-regenerating ecological (homeostatic) systems that sustains life. Actions or behaviours that promote and enhance mauri are considered fundamental.

Wai - Nga Roimata a Ranginui ki a Papatuanuku

At the separation of Ranginui and Papatuanuku, Ranginui shed tears in sorrow to soothe the pain inflicted on Papatuanuku caused by the separation. As such Wai is viewed as having healing properties.

Wai is also viewed as the life-blood that flows through the arteries (rivers and streams) of Papatuanuku to sustain all life. Maintaining and enhancing the mauri of Wai is a key kaitiaki principle. This includes both quality and quantity aspects of water bodies and their associated ecosystems, both waimaori (fresh water) and waitai (salt water).

The majority of all water bodies in Whaingaroa have been significantly degraded. Poor land use practices, point and non-point discharges to water, and unfettered water take have all impacted on the quality and mauri of the water bodies within the catchment and its associated ecosystems and habitats.

Outcomes Expected

- Improve the mauri and life supporting capacity of water to sustain life
- Maintain the kaitiaki relationship of tangata whenua to water bodies.



Issues

- point discharge from milking shed, commercial operations, residential developments
- non-point discharges from farming, forestry and horticultural activities through stock waste and the application of fertilisers, herbicides and insecticides
- storm water run off from roads, commercial and residential developments
- river, estuary and harbour siltation through land erosion caused by poor land use management practices, including poor exotic forestry management practices
- poor to non-existent riparian management reducing water quality through erosion and siltation of waterways
- the removal of trees and vegetation from steep hill areas causing siltation of waterways through erosion
- damage to puna primarily through poor farming and forestry practices.
- increasingly the excessive taking of fresh water beyond the ecological limits of a given water body
- inability to extract drinking water directly from “drinking” streams and wells
- impacts and potential impacts of contaminated sites to water bodies and water quality (Waikoura and Totara North land fills)
- impacts to water bodies, water quality and related ecosystems and habitat through poor river management practices including the cleaning of waterways and the use of sprays to control weeds along waterways
- significantly reduced wetland and estuarine areas that has reduced the natural ability of these systems to sustain the mauri of water bodies and associated habitat
- reduced access of tangata whenua to water bodies and water resources
- protection of Te Tiriti and cultural rights to water bodies including access rights
- protection of Te Tiriti and cultural rights to water take
- impacts of poor quality water on mahinga kai and kai moana
- impacts of marine farming on water quality and mahinga kai and marine ecosystems

Policies

- Can drink from “drinking” streams and puna
- Kahoe, Pupuke and Kaeo rivers met Ministry of Health safe swimming standards
- Riparian strips established and fenced along these rivers and associated streams
- Kaitiaki have access to their water bodies
- No direct discharges to water including the discharge of treated effluent to water
- Protect streams, rivers, puna, estuaries through riparian planting and fencing
- Protect and restore wetland, estuarine and marine systems

Method of Implementation

- Engage with national, regional and local government to develop and implement strategies, policies, regulations and standards that meet and address the outcomes, issues and policies listed above.
- Investigate old “dump” and contaminated sites and seek remediation through local and central government agencies
- Establish a river and harbour monitor programme
- Monitor the performance of the Far North District Council and Northland Regional Council monitoring of farming and forestry practices in accordance with their own policies (including resource consent compliance)
- Support and promote the inclusion of policies and standards in regional, district and central government strategies, plan, policies and initiatives that protect and improve the mauri of water and water bodies
- Work with local community groups on initiatives that protect, restore and enhance the mauri of water and water bodies, including riparian planting.
- Engage with central government strategies and policies on Wai to ensure they acknowledge the Kaitiakitanga of Nga Hapu O Whaingaroa and protect Te Tiriti interests and rights in Wai.

Ranginui and Tawhirimatea

Ranginui, the sky and heavens above and all the celestial bodies and are associated with life and light. It is Tama Nui Te Ra that provides light and warms the body of Papatuanuku and all her children, allowing growth. The maramataka (the cycle of the moon) and stars such as Puanga are used to guide resource management practices such as harvesting and rahui.

Following the separation of Ranginui and Papatuanuku, Tawhirimatea ascended to the sky and presiding over the elements in the atmosphere including the rain, wind, breezes, mist and dew. Weather patterns are attributed to Tawhirimatea. Changes in these patterns are indicative of the seasons and other broad cyclical patterns.

Te Ha (U), the breath of life breathed into Hineahuone by Tane bringing to life the female element and all breathing life form indicate its centrality to all life.

Increases in human activity along with the production of natural and man made pollutants are having detrimental effects on our people and the environment. Increasing levels of greenhouse gas emissions has influenced climate change and depletion of the ozone layer that screens out harmful ultraviolet light.

Radio waves and their impact on health on people, the ownership of these, and the sensory impact (negative and positive) of noise and smell and on sight. The range of issues includes:

Outcomes Expected

- Maintain and enhance the mauri and life supporting capacity of the atmosphere and air to sustain life
- Maintain our kaitiaki relationship with the Tawhirimatea and Ranginui

Issues

- Effects of spray and fertiliser drift on human health and ecosystems
- Impact on air quality through vegetation clearance through burning
- Smells from landfills and industrial/commercial and other activities

- Impact of pollen on human health (e.g. asthma and allergies)
- Impacts of airborne diseases
- Car emission impacts on air quality
- Impact of the burning of rubbish
- Impact of farming and deforestation on climate change
- Health effects of increased solar radiation
- Rising sea levels and impacts on coastal papakainga
- Impacts of radio wave transmission on human health
- Ownership of airwaves
- Impacts of artificial lights on celestial darkness (and ability to see stars at night)
- Noise/sound levels
- Utilisation of wind to generate power

Policies

- Maintain our relationship with celestial bodies
- Maintain natural visibility
- Maintain natural quiet
- Maintain celestial darkness
- Maintain the natural ability of sound to carry naturally
- Maintain natural darkness, unimpeded by light
- Maintain uncontaminated air
- Maintain the natural ability to hear the sea
- Maintain the natural purity of air (smell, taste)
- Maintain clean rain
- Maintain the natural smells of the sea and forest
-

Method of Implementation

- Engage with national, regional and local government to develop and implement strategies, policies, regulations and standards that meet and address the outcomes, issues and policies listed above
- Establish standards and indicators for the above policies



tawhirimatea

Papatuanuku and Whenua

Papatunuku is a living entity, mother earth nurturing all her children including people.

Whenua is both the name for land and placenta. As with the placenta, whenua nourishes us and takes away wastes. An important aspect of whenua is soil and soil systems. These are essential for all plant and animal life.

Whenua is a taonga. As such the mauri, life supporting capacity of whenua must be maintained and enhanced, used with respect and passed on to future generations in a healthy state.

Farming, forestry and horticulture have been identified as some of the main attributors to the degradation of healthy soil systems. These unsustainable land use practices result in soil erosion, soil structure and nutrient depletion.

While nutrient depletion can be addressed through the application of commercial fertilizers they do not address soil structure but rather exacerbate the ongoing dependence on these artificial enhancers. This dependency, although providing short-term benefits, it also generates long-term environmental impediments.

Mineral extractions and the removal of other natural resources although having many economic and social rewards also bring many environmental challenges. Having being targeted as an area with an abundance of physical resources within and on the whenua. The Iwi o Whaingaroa are explicit as to the ownership of these resources and how these operations are managed with minimal damage to the environment moving forward. Current Treaty negotiations are being worked through to determine and give effect to these ownership rights.

Outcomes Expected

- Maintain and enhance the mauri of whenua and Papatuanuku
- Maintain Nga Hapu O Whaingaroa kaitiaki relationship with whenua and Papatuanuku

Issues

- Infrastructure such as roading, both public and private land can cause long-term damage to soil systems. Roads are necessary but proper consideration as to their effects on soils systems needs to be given.
- The degradation of the self-sustaining life capacity of soil systems through non sustainable farming, forestry and horticulture practice
- The impact of subdivision and commercial/industrial developments on soil systems
- The impacts of mineral extraction and the use of these minerals and other resources on soil systems
- Ownership of minerals and other resources and impact on the exercise of kaitiakitanga

Policies

- Impacts of roading, subdivisions, farming, forestry, horticulture commercial/industrial developments and mineral extraction do not impact negatively on the mauri of soil systems
- Nga Hapu O Whaingaroa exercise Te Tiriti rights and Kaitiakitanga obligations over all mineral resources in Whaingaroa

Method of Implementation

- Engage with national, regional and local government to develop and implement strategies, policies, regulations and standards that meet and address the outcomes, issues and policies listed above



Nga Maunga

Our maunga are an intrinsic part of our identity and referred to in pepeha as a geographical reference and marker of tribal belonging. They are symbols of tribal mana reinforcing the status of the tangata whenua. As such their mauri, mana and tapu of maunga need to be protected.

Development and construction along strategic ridges are threatening and obstructing the look of our cultural landscape. This includes subdivisions, construction of buildings and structures such as microwave towers. These developments “deface” and defile the tapu of our sacred maunga. Although not a problem at the moment, developments and structures that block or restrict the ability of tangata whenua to view their maunga from their marae and papakainga impacts on the relationship our people have with them. This is particularly so when referring to them during formal occasions on the marae. Not being able to refer to them directly by sight impacts the mana of the tangata whenua.

Outcomes Expected

- Maintenance and enhancement of the mauri, mana and tapu of our maunga
- Maintenance and enhancement of the spiritual, cultural and physical relationship of whanau, hapu and iwi with our maunga

Issues

- Impacts of subdivisions and housing developments
- Impacts of earthmoving and the taking of metal
- Impacts of the building of structures such as microwave towers
- Building of structures and the planting of trees that restrict or block the direct line of sight to maunga from marae and papakainga

Policies

- Protect our maunga from development that impact negatively on this relationship and the mana, mauri and tapu of these maunga.
- No development on maunga
- No developments that restrict direct line of sight from marae and papakainga

Method of Implementation

- Engage with national, regional and local government to develop and implement strategies, policies, regulations and standards that meet and address the outcomes, issues and policies listed above.



tane me ana tamariki

Tane me ana tamariki

Tane is the Kaitiaki of all land based flora and fauna. Sustaining and enhancing the mauri of these resources is essential because we obtain significant resources from them. The way in which we use these resources and the amounts we take must be sustainable and be respectful of the mana and tapu of Tane.

Forestry and farming activities have significantly changed the landscape. The State of the Environment Report produced by the Ministry of Environment 1997 reported that, since European settlement the transformation of our environment has been the most rapid of all countries in the world. This has been brought about by the intended and or unintended introduction of new plants and animals which has contributed to the damage, loss or significant reduction of important flora and fauna, ecosystems and habitats.

This situation is clearly evident in Whaingaroa through the wholesale removal of practically all native forests in the 1800's and subsequent farming and exotic forestry developments of recent times. Fortunately there are now significant areas of regenerating native bush on both public and private land which provides an effective foundation from which to rebuild.

The impact on tangata whenua has also been significant too. With the clearance of indigenous vegetation, this has meant the lost of important food resources, rongoa and material for use in cultural practices. These include raranga and waka construction. Equally important is the loss of matauranga (knowledge) associated with the native forests plants and animals.

Outcomes Expected

- Restoration of the mauri of indigenous biodiversity and related ecosystems and habitats
- Strong kaitiaki relationship of Nga Hapu O Whaingaroa with Te Wao Nui Tane

Issues

- Impact of pest and weeds on indigenous biodiversity and related ecosystems/habitats
- Impact of poor farming and forestry practice on indigenous biodiversity and related ecosystems/habitats
- Impact of subdivision on indigenous biodiversity and related ecosystems/habitats
- Loss of access to important indigenous forests, trees, plants and animals for food, medicinal and other cultural purposes
- Loss of matauranga
- Declining numbers of native birds
- Infestation of animal pests such as possum, goats, feral cats, rats and other rodents
- Declining health of native forests
- Declining harvesting and use of rongoa Maori

Policies

- Affirm customary management of marine species.

Method of Implementation

- Engage with national, regional and local government to develop and implement strategies, policies, regulations and standards that meet and address the outcomes, issues and policies listed above.
- Work with relevant stakeholders to develop and implement a pest management strategy
- That education programmes be championed with key agencies that promote the establishment, conservation and management of indigenous biodiversity.
- Develop partnership relationships with the Department of Conservation to ensure the kaitiakitanga role of iwi and hapu to indigenous flora and fauna on lands administered by the Department.
- Establish initiatives for the retention and development of Matauranga by Nga Hapu O Whaingaroa in regard to Te Wao Nui O Tane.
- Support initiatives for the use of rongoa Maori in accordance with tikanga



Tangaroa me ana tamariki

Tangaroa is the Kaitiaki of all water based flora and fauna from which many food resources are obtained. Sustaining and enhancing the mauri of these resources is essential because we derive significant benefit from them. The way in which we use these resources and the amounts we take must be sustainable and be respectful of the mana and tapu of Tangaroa.

As with Tane, there has been a significant change within Tangaroa, the magnitude of which is not really known. In more recent times, the invasive marine plants, animals and global warming are significantly changing the seascape.

Outcomes Expected

- Re-establish kaitiakitanga of tangata whenua to rohe moana and awa
- Restore and maintain the mauri of marine, estuary and river ecosystems and habitat
- Restore and protect important food resource

Issues

- Impact of invasive marine species on indigenous marine biodiversity and related ecosystems and habitats
- Impact of poor farming, forestry and marine farming on indigenous biodiversity and related ecosystems/habitats
- Retaining our relationship with taonga species and rongoa
- Access to kai moana and mahinga kai
- Access to and use of indigenous plants and animals for cultural purposes
- Impact of the Quota Management System and Customary take

Policies

- Affirm customary management of marine species

Method of Implementation

- Engage with national, regional and local government to develop and implement strategies, policies, regulations and standards that meet and address the outcomes, issues and policies listed above
- Work with the Ministry of Fisheries to develop and implement a rohe moana management plans

tangaroa



Wahi tapu

Wahi Tapu is defined in The Historic Places Act 1993 as “a place sacred to Maori in the traditional, spiritual, religious, ritual or mythological sense. They include old pa and papakainga sites, urupa, battle sites and sites set aside for special purposes. As such they are an important part of the cultural and historic landscape connecting and maintaining continuity between the past, the present and the future. There are hundreds of these sites throughout Whaingaroa, most only known to tangata whenua.

Over the years there has been significant desecration of wahi tapu that continues to this day. Today the main causes are subdivision, forestry and farming. While there are provisions in legislation to protect wahi tapu, desecration continues because people are not aware of wahi tapu or see them as a hindrance to development and disregard them. Any types of desecration to these sites are unacceptable and must be avoided

Outcomes Expected

- To maintain the spiritual and physical relationship of tangata whenua with wahi tapu
- To ensure their protection from development that impact negatively on this relationship and the mana, mauri and tapu of these places.

Issues

- Damage and desecration to wahi tapu by subdivisions
- Damage and desecration to wahi tapu by forestry and farming practice
- Number of sites desecrated
- Number of sites restored
- Number of sites that have formal protection
- Number of wahi tapu listed on silent files

Policies

- No further desecration of any wahi tapu or sites of cultural significance
- To restore wahi tapu that have been desecrated

Method of Implementation

- Engage with national, regional and local government to develop and implement strategies, policies, regulations and standards that meet and address the outcomes, issues and policies listed above.
- Specifically, to engage with the Far North District Council and the Historic Places Trust and identify wahi tapu and establish policies for their protection

Papakainga

Papakainga is a housing development on tupuna whenua (ancestral land). This type of development is for maintaining the home fires (ahi kaa) and to build and maintain kaitiakitanga and manaakitanga as an expression of the mana whenua. Papakainga is a holistic approach to housing which integrates social, cultural and environmental factors based on tikanga.

Outcomes Expected

- Papakainga are established throughout the rohe

Issues

- Restrictive and expensive housing development policies that restrict papakainga development.

Policies

- Papakainga developments on Maori land are recognised as a “as of right” activity

Method of Implementation

- Engage with national, regional and local government to develop and implement strategies, policies, regulations and standards that meet and address the outcomes, issues and policies listed above
- Specifically engage with the Far North District Council to develop policies and rules that encourage papakainga developments.





Nga Take – Key Issues

Listed below are the key resource management and environmental within Whangaroa. They are listed here to highlight and prioritise them for urgent action.

- Erosion caused by poor farming and forestry practice
- Siltation of the harbour and rivers by poor farming, forestry and oyster farming practice
- Destruction and desecration of wahi tapu, pa and other sites of significance
- Destruction and pollution of streams, rivers, and puna by poor subdivision conditions, controls and monitoring
- Destruction and pollution of streams, rivers by poor farming, forestry and commercial practices
- Destruction of indigenous fauna and flora by pests and weeds
- Severely depleted fish and shellfish stocks in the harbour area
- Destruction of river, wetland and estuarine ecosystems
- Potential contamination of the Kaeo and Kahoe rivers and Whangaroa harbour by contaminated sites for example old rubbish dumps
- Poorly assessed and approved subdivisions.

Statutory and Legislative Context

One of the key purposes of this document is to set out the resource management policy for Nga Hapu O Whaingaroa to ensure that these are taken into account through the various planning and policy processes available under the law.

There is a range of laws that deal with resource management matters. The primary law is the Resource Management Act 1992. But there are many others. Some provide varying degrees of recognition of the Treaty of Waitangi/Te Tiriti o Waitangi and Maori values. The list below provides some of these that this plan will interact with.

The Resource Management 1992, Environment Act 1986, Historic Places Act 1993, Local Government Act 2002, Treaty of Waitangi (Fisheries Claims) Settlement Act 1992, Conservation Act 1987, Crown Minerals Act 1991, Environment Act 1986, Fisheries Act 1996, Bio security Act 1993, Building Act 1991, Forests Amendment 1993, Hazardous Substances Act 1996, Local Government (Rating) Act 2002, Maori Fisheries Act 1989, marine Mammals protection Act 1978, Public Works Act 1981, Reserves Act 1977, Te Ture Whenua Act 1993, Transit New Zealand Act 1989, Wildlife Act 1955.

Provisions in the Resource Management Act 1991 that recognise Maori interests in natural resources.

Part	Section	Provision
Part II: Purpose and Principles	S5(2)	“Sustainable management” means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural well-being and for their health and safety
	s6(e)	In achieving the purpose of the RMA, all persons exercising functions and powers under it in relation to managing the use, development, and protection of natural and physical resources... shall recognise and provide for the following matters of national importance... the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga
	S6(f)	The protection of historic heritage from inappropriate subdivision, use and development. Historic heritage is defined in section 2 of the Act...means those natural and physical resources that contribute to an understanding and appreciation of new Zealand history and culture, deriving from any of the following qualities: archaeological; architectural; cultural; historic; scientific; spiritual; technological; and includes: historic sites; structures; places; and areas; and archaeology sites; and sites of significance to Maori, including wahi tapu, and surrounding associated with the natural and physical resources
	s7(a), (e)	In achieving the purpose of the RMA, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have particular regard to kaitiakitanga and the heritage value of sites
	s8	In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi)
Part III: Duties and Restrictions under this Act	S14(3)(c)	Restrictions relating to water: A person is not prohibited by subsection (1) of this section from taking, using, damming, or diverting any water, heat, or energy if in the case of geothermal water, the water, heat, or energy is taken or used in accordance with tikanga Maori for the communal benefit of the tangata whenua of the area and does not have an adverse effect on the environment
Part IV: Functions, Powers, and Duties of Central and Local Government	S33(1), (2)	A local authority that has functions, powers, or duties under the RMA may transfer any one or more of those functions, powers, or duties to another public authority in accordance with this section. For the purposes of this section, “public authority” includes any iwi authority
	S34	A local authority may delegate to any committee of the local authority established under the LGA any of its functions, powers and duties under the RMA.
	S35	Local Authorities must keep and maintain a record of each iwi authority in their area along with any groups that represent hapu. The record needs to include: The contact details of each iwi authority and group that represents hapu for RMA purposes; Any planning documents recognized by each iwi authority and lodged with the council; any area of the region or district over which one of more iwi or hapu exercise Kaitiakitanga

Part	Section	Provision
Part IV: Functions, Powers, and Duties of Central and Local Government	S36(b-e)	A local authority may enter into a joint management agreement with an iwi authority or group that represents hapu for the purposes of the RMA to exercise a function, power or duty jointly with the local authority
	S39(s58(b)	In relation to hearings, in determining an appropriate procedure for the purposes of subsection (1) of this section, a local authority, a consent authority, or a person given authority to conduct hearings shall recognise tikanga Maori where appropriate, and receive evidence written or spoken in Maori and the Maori Language Act 1987 shall apply accordingly
Part V: Standards, Policy Statements, and Plans	S45(2)(h))	In determining whether it is desirable to prepare a national policy statement, the Minister for the Environment may have regard to anything which is significant in terms of s8 (Treaty of Waitangi)
	(2)(b)	A New Zealand coastal policy statement, prepared and recommended by the Minister of Conservation, may state policies about the protection of the characteristics of the coastal environment of special value to the tangata whenua including wahi tapu, tauranga waka, mahinga mataitai, and taonga raranga
	s61(2)(a)(iii), (iii)	When preparing or changing a regional policy statement, the regional council shall take into account any relevant planning document recognised by an iwi authority affected by the regional policy statement, and any regulations relating to ensuring sustainability, or the conservation, management or sustainability of fisheries resources (including regulations or bylaws relating to taiapure, mahinga mataitai, or other non-commercial Maori customary fishing)
	s62(1)(b)	A regional policy statement shall make provision for such of the matters set out in Part I of the Second Schedule (and such of the matters set out in Part II of that Schedule as are of regional significance) that are appropriate to the circumstances of the region, and shall state the resource management issues of significance to iwi authorities in the region.
	2nd Schedule, Part I, cl 4(c)	Part I of Second Schedule says, in relation to regions, policy statements and plans may provide for any matter relating to the management of any actual or potential effects of any use, development, or protection described in clauses 1 or 2 on natural physical, or cultural heritage sites and values, including landscape, land forms, historic places, and wahi tapu
	2nd Schedule, Part II, cl 2(c)	Part II of the Second Schedule says, in relation to districts, policy statements and plans may provide for any matter relating to the management of any actual or potential effects of any use, development, or protection described in clause 1 of this Part, including on natural, physical, or cultural heritage sites and values, including landscape, land forms, historic places, and wahi tapu.
	s64(1)	There shall at all times be, for all the coastal marine area of a region, one or more regional coastal plans prepared in the manner set out in the First Schedule.
	s64(1)	There shall at all times be, for all the coastal marine area of a region, one or more regional coastal plans prepared in the manner set out in the First Schedule.
	1st Schedule cl 3(1)(d)	A proposed regional coastal plan shall be prepared by the regional council concerned in consultation with the Minister of Conservation and iwi authorities of the region.

Part	Section	Provision
Part V: Standards, Policy Statements, and Plans	1st Schedule cl 5(4)(f)	During the preparation of a proposed policy statement or plan, the local authority concerned shall consult the tangata whenua of the area who may be so affected, through iwi authorities and tribal runanga
	1st Schedule cl 20(4)(f)	A local authority shall provide one copy of its proposed policy statement or plan without charge to the tangata whenua of the area, through iwi authorities and tribal runanga. The local authority shall provide one copy of its operative policy statement or plan without charge to the tangata whenua of the area, through iwi authorities and tribal runanga.
	s65(3)(e)	Without limiting the power of a regional council to prepare a regional plan at any time, a regional council shall consider the desirability of preparing a regional plan whenever any significant concerns of tangata whenua for their cultural heritage in relation to natural and physical resources arise or are likely to arise.
	s66(2)(c)(ii), (iii)	When preparing or changing any regional plan, the regional council shall take into account any relevant planning document recognised by an iwi authority affected by the regional plan, and regulations relating to ensuring sustainability, or the conservation, management or sustainability of fisheries resources (including regulations or bylaws relating to taiapure, mahinga mataitai, or other non-commercial Maori customary fishing)
	s67(1)	A regional plan may make provision for such of the matters set out in Part I of the Second Schedule as are appropriate to the circumstances of the region .
	s74(2)(b)(ii)	When preparing or changing a district plan, a territorial authority shall take into account any relevant planning document recognised by an iwi authority affected by the district plan and regulations relating to ensuring sustainability, or the conservation, management or sustainability of fisheries resources (including regulations or bylaws relating to taiapure, mahinga mataitai, or other non-commercial Maori customary fishing)2
	s75(1)	A district plan shall make provision for such of the matters set out in Part II of the Second Schedule as are appropriate to the circumstances of the district (see above for Part II of Second Schedule).
	s93(1)(c)(ii)	Once a consent authority is satisfied that it has received adequate information, it shall ensure that notice of every application for a resource consent made to it in accordance with this Act is served on the New Zealand Historic Places Trust if the application affects any historic place, historic area, wahi tapu, or wahi tapu area registered under the Historic Places Act 1993; and served on iwi authorities as it considers appropriate.
Part VI: Resource Consents	s93(1)(f)	A consent authority's consideration of an application for a resource consent and any submissions received is subject to Part II of the RMA.
	s104	The Minister may call in applications for resource consents of national significance, such as where the applications are relevant to the Treaty of Waitangi.

NOTE

1. Clause 25 of the Resource Management Amendment Bill 1999 amends section 66 of the principal Act to ensure that the regional council must take iwi planning documents into account instead of having regard to them.
2. Clause 28 of the Resource Management Amendment Bill 1999 amends section 74 of the principal Act to ensure that a territorial authority takes iwi planning documents into account instead of having regard to them.

Mahere Rautaki (Strategic Plan)

Mahere Rautaki
Te Runanga O Whaingaroa

Karakia

Nga mihi ki a Io Matua
Nana te Kore
Nana te Po
Nana tenei Ao i whakatinana
Ara ko Ranginui ara ko Papatuanuku
Katahi ka puta
Ko Tanemahuta
Ko Tangaroa
Ko Tawhirimatea
Ko Tumatauenga
Ko Haumietiketike
Ko Ruamoko
Ko Whiro
Tokona a Ranginui ki runga ki a Papatuanuku ki raro
Ka puta te Whei Ao ki te Ao Marama
Tihei Mauri Ora!

He karakia tenei hei hono i a tatou ki te Ao Wairua e ki ana ki a tatou Kaupapa Maori.

This karakia sets the spiritual context and background in which we live and which defines our unique worldview.





Kaupapa

Me ako a tatou tamariki
He kawenata te Tiriti o Waitangi
Ko ona putaketake
He Rangatiratanga
He Tohungatanga
He Manaakitanga
He Whanaungatanga
He Ukaipo
Otira kei tua
Ko te Akamatua
Tona Ingoa
Ko te Kotahitanga

We must teach our children the covenant of Te Tiriti o Waitangi.

Its basis is rangatiratanga, tohungatanga, manaakitanga, whanaungatanga and ukaipo.
The ultimate vision is kotahitanga.

Te Whare O Whaingaroa

This kaupapa forms the underlying values upon which Te Whare O Whaingaroa is constructed and the principles upon which Te Runanga O Whaingaroa will operate.

- Te Tiriti o Waitangi establishes our relationship with the Crown and our constitutional place in this country
- Rangatiratanga establishes our authority and responsibility as individuals, whanau, hapu and iwi to ourselves, others and to the world we live in
- Tohungatanga recognizes the knowledge and wisdom in which we exercise our authority and responsibility
- Manaakitanga recognises our responsibility to respect and care for all things
- Whanaungatanga acknowledges that all things are connected and impact on each other and therefore the importance of understanding and maintaining these relationships
- U kai po acknowledges the nurturing relationship we have with our papakainga and whanau and our responsibility to sustain and maintain these relationships
- Kotahitanga establishes our ultimate goal – unity and harmony

Nga Hapu O Whaingaroa

The Iwi of Whaingaroa are the hapu that reside within Te Rohe Potae o Whaingaroa bound together by strong Ngapuhi and Ngati Kahu whakapapa.

Te Rohe Potae o Whaingaroa

The land boundary commences at the river mouth of the Oruaiti River in the north, moving in a southerly direction encompassing the Puketi forest, and then moving in a north-easterly direction in the Takou River area.

The coastal boundary commences at the mouth of the Oruaiti River, follows the eastern side of the Mangonui Harbour, then directly out to sea moving in a south-easterly direction along the coast to Ruapurapura (Needles) off Purerua and includes the Whaingaroa Harbour, its rivers, estuaries and islands within the this role.

The rohe is further described as those areas that the hapu of the marae within the above boundaries exercise mana whenua and mana moana.



Vision

Kia tu tika ai te Whare o Whaingaroa

The full expression of the values and principles outlined above in all aspects of the lives of our people, where we speak our reo, practice our tikanga, lead full meaningful healthy and contributing lives that make a difference in the world, achieve excellences in all endeavours, sustain a healthy environment, have strong and healthy whanau, hapu and iwi relationships, relate and interact with confidence with people throughout the country and the world, and leave behind a better world for our children and future generations.

Key drivers underpinning this vision are:

Whaingaroatanga defining and building on our uniqueness

Whakawhanaungatanga understanding the value of relationships and the need to maintain and strengthen them based on mutual respect

Kaupapa based driven from values within rather than reactive to external influences

Sustainability ensuring that all we engage in contributes to sustainable processes and outcomes



Role - He Waka Mo Te Iwi

Kia tika te rere hei whawhati i nga ngaru piki, heke kia tau pai ki uta

The use of the waka metaphor implies leadership, skill and working in unison to pursue and achieve the dreams and aspirations of our people.

Ma te pono, ma te tika me te aroha e arahina e Te Runanga Nga Hapu O Whaingaroa.

Through our example of transparency, integrity and compassion we will lead our people.

He Mangai mo Nga Hapu O Whaingaroa.

The collective voice for the people of Whaingaroa





Nga Aho - Strands

The six strands that will provide the focus for our activities are:

Whakawhanaungatanga

Me whakakaha i a tatou whanaungatanga

Te Reo me ona Tikanga

Kia a mau ki te reo o tatou matua tupuna – toku reo toku ohooho

Hauora/Waiaora

Pupu ake te hau, tau mai te mauri, tau mai te wairua, tu mai ko te waiaora.

Te U kai po

Kia matau, kia mohio e ora ana te ukaipo o te tangata mai i te u, tae atu ki te po.

Matauranga

Whaia te matauranga kia matau, kia mohio, kia marama.

Whakaara Oranga Pakihi

He kai kei aku ringaringa

Te UKAIPO
Te Runanga O Whaingaroa

www.trow.maori.nz

© Te Runanga O Whaingaroa
Except as provided by the Copyright Act 1994, no part of this publication may be reproduced or stored in a retrieval system in any form or by any means without the prior written permission of the copyright owner