

Ko Waitaha Ahanu



WAITAHA

IWI MANAGEMENT PLAN 2014

Tukua te wairua kia rere ki ngā taumata

Hei ārahī i ā tatou mahi

Ma tā tātou whai i ngā tikanga a rātou mā

Ki a mau ki a ita

Ki a kore ai e ngaro

Ki a pupuri

Ki a whakamua

Ki a tina! Tina! Hui e! Taiki e!

Allow one's spirit to exercise its potential

To guide us in our work as well as in our pursuit of our ancestral traditions

Take hold and preserve it

Ensure it is never lost

Hold fast.

Secure it.

Draw together! Affirm!

Acknowledgements

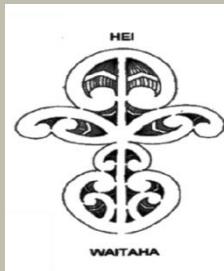
Nga mihi

Tenei te mihi atu ki a tatou i runga i nga āhuatanga o te rangimarie o tenei kaupapa, manaaki taonga ā whenua, ā awa, ā wai tai. He mahi ngātahi whakahirahira tenei. Ma tatou ano nga taonga o Waitaha e tiaki, e atawhai.

The completion of the *Waitaha Iwi Management Plan* is a tribute to all those who were collectively involved. This document provides for the expectations regarding the important issue of caring for our lands, rivers, streams, coastal waterways, all resident life within our environment, our people and future opportunities.

WHAKAPAPA

our identity



*Ko Otawa te Maunga
Ko Hei te Tupuna
Ko Te Raparapaahoe te Awa
Ko Takakopiri te Tangata
Ko te Putaratara o te Tuunui
Tahuhu whakairinga korero*

*Ka tu te ihiihi ka tu te wanwana
Tai tu te wehi o te moana
O punga ee e mauri
Ko Waitaha te iwi
Te Arawa te waka*

*Otawa is the mountain
Hei is the ancestor
Te Raparapaahoe is the river
Takakopiri is the leader
It is from the roof of the wharenui that
the korero, the history and the taonga
descend
Those are the disciplines
The respect for the sea
The landing on this land
Waitaha is the tribe
Te Arawa is the waka*

*Te whakairinga korero
heke iho i nga heke
ki nga poupou
ki a pouhia ki te whenua
ki a kore ai e taka ki te taha ki te he*



Iwi Endorsement

The Waitaha Iwi Management Plan was officially endorsed by way of resolution on 28th/09/2014, by Waitaha.

Statement of Support

Te Kapu O Waitaha supports the Waitaha Iwi Management plan and acknowledges the consistency of collaborative efforts as paramount to ensure a place of well-being for all of us, and the generations to come.

NGA TIKANGA

Our values

We value our ancestral lands,
resources, culture and people.

Nga tikanga

Our values

Waitaha values are expressed in the strategic plan “*Our people our future toward 2050*” (2009).

Nga Tikanga – Waitaha Values¹

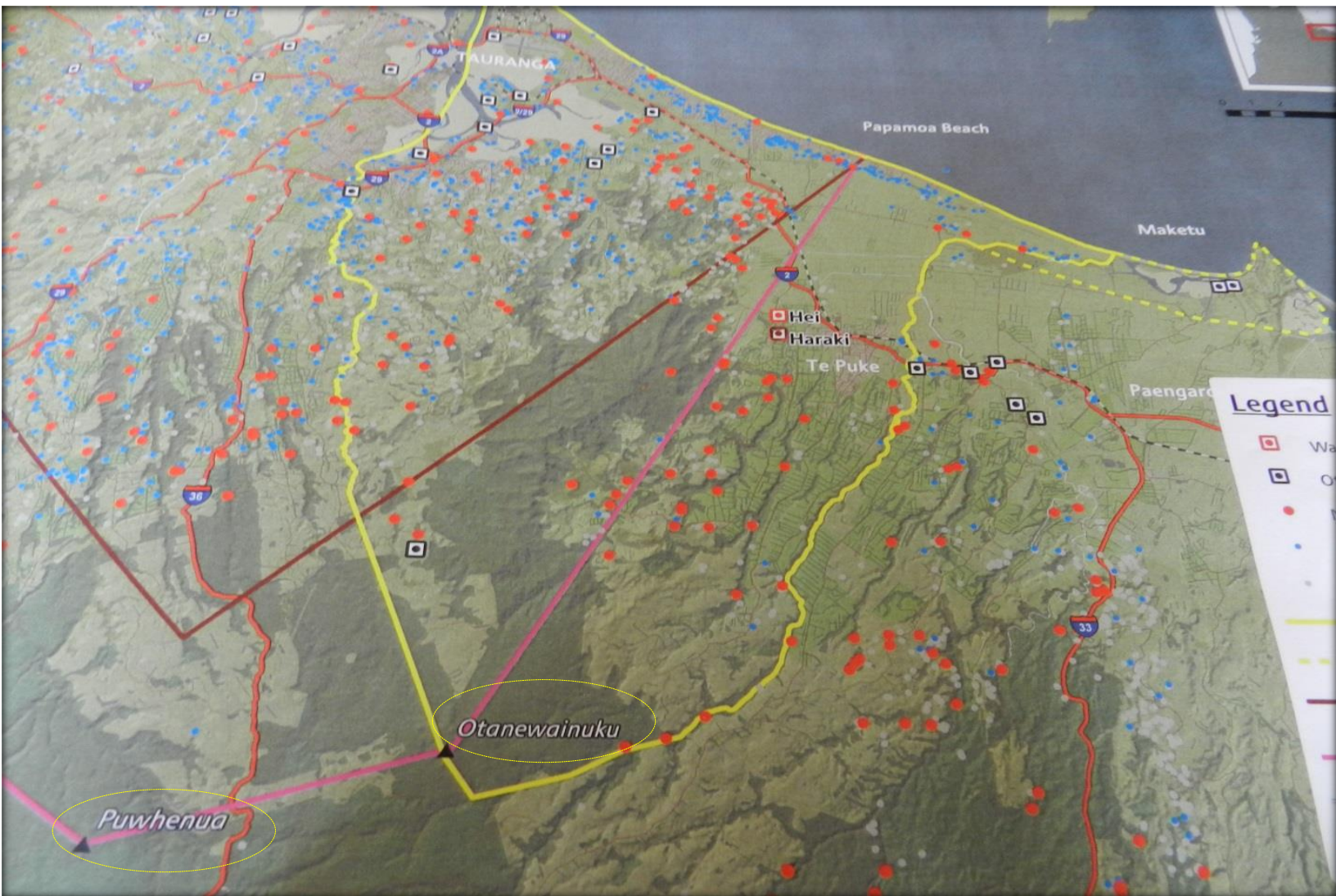
<i>Ki te whakakaha</i>	<i>To strengthen</i>
<i>Ki te whakanui</i>	<i>To elevate</i>
<i>Manaaki/awhina</i>	<i>To care, to nurture, to support</i>
<i>Te tihi</i>	<i>The pinnacle of all things</i>
<i>Nga tetekura</i>	<i>Descendants; as one tree falls another rises</i>
<i>Te tohu wairua</i>	<i>Spiritual wellbeing</i>
<i>Te reo me ona ahuatanga katoa o Waitaha</i>	<i>The language of Waitaha, and the disciplines</i>
<i>Whakapapa</i>	<i>Genealogy</i>
<i>Whanaungatanga</i>	<i>Relationships, kinship/blood ties</i>
<i>Whakapapa kit e whenua</i>	<i>Relationships to the land</i>
<i>Kaitiaki</i>	<i>Stewardship/guardianship</i>
<i>Waiora</i>	<i>Health</i>
<i>Hauoranga</i>	<i>Holistic wellbeing</i>
<i>Matauranga</i>	<i>All knowledge and understanding</i>
<i>Te ao maori</i>	<i>Maori worldview</i>
<i>Nga mea tapu katoa</i>	<i>All things sacred</i>

¹ Waitaha Deed of Settlement 2011



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Waitaha area of interest

Waitaha area of interest is enclosed within the yellow boundary lines. The dotted yellow line defines the shared interest with other Te Arawa iwi.

Executive Summary

Executive Summary

Waitaha are an ancient tribe who descend from Hei and his son Waitaha of Te Arawa. According to Waitaha tradition, while on board Te Arawa, “*ka huri mai a Te Arawa i te Rae o Pāpāmoa*”, Hei stood and claimed the land for his son Waitaha, “*te takapū o tāku tama, Waitahanui ā Hei*”. Some of the sons of Waitaha settled along the coast extending from Katikati to Ōtamarākau including the Island of Tuhua (Mayor Island).

Waitaha have whakapapa links with other iwi of Te Arawa, Waikato-Tainui, Takitimu, Mataatua.

By the 1840’s, Waitaha primarily occupied the land between Tauranga harbour in the west, and the Waiari river in the east, as well as inland. Waitaha also stayed for periods of time with Te Arawa kin.

MARANGA WAITAHA

Rise up Waitaha!



Maranga Waitaha is about igniting the resilience of our people to achieving better futures for Waitaha.

Maranga Waitaha is about the Waitaha people – ngā wawata, ngā moemoea ā ō tātou tupuna.

It is a philosophy of Waitaha to promote;

- cultural and social revitalisation and cohesion, including addressing the health, education, employment and housing needs of our people;
- economic advancement, participation and development; opportunities to influence political and global decision-makers

“The experience of Waitaha was the closest Central North Island parallel to Taranaki, in that they fought longest, were left divided, were alienated from their Te Arawa kin, and were rendered most vulnerable to the Crown’s purchase agents. As a result Waitaha suffered very extensive land loss by the end of the nineteenth century”

Waitangi CNI Report

The Iwi Management Plan

The plan is collated from workshop information and Waitaha documents including; iwi strategic plans, historical reports, publications, Treaty and contemporary research, iwi meeting minutes and surveys. The plan outlines how we want our culture respected and our resources managed. We also present the position of Waitaha on a range of topics.

The plan expresses our aspirations. It provides the principles for consultation and engagement based on our tikanga. Our plan is a living document that we will review and update annually.

It is divided into three sections that give:

- a high level view of our cultural, social and economic priorities
- action sheets with our aspirations and policies to address how we want to handle those matters
- a separate map book that contains further supporting material

Purpose of the Iwi Management plan

The primary purpose of this Iwi Management plan (IMP) is to serve as a reference document. It is also a guide. It provides practical direction for anyone who needs to consult or engage with our iwi. The document emphasises the values, thinking and special relationship we have

with our whenua, maunga, ngaherehere, awa, moana and all other taonga including those under the whenua.

The document addresses matters that are important to our people – and outlines our expectations in relation to them.

Who the Iwi Management Plan is for

This plan has been written with four groups of readers in mind.

1. in the first instance, the plan has been developed for Waitaha. It is a centralised planning tool to achieve agreed outcomes
 2. the plan is also for other iwi to use as a reference and guide.
 3. the plan provides direction to local and central government agencies for engagement and consultation with us
 4. the plan is also for anyone else conducting any activities that could affect our people, culture or resources. Decision makers are required to read this document and MUST contact us before deciding on anything that may affect us.
-

Nga Whakamau a Waitaha – Our perspective

Readers need to understand that nothing should be taken out of context from our heritage and beliefs, and most of what we do is viewed from a Waitaha and holistic Maori world view.

Our iwi also exercises the right of tino rangatiratanga and retains the acknowledgement of kaitiakitanga over all our lands, waters and taonga.

He Whakatere i tenei Mahere – Navigating the Plan

The plan is presented in three main sections:

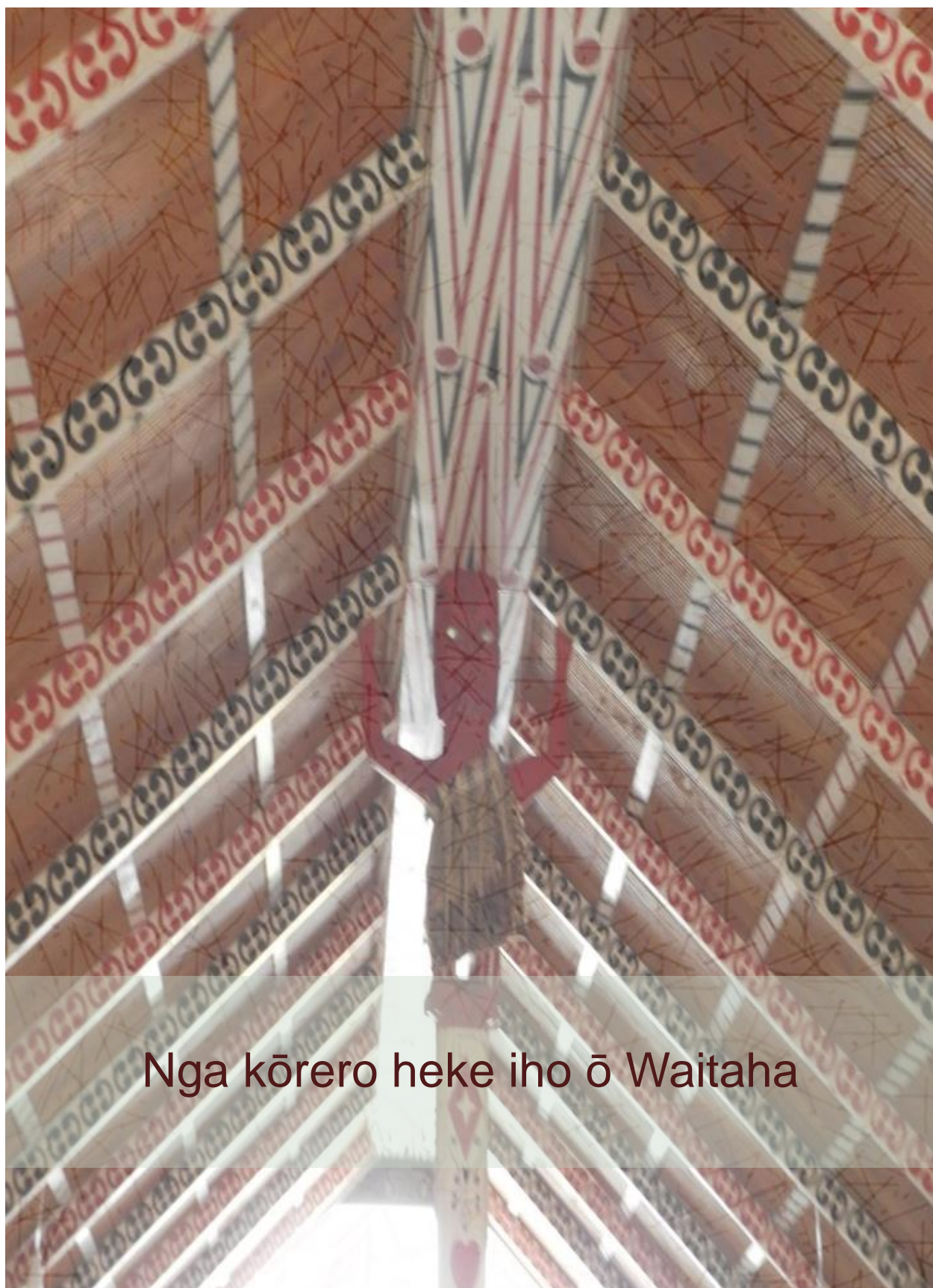
- | | |
|-----------|---|
| Section 1 | provides a high-level cultural, environmental, social and economic commentary and iwi view |
| Section 2 | contains the action sheets with guidelines and policies for the priorities we have identified |
| Section 3 | is a separate map book of supporting detail and additional information |
-

Check that you are reading the latest version

The iwi Management Plan is a “living document”. We will update it periodically – so please check our website www.waitaha-iwi.org.nz to ensure you are reading the latest version. Yu can also check Bay of Plenty Regional Council at www.boprc.govt.nz and Tauranga City Council at www.tauranga.govt.nz

SECTION 1

WAITAHA HISTORY



Waitaha descend from one or more of Waitaha tupuna; Te Iwikoroke, Kumaramaoa, Te Puku o Hākoma and Rehu, and who belong to a hapū of Waitaha.

Listed are the hapu of Waitaha²;

- (i) Ngati Te Moemiti
- (ii) Ngati Ngauru
- (iii) Ngati Kapo
- (iv) Ngati Rereamanu
- (v) Ngati Kahu
- (vi) Ngati Nga Pareparenga
- (vii) Ngati Te Puku o Hakoma
- (viii) Kumaramaoa
- (ix) Ngati Tama
- (x) Ngati Rehu
- (xi) Ngati Rakei
- (xii) Ngati Te Awhai

² Waitaha Strategic Plan, (2009)

An aerial photograph of a coastal landscape. In the foreground, there are green fields and some small buildings. A road runs through the middle ground. In the background, there is a blue body of water and a range of hills or mountains under a clear sky.

Waitaha Raupatu Trust & Deed of Settlement 2011

Waitaha established and maintained ahi kaa over their traditional rohe through occupation. Waitaha are strongly associated with the settlement of Te Pōhue (now known as Te Puke), and the area known as Pāpāmoa

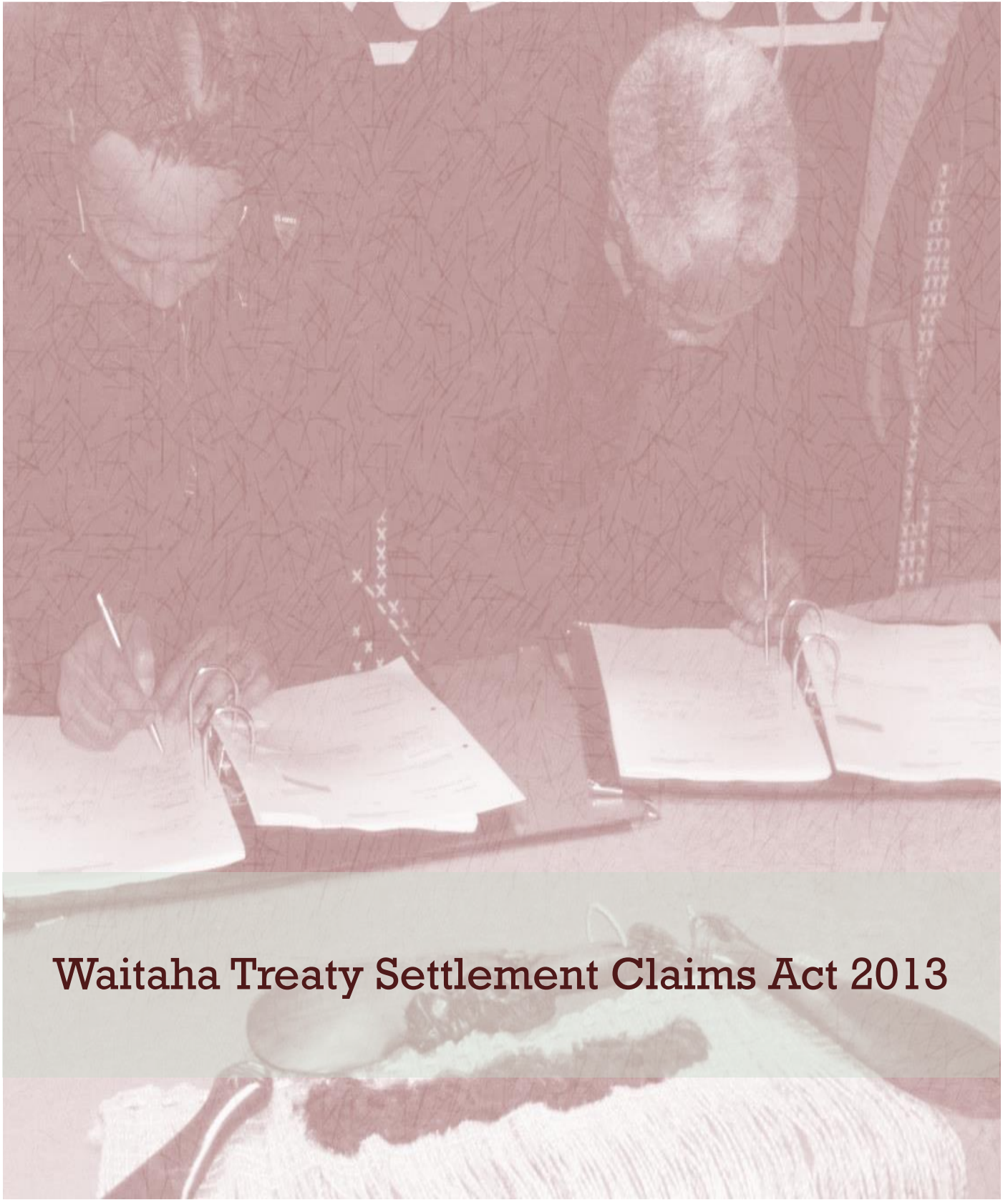
The joint terms of negotiation were subject to the Waitaha Raupatu Trust, an Incorporated Charitable Trust, satisfying the Crown that it had a mandate to negotiate a Deed of Settlement (DOS).

In September 2011, Waitaha Raupatu Trust signed the Waitaha Deed of Settlement with the Crown for breaches of the Treaty. The Deed of Settlement provided for;

- (i) an apology to Hakaraia (paragraph 3.19)
- (ii) vesting of the Ohineangaanga site (paragraph 5.8.1 (b))
- (iii) funding for commissioning the writing of a history of Waitaha and Hakaraia, to be told by Waitaha for the benefit of ngā uri o Waitaha (paragraph 5.20)
- (iv) funding for the restoration of Hei marae (paragraph 5.21.1)
- (v) Hakaraia education endowment fund (paragraphs 5.22 – 5.27)
- (vi) Social endowment fund

Cultural, Financial and Commercial redress packages from Treaty Settlements have seen the return of assets to Waitaha iwi over the past two years. Although redress was minimal to what was lost, it has provided new pathways for which we are building a sustainable economic base.

“Kua tau te rangimarie ki runga i te whare o Hakaraia, mō āke, mō ake tonu āke”



Waitaha Treaty Settlement Claims Act 2013

Ko te tikanga – Purpose

The purpose of the Waitaha Settlement Act 2013, is to give effect to certain provisions of the Deed of Settlement, which is a deed to settle the historical claims of Waitaha. The Act binds the Crown accordingly.

Part 1, section 5 of the Act is a guide to the overall scheme and effect of this Act, but does not affect the interpretation or application of this Act or the Deed of Settlement.

Part 1:

- (a) sets out the purpose of the Act, records the acknowledgements and apology given by the Crown to Waitaha, and specifies that it binds the Crown; and
- (b) defines terms used in the Act, including key terms such as Waitaha and historical claims; and
- (c) provides that the settlement of the historical claims is final; and
- (d) provides for-
 - (i) the effect of the settlement on the jurisdiction of a court, tribunal, or other judicial body to consider the historical claims; and
 - (ii) a consequential amendment to the Treaty of Waitangi Act 1975; and
 - (iii) the effect of the settlement on certain memorials; and

- (iv) the exclusion of the law against perpetuities, the timing of actions or matters provided for in this Act, and access to the Deed of Settlement.
-

Part 2: Cultural Redress

Sub Part 1 Protocols¹

Sets out the general provisions and noting and the effect of the following protocols;

- Conservation Protocol
- Crown Mineral Protocol
- Taonga Tūturu Protocol

Sub Part2 Statutory Acknowledgement & Deed of Recognition

Section 27 provides for and sets out the purposes and requirements of consent Authorities including the Environment Court and Historic Places Trust to have regard to the statutory acknowledgement in accordance with Sections 28 to 30. It requires the consent Authorities to give summaries and notices of resource consent applications to the trustees, in accordance with Section 32. It enables the Trustees and any member of Waitaha to cite the Statutory Acknowledgement as evidence of the association of Waitaha with the relevant statutory areas in accordance with Section 33.

Section 36 of subpart 2 refers to the Deed of Recognition in favour of the trustees in relation to the statutory areas referred to as: -

- Hakoko creek
 - Kakaonui kāinga
 - Paraiti creek
 - Te Raparapa-ā-hoe; and
-

Sub Part 3 Te Whakairinga kōrerō

The purposes of the declaration of Te Whakairinga korero and of the Crown's acknowledgement of Waitaha values in relation to Ōtawa and Te Ara ā Hei are;

- (a) to require the New Zealand Conservation Authority and relevant conservation boards to have particular regard to –
- (i) Waitaha values and protection principles in accordance with Section 46; and
 - (ii) The views of the Trustees under Section 47
- (b) to require the New Zealand Conservation Authority to give the trustees an opportunity to make submissions as provided for in Section 48
- (c) to enable the taking of action under Section 51 to 54

***Sub Part 6 Nga Pae Maunga
property jointly vested in fee simple
to be administered as reserve
Ōtanewainuku and Pūwhenua.***

Ōtanewainuku and Pūwhenua cease to be a conservation area under the Conservation Act 1987. As provided for in sections 74 and 75.

Section 76 appoints a joint management body to be established for Ōtanewainuku Scenic Reserve and Pūwhenua Scenic Reserve. For the purposes of this section the appointers include;

- a) the trustees of Te Kapu o Waitaha
 - b) the trustees of Ngā Hapu o Ngāti Ranginui Settlement trust; and
 - c) the entity to be established to represent members of Ngai Te Rangi for the purpose of the vesting of Ōtanewainuku and Pūwhenua; and
 - d) the entity to be established to represent the members of Ngāti Pukenga for the purpose of the vesting of Ōtanewainuku and Pūwhenua; and
 - e) the trustees of Tapuika Iwi Authority Trust; and
 - f) the trustees of Tāhuhu o Tawekeheimoa Trust
-





TE KAPU Ō WAITAHA

He Ao Hou

Kō Waitaha Aha

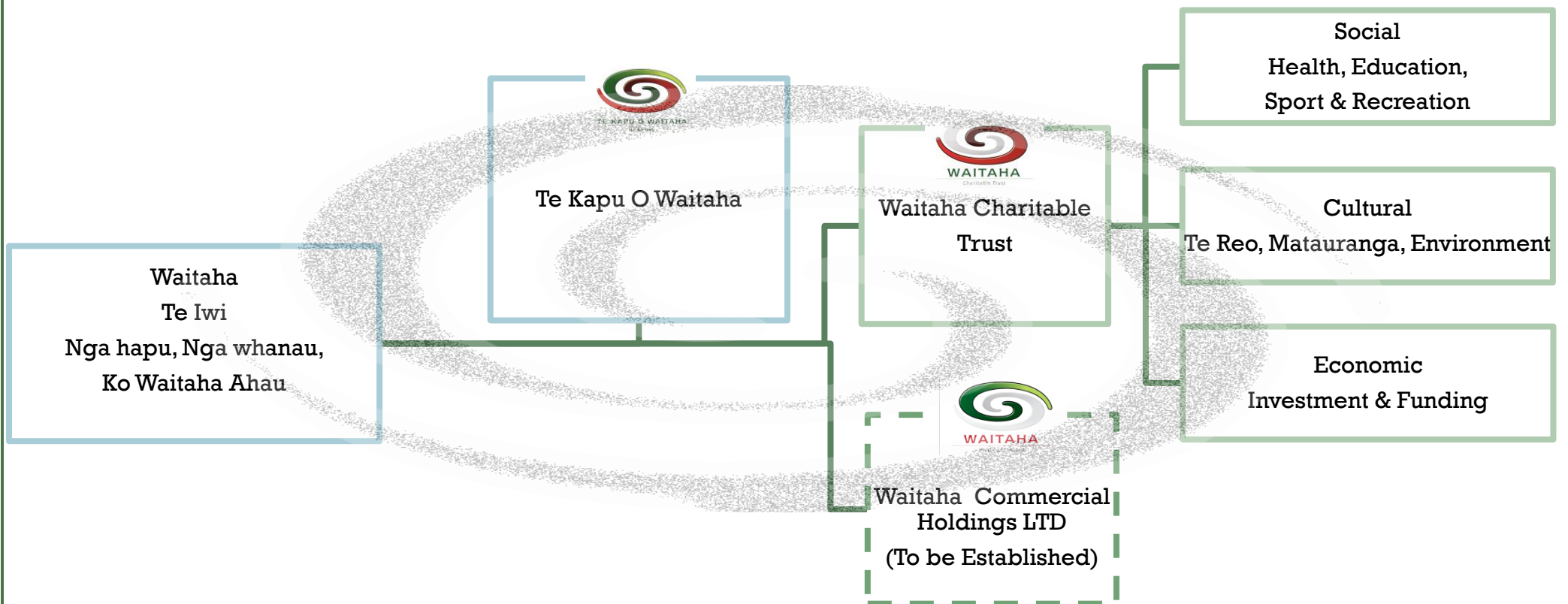


Te Kapu ō Waitaha
Post Treaty Settlement Governance Entity

Te Kapu o Waitaha is the Post-Settlement Governance Entity (PSGE) established to implement the future direction of Waitaha iwi as a result of our Treaty settlement. Until recently, Waitaha had no legal entity operating as an iwi authority. This meant we were unable to access resources, and this in turn had a marginalising effect.

This plan has been written during the early development of the PSGE and therefore reflects our high-level thinking, more than specific detail. We will include more detail as it becomes available.

Waitaha Structure & Linkage



Nga moemoea o Waitaha

Vision

“Ruia he kākano ka tupu, ā konei nga hua. Āpopo he ngaherehere ora”

He kakano e ruia mai rangatira

Our vision is to ensure our leadership is consistent with the values and tikanga practices that express being Waitaha. This is demonstrated through our actions, the way we behave, how we think, our relationships with people, our whenua and our environment.³

He whakatakanga

Mission

“To deliver on Trust strategic commitments in a manner that successfully benefits Waitaha whanau, iwi.”

Waitaha will protect the rights and interests of our people. We will ensure that our relationship with te paepaetapu is consistent. We will uphold ngā tikanga by “doing the right thing” and “doing it right”. We do this in a way that expresses our unique identity and recognises the mana of Waitaha.

³ Te Kapu O Waitaha Annual Report. (2014, June 30).

Nga hononga

Relationships

Waitaha are represented on the Tauranga City Council Tangata Whenua Collective and other committees across the Bay of Plenty Regional Council, Tauranga City Council and Western Bay of Plenty District Council. We also have representation on the Smartgrowth Tangata Whenua Forum.

Waitaha has relationships with hapū and iwi in respect of the following areas:

Structure	Iwi Members
<i>Kaituna</i>	Waitaha Te Maru o Kaituna Tapuika Te Pumautanga o Te Arawa Ngati Rangiwehewhi
<i>Mauao (Mount Maunganui)</i>	Waitaha Mauao Governance Committee Ngai Te Rangi Ngati Ranginui Ngati Pukenga
<i>Te Houhou</i>	Waitaha Ngā Pōtiki
<i>Maketu (and East of Maketu)</i>	Ngāti Pikiao Ngāti Whakaue Ngāti Makino and others
<i>Pāpāmoa Hills Regional Park</i>	Waitaha Iwi collective
<i>Otanewainuku and Puwhenua</i>	Waitaha, Tapuika Ngāti Rangiwehewhi Ngāi Te Rangi Ngāti Ranginui Ngāti Pukenga
<i>Waiari Kaitiaki Advisory Group</i>	Waitaha Tapuika Ngāti Whakaue ki Maketu

Consultation and engagement with Waitaha

Waitaha acknowledges the full intent of Te Tiriti o Waitangi. Te Tiriti o Waitangi includes:

- i) The preamble
- ii) Article 1
- iii) Article 2, and
- iv) Article 3

Relationships between Tangata Whenua, the Crown and other organisations are guided by the Crown's principles of the Treaty.

Principles of engagement for those representing central and local government

For Local Government, application of the Treaty is implemented through established Treaty principles of Active Protection, Tribal Autonomy, and Redress for past breaches and Duty to Consult. Local or Central Government department or other organisations are guided by the consultation processes of that organisation.

Under the Local Government Act 2002, local authorities have principles and requirements to recognize and respect the Crown's responsibility to take into account the principles of the Treaty.

The need for local and regional councils to engage with iwi/hapū is becoming more and more prevalent as Bay of Plenty hapū and iwi settle their Treaty claims. Settlement

legislation triggers engagement and involvement with iwi/hapū through Letters of Introduction, Statutory Acknowledgements, Deeds of Recognition, Memoranda of Understanding and Joint Governance and/or Co-Management Agreements.

If you represent a local or central Government department or other organisation we require that you follow Waitaha tikanga when about to consult and engage with us.

Principles of engagement for those representing business or private interests

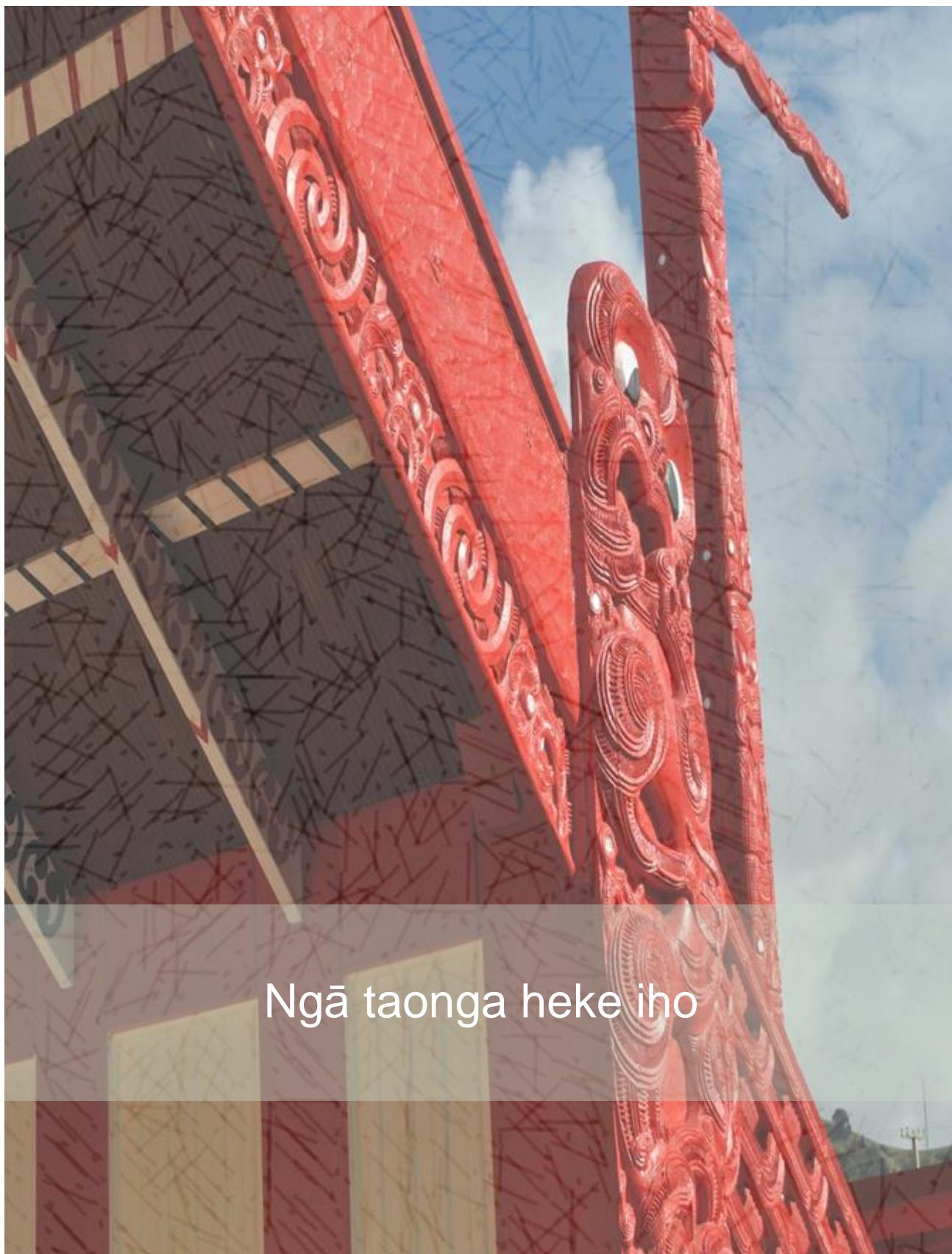
A business or a private interest should check the relevant sections of this plan to see if your type of activity is mentioned or discussed. For further information, email or contact Te Kapu ō Waitaha in writing.

Please refer to our contact details listed in Section 2 of this document.

Process for Consultation and Engagement

Level of consultation and engagement	Example	Indicative timeframes
<p><u>1. Initial consultation</u> Prefer initial consultation via telephone or email</p> <p>Once information is provided to the iwi representative, we will advise whether any further consultation is required</p>	<p>Minor resource consents Minor plan changes (not including changes to water takes or discharges to water or land)</p> <p>Unlikely to charge fees for this level of consultation</p>	<p>Allow up to 10 working days to complete this process</p> <p>This consultation requires:</p> <ul style="list-style-type: none"> ○ A phone call to advise us of your intentions ○ A map of the area affected ○ A letter from the iwi for resource consent applicants to use as part of their Assessment of Environmental Effects
<p><u>2. Secondary consultation</u> This level of consultation will be necessary if the works or information required is more in-depth than can be worked through on initial consultation.</p> <p>Funding resource may apply to this level of consultation</p>	<p>More in-depth resource consents Typically where a Cultural Impact Report or Statement may be required</p> <p>Any resource consents relating to water Resource consents relating to Regional or District Plan Changes</p>	<p>Allow up to 20 working days to complete this process</p> <p>This level of consultation requires:</p> <ul style="list-style-type: none"> ○ A phone call to advise us of your intentions ○ A map to identify the area affected ○ A meeting between applicant and iwi representatives to discuss the application in full and identify adverse effects ○ A Cultural Impact Report/ Statement from the iwi for resource consent applicants to use as part of their Assessment of Environmental Effect
<p><u>3. Full consultation</u> This level of consultation is necessary for all major works</p> <p>Funding resource will apply and need to be negotiated for meetings and work involved in preparing Cultural Impact Reports, Statements or similar</p>	<p>Major resource consents These include all major resource consents, major developments of any kind.</p> <p>Typically we need to call a full meeting of iwi members</p>	<p>Allow up to 30 working days to complete this process</p> <p>This level of consultation requires:</p> <ul style="list-style-type: none"> ○ A phone call to advise us of your intentions ○ A map to identify the area affected ○ A meeting between applicant and iwi representatives to discuss the application in full and identify adverse effects ○ A Cultural Impact Report/Statement from the iwi for resource consent applicants to use as part of their Assessment of Environmental Effects

Cultural



Ngā taonga heke iho

Ngā Tūmanako o Waitaha - Aspirations

“Te whai ōranga ō nga tikanga me ngā whakaritenga ō Waitaha”

- Continue to have regular hui and wānanga with ngā kōeke to implement our successive leadership development strategy.
- Run wānanga, programs and festivities that aim to engage whānau of all age groups.
- Use modern technologies as a key tool to achieve cultural revitalization.
- Actively promote te reo and tikanga throughout all Waitaha cultural activities.

We will ensure appropriate tools are in place that support and encourage, embrace and enhance ngā Tikanga o Waitaha. These are our taonga, and what Waitaha consider one of the many unique assets of our people. We want to ensure that we protect our taonga so we can effectively manage outside influences.

Whakapapa is the foundation of our identity as Waitaha. It places us in the context of the world and our culture. Waitaha history, tikanga and reo bind us together with our lands, waters, and environment. Our long term plan focuses on revitalising Waitaha traditions. Changes in a modern society require our full participation to ensuring the health of Waitaha culture as a whole remains at the forefront.

Ngā wero - Cultural challenges

Cultural identity

The mana and identity of Waitaha needs to be restored and acknowledged as Tangata Whenua within our rohe. We want our people committed to the integrity of ngā tikanga o Waitaha; personally and as a collective. Our aspirations are that Te Reo o Waitaha at home and in other places is normal for us. Knowledge of Waitaha whakapapa and history should be widespread, connecting our cultural values and practices with social, economic, environmental and political goals. We want ngā tikanga o Waitaha to be upheld in all situations.

Kōeke, Leadership, and Governance

Our kōeke numbers are small but those living in the area are actively involved in the affairs of the iwi. Our kōeke are a great strength to the marae, Te Kapu o Waitaha, and the iwi generally. The value of their contributions is that they bring wisdom, experience, and an iwi-wide perspective.

Our kōeke numbers are declining, and we need to focus on preparing the next generation for succession. Part of that means attracting whānau back to the marae.

In terms of governance of our entities, we know that the political, economic and legislative climate is such now that we need to train, select, and place leaders strategically. They need skills which are relevant in high demand, fast-paced, and high accountability political and economic arenas. This is “*He Ao Hou*”, and we are focused on positioning ourselves within it.

Please refer to Section 2 Action sheets – for more detail.

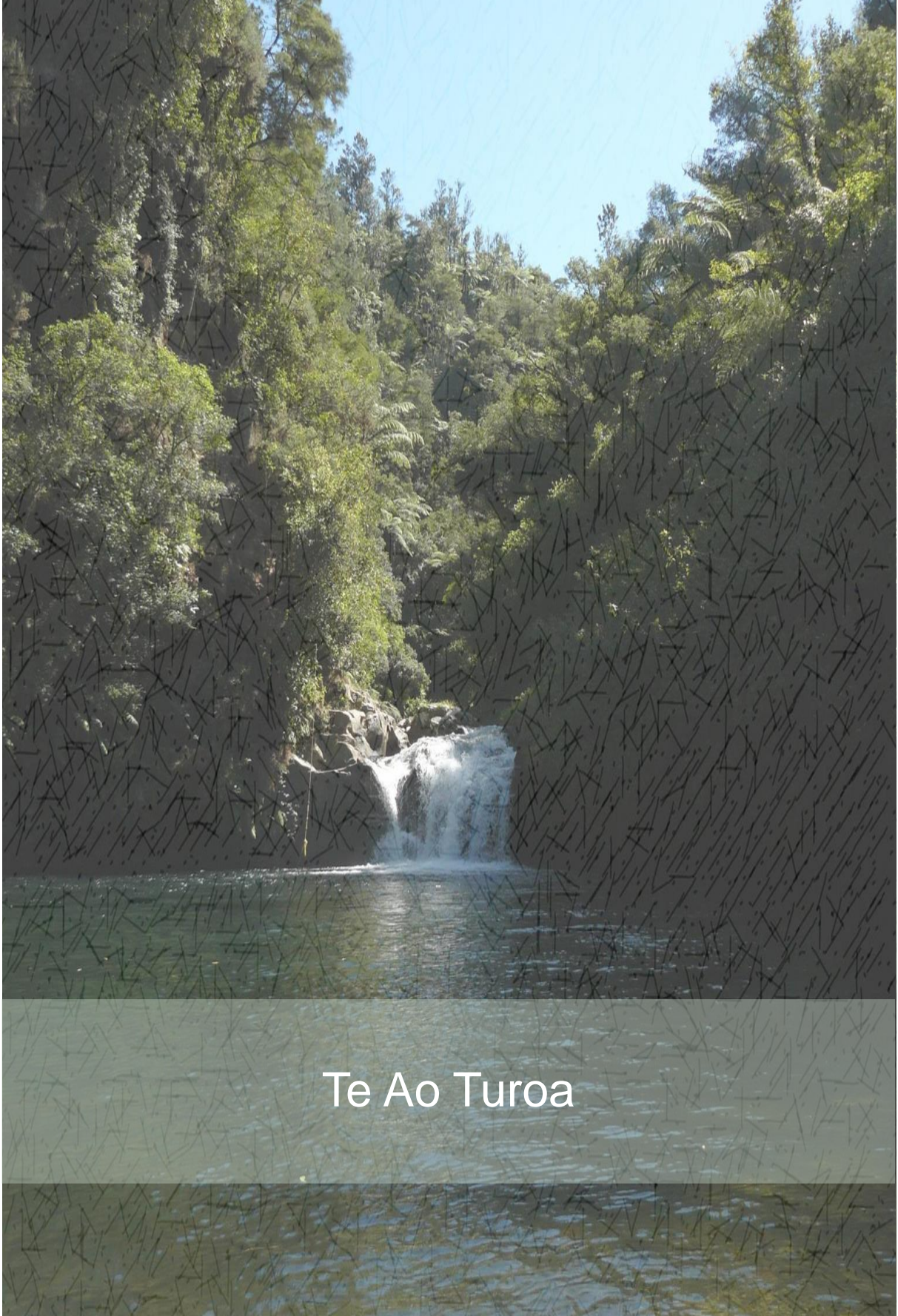
Hei Marae Te Kapu o Waitaha ⁴

Hei Marae was established in the 1860s. The whare tupuna, Hei, is the third to stand in its place.

We have recently completed a significant upgrade, opening the new wharekai in June 2012.

We will continue to focus on landscaping and maintaining facilities. We want our marae to be a focal point for all iwi members, attracting all ages to a place of shelter, sustenance, and identity. As Waitaha identity is grounded in our whakapapa and tikanga, we promote our marae as “te mātāpuna”, a source of learning.

⁴ Historic reference



Takina atu rā te kawa tapu o Io Matua Kore

Te toi nuku

Te toi rangi

Te puhi o ngā rangi tūhaha

I te timatatanga mai o te ao, ko Io anake

Nāna nei i hātea te mauri ki roto i te kore

Te whiwhia te kore

Te rawea

Ka puta ko te pō nui

Ko te pō roa

Ko te pō tangotango

Ka puta ko te Ao Marama

Ko Ranginui e tu ake nei

Ko Papatuanuku e takato nei

Na rāua koTane i hangai te wahine kikokiko ko Hine-ahu-one

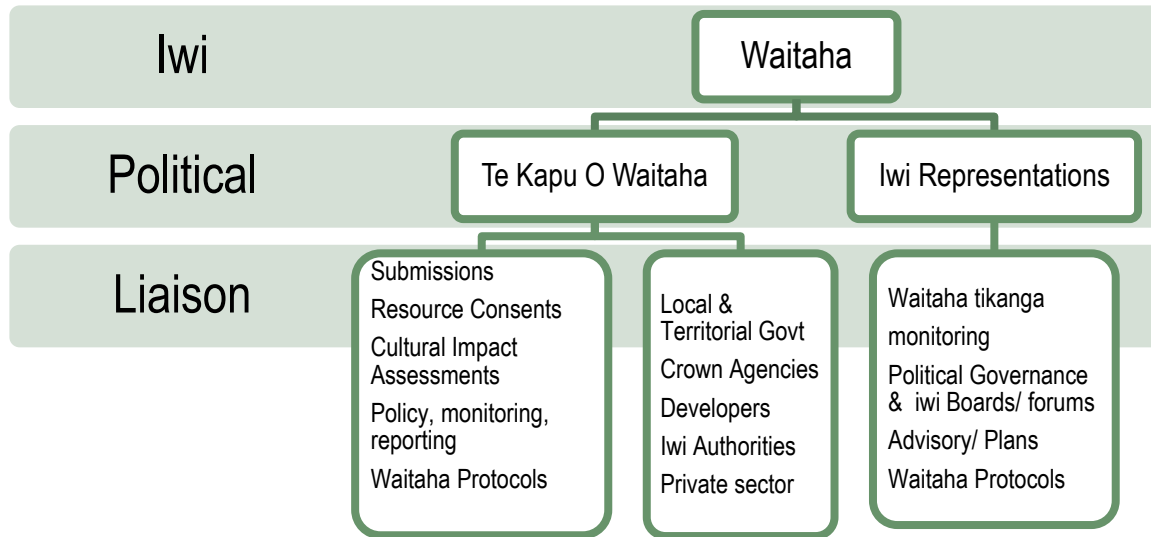
Na rāua ko Hine-ti-tama

Ka puta ko te Ira Tangata

Ki te whai ao

Ki te Ao Marama

Existing Resource Management Structure



Relevant Local Authorities

- Tauranga City Council
- Western Bay Of Plenty District Council
- Bay Of Plenty Regional Council

Relevant Ministries & Crown Agencies

- New Zealand Historic Places Trust
- Dept. Conservation
- Ministry for the Environment
- Ministry for Arts Culture & Heritage
- Crown Minerals

Ngā Tūmanako o Waitaha – Aspirations

Our fundamental aspiration is to maintain our intrinsic relationships with each other, our ancestral environment and how this connects us as a people to who we are. We want to maintain the quality of the natural world as Waitaha becomes more proactive in monitoring the environment to which we are intimately connected.

Waitaha Treaty settlement assets include extensive natural resource consisting of waterways, natural reserves, including resident fauna and habitat. The care and sustainability of the mauri and wairua of all natural resources is of a high priority.

We want to move forward in a positive way to:

- Protect all of our wāhi tapu and sites of significance
- Protect our flora and fauna
- Protect endangered species
- Protect our lands and waterways from threats and challenges

We want our whanau to reconnect to those lands lost and being returned and to hold on to the whenua for future generations.

We will hold regular wananga and take our whanau on site visits to our cultural sites of significance to ensure knowledge is being passed down.

We will use our land and waterways to develop our people culturally and economically, yet sustainable.

Our aim is for our people and others to take better care of our environment.

We want all those engaged in development activities in our rohe to follow environmentally friendly and sustainable practices that align to our cultural values.

We want Waitaha mātauranga values, including whakairinga kōrero to be applied in the care and protection of our lands and waterways.

Statutory acknowledgements

We expect anyone reading this plan to have consideration for Waitaha kaitiaki responsibilities and have regard for our:

Waitaha Environmental Overview

Whakapapa	genealogical descent, ancestral lineage that connects us to our environment
Mātauranga	traditional knowledge and environmental practises
Mauri	sustaining life force that permeates through all living things
Whakaritenga	Waitaha tikanga, and customary practises to sustain the wellbeing of our natural resources
Mana	our tribal rights, influences, and authority over our natural resources
Kaitiaki	embraces the spiritual and cultural guardianship of Te Ao Marama, a responsibility derived from whakapapa. It entails an active exercise of responsibility in a manner beneficial to the caring of resources and nurturing the welfare of people. It promotes the growth and development of whānau in all spheres of their livelihood

A Statutory Acknowledgement is a formal acknowledgement of the mana of Waitaha over particular sites. It recognises the cultural, spiritual, historical and traditional association of Waitaha with the site, which is identified as a statutory area. Sites are generally Crown owned lands that include geographic features, lakes, rivers, wetlands and coastal marine areas.

Under the Resource Management Act 1991, regional, city, and district councils are required to include statutory acknowledgments in their district and regional plans and policy statements. They must also have regard to them in resource consent decision making.



Deed of Recognition

A Deed of Recognition obliges the Crown to consult with Waitaha on specified matters and have regard to their views concerning their special associations with certain areas.

The Deed of Recognition for Waitaha includes the following Department of Conservation areas adjoining:

- Hakoko Creek (p.5 – Map Book)
- Kaokaonui Kainga (p.5 – Map Book)
- Paraiti Creek (p.5 – Map Book)
- Popaki Creek (p.5 – Map Book)
- Te Raparapa-a-Hoe Stream (p.6 – Map Book)

Wāhi Tapu (Archaeological Sites/Sites of Significance)

The following list of archaeological sites and sites of significance has been identified as seen in Statutory Areas of Waitaha, and Waitaha Claims Settlement Act 2011, Schedule 1. Please refer to Appendices Section 3, of Mapping Book.

- Hakoko Creek (p.5 – Map Book)
- Kaokaonui Kainga (p.5 – Map Book)
- Paraiti Creek (p.5 – Map Book)
- Popaki Creek (p.5 – Map Book)

Pāpāmoa Stormwater Catchment

Waitaha have shared interests in the Papamoa stormwater catchment area. We have submitted our Cultural impact report (CIA) providing our recommendations to Tauranga City Council.

He Wai Māori (Waterways)

Waitaha within the Kaituna catchment

The following watercourses are recognised as Statutory Areas of Waitaha. Please refer to Map Books, Section 3 Appendices. These include:

- Kaiate Stream (as shown marked in blue in deed plan OTS - 075-13)
- Ohinenganga Stream (as shown marked in blue in deed plan OTS - 075-13)
- Part of Kaituna River (as shown marked in blue in deed plan OTS - 075-10)
- Te Kopuaroa River (as shown marked in blue in deed plan OTS - 075-07)
- Te Raparapa-a-Hoe (shown as Raparapahoe stream bed and margin strips marked 1, 2, 3 and 4 on Deed plan OTS - 075-05)
- Te Raparapa-a-Hoe Stream (as shown marked in blue in deed plan OTS - 075-09)
- Te Rerenga Stream (as shown marked in blue in deed plan OTS - 075-11)
- Waiari Stream (as shown marked in blue in deed plan OTS - 075-08)
- Waimapu river (as shown marked in blue in deed plan OTS - 075-06)
- Wairakei Stream (as shown marked in blue in deed plan OTS - 075-14)

Te Whakairinga Kōrero Otawa

(Te Whakairinga korero is defined as the tāhūhū– storage of knowledge within the meeting house, kei reira nga kōrerō e tarewa na, mai i te tāhūhū o te whare tupuna)

The maunga Otawa, was first claimed by Hei. Waitaha tradition is that while Hei was still on board the waka Te Arawa he stood and claimed Ōtawa for his son Waitaha. Ōtawa was the name of one of the poutiriao that was used to separate Ranginui and Papatūānuku by Tānenui-a-Rangi.

From this derives the Waitaha whakataukī:

Ko Ōtawa te maunga

Ko Raparapa-ā-Hoe te awa

Ko Hei te tūpuna

Ko Takakōpiri te tangata

Ko te pūtaratara tāhuhu whakairinga kōrerokorero

Ka tū te ihiihi Ka tū te wanawana

Tai tū te wehi o te moana o Punga ee e mauri

Waitaha te iwi

Te Arawa te waka

The Crown acknowledges that Ōtawa is an integral part of the ecological corridor from the Waimapu to the Waiari, and Te Whakairinga Kōrero unites the values of Ōtawa to Waitaha with the responsibilities of the Crown to manage Ōtawa as part of Ottawa Scenic Reserve.

Area of Ottawa is 20 hectares (as shown on deed plan OTS-075-01), being Part Section 1 Block VIII Ōtanewainuku Survey

District, Part Section 28 Block V Maketu Survey District and Part Ottawa 2.

No matter where you are, from Tauranga to Katikati, Ōtawa is always visible to the people of Waitaha. Ōtawa is the maunga of Takakōpiri and he is buried in a cave in these hills. Please refer to Waitaha Settlement Act 2013 for further details of Ōtawa Protection Principles, p.4.

Te Ara a Hei

The Crown acknowledges that Te Ara ā Hei is an integral part of Ōtanewainuku Forest and Te Whakairinga Kōrero unites the values of Te Ara ā Hei to Waitaha. The governance responsibilities of the Crown is to manage Te Ara ā Hei as part of Ōtanewainuku Forest.

Ōtanewainuku is an area that provided Waitaha with sustenance and shelter. Te Ara ā Hei covers several significant waterways, nohoanga kāinga and mahinga kai areas. Te Ara ā Hei is of further significance to Waitaha as one of the landmarks reminding everyone of the loss of land in the 19th century.

- Tunatarawa
- Whataroa
- Te Patu o Tupahau
- Kōkōmuka Creek
- Taringakoko Pā
- Te Kopuarua Stream
- Waimihia Kāinga
- Waimihia Creek

The area of Te Ara a Hei is 115 hectares (as shown on deed plan OTS-075-02) being Part Waitaha I Block and Part Te Puke Block.

Please refer to the Waitaha Settlement Act 2013 for further details of Te Ara a Hei Protection Principles, p.7.

Crown Protocols

Protocols were agreed to between Waitaha and the Minister for Arts, Culture and Heritage (the Taonga Tuturu Protocol); the Minister of Conservation (the Conservation Protocol), and the Minister of Energy and Resources (the Crown Minerals Protocol).

The protocols set out how these Ministers will ensure the government agencies responsible for those portfolios will interact and consult with Waitaha when carrying out statutory duties and functions within the Waitaha area of interest.

The Conservation Protocol sets out the framework that enables the Department and Waitaha to establish a constructive working relationship that gives effect to Section 4 of the Conservation Act. It provides for Waitaha to have meaningful input into relevant policy, planning and decision-making processes in the Department's management of conservation lands and fulfilment of statutory responsibilities within the Waitaha Protocol Area.

Conservation Protocol

Under the Deed of Settlement, the Crown agreed that the Minister of Conservation would issue a Protocol setting out how the Department of Conservation will interact with the Waitaha Governance Entity on matters specified in the Protocol. These matters are:-

- 1.1.2 Protocol Area - Part 3**
- 1.1.3 Terms of Issue - Part 4**
- 1.1.4 Implementation and Communication - Part 5**
- 1.1.5 Business Planning - Part 6**
- 1.1.6 Management Planning - Part 7**
- 1.1.7 Cultural Materials - Part 8**
- 1.1.8 Marine Mammals - Part 9**
- 1.1.9 Historic Resources Wāhi Tapu - Part 10**
- 1.1.10 Natural Heritage - Part 11**
- 1.1.11 Pest Control - Part 12**
- 1.1.12 Resource Management Act 1991 - Part 13**
- 1.1.13 Visitor and Public Information - Part 14**
- 1.1.14 Concession Applications - Part 15**
- 1.1.15 Consultation - Part 16**
- 1.1.16 Definitions - Part 17**

1.1.17 Provision of Information - Part 18

Please refer to Waitaha Settlement Act 2013 for further details

Purpose of the Conservation Protocol

The protocol sets out the framework that enables the Department and Waitaha to establish a constructive working relationship that gives effect to Section 4 of the Conservation Act.

Taonga Tūturu Protocol

Under the Deed of Settlement, the Crown agreed to create another protocol covering how to deal with taonga. The Minister for Arts, Culture and Heritage would issue the Protocol to set out how the Minister and the Chief Executive for the Ministry for Culture and Heritage would interact with the governance entity on matters specified in the Protocol. These matters are:-

- 1.1.1 Protocol Area – Part 2;**
- 1.1.2 Terms of issue – Part 3**
- 1.1.3 Implementation and communication – Part 4**
- 1.1.4 The role of the Chief Executive under the Protected Objects Act 1975 – Part 5**
- 1.1.5 The role of the Minister under the Protected Objects Act 1975 – Part 6**
- 1.1.6 Waitaha Ngā Taonga Tūturu held by Te Papa Tongarewa – Part 7**
- 1.1.7 Effects on the interest of Waitaha in the Protocol Area – Part 8**
- 1.1.8 Registration as a collector of Ngā Taonga Tūturu – Part 9**
- 1.1.9 Board Appointments – Part 10**
- 1.1.10 National Monuments, War Graves and Historical Graves – Part 11**
- 1.1.11 History publications relating to Waitaha – Part 12**
- 1.1.12 Cultural and/or Spiritual Practices and Tendering – Part 13**
- 1.1.13 Consultation – Part 14**
- 1.1.14 Changes to legislation affecting this Protocol –Part 15**
- 1.1.15 Definitions – Part 16**

Please refer to Waitaha Deed of Settlement Schedule of Documents p5 for further details

For the purposes of this Protocol the governance entity is the body representative of the whānau, hapū, and iwi of Waitaha who have an interest in the matters covered under this Protocol. This derives from the status of the governance entity as tangata whenua in the Protocol Area, is inextricably linked to whakapapa, and has important cultural and spiritual dimensions.

The Ministry and the governance entity are seeking a relationship consistent with Te Tiriti o Waitangi/the Treaty of Waitangi and its principles. The principles of Te Tiriti o Waitangi/the Treaty of Waitangi provides the basis for the relationship between the parties to this as set out in this Protocol.

Crown Minerals Protocol

The Crown Minerals Protocol sets out how the Ministry is expected to engage with Waitaha. The intent of the Crown Minerals Protocol is to create a constructive relationship between Waitaha and the Ministry in relation to mineral resources administered in accordance with the Act in the Crown Minerals Protocol Area.

The Governance Entity ⁵will have opportunity for input into the policy, planning, and decision-making processes relating to the matters set out in this Crown Minerals Protocol in accordance with the Act and the relevant minerals programmes issued under the Act.

Mountains to the sea

Our mountains to the sea perspective reflects four values;

1. Watershed
2. Greenbelt
3. Confiscation line
4. Otanewainuku to Wairakei

Kaimai catchment

The Kaimai catchment is an inter-regional catchment area in which Waitaha has an interest.

Vesting legislation in relation to Mauao

The vesting of Mauao (Maunganui) in the Mauao Trust on behalf of Ngāti Ranginui, Ngāi Te Rangi and Ngāti Pukenga was formalised by the Mauao Historic Reserve Vesting Act 2008. The legislation acknowledges the ancestral relationship of Waitaha to Mauao. We have a management role in recognition of our associations with Mauao.

In September 2013, a Memorandum of Understanding was signed by the Mauao Trust and the

⁵ Te Kapu o Waitaha Post Settlement Governance Entity

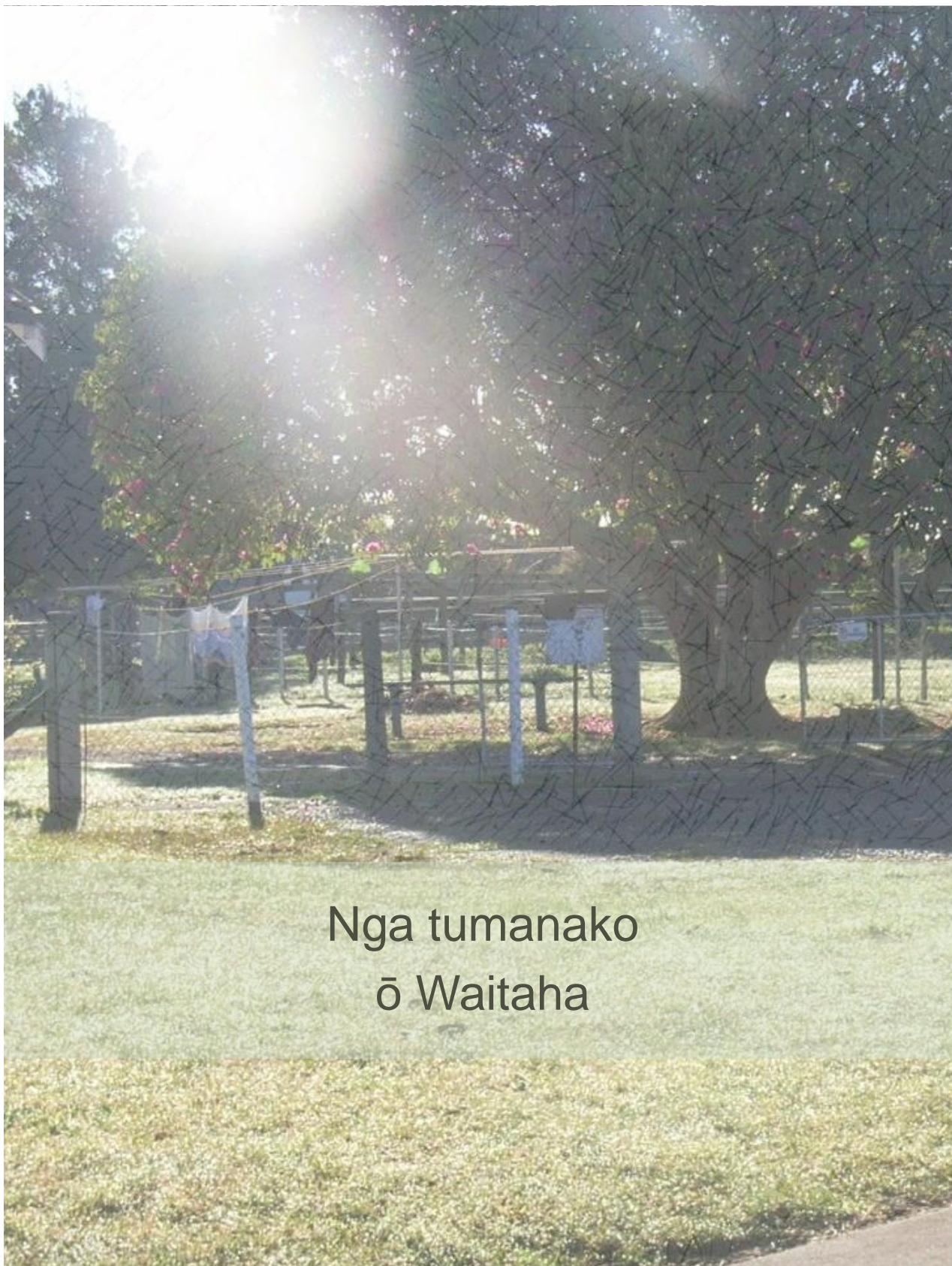
Tauranga City Council establishing a joint administering body with an iwi representative from each of Waitaha, Ngāti Ranginui, Ngāi Te Rangi and Ngāti Pūkenga and 4 members appointed by the Council.

Ngā wero - Environmental challenges

- Implement Waitaha Environmental Management plan
- Complete a review of all existing environmental protocol agreements with Local, Territorial Government bodies and Crown agencies
- Develop a Waitaha Kaitiaki model for environmental cultural impact assessments, strongly featuring “mauri” as the base principle for sustainability
- Formalise reporting structure for monitoring the health of our natural resources between DOC and Local and Territorial Government bodies
- Develop a funding database for environmental care and management
- Research economic opportunity for cultural heritage, eco- tourism
- Establish relationships with universities and environmental research institutions
- Develop a strategy for transfer of environmental knowledge

Please refer to Section 2 Action sheets – Issues and concerns, policies and requirements detail

Social



Nga tumanako
ō Waitaha

Waitaha Social Aspirations

The people of Waitaha will determine their own futures. To achieve this we plan to:

- make positive and healthy life choices as individuals and within their whānau
- actively participate in determining social policies
- create opportunities for social enterprise
- build sustainable lifestyles so that future generations will flourish

Effective communication is key to understanding the needs and perspectives of Waitaha Iwi. In addition to kanohi ki te kanohi, we will increase and use modern technologies to our advantage. We will streamline communications and provide options for whānau members who live abroad to access information. This will enable our people to contribute back to Waitaha.

We are still in early stages of developing strategies to implement for the future of Waitaha.

Te Kapu o Waitaha is expanding its database of affiliations, increasing its communications, and improving levels of participation. The aim is to strengthen and revitalize Waitaha identity, language, customary practices, and cultural leadership.

Waitaha social aspirations represent the following broad categories.

- Hauora
- Education
- Employment
- Housing/Papakainga
- Sports/Recreation
- Population

Hauora

Waitaha Hauoranga is part of “Ngā Matāpuna Ora Collective”. The trust operates under the Bay of Plenty District Health Board, it aligned for other contract services with Ngā Matāpuna Oranga (PHO) and also Te Manu Toroa Health Provider with other Hapu and Iwi Collectives.

It was set up to connect and link healthcare services back to our people. It provides counselling, medical, health and social support services. Currently, servicing Waitaha and other iwi in the community. It includes the Waitaha Medical Centre which operates a GP Service and a range of Clinical services.

Main health risks for Waitaha are:

- Diabetes and other related complications
- Asthma
- Mental health disorders through addictions
- Cancer

Waitaha support whānau ora. For Waitaha to move forward in to the future we need to establish happy, healthy babies, children and whanau.

Education

Education for Waitaha is about Maturanga Maori, as well as Maturanga for the future. It is about acknowledging all the tikanga, learning, and teaching of our tupuna; of our kuia, of koroua tupuna and the opportunities for today, tomorrow and into the future. Education is the key that unlocks many of those opportunities that our people want to access.

The education ambitions of Waitaha whanau require;

- investment in programmes and initiatives that are future orientated
- to be well trained
- to be well educated
- culturally strong in knowledge of Waitaha

Whānau ora incorporates many dimensions of which education and life-long learning opportunities contribute positively to healthy living, confident people, and is essential to iwi development. We have established an education working party to give effect the development of a long term education strategy.

Employment

Employment is a challenge for Waitaha. An appropriate education achievement is important for future employment. The employment market is an ever changing environment requiring different skills. Waitaha will strengthen its position through long term strategies that effect positive change for our people.

Housing/Papakainga

The availability of Papakainga housing loans will improve the housing situation, however we need to implement maintenance, replacement and development programmes.

We will explore joint venture opportunities, special housing and affordable housing models through our long term strategies.

Sports / Recreation

Waitaha will support the development of a future sport academy. We will support all individual sport high achievers including Waitaha participation across a range of sport activities at all levels.

Population

We recognise richness and value in the skills of our people. We have not as yet collected information about the overall capability and skills of our people. This something we plan to give attention to and which has been identified in our strategic plan.

Ngā wero - Social challenges

In summary, our social challenges are to:

- bring our people back to the marae (which is in fact the meaning of “Te Kapu o Waitha”)

A strong whanau makes for a strong marae, a strong marae makes a strong iwi and community and life of this country.

Please refer to Section 2 Action sheets – Issues and concerns, policies and requirements detail.

Economic



Nga Ōhanga

Waitaha Economic Aspirations

Waitaha want to build an economic base to develop and manage tribal assets and to support whānau to achieve their economic goals. We want our people participating in all aspects of local, regional, national and global economies. We want to increase our scope, including the range and value of our tribal estates. We plan to make good use of our tribal economic base to support our iwi, whānau and organisations to grow individual and collective assets, income and investments.

To achieve these aspirations, we see a need for a mind-shift within our people from an “I want to be” mind-set to an “I’m going to be” mind-set.

As we are early in our post-settlement development, we have an economic base on which to build. We need to do this carefully, purposefully, and strategically. Tino rangatiratanga can only be achieved

with a strong economic base and from a position of financial self-sufficiency. With this in mind we have a strategic focus on developing the iwi economically.

Education

We are currently developing our education strategy. We want to increase Waitaha participation and achievement at all levels of formal education with the goal of increasing employment and whānau income levels.

Investment and Development

We are currently developing processes and decision making tools to make sure all financial investments and decisions align with our kaupapa and aspirations. Applications and submissions to Te Kapu o Waitaha for investment or development will be considered on a case-by-case basis.

Ngā wero - Economic challenges

In summary, our economic issue and challenges are to:

- Manage and invest our post-settlement funds wisely
- Develop appropriate processes and policies
- Support education for Waitaha members

Please refer to Section 2 Action sheets – Issues and concerns, policies and requirements detail

References

- Conservation, D. o. (2014, July 25). Minister of Conservation and Waitaha. *Conservation Protocol*. Wellington, North Island, New Zealand. Retrieved July 2014.
- Crown, T. (2011, September 20). *Deed of Settlement*. Wellington: Office of Treaty Settlements.
- Crown, T. (2011, September 20). Deed of Settlement, Waitaha and The Trustees of Te Kapu o Waitaha and The Crown. Tauanga Moana, NEW ZEALAND.
- (2009, November). *Waitaha: Our people, Our future*. Bay of Plenty.

SECTION 2

CONTACT DETAILS

For any enquiries about matters presented in this plan, please directly contact one of the following official working committee representatives below.

Organisation	Te Kapu O Waitaha
Contact Person	Vivienne Robinson
Postal Contact	P.O.Box 220, Te Puke 3153
Office Phone	07 573 5314
Physical Address	2 Dunlop Road, Te Puke
Email	vivienne@waitaha-iwi.org.nz
Website	www.waitaha-iwi.org.nz

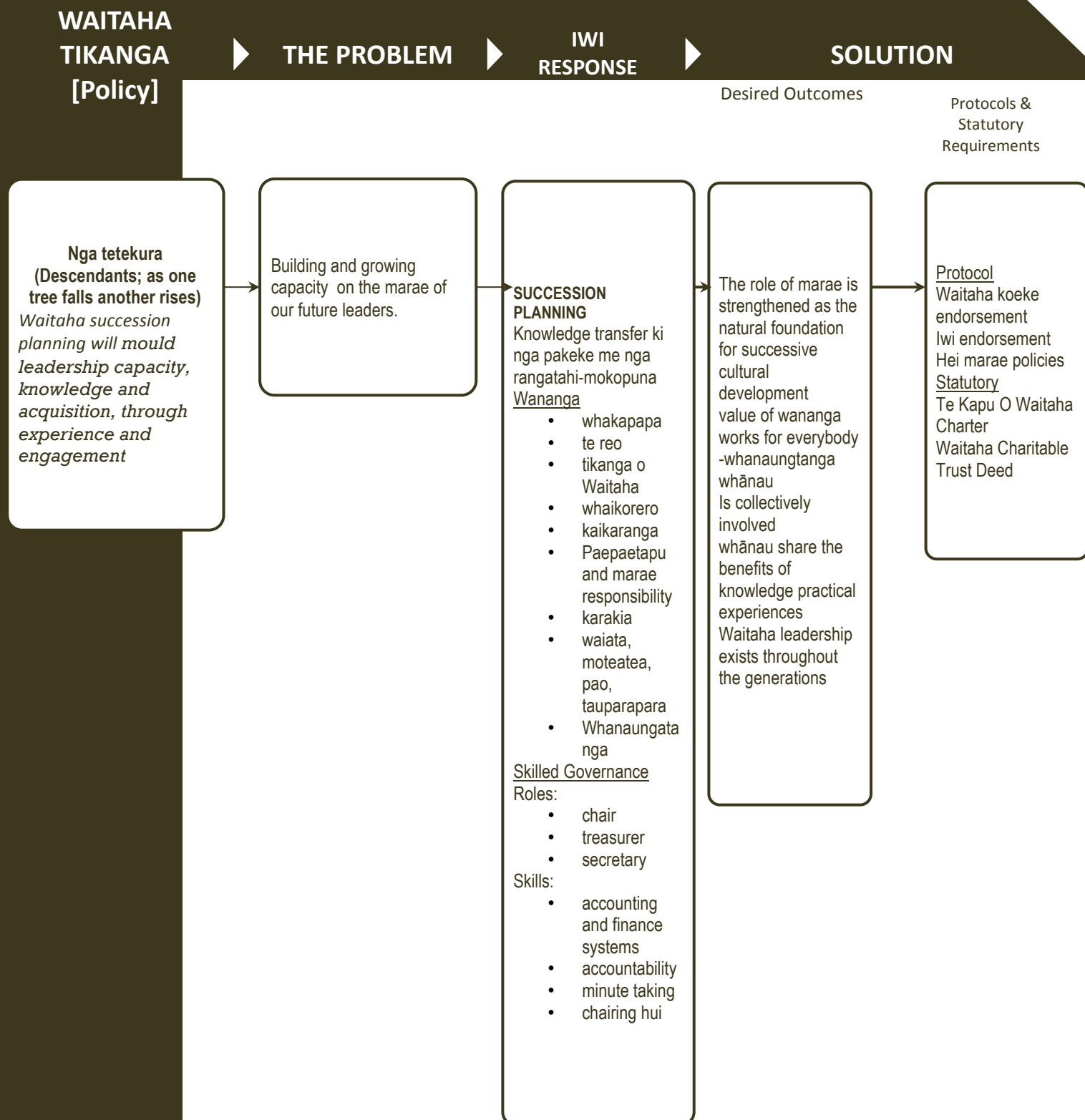
Organisation	Hei Marae Committee
Contact Person	Mrs Punohu McCausland
Postal Contact	P.O.Box 525, Te Puke
Contact Phone	07 573 9043

Organisation	Waitaha iwi Environmental Rep
Contact Person	Maru Tapsell
Postal Contact	465 Matapihi Road, Mt Maunganui
Office Phone	07 577 0112
Email	info@waitaha-iwi.org.nz

SECTION 2

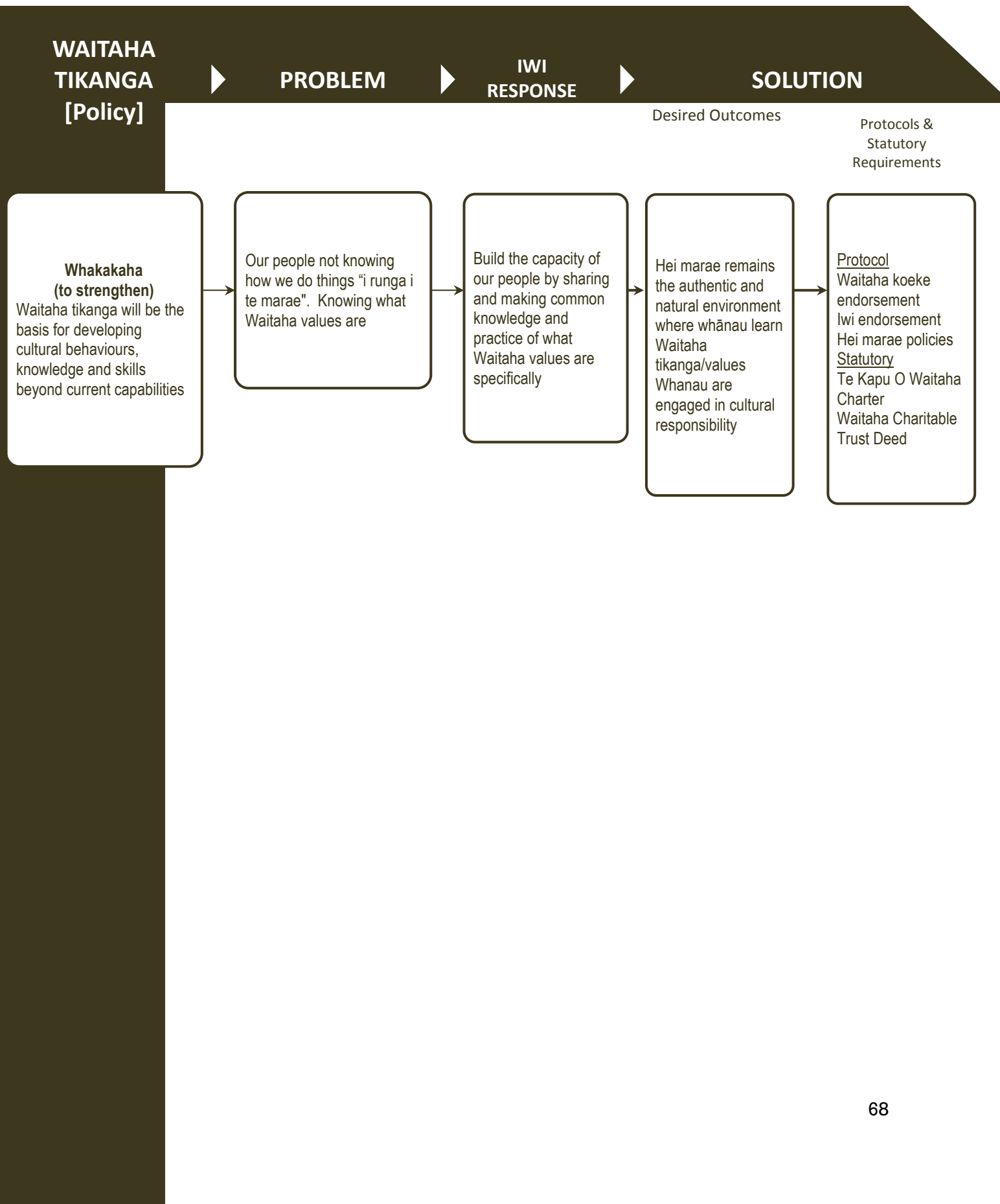
CULTURAL 1.1

CAPACITY BUILDING



CULTURAL 1.2

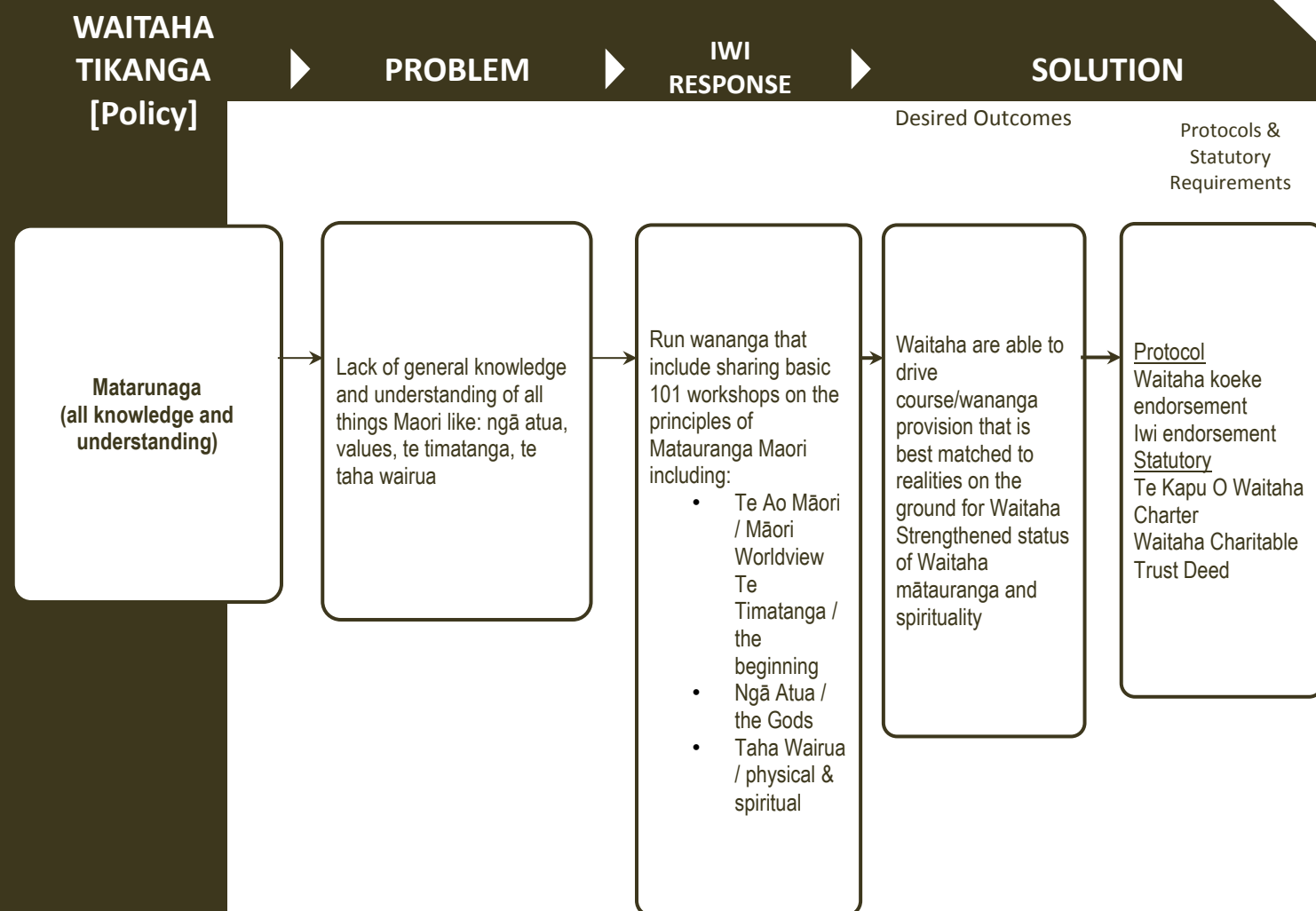
NGA TIKANGA O WAITAHA



SECTION 2

CULTURAL 1.3

MATAURANGA MAORI



SECTION 2

CULTURAL 1.4

WHAKAPAPA

WAITAHA TIKANGA [Policy]

PROBLEM

IWI RESPONSE

SOLUTION

Desired Outcomes

Protocols &
Statutory
Requirements

Whakapapa
(geneology)
Whanaungatanga
(relationships, kinship,
blood ties)

Knowing who we are and
where we came from.
How we link to each other
and other neighbouring
hapū

Hold and run regular
whakapapa wānanga,
so our connections,
identity are retained by
our future generations

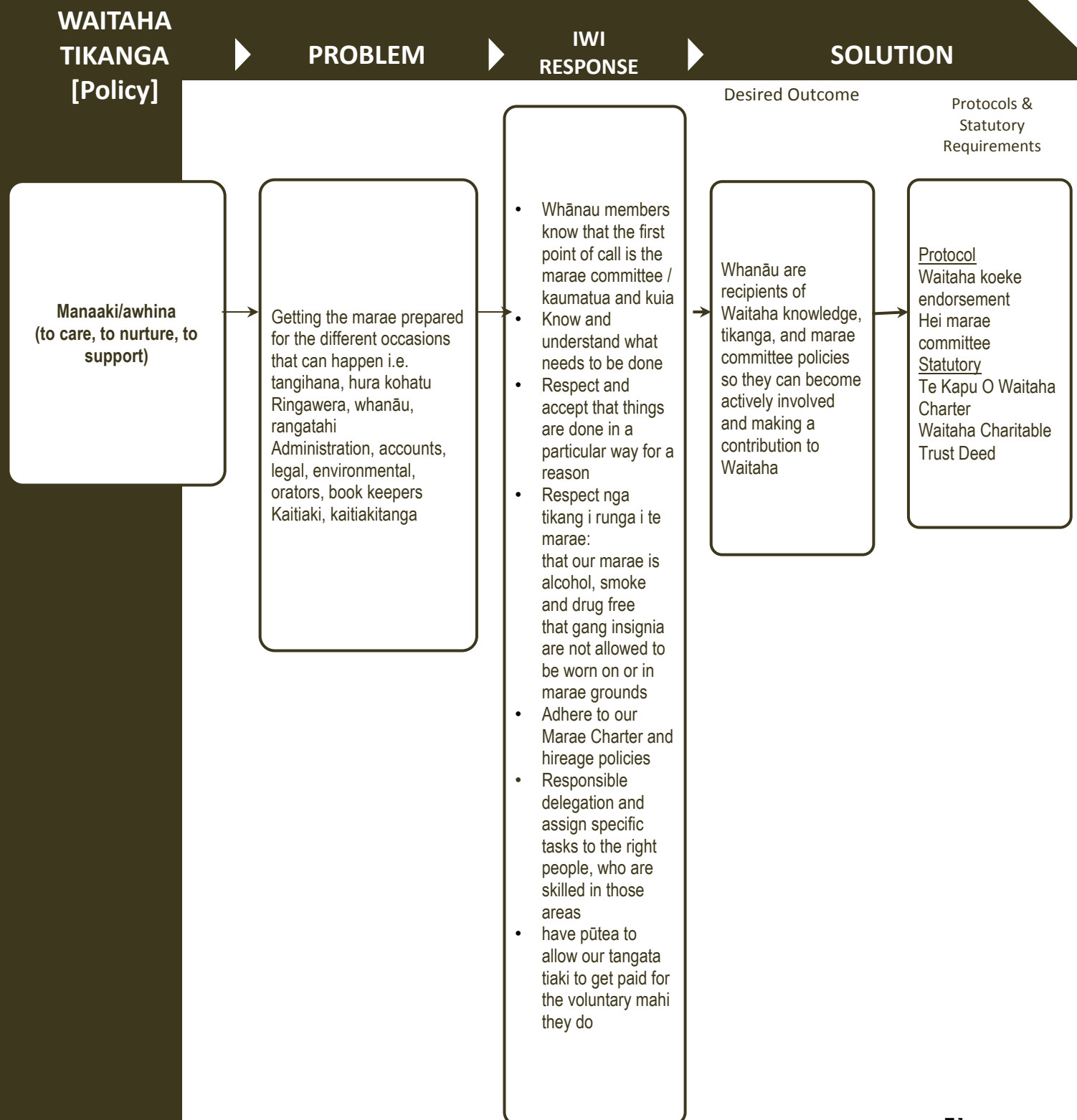
The special
characteristics of
Hei marae remains
the natural place for
learning Waitaha
genealogy and
kinship ties

Protocol
Waitaha koeke
endorsement
Iwi endorsement
Hei marae policies
Statutory
Te Kapu O Waitaha
Charter
Waitaha Charitable
Trust Deed

SECTION 2

CULTURAL 1.5

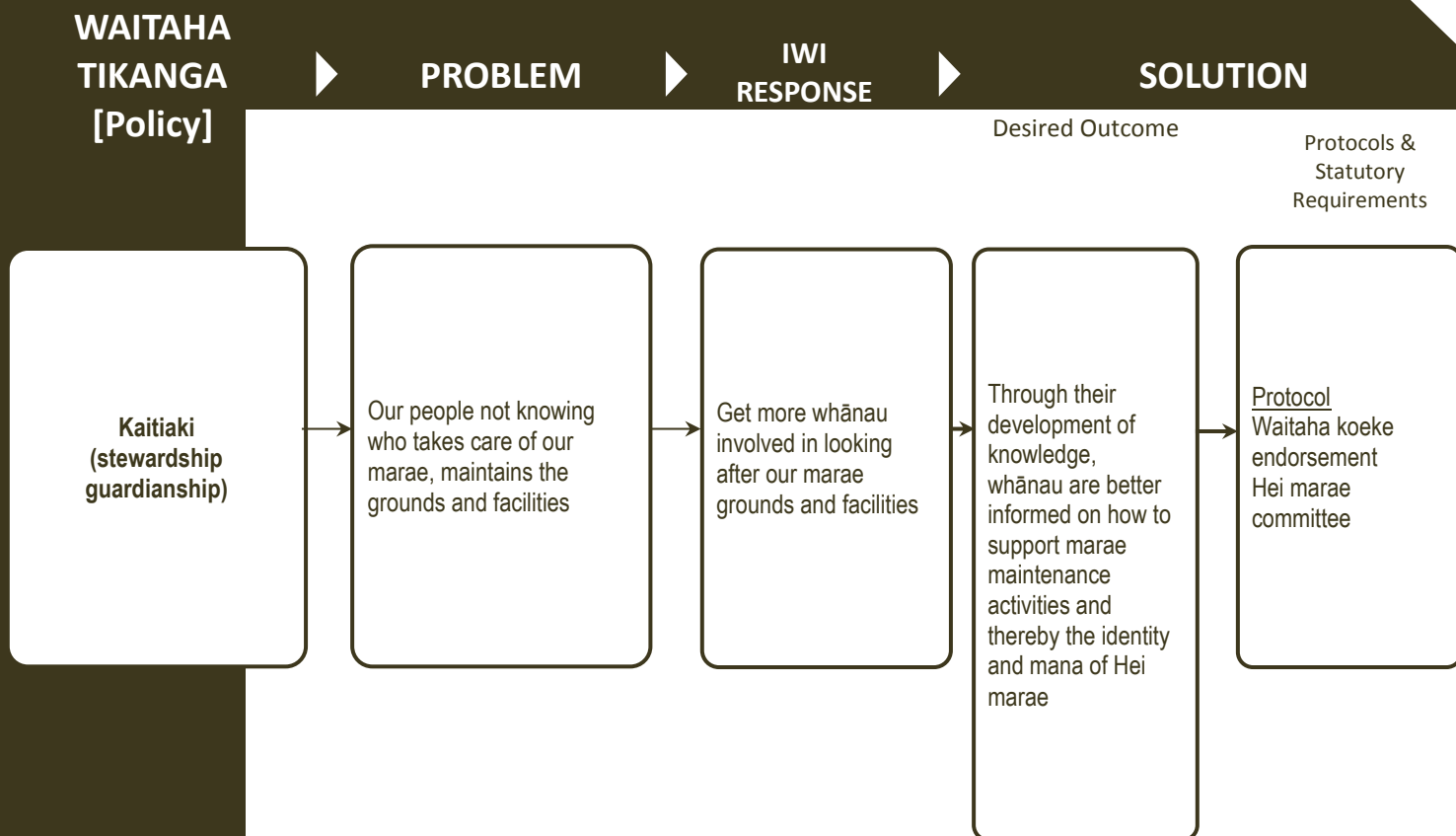
NGA MAHI O TE MARAE



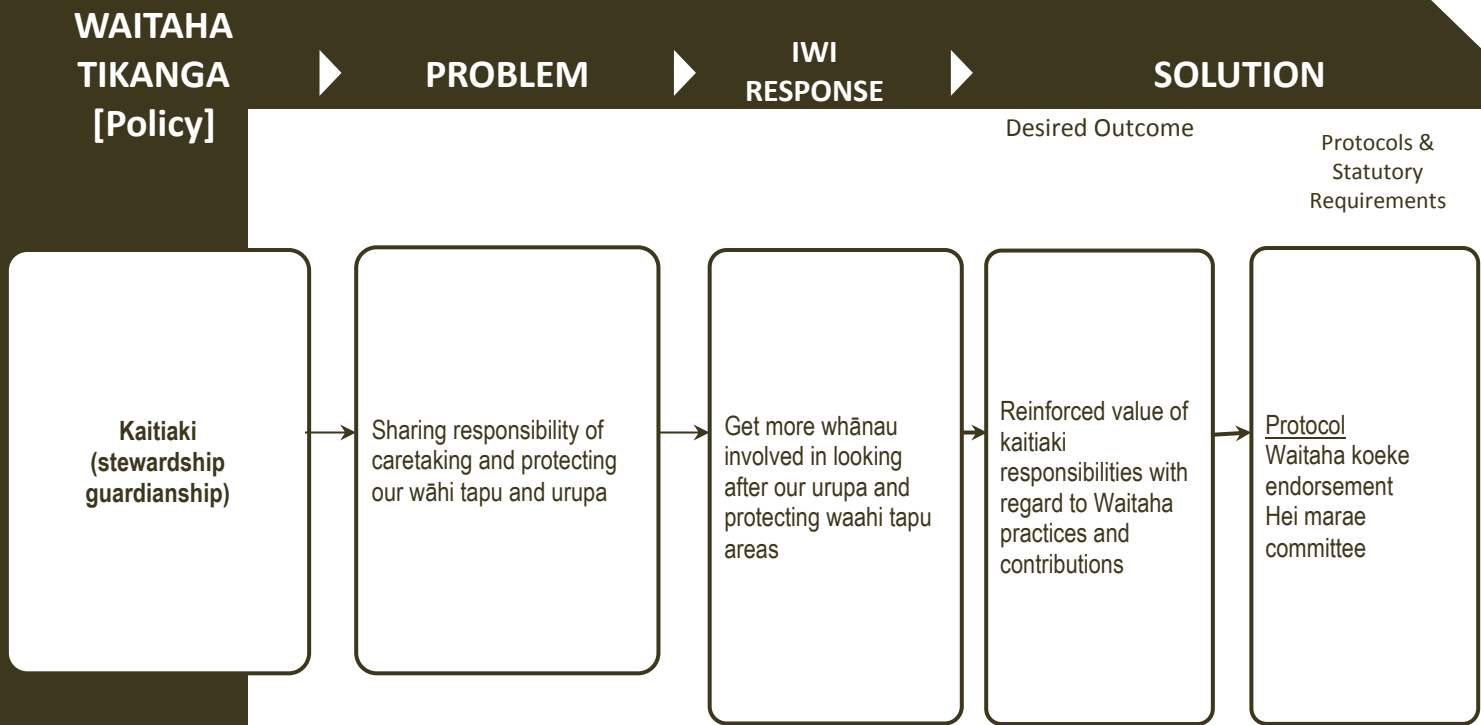
SECTION 2

CULTURAL 1.6

MARAE MAINTENANCE



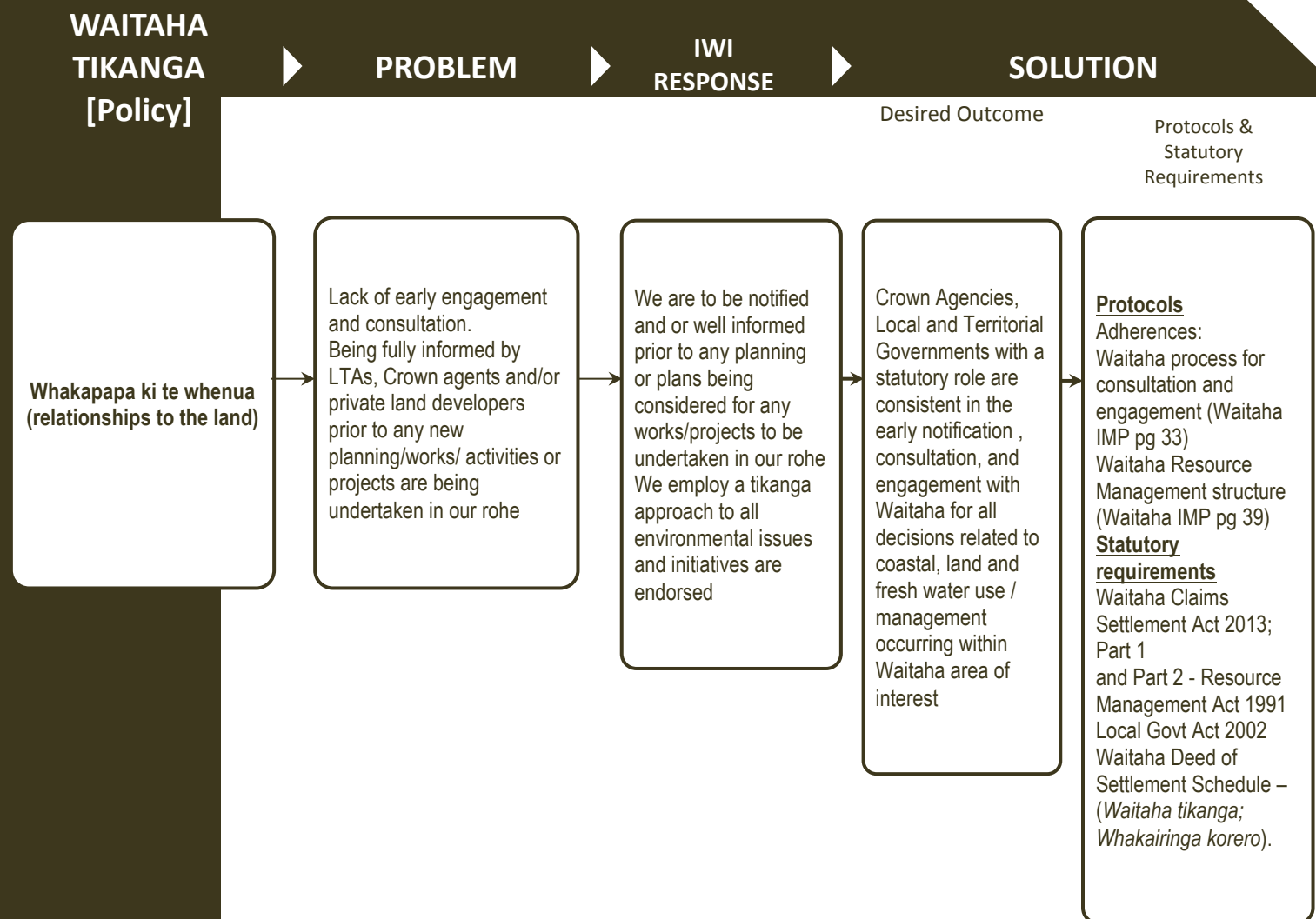
CULTURAL 1.7
WAAHI TAPU - URUPA



SECTION 2

ENVIRONMENT 2.1

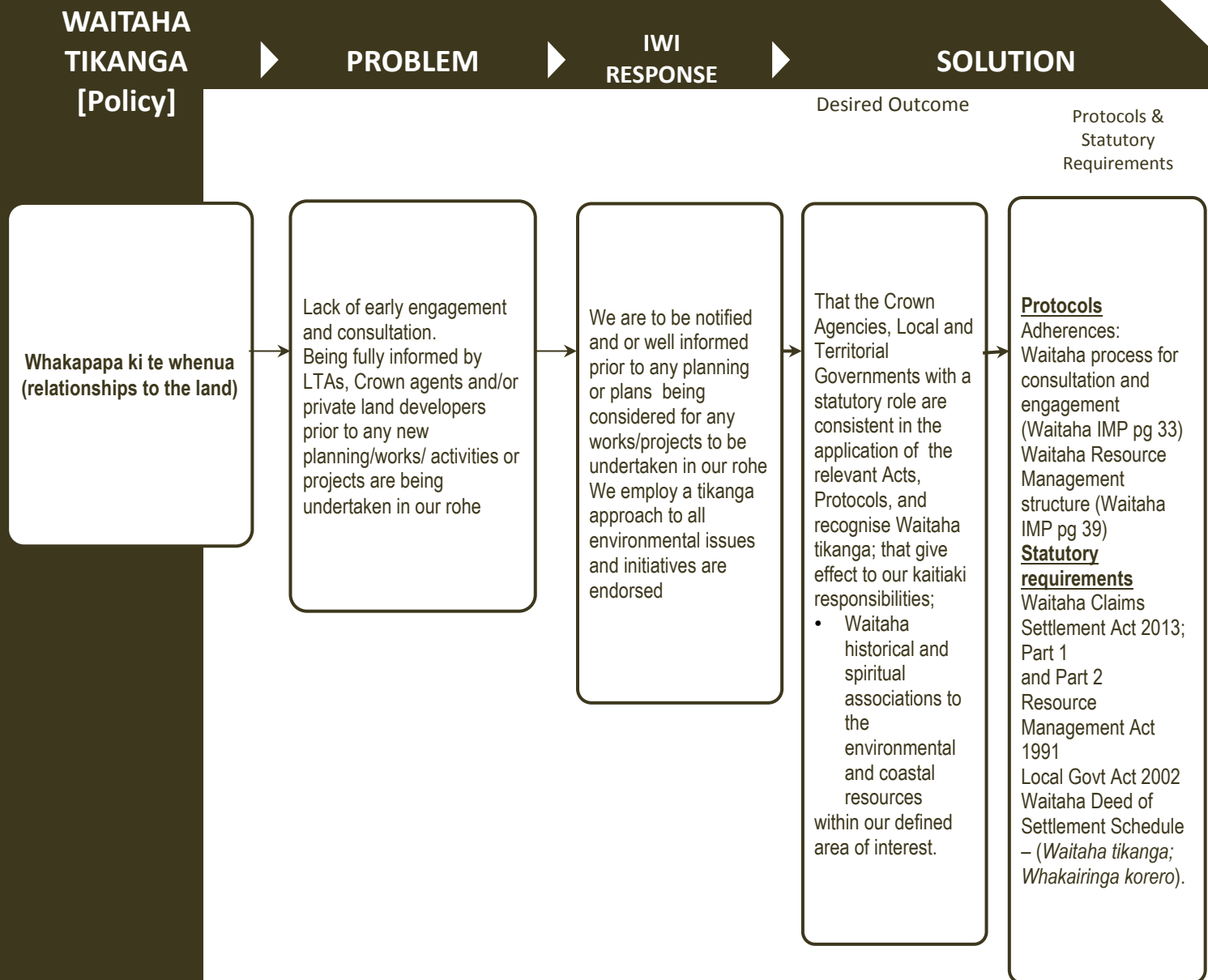
CONSULTATION



SECTION 2

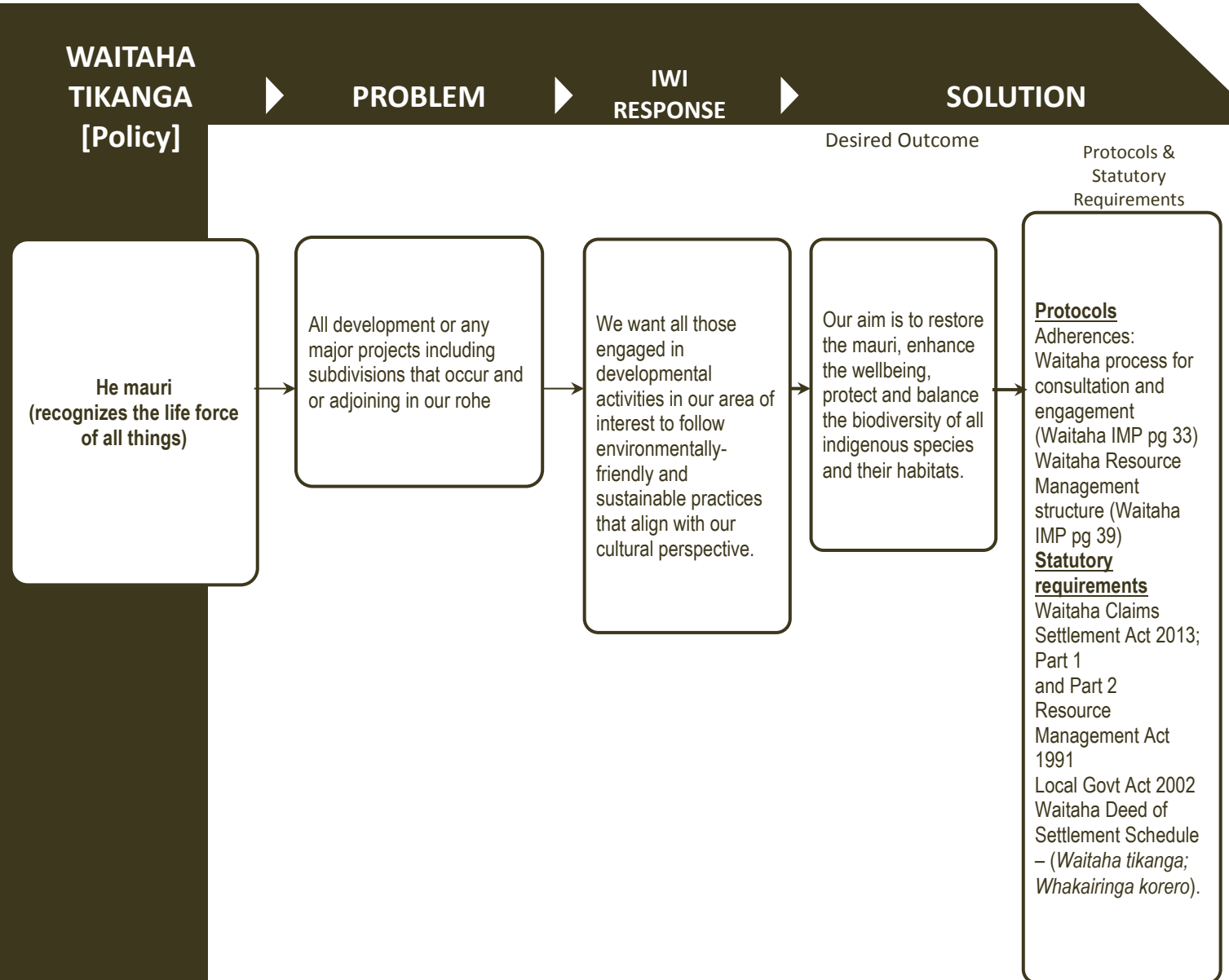
ENVIRONMENT 2.2

CONSULTATION



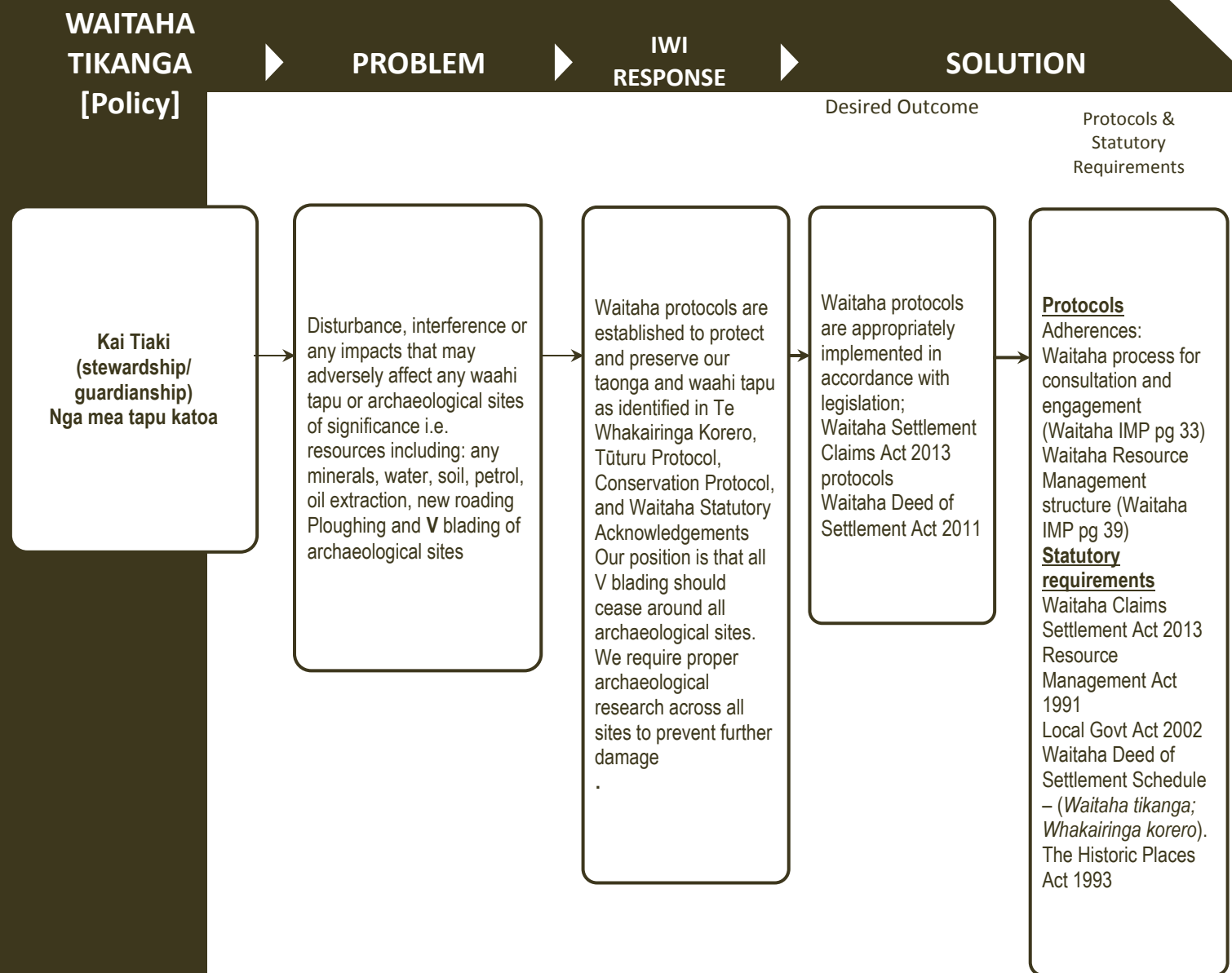
ENVIRONMENT 2.3

CONSULTATION



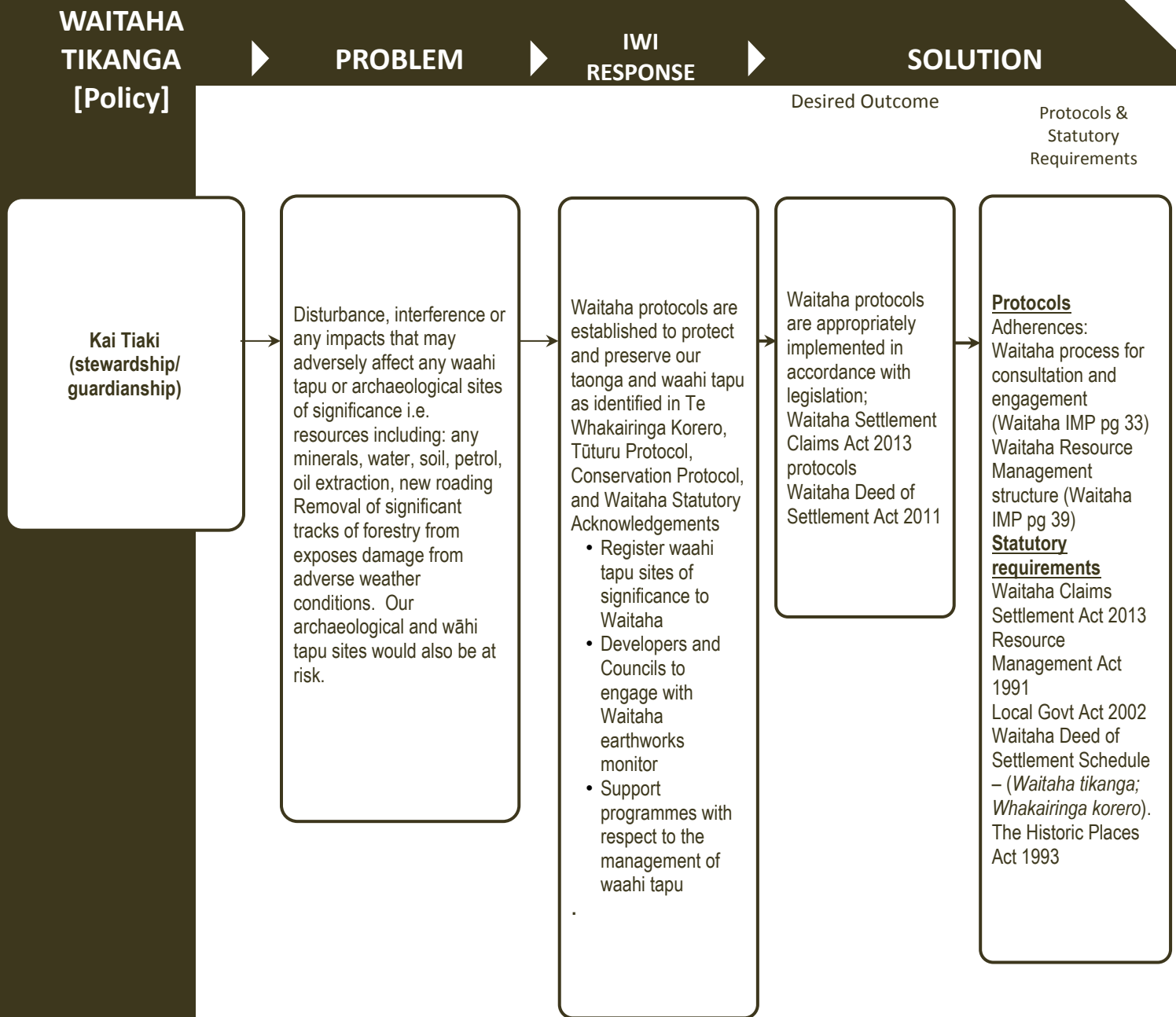
ENVIRONMENT 2.4

DISTURBANCE OR INTERFERENCE OF WAAHI TAPU & ARCHEOLOGICAL SITES OF SIGNIFICANCE



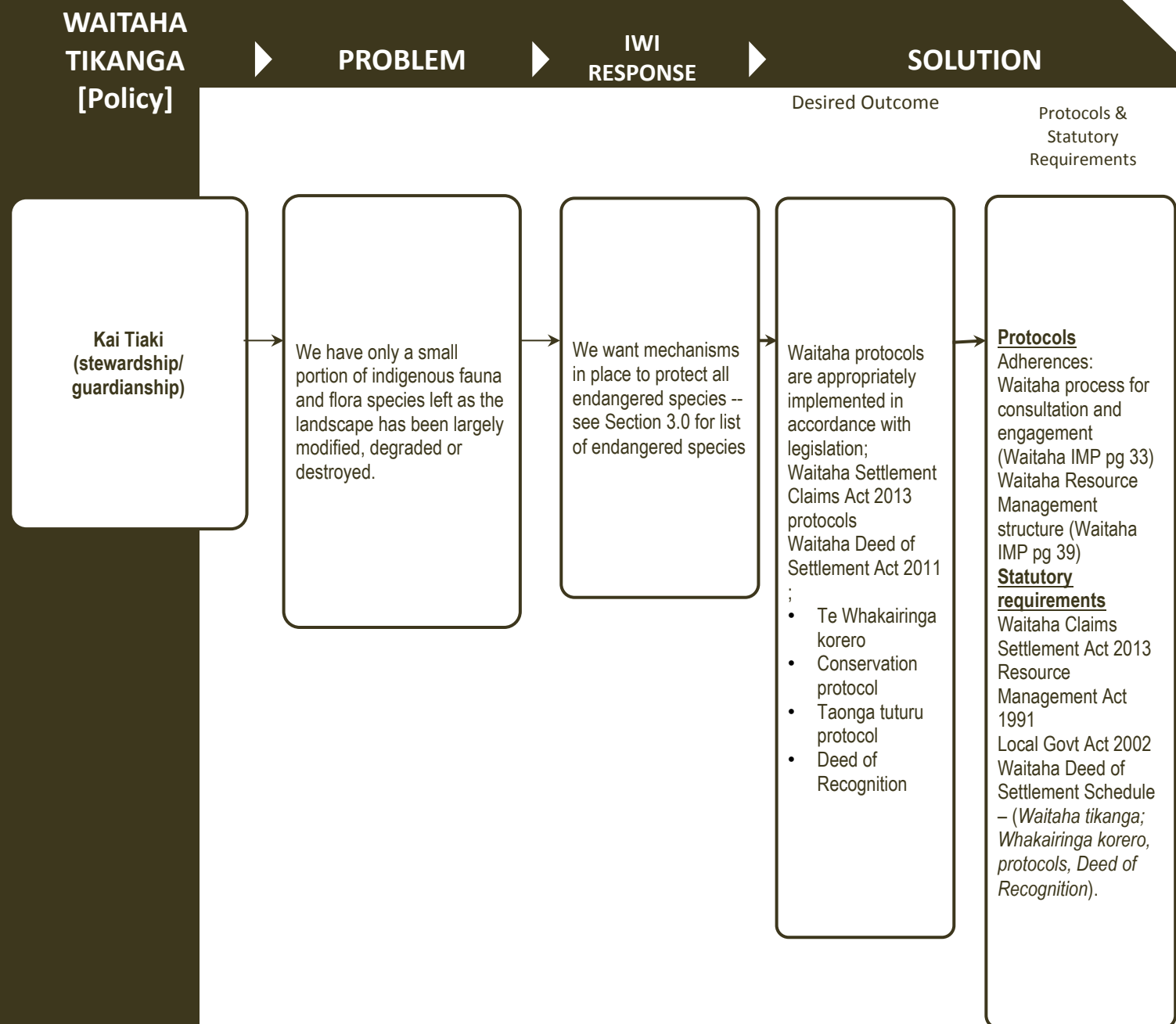
ENVIRONMENT 2.5

DISTURBANCE OR INTERFERENCE OF WAAHI TAPU & ARCHEOLOGICAL SITES OF SIGNIFICANCE



ENVIRONMENT 2.6

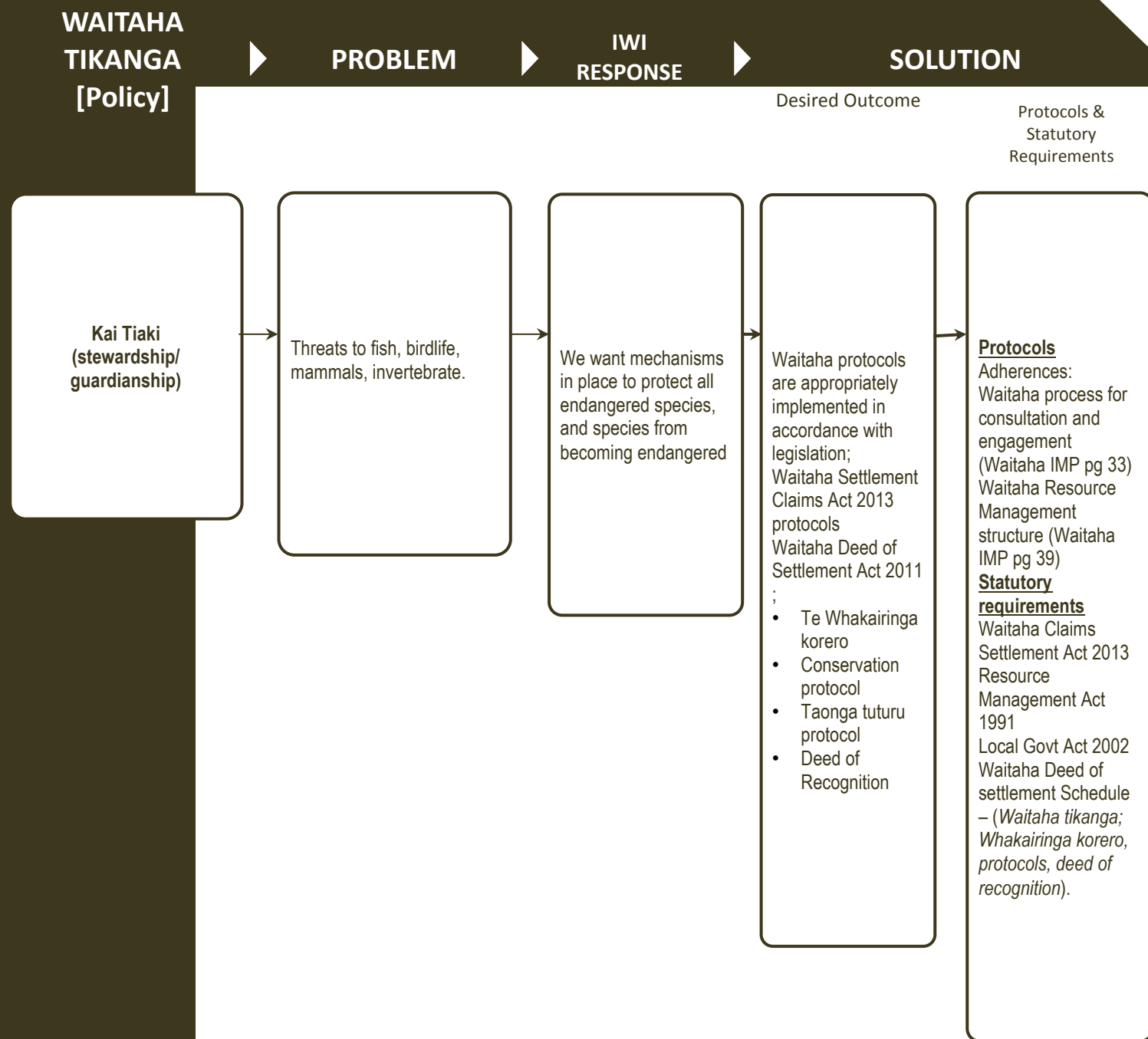
FLORA & FAUNA



SECTION 2

ENVIRONMENT 2.7

ENDANGERED TAONGA [species]



ENVIRONMENT 2.8

WATERWAYS, FRESHWATER STREAMS, SPRINGS, & TRIBUTARIES

WAITAHA
TIKANGA
[Policy]

PROBLEM

IWI
RESPONSE

SOLUTION

Desired Outcome

Protocols &
Statutory
Requirements

Kai tiaki
(stewardship/
guardianship)

Kaituna / Pāpāmoa wastewater catchment
Modification to water bodies and increased discharge of pollutants to Te Awanui
Cows and other stock polluting fresh water
Pollution of waterways - inappropriate disposal of rubbish
Storm-water run off
Effects on rivers and streams as a result of developments i.e.
Exploration – renewable energy
Water allocations
Dredging
Water diversions
Pressure from intensive Urban developments – household consumption per capita
Effects of climate change and long term sustainability

We do not support storm water run-off.
We want Councils to revisit and invest money into seeking better systems or technologies that divert from further waterway pollutant contributors

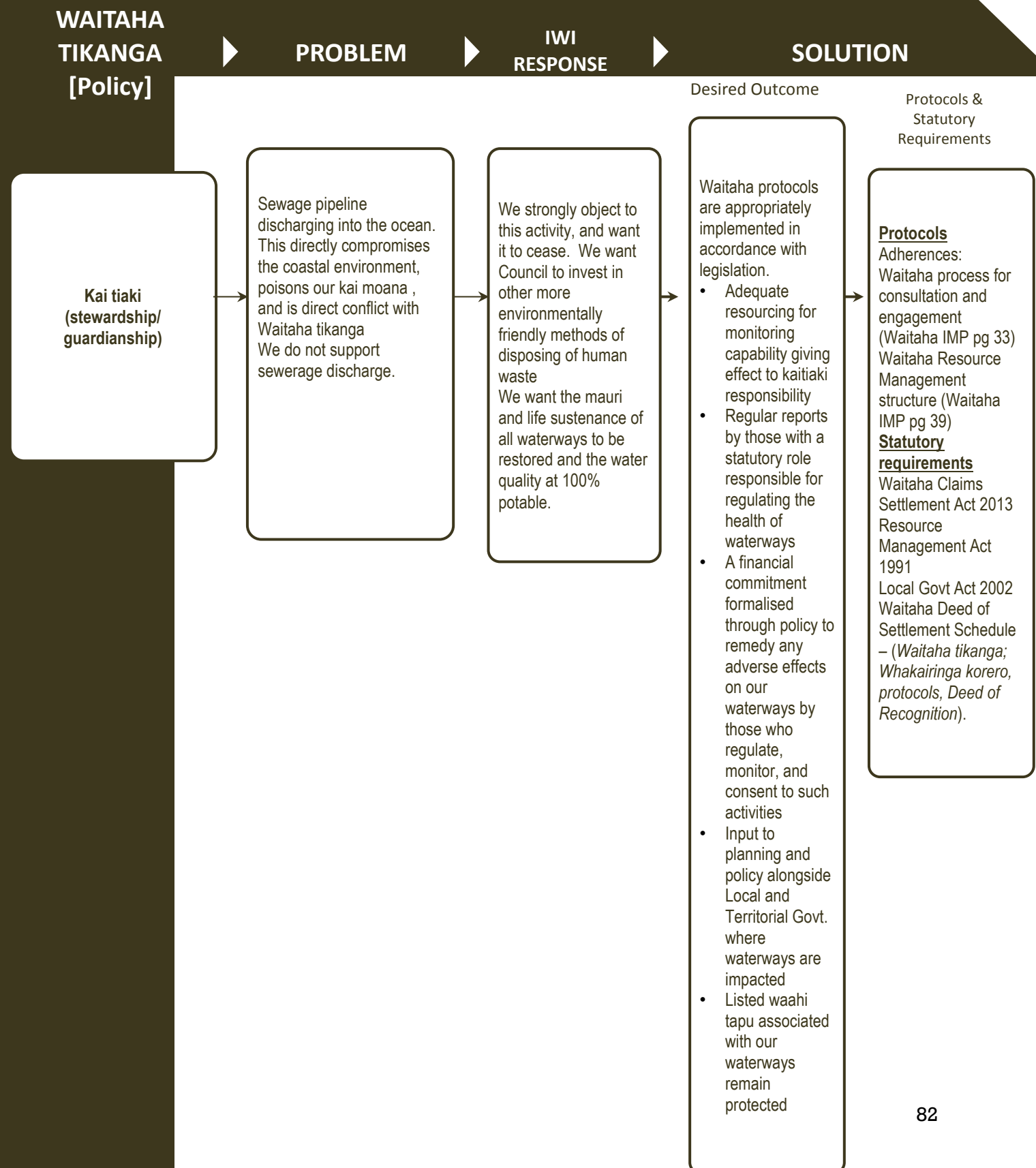
Waitaha protocols are appropriately implemented in accordance with legislation.

- Adequate resourcing for monitoring capability giving effect to kaitiaki responsibility
- Regular reports by those with a statutory role responsible for regulating the health of waterways
- A financial commitment formalised through policy to remedy any adverse effects on our waterways by those who regulate, monitor, and consent to such activities
- Input to planning and policy alongside Local and Territorial Govt. where waterways are impacted
- Listed waahi tapu associated with our waterways remain protected

Protocols
Adherences:
Waitaha process for consultation and engagement (Waitaha IMP pg 33)
Waitaha Resource Management structure (Waitaha IMP pg 39)
Statutory requirements
Waitaha Claims Settlement Act 2013
Resource Management Act 1991
Local Govt Act 2002
Waitaha Deed of settlement Schedule – (Waitaha tikanga; Whakairinga korero, protocols, Deed of Recognition).

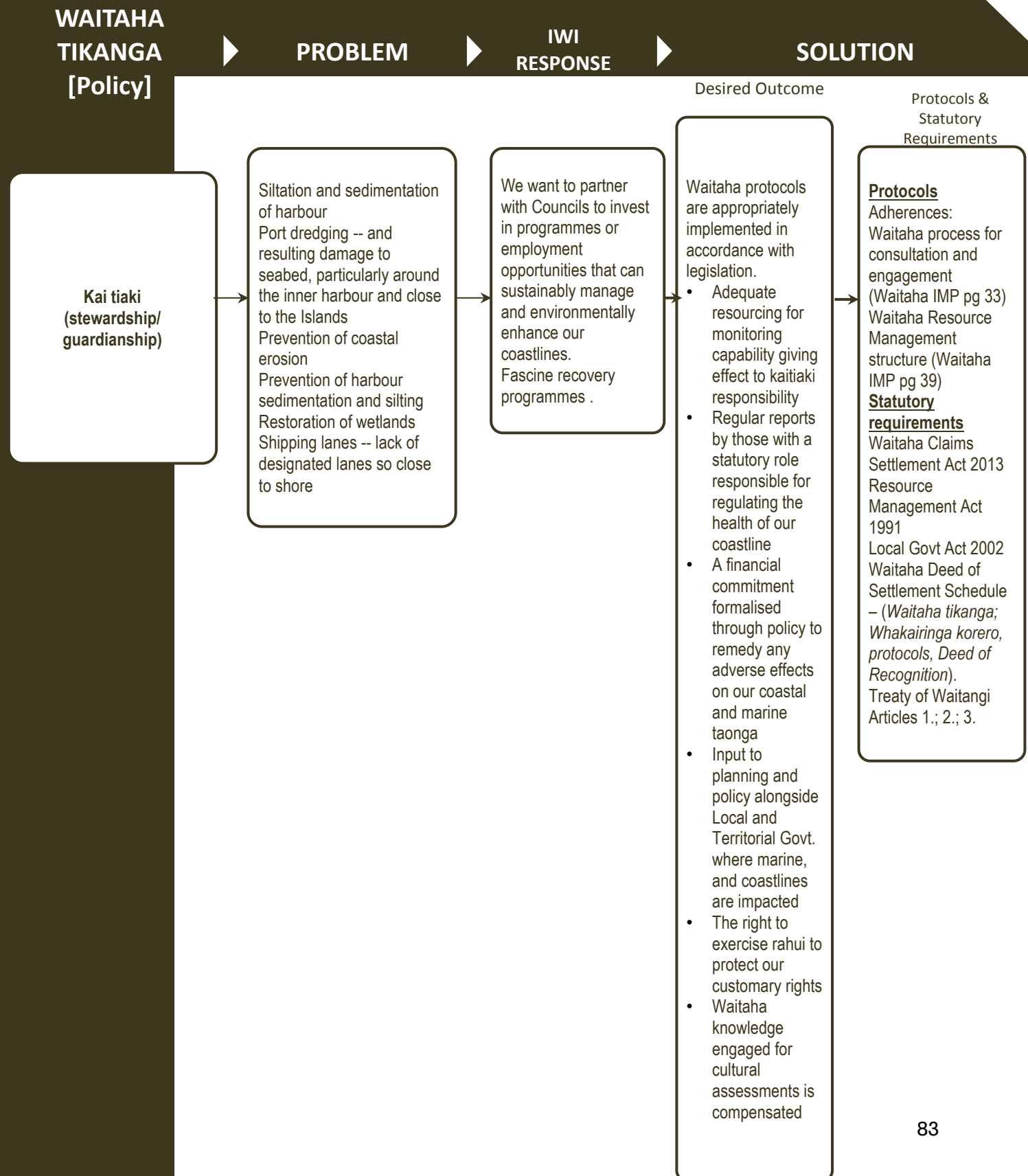
ENVIRONMENT 2.9

SEWAGE PIPELINE DISCHARGE



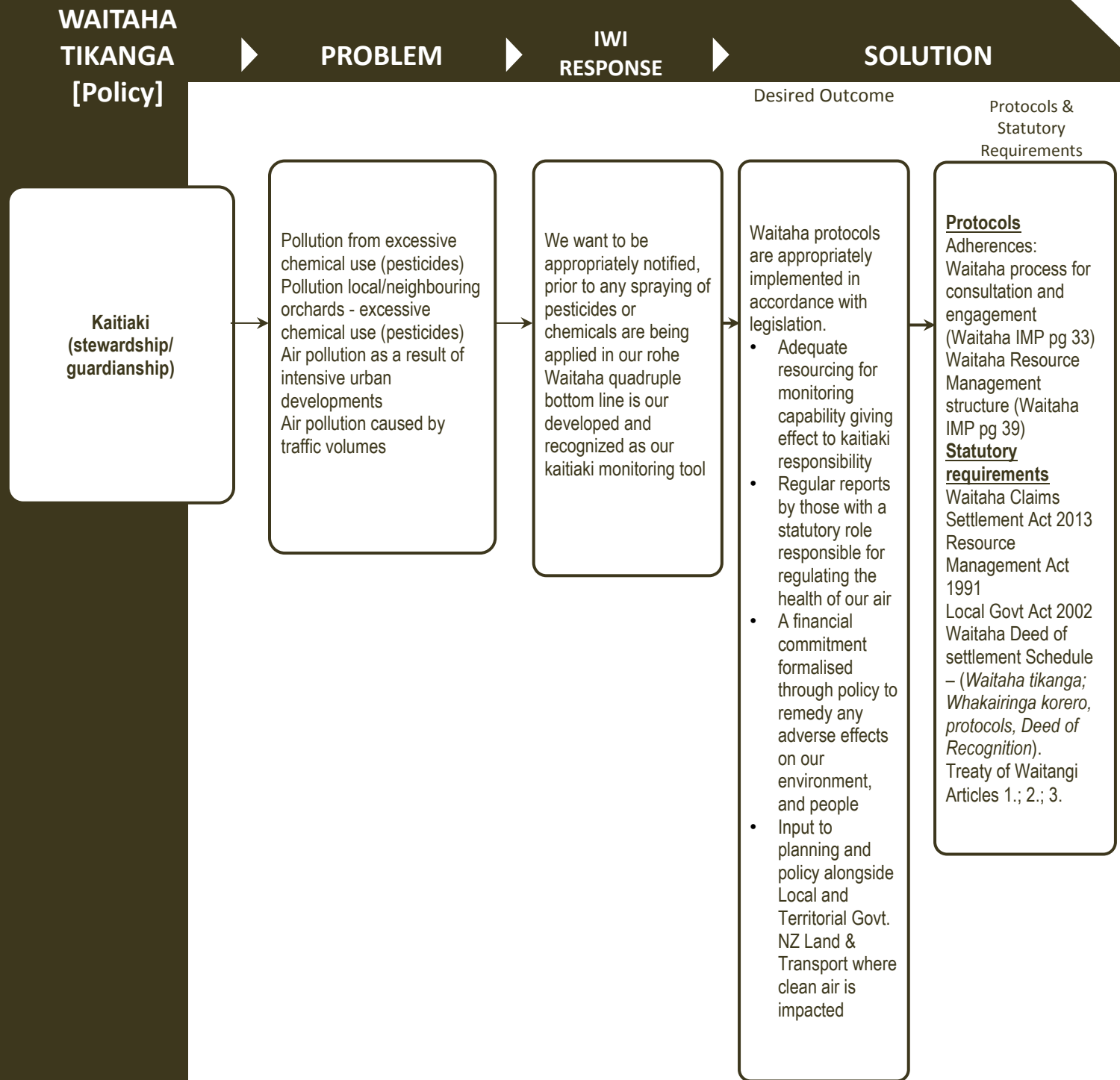
ENVIRONMENT

TE AWANUI HARBOUR 2.10



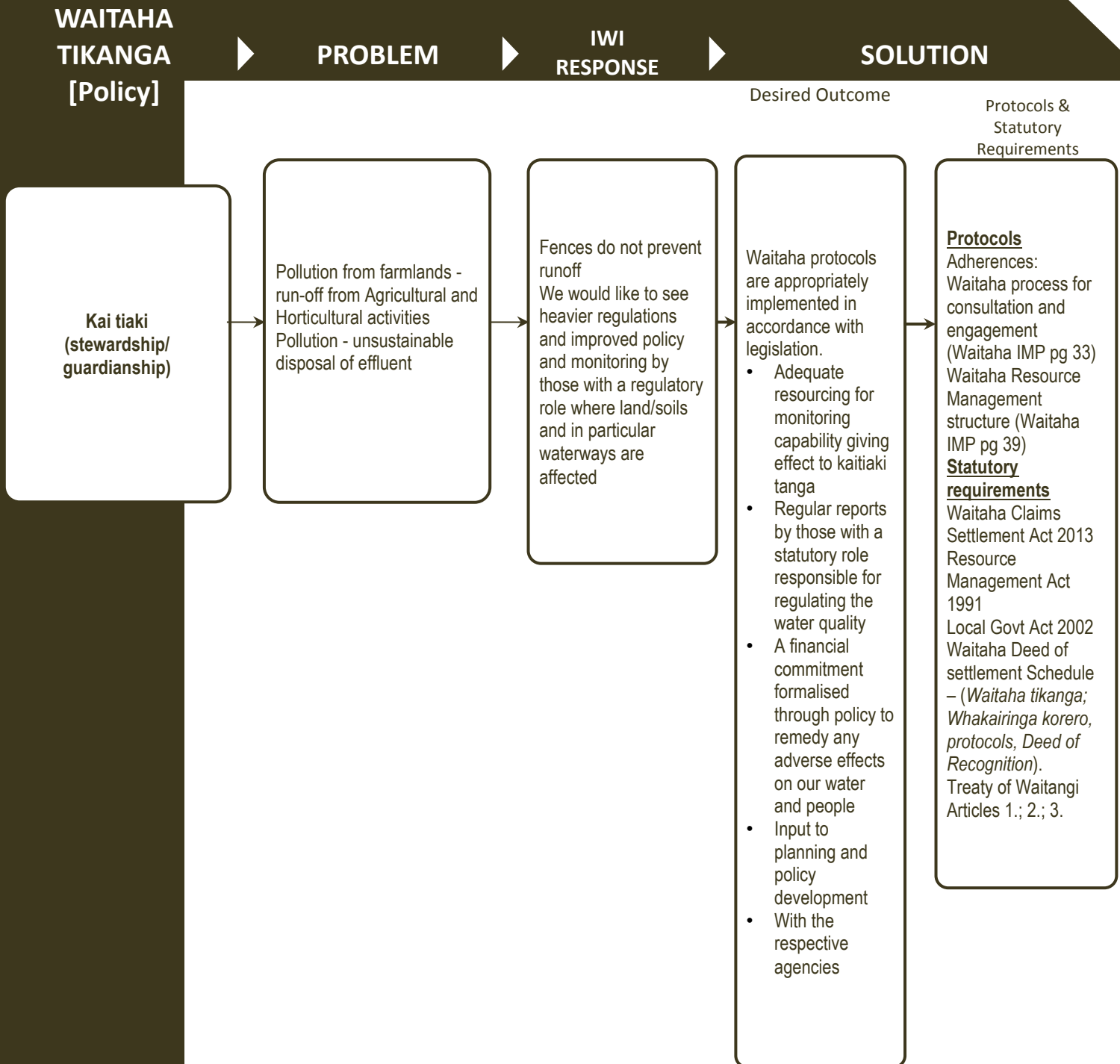
ENVIRONMENT 2.11

USE OF AIR SPACE



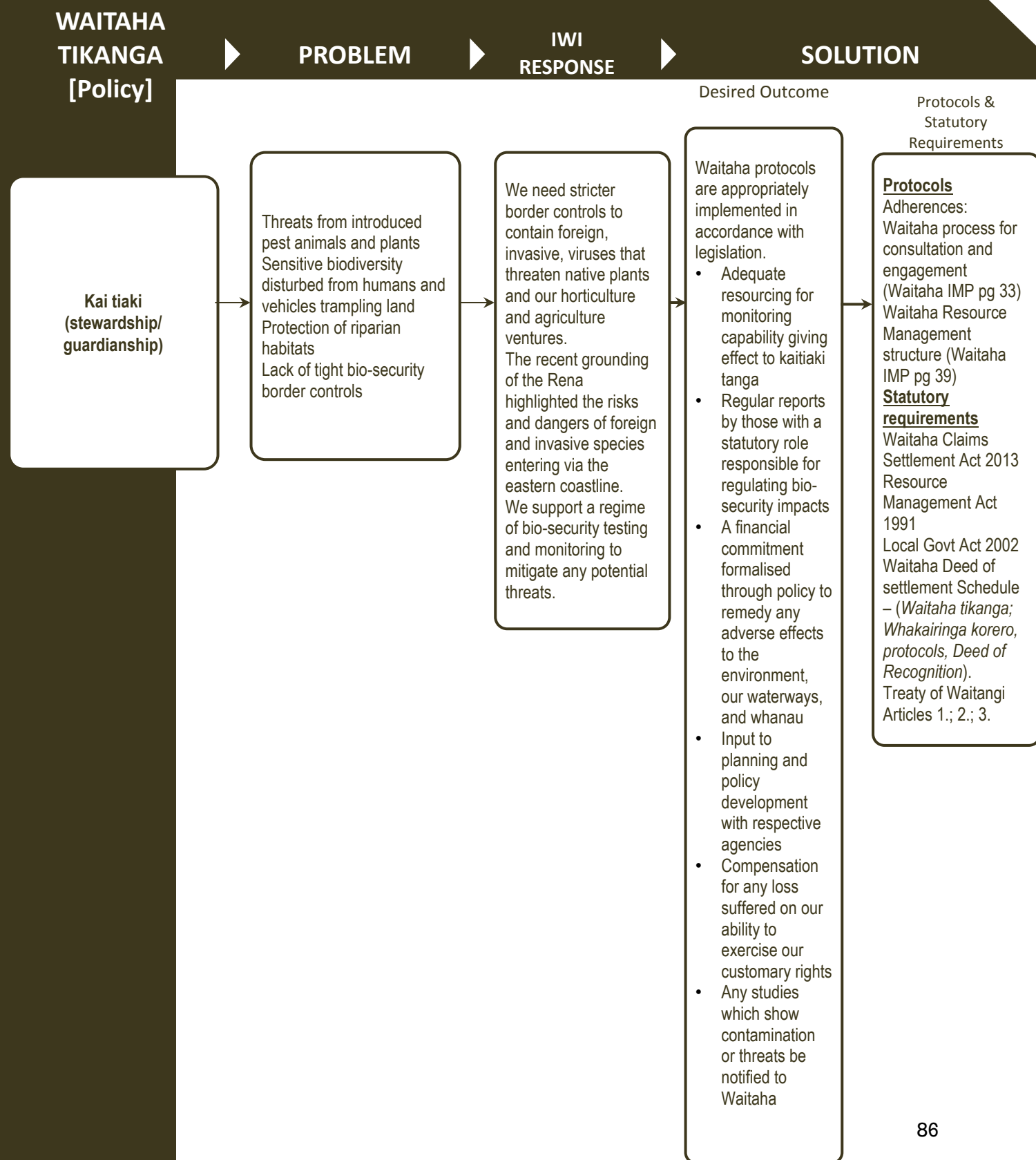
ENVIRONMENT 2.12

AGRICULTURE AND HORTICULTURE



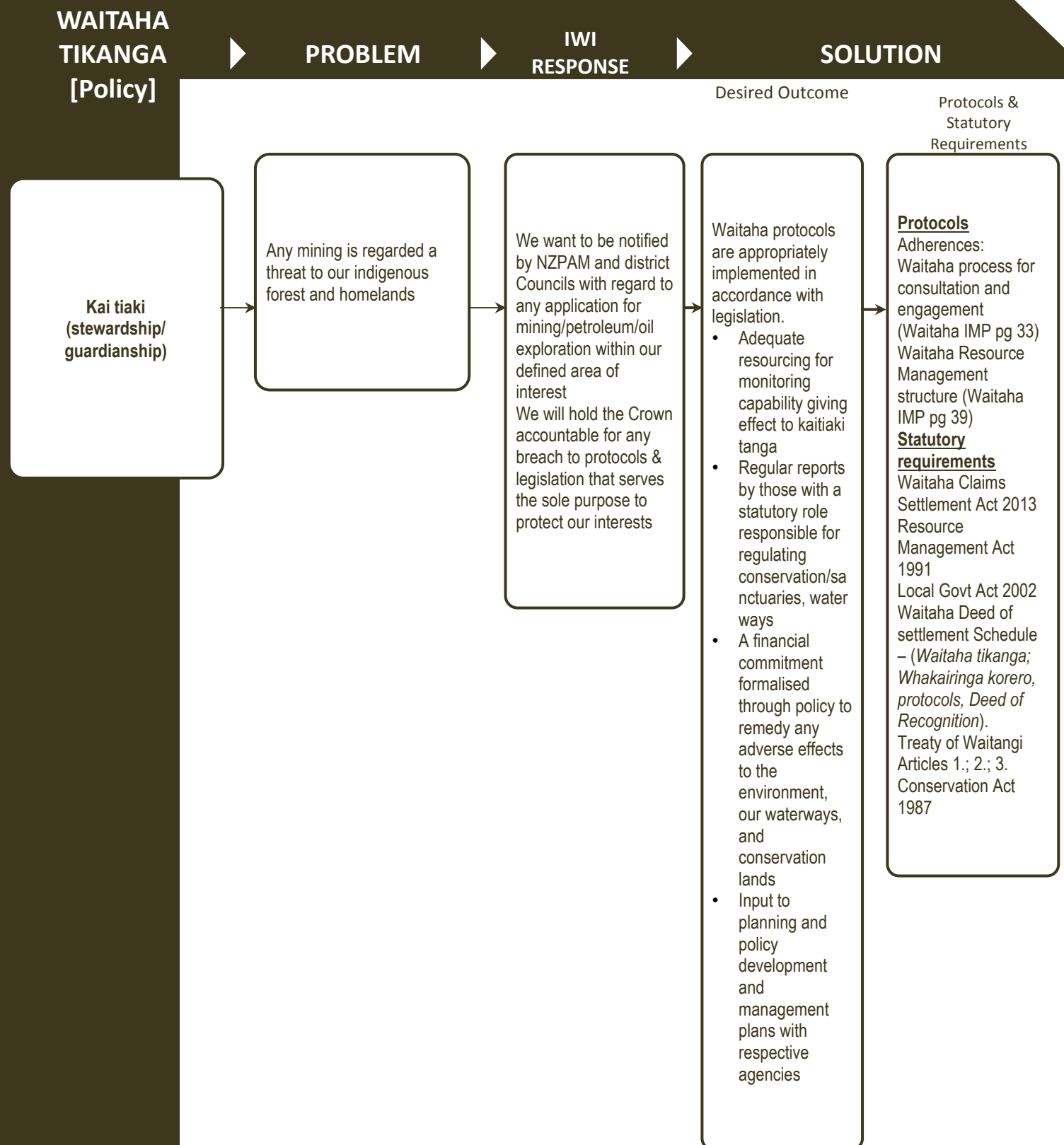
ENVIRONMENT 2.13

BIO-SECURITY



ENVIRONMENT 2.14

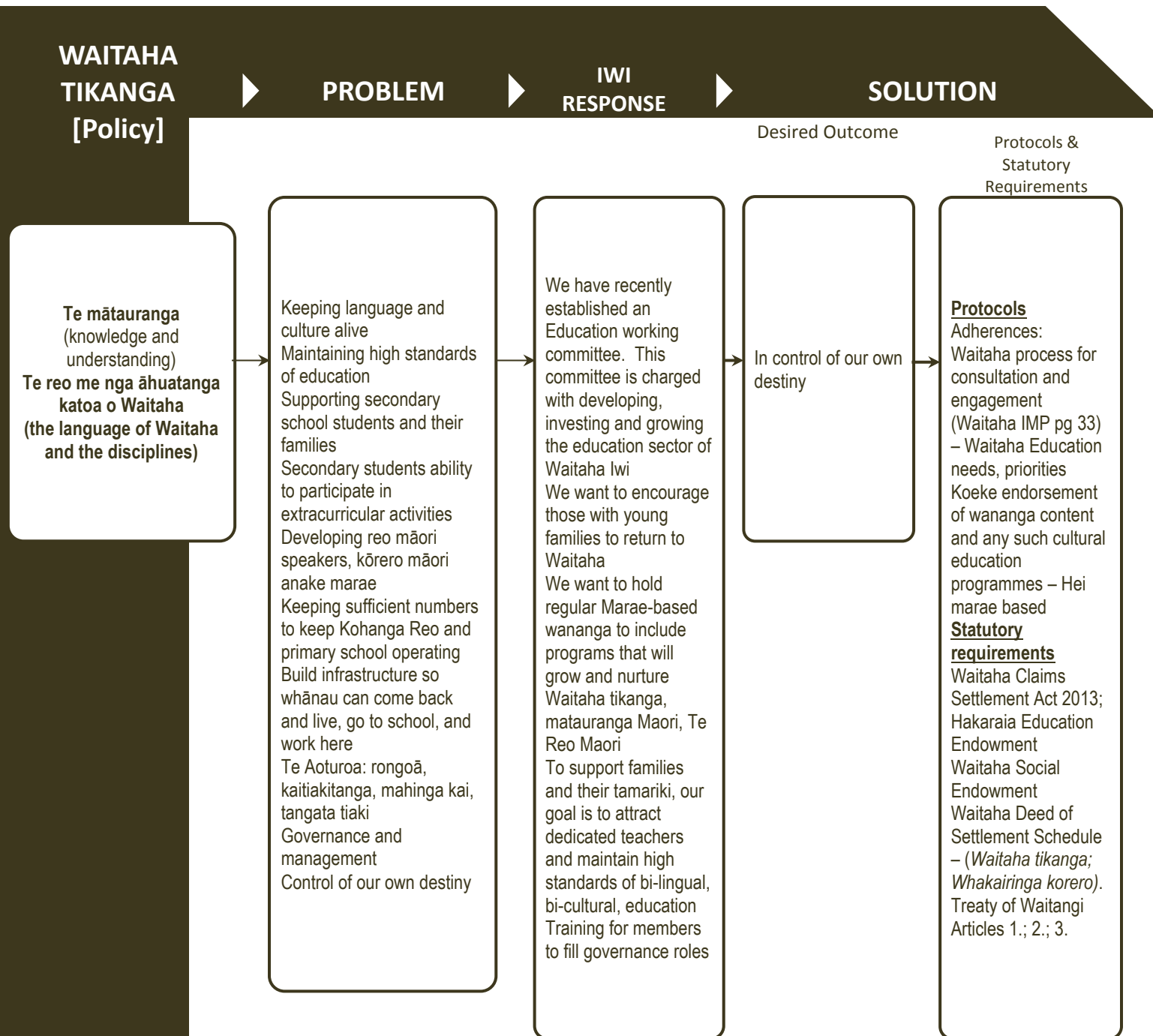
MINERALS, MINING, EXPLORATION



SECTION 2

SOCIAL 3.1

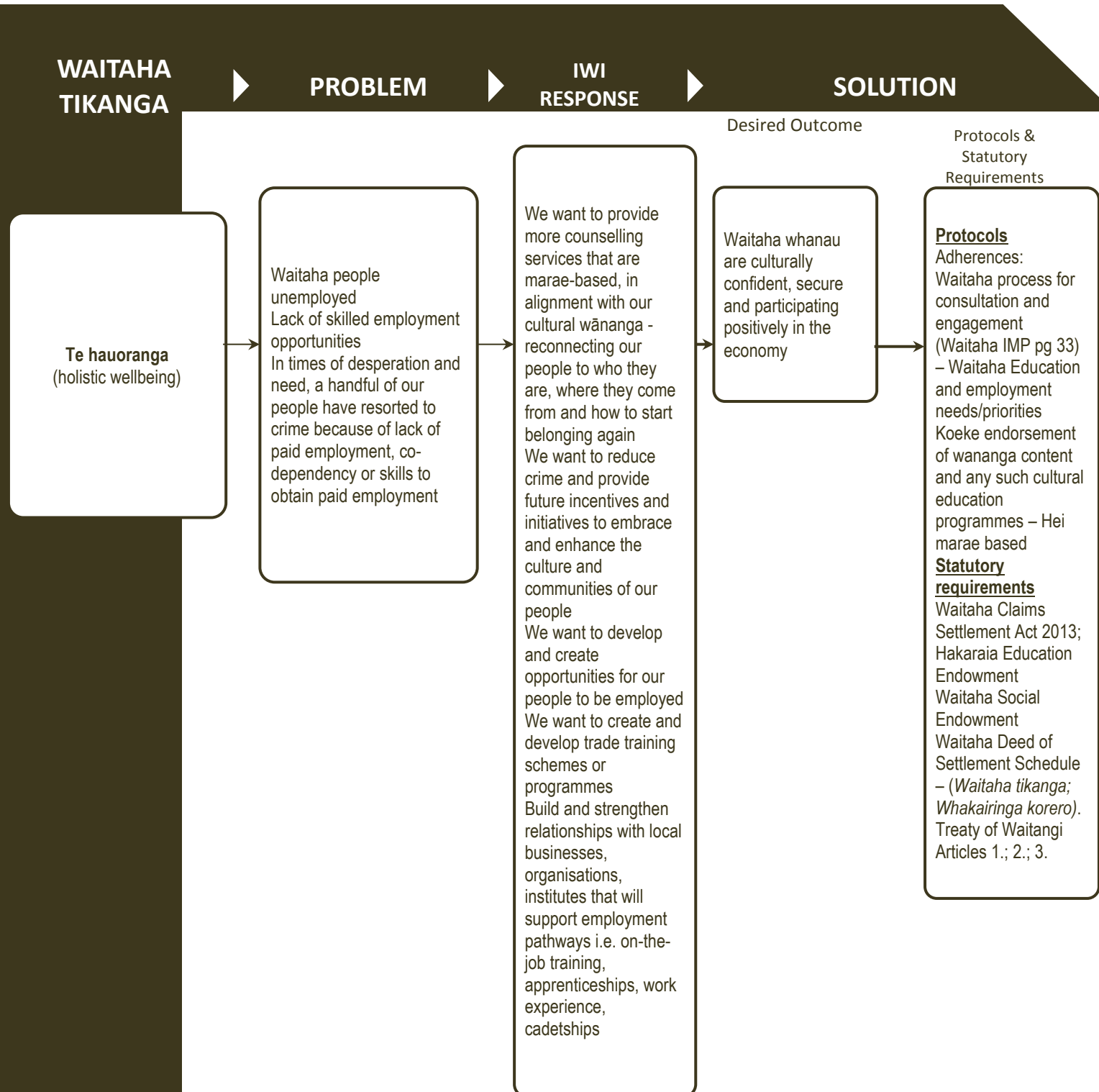
EDUCATION



SECTION 2

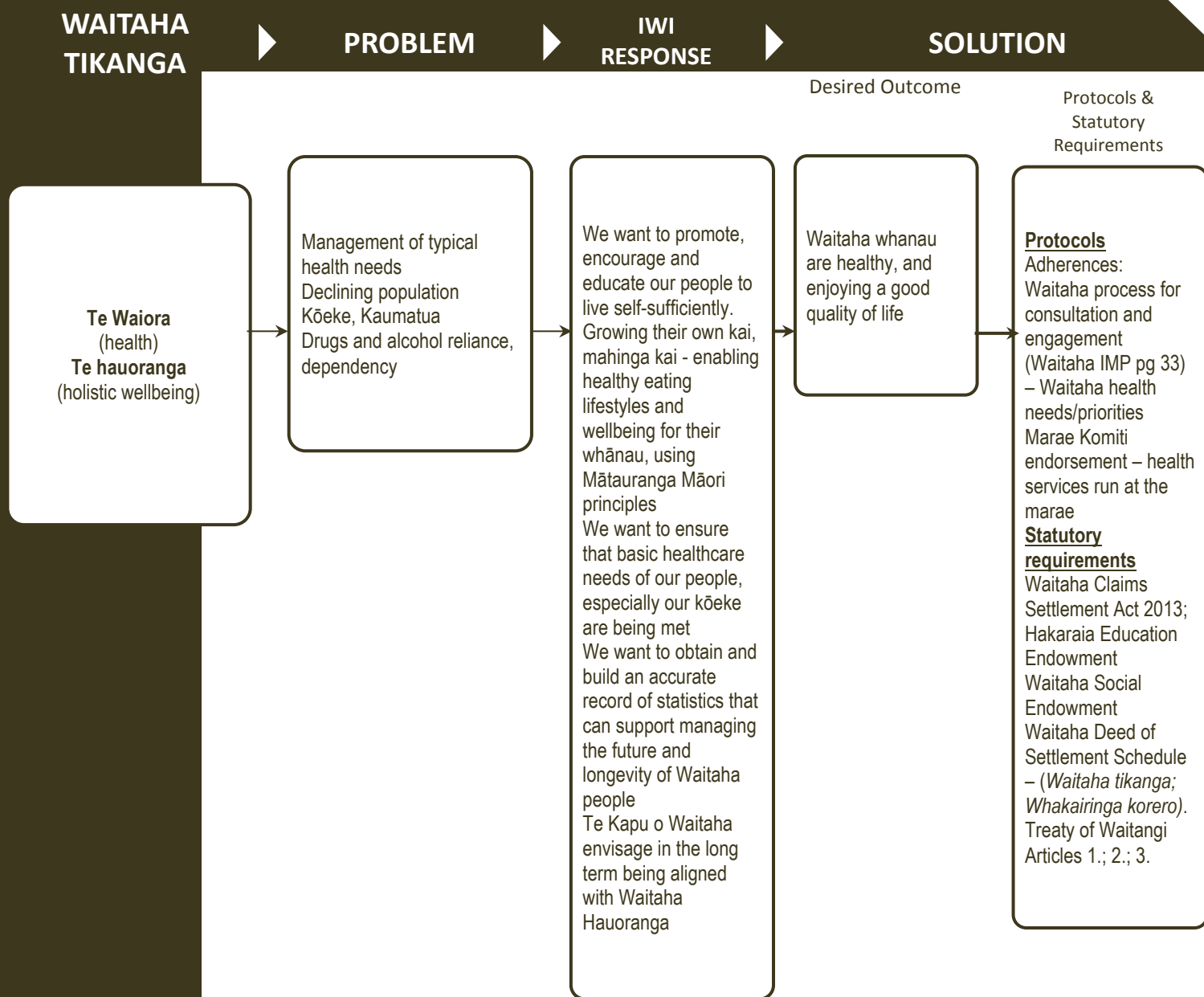
SOCIAL 3.2

EMPLOYMENT



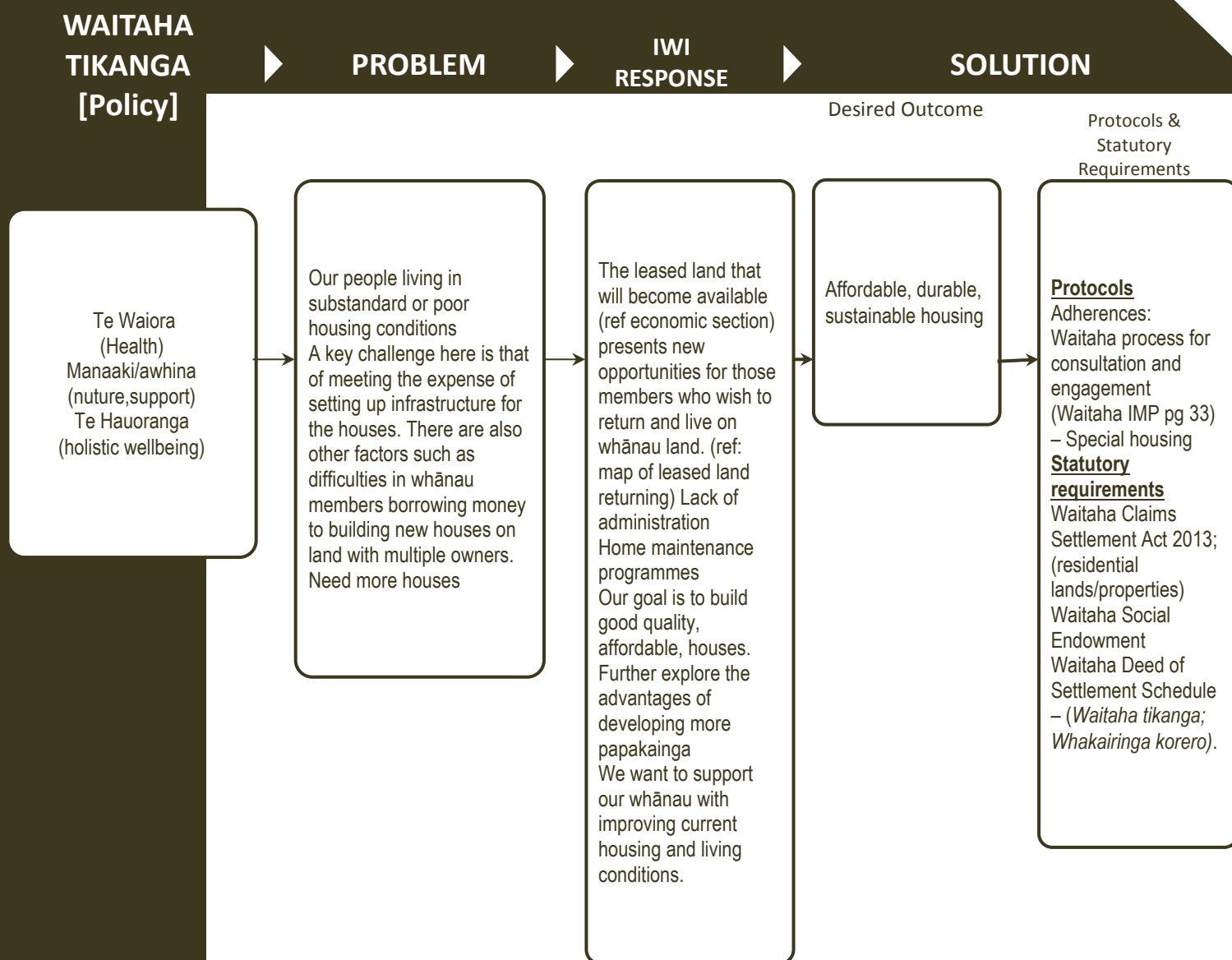
SOCIAL 3.3

HEALTH



SOCIAL 3.4

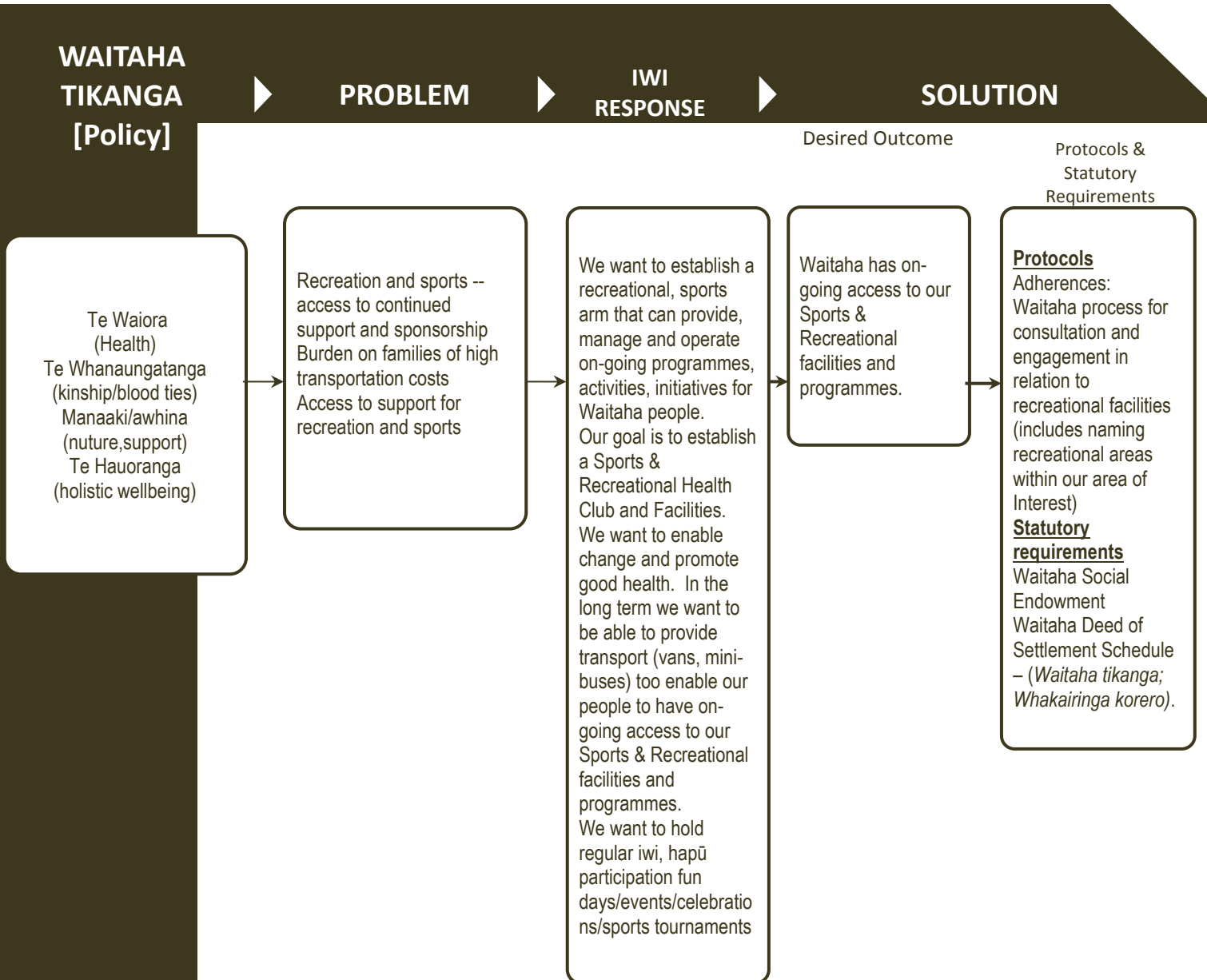
HOUSING



SECTION 2

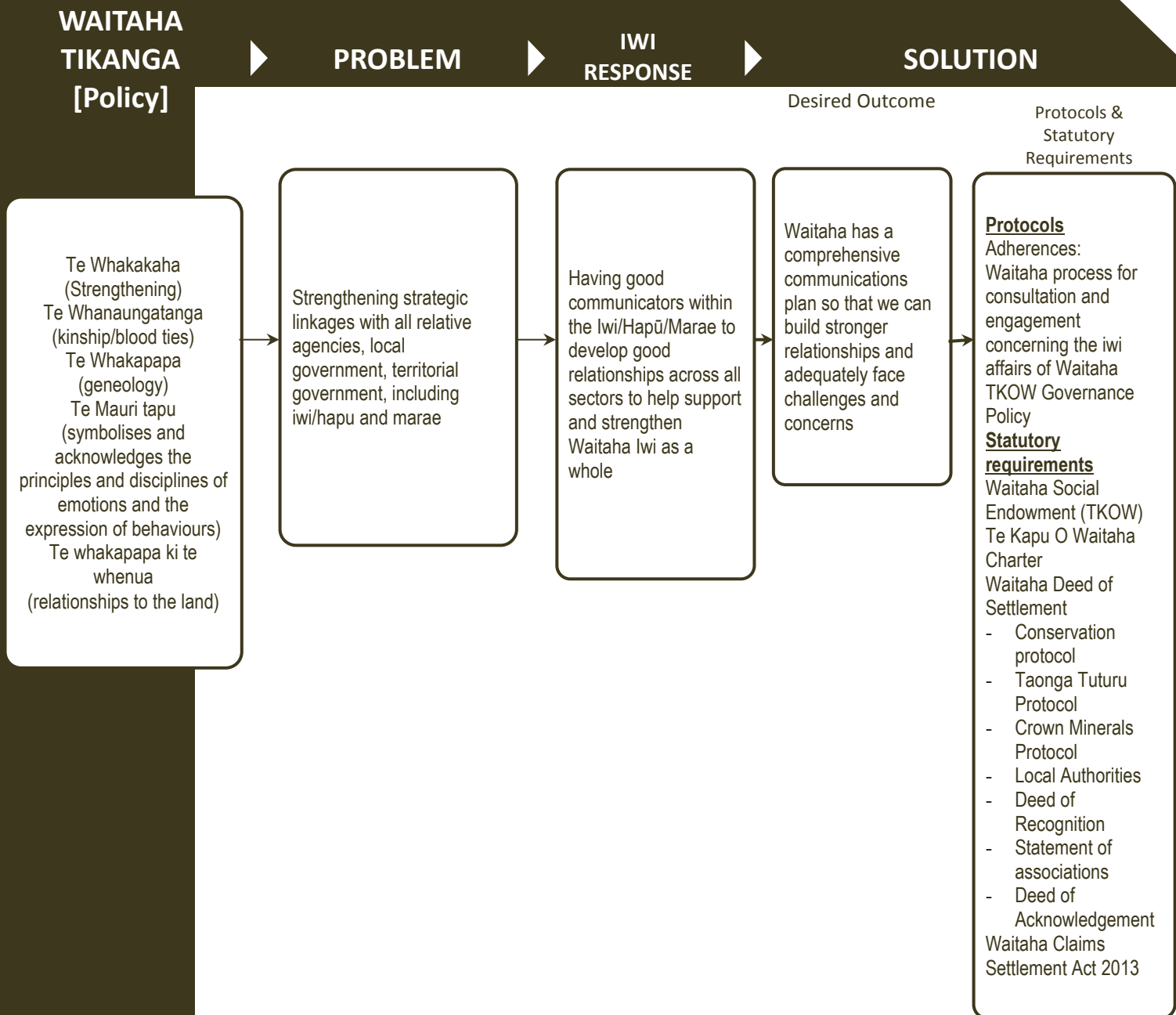
SOCIAL 3.5

RECREATION & SPORTS



SECTION 2

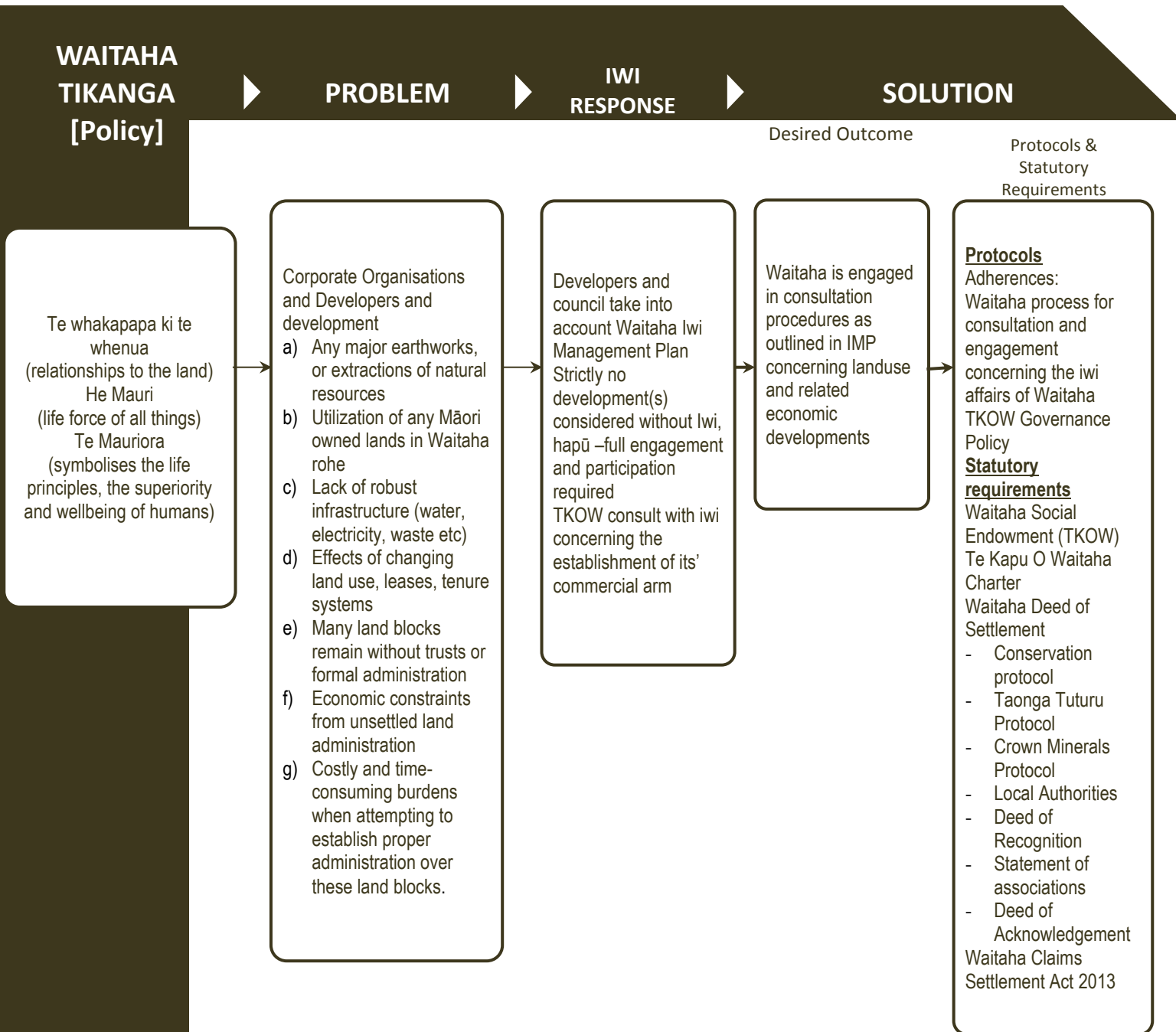
SOCIAL 3.6 RELATIONSHIPS



SECTION 2

ECONOMIC 4.1

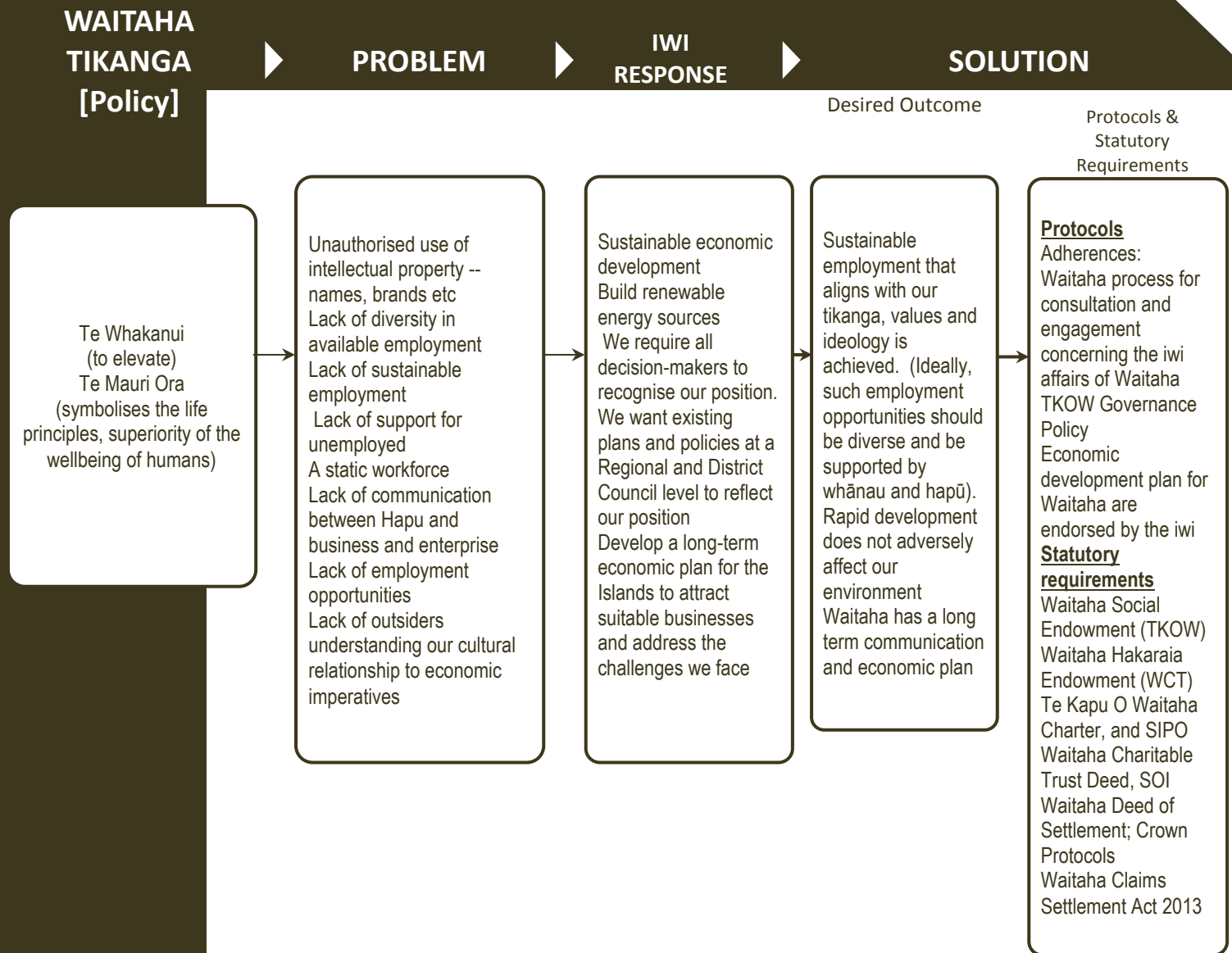
LANDUSE AND TENURE



SECTION 2

ECONOMIC 4.2

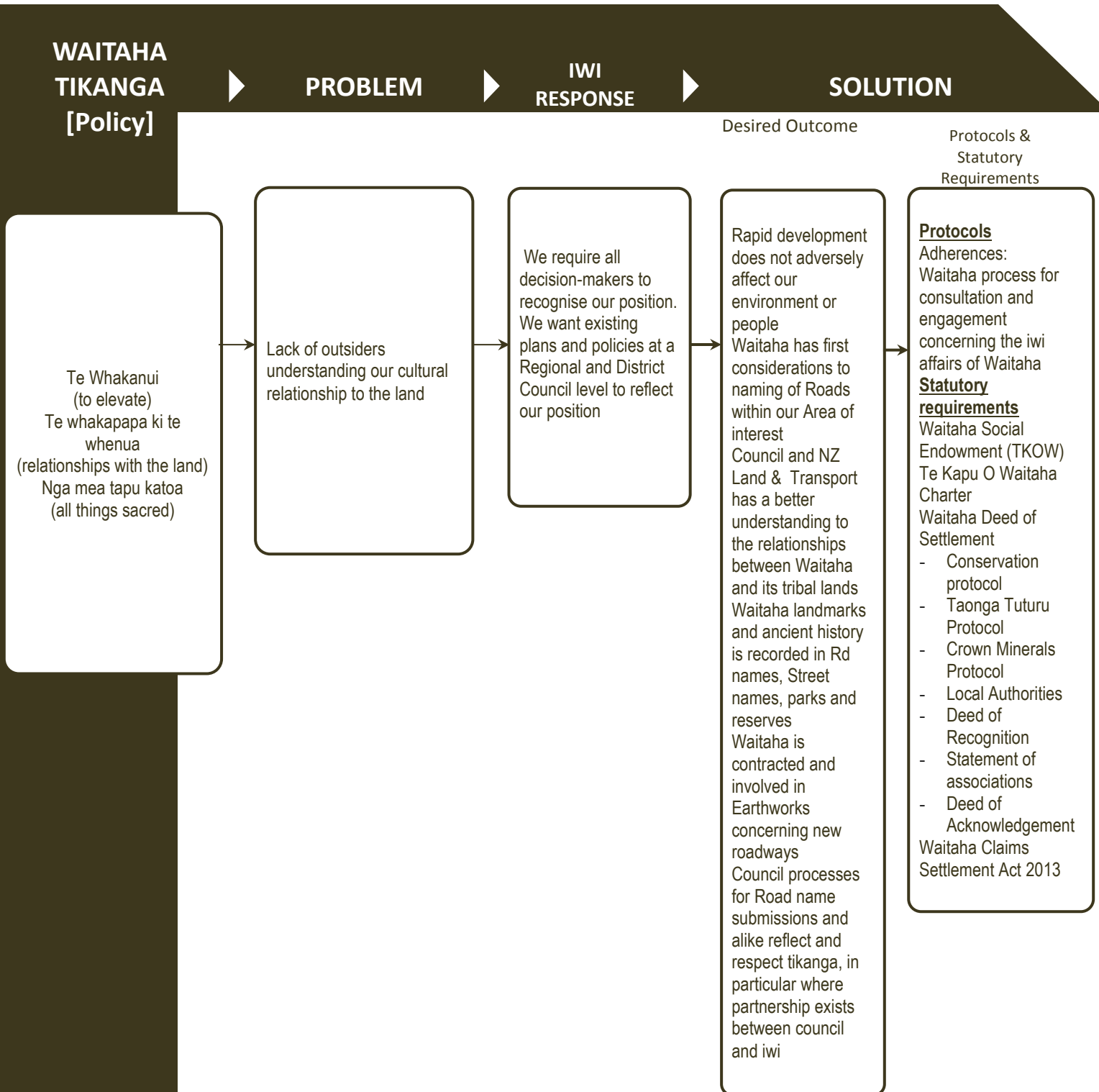
BUSINESS AND EMPLOYMENT OPPORTUNITIES



SECTION 2

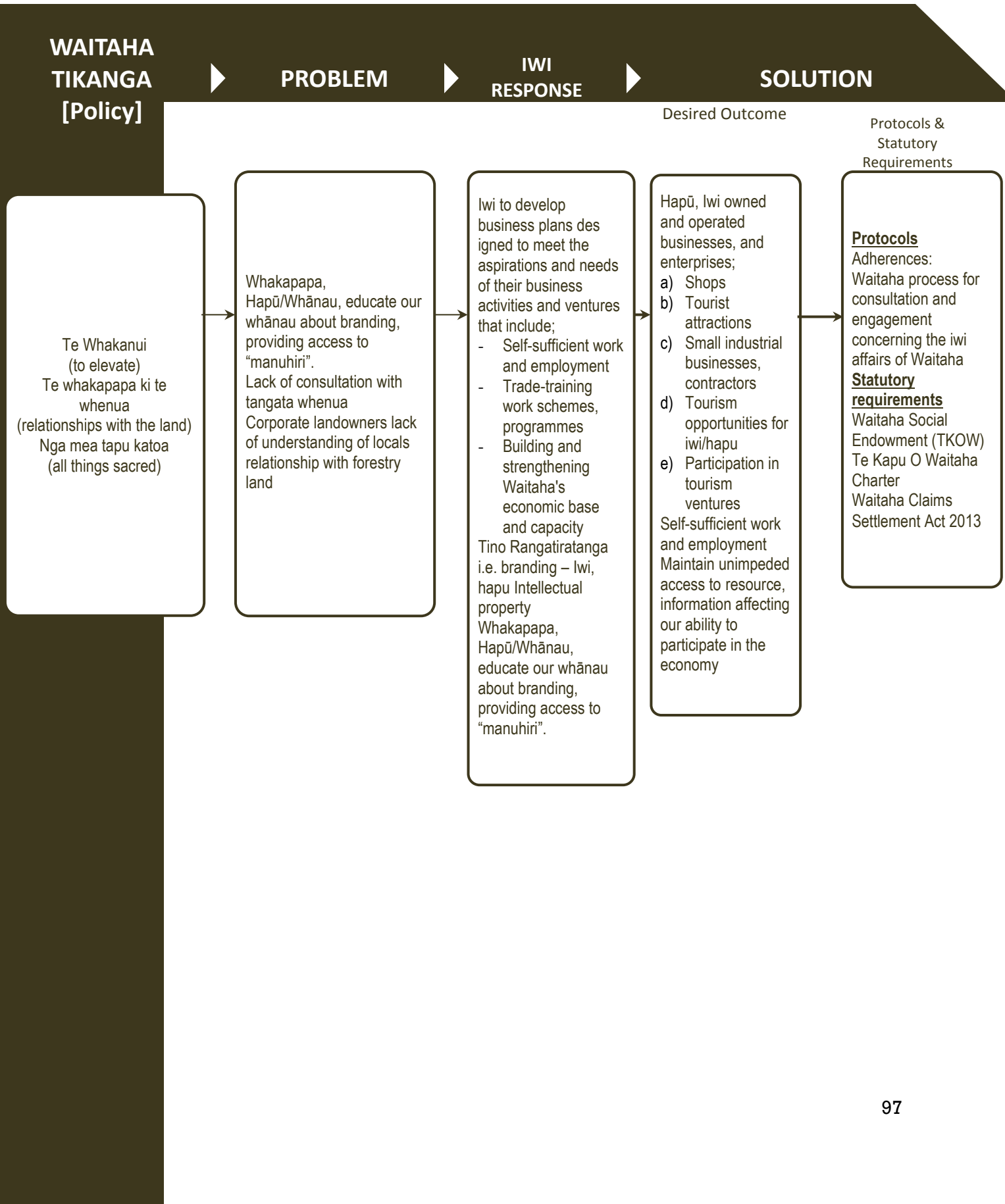
ECONOMIC 4.3

TRANSPORT & ROADING



ECONOMIC 4.4

TOUISM



ECONOMIC 4.5

OTHER ECONOMIC IMPACTS OR EFFECTS

