

# TE RAUTAKI TAIAO A RAUKAWA

RAUKAWA ENVIRONMENTAL MANAGEMENT PLAN 2015

**RAUKAWA**

RAUKAWA SETTLEMENT TRUST | TE POARI MATUA O RAUKAWA



For the avoidance of doubt, the Raukawa Settlement Trust (RST) is the mandated Iwi Authority by the 16 Raukawa Marae. RST is also the signatory party to the "Raukawa and Crown Deed in Relation to a Co-Management Framework for the Waikato River 2009". As part of upholding its commitments under the Deed, the RST will continue to provide overarching strategic governance. However, it has delegated environmental operational matters to the Raukawa Charitable Trust (RCT). As such, both Trusts will work together to ensure the prudent and effective guardianship and implementation of the Raukawa Environmental Management Plan.

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# Mihi aroha

*He hōnore, he korōria ki te Atua, he maungārongo ki te mata o te whenua, he whakaaro pai ki ngā tāngata katoa.*

*Kia tau iho ai te manaakitanga a te runga rawa ki runga ki a Kīngi Tūheitia me te whare o te Kāhui Ariki nui tonu, rire, rire, hau. Paimārire.*

*E ngā tini mate o te wā, koutou kua huri ki tua o te ārai, moe mai rā i te kāinga tūturu o tātou, te tangata. Rātou ki a rātou. Tātou te hunga ora ki a tātou. Mai i Wairere ki Horohoro, ki Nukuhau ki ngā Matimatihao o Tamatehura ki Titiraupenga ki Wharepūhunga ki Maungatautari ki Te Ihingārangi, tae noa ki Te Wairere, arā te taha rāwhiti o Raukawa. Tēnā tātou katoa.*

*Tēnā hoki koutou kei nga kaiārahi o ō tātou marae maha, kei ngā kaupupuru mauri, mōu e whai whakaaro nui nei ki te āpōpō, tēnā koutou.*

*As the Chairperson of the Kaunihera Kaumātua, it gives me great pleasure to endorse the Raukawa Environmental Management Plan. Our role as kaumātua is to work alongside our iwi organisations, its Board members and staff, to uphold the tikanga and kawa of Raukawa. Within the environmental or physical world this is important as the concepts of wairua, mana and whakapapa, within Te Aō Māori, support all of our practices and aspirations. All that we are and all that we do. It has given me great pleasure to see our Raukawa Environmental Team and iwi capacity go from strength to strength and the development of this Plan shows how we as Raukawa are committed to our responsibilities as kaitiaki throughout our takiwā.*

*Within the challenges of the modern world, it is very important that we stay focused ensuring that we uphold our 'Raukawa Way'. That we care for and protect the lands, waters and resources within our takiwā and create opportunities for present and future generations in a manner that upholds the gifts and knowledge of our tūpuna. We are all responsible for implementing this Plan, whether in a significant or a very small way. Our collective hearts, minds and hands will ensure that the Raukawa takiwā sustains a rich, blossoming and plentiful environment.*

*This is an exciting time, with significant challenges and opportunities, but I believe that this Plan will help ensure that our cultural values are acknowledged and respected in all environmental matters across the Raukawa takiwā.*

*Nō reira e te iwi, kei ngā*

*Nā, John-Thomas (Hori) Deane  
Chair - Raukawa Kaunihera Kaumatua*



# He mihi tautoko

*e ngā iwi, e ngā reo,  
e ngā karangatanga maha o ngā hau e whā,  
tēnei te mihi atu ki a koutou katoa.*

*All peoples, all voices, all the alliances from the four winds, I greet you all*

*Ō tātou mate tūātini, i takoto mai ai i runga i ō tātou marae maha, i runga i ō tātou kāinga, i roto i ō tātou whare, kua uhia rātou ki ngā korero e tika ana hei poroporoaki i a rātou. Nā reira, me kī pēnei ake te kōrero, tukuna rātou kiā okioki i runga i te moenga roa. Āpiti hono, tātai hono, ko te akaaka o te rangi ki a rātou; āpiti hono tātai hono, ko te akaaka o te whenua ki a tātou te hunga ora.*

*Te Takiwā o Raukawa is blessed with mountains, rivers, springs, fertile lands, important biodiversity, and a beautifully rich and ancient cultural landscape. We are honoured to be the kaitiaki of this richness and beauty, and it is our duty to ensure that it is nurtured and protected for this and future generations.*

*It gives me great pleasure to write this opening mihi for the launch of our Raukawa Environmental Management Plan (the plan).*

*Raukawa has entered a new and exciting phase of our social, cultural, environmental and economic development. We have concluded our comprehensive settlement process and we have progressed a range of partnerships, including co-management agreements that help ensure our voice and aspirations are heard in policy, processes and decisions which affect the community and environment we share.*

*Our voice is guided and informed by generations of knowledge and wisdom that has come through the toil and sacrifice of our tupuna. We acknowledge our responsibilities to ensure that we honour our tupuna and build a sound future and sustainable environment for our mokopuna and all in the communities we share.*

*The launch of this plan demonstrates the very real commitment by Ngā Uri o Raukawa, as represented by the Raukawa Settlement Trust, to implement our mana whakahaere and kaitiaki rights, responsibilities and opportunities within our takiwā. The plan fulfils a commitment under the Waikato River Co-Management Framework - it has legal weighting under a range of legislation, policy and plans including the Resource Management Act 1991. It is an important guiding document for all who wish to carry out environmental activities within our takiwā.*

*Developing the Plan has been both a challenging and rewarding process, and I acknowledge the hard work and dedication of the Raukawa Reference Group, the Raukawa Stakeholder Forum, and the Raukawa Environmental Team for their passion, enthusiasm and commitment. To our Raukawa Kaumātua for their support and guidance – ngā mihi nui ki a koutou.*

*Throughout our takiwā we face increasingly challenging and complex environmental and resource management issues. These issues will only be effectively met through a commitment to ensuring high environmental standards, an aligned vision and a collaborative, shared effort by all in our community. We are delighted to share this plan, as our vision and commitment to that kaupapa, and look forward to working with our diverse communities of interest to achieve our goals.*

*As we set upon our journey of the real work - implementation of the plan - we look forward to the partnerships, learnings, and successes we will share with you.*

*I encourage you to read this plan, which outlines the Raukawa Takiwā and our aspirations for our lands and resources.*

*Nāku i runga i aku mihi ki a koutou,*

*Vanessa Eparaima*

*Chair Raukawa Settlement Trust*

*Chair Raukawa Charitable Trust*

*January 2015*



### Acknowledgement of the REMP Project Logo

At the outset of the Raukawa Environmental Management Plan (REMP) project, a logo was commissioned by the Project Team. The logo was carefully designed by Hayley Simmonds, a Ngāti Huri whānau member and emerging design specialist. The tohu as seen above, was approved and subsequently cherished and supported throughout the life of the project. In the final stages of the project, the RST and the RCT completed a major re-branding process and it is now fitting that the project return to the organisational overarching brand, as it is the RST and RCT which have overall responsibility for the REMP and its ongoing implementation.

We would like to take this opportunity to mihi to Hayley and the Tohu, and say thank you for our iti pounamu – and the guardianship it provided during the development of our Environmental Management Plan.

*Ngā mihi nui ki a koe.*

# Te Mana o Te Rautaki Taiao a Raukawa – Status of the Plan

Te Rautaki Taiao a Raukawa was formally:

- Approved by Raukawa Charitable Trust (RCT) on 13 November 2014.
- Ratified by the Raukawa Settlement Trust (RST) on 21 November 2014.

It shall be known as Te Rautaki Taiao a Raukawa – Raukawa Environmental Management Plan 2014, prepared by RCT.

The Raukawa Group is headed by RST (the Mandated Iwi Authority) that forms the governance and representation arm of the organisation, representing 16 marae and numerous hapū. RCT is mandated by RST to represent and advocate for the social, environmental, and cultural aspirations of the iwi.

Te Rautaki Taiao a Raukawa is an environmental management plan with respect to:

- Representing the views and perspectives of Raukawa with regards to environmental resource management.
- The Ngati Tuwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010.
- Sections 5, 6, 7 and 8, sections 61, 66, 74 and 104 of the Resource Management Act 1991.
- Incorporates the entirety of the Raukawa Fisheries Plan.

The Plan Development of Te Rautaki Taiao a Raukawa (the Plan) involved considerable engagement with Raukawa whānau and marae, and key stakeholders. Whilst every effort has been made to reflect and respond to all environmental matters concerning Raukawa, the RCT accepts that occasionally amendments and changes may be required during the lifetime of the Plan. As new resource management matters emerge it may be prudent to update or review the Plan as appropriate.

The Plan applies to the takiwā of Raukawa, Figure 1 and acknowledges there are many other iwi and hapū with interests inside the takiwā.

The Plan shall be operative from the date of adoption to the Plan until the fifteenth anniversary or as determined by RCT.

# Purpose of the plan

Te Rautaki Taiao a Raukawa is a statement of Raukawa issues, aspirations, and priorities in relation to the environment. It has been prepared by RCT, as mandated by RST, on behalf of ngā uri o Raukawa. The Plan does not usurp or undermine the rights of Raukawa marae and hapū to engage in the resource management processes or develop their own plans. The Plan is not a substitute for consultation.

The overall purpose of the Plan is two-fold. Firstly, the Plan provides a statement of Raukawa values, experiences, and aspirations pertaining to the use and management of our environment. Secondly, the Plan is a living and practical document that will assist Raukawa to proactively and effectively engage in and shape: current and future policy, planning processes, and resource management decisions.

Underpinning the Plan is the acknowledgement that people are inextricably linked to the environment. Our social, cultural, environmental, and economic well-being is dependent on the welfare of the environment – first and foremost we must acknowledge and protect the natural environment and uphold the values, mātauranga, and tikanga of our tūpuna. Within this context we can further provide for our needs.

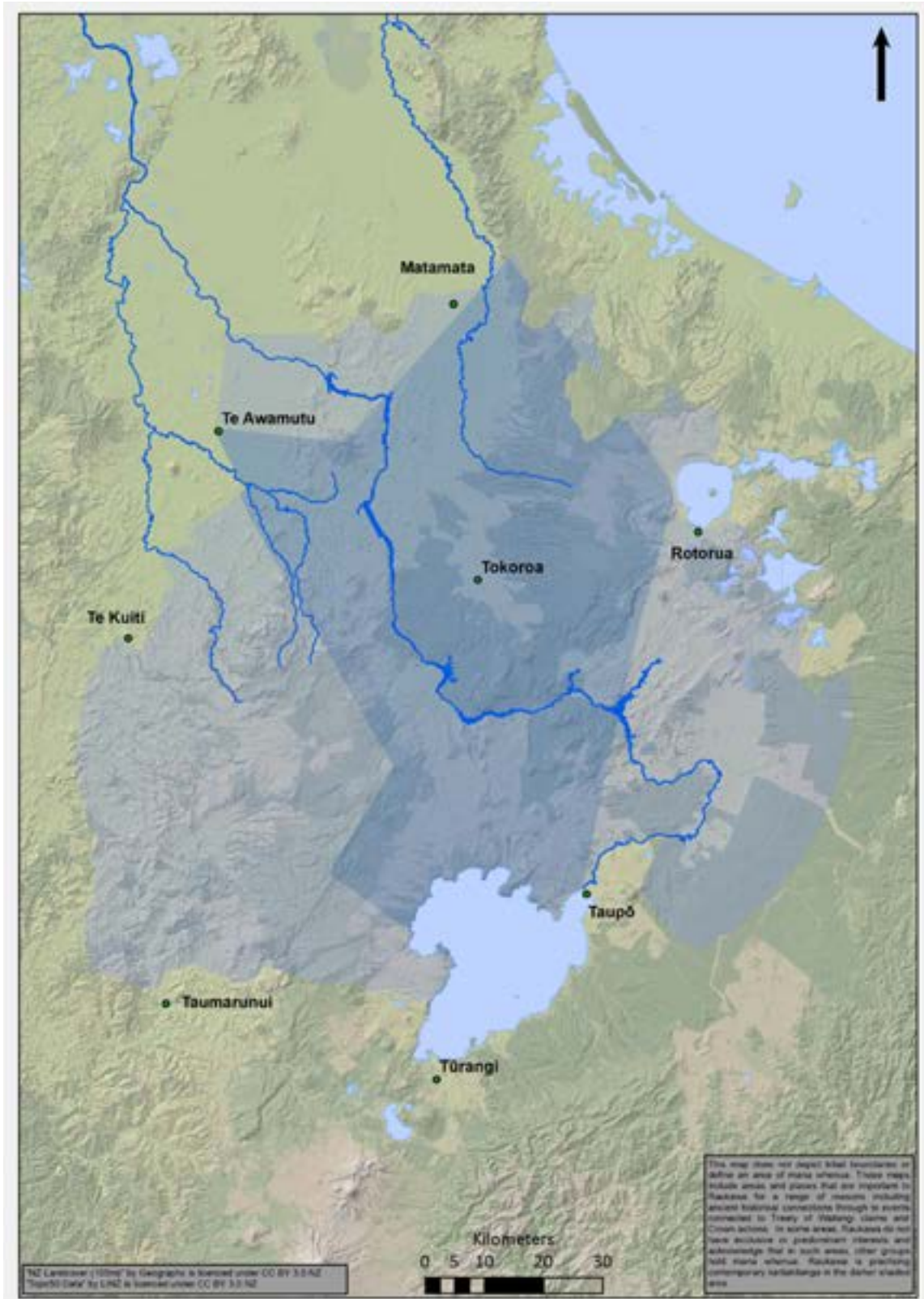
From these first principles stems our vision where the natural environment and our people are nurtured and supported to enable them, in turn, to nurture and support each other. Achieving this requires acknowledging connections and interdependencies in the natural world, and restoring and protecting these relationships and balance; including Raukawa whakapapa and kaitiaki responsibilities for future generations.

The focus of the Plan is on enhancing, through practice, the relationship between Raukawa and the natural world. In the application of this Plan Raukawa intend to be proactive in undertaking actions by Raukawa, for Raukawa, that reflect cultural preferences and priorities. We look to lead by example, not just through words but through actions.

The Plan has been put together with the understanding that many government and local government agencies have roles and responsibilities under various different pieces of legislation and policy. Each agency has different structures, processes, accountabilities, and mandates, which are not always compatible. The challenge is to co-ordinate, collaborate, co-operate, and communicate so that in carrying out their mahi, they also assist, enhance, and promote the aspirations of Raukawa set out in this Plan.



The Plan reflects the bold and pragmatic style of Raukawa to mahi i ngā mahi, that is, to get on with the job. The Plan has been written for a diverse audience. In developing the Plan statutory language and planning jargon have been avoided. Consequently, the Plan has a distinct focus on the unique Raukawa perspective. The Plan covers current issues, however, Raukawa concerns are not limited to those listed.



# Objectives of the Plan

This Plan has been prepared by the RCT Environment Group. The need to prepare an environmental plan was identified many years ago. In 2011 considerable time was spent determining the scope of the project and planning for the initial development of the document. In December 2011 the Environment Group successfully applied to the Waikato River Clean-up Trust for funding, enabling development to commence in mid-2012.

The objectives of the project were to:

- Provide a clear statement about the relationship Raukawa has with our environment.
- Restore and share Raukawa mātauranga pertaining to our environment.
- Improve the understanding of external users of Raukawa values, tikanga, and kawa in relation to our environment.
- Develop the understanding and increase engagement of Raukawa hapū, marae, and whānau in key environmental issues and resource management processes.
- Articulate clear and measurable policies, objectives, and methods for the management of the Raukawa environment.
- Identify priority areas and actions for the restoration and management of our environment.

In delivering the above objectives the development of the Plan has been the product of an extensive process. The involvement of Raukawa whānau and stakeholders throughout the process has been invaluable and instrumental in shaping Te Rautaki Taiao a Raukawa.

# Structure of the Plan

The format of the Plan has reflected the holistic way Raukawa view the environment. Rather than dwelling on problems, the Plan focuses on solutions and action. The Plan is in four main parts:

- **Section 1 - Te Wāhanga Tuatahi: Raukawa**

This section provides a summary narrative of Raukawa history and traditions: the genesis of Raukawa, important landmarks, and the socio-political context for the expression of values and principles important to the iwi. A summary narrative related to the relationship Raukawa have with the four rohe of Raukawa; Te Kaokaoroa o Patetere, Te Pae o Raukawa, Wharepuhunga, and Maungatautari has been included in this section. A series of maps have also been provided to assist with identifying the areas and places of importance to Raukawa. In some areas Raukawa does not have exclusive or predominant interests and acknowledge that in such areas other groups hold mana whenua. These maps do not depict tribal boundaries or define an area of mana whenua.

- **Section 2 - Te Wāhanga Tuarua: Raukawa Policy**

This section focuses on environmental objectives as well as proposed actions and outcomes of priority to Raukawa. Each topic has an issues and vision statement. The vision statements provide both the desired outcomes and aspirations of Raukawa. The objectives and methods are complimented with the specific calls to action for Raukawa, kete for kaitiaki.

- **Section 3 - Te Wāhanga Tuatoru: Plan Development**

This section sets out some of the background to the Plan's development, a glossary of Māori and technical terms and acknowledgements of people and organisations who have assisted in the development of the plan.

- **Section 4 - Te Wāhanga Tuawha: Appendices**

This section contains a range of technical supporting documents and useful resource links.

- **Kete Kaitiaki**

*Kete Kaitiaki has been highlighted through Section 2 and in Appendix G as a range of tools, ideas and resources for whanau and hapu to be active kaitiaki in their everyday lives*



The Raukawa Reference Group and Te Uru Raukawa members gather under Te Pou o Te Ihingarangi at Karapiro





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SECTION 1  
TE WĀHANGA TUATAHI  
RAUKAWA



Ko te tiaki i te ao me ngā taonga katoa hei oranga mō  
tātou, mō ngā uri whakatupu.

Presence and expression of the preservation,  
guardianship and enhancement of what you have for  
the future benefit of all.

# Section 1.0

## Raukawa Kia Mau, Kia Ora!

The development of this Plan demonstrates the commitment of the iwi of Raukawa, through its conduit RCT, to fulfil the kaitiaki rights and responsibilities handed down through our whakapapa. It is through our whakapapa that we hold a unique and special responsibility to preserve, protect, and sustainably manage the natural, physical, and historical resources within our takiwā. This is reflected in the RST/RCT vision statement Raukawa Kia Mau, Kia Ora - to hold firmly and to thrive. Raukawa Kia Mau tells us to preserve and cherish our unique identity, and the traditions and values that have made us who we are. Kia Ora inspires us to enhance and bring to life our aspirations, our desires, and our way of doing things.

This section is about those histories, traditions, values, and tikanga that, within the context of this Plan, we seek to understand and uphold with the purpose of honouring our tūpuna and protecting our whenua and resources.

Over the generations, Raukawa have developed traditions, tikanga, and kawa that embody a profound respect for the flora, fauna, geography, and all life within the tribal area. Raukawa understand there is a reciprocal and interdependent relationship between people and the natural world. To this way of thinking, the health and wellbeing of people can only be sustained through a healthy and thriving environment. It is our belief that the social, cultural, environmental, and economic wellbeing of current and future generations can be achieved by drawing from the legacies of our tūpuna and creating and adapting within the contemporary context.

# Section 1.1

## Raukawa the Ancestor

*Taku ara rā, ko Tūrongo,  
I wawaea ki te Tai-rāwhiti,  
Ko Māhinaarangi, ko te rua ra i moe ai a Raukawa;  
He kāwei tautika mai ki ahau*

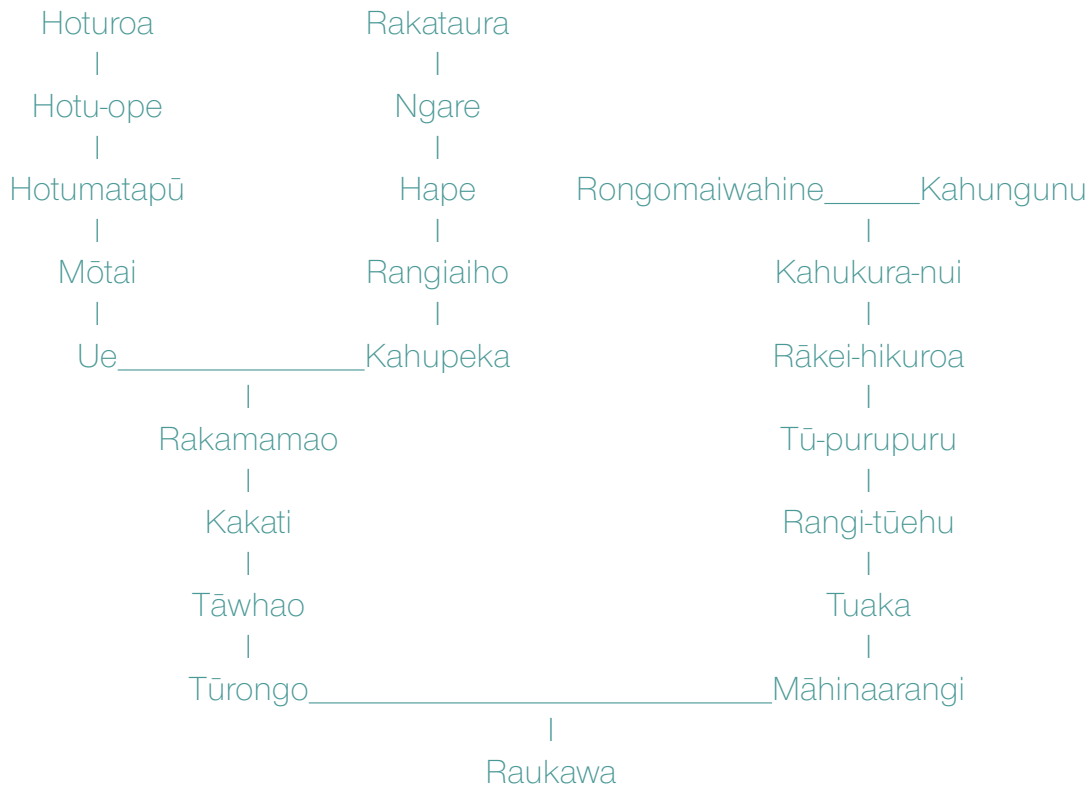
My path is Tūrongo  
Who went to the east;  
And Māhinaarangi in whose womb  
Raukawa slept.  
A line direct to myself

The birth of Raukawa has a long and significant story. Though it is not the purpose of the Plan to reproduce this history in full, it is important to deliver a short summary of this kōrero to provide some insight into the Raukawa iwi and our takiwā. It is also significant that embedded within our stories, memories, and geographies are roadmaps for the expression and practice of values and tikanga for both the present and the future. A comprehensive history of Raukawa beyond that of the Treaty settlement process is yet to be written.



CLOUDS GATHER OVER LAKE WHAKAMARU AND OVER MT KAHU





Raukawa was a descendant of many tūpuna. Through his father Tūrongo his descent traces directly back to Hoturoa the captain of the Tainui waka. Hoturoa is an important ancestor, featuring prominently within the cultural memories of Raukawa. As the captain of the Tainui waka Hoturoa was also the father of Kahukeke. She married the Tainui tohunga, Rakatāura, another important ancestor of Tainui. Raukawa was also a descendant of Rakatāura and Kahukeke. As has been explained further in this section, the exploits of these two figures served to name a number of significant landmarks within the region, including Wharepūhunga-o-Kahu and Pureora-a-Kahu.

Raukawa was born about 20 generations ago within the Kaimai region and grew up at his father's home of Rangiātea, near Ōtorohanga. Early tribal history centers on the children of Raukawa – Rereahu, Whakatere, Kurawari, and Takihiku. These ancestors are marker points in Raukawa history.

*Tēnā anō rā kei ngā tamariki toa nā Rakamamao  
Kei te rangi e haere ana nā Mōtai-tangata-rau.*

There go the children of Rakamamao  
Across the skies, [the progeny] of the multitudes of Mōtai.

The story of Raukawa has been immortalised through the story of his father and his mother Māhinaarangi, the beautiful maiden of the East Coast and descendant of the Takitimu waka. Māhinaarangi means the moon glow of heaven.

Tūrongo travelled from Kāwhia to the east coast to pursue the beautiful maiden Māhinaarangi. It was under the cover of darkness that Tūrongo expressed his love and desire for Māhinaarangi who wore the special fragrance of the Raukawa oil.

With his courtship complete, Tūrongo then returned to his homelands. He constructed a house for Māhinaarangi and their unborn child at Rangiātea on the banks of the Manga-o-Rongo stream. Though, Māhinaarangi remained with her people until late in her pregnancy, she desired her child be born in the lands of her husband. Eventually the time arrived for her to begin her epic journey to these lands.

Māhinaarangi set off on her journey with whānau on hand to accompany her. Amongst her accompanying whānau was Waitete, Tūrongo's dog, who was to act as a guide to ensure a safe journey westwards. The journey was long and they traversed many lands of other hapū

and iwi. Māhinaarangi gave birth to a son on the western side of the Kaimai ranges at a place called Whenua-ā-kura. Refer to Figure 3 and 4 which depicts the journey of Māhinaarangi.

Māhinaarangi fed her new baby in this location, and is commemorated in the naming of Ūkaipō Marae. It is not known how long she rested for after the birth of her son, however the naming of numerous places between the base of the Kaimai and her new home at Rangiātea suggests it was not long before she continued on her journey towards her new home. When they crossed the Waikato River, at the point now known as The Narrows, Waitete left the group to find Tūrongo and announced the arrival of Māhinaarangi and their son. Tūrongo was overjoyed when he saw his son and keen to take them both back to his homelands. They all continued on their journey and upon finally arriving were welcomed by Tāwhao, the father of Tūrongo, to their new home on the banks of the Manga-o-Rongo River.

It was here that Tāwhao performed the Tohi ceremony on his grandson and the baby was given his name, Raukawa, after the perfumed oil his mother wore in her courtship with his father.

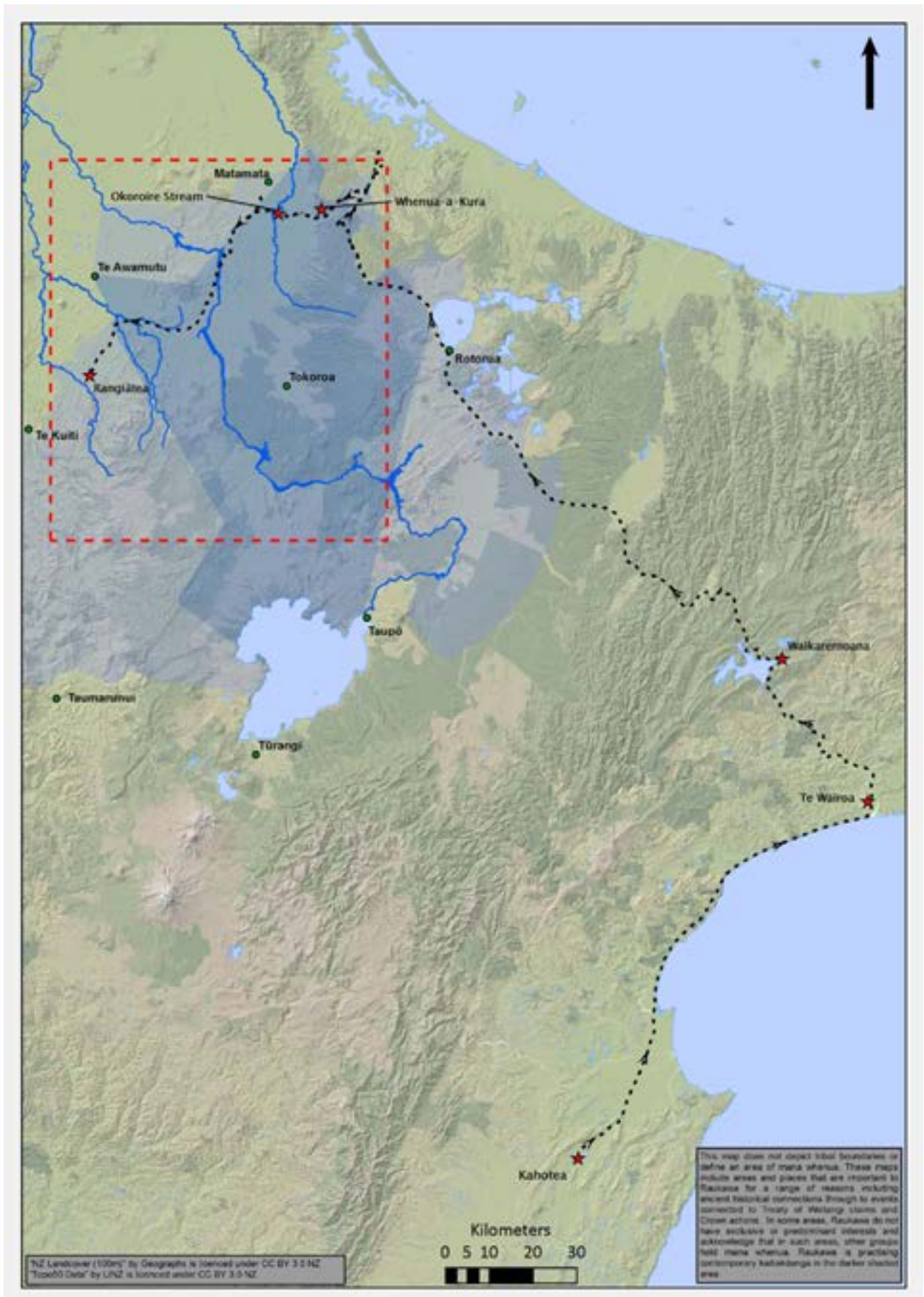
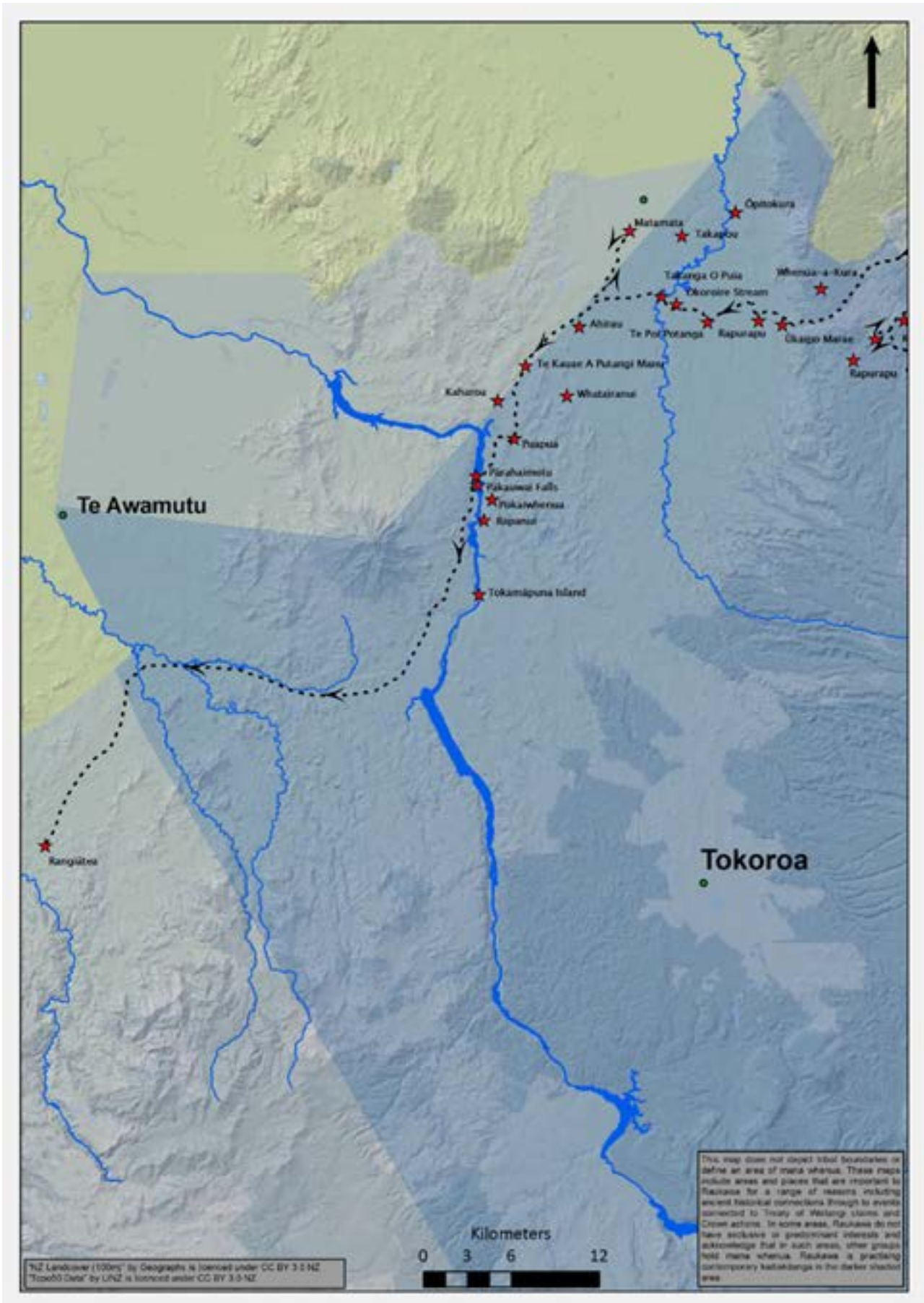


Figure 3. Te Hikoī ā Mahinaarangi, Kahotea to Rangiatea



Figure 4. Te Hikoi ā Mahinaarangi, Whenuaakura to Rangiatea



# Section 1.2

## Te Takiwā o Raukawa – The Tribal Area of Raukawa

The Raukawa takiwā comprises some 530,000ha. This is a reflection of Ngā Uri o Raukawa interests acknowledged through contemporary governance arrangements and through various Co-management and Treaty Settlements. Similar to other Iwi our historical takiwā has shifted over time as our people reacted. The takiwā shares common interest with many other Iwi, whose lives, stories and whakapapa are also interwoven with the landscape.

*Ki te Wairere  
Horohoro  
Pōhaturoa  
Ko Ōngāroto  
Ko Whāita e  
Nukuhau  
Ki Taupō-nui-a-tia  
Ki runga o Hurakia  
Hauhungaroa  
Titiraupenga  
Arowhena  
Wharepūhunga  
Whakamarumarū  
Te Pae o Raukawa  
Titiro atu ki Te Kaokaoroa-o-Pātetere  
Maungatautari  
Ka titiro ki Wharepūhunga  
Ko Hoturoa, ko Pārāwera  
Ko te Manawa rā o Ngāti Raukawa e*



The Raukawa takiwā is from Te Wairere, Horohoro, and Pōhaturoa. At Ōngāroto is the house of the ancestor Whāita. From Nukuhau to Taupō-nui-a-Tia, to Hurakia on the Hauhungaroa Range. From Titiraupenga mountain, the horizon is the boundary of the district of Raukawa. To the mountain Wharepūhunga and

the marae at Arowhena. To the ranges of Whakamaru. The view extends to the region of Te Kaokaoroa-o-Pātetere. To Maungatautari. The view extends beyond Wharepūhunga to the ancestor Hoturoa to the marae at Pārāwera. Figure 5 shows the wider Raukawa area of association including the locations of marae.



WAIRERE FALLS ON THE KAIMAI RANGES. The Wairere Falls are a key pou for Raukawa, at the north eastern corner of our takiwā



# Section 1.3

## Ngā Rohe o Raukawa

Over time, the takiwā of Raukawa has been divided into four rohe, each with their own unique, but interrelated, histories and geographic features. These rohe are Te Kaokaoroa o Pātetere to the east, Te Pae o Raukawa to the south, Wharepūhunga to the west and Maungatautari to the north. Today Marae within the Maungatautari area represent their own interests outside of the RST mandate.

### Te Kaokaoroa o Pātetere

Te Kaokaoroa o Pātetere literally means the long outstretched armpit of Pātetere, a name given also to the area where the Kaimai ranges intersect the Mamaku Ranges. Pātetere was a direct descendant of Raukawa through Kuri. His sister, Hautere, also has a sacred maunga named after her that is affiliated to Ngātira, Whakaaratamaiti and Mangakāretu Marae. Upon the amo of Ngātira Marae are depicted effigies of Pātetere and Hautere. Today, the phrase Te Kaokaoroa o Pātetere applies to a much wider area, a geographical and spiritual boundary within Raukawa lands. The boundary commonly described for Te Kaokaoroa o Pātetere runs from Te Wairere in the north, down through those ranges into the Kaimai and Mamaku, and as far as Ngongotahā mountain near Lake Rotorua. From there it runs to the Horohoro Ranges, and then turns west to the Waikato River, though there is an overlap here with Te Pae o Raukawa. The boundary then runs across to the maunga Wharepūhunga and on to Maungatautari, then to Cambridge, where it swings north-east, back up to Wairere.

Te Kaokaoroa o Pātetere was a large tract of land that, with the introduction of the Native Land Courts, was divided into a number of smaller land blocks. Te Kaokaoroa o Pātetere is an area particularly rich in the cultural memory of Raukawa. This oral memory stretches back to the time of Māhinaarangi and the birth of Raukawa in the Kaimai ranges. Many of the names within Te Kaokaoroa o Pātetere reflect the birth of Raukawa including Te Poitanga (now known as Te Poi), Te Waitikihanga a Māhinaarangi, and the marae Ūkaipō. This marae was named to commemorate the feeding of Māhinaarangi's newborn child at the beginning of the Arapohatu.

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<sup>1</sup> References taken from the report:  
Hutton, J, 2009. Raukawa Traditional History Summary Report. Report Commissioned by the Crown Forestry Rental Trust, Wellington.



Te Kaokaoroa o Pātetere is also significant as it contains what is metaphorically described as the Spiritual House of Raukawa. Te Whare Wairua o Raukawa links up the marae of Raukawa. This is a metaphysical house that sits across the takiwā of Raukawa. The whatitoka (door of the house) stands to the east, at Tārukenga Marae near Lake Rotorua. The back of the house is located at Pikitū Marae, Waotū, near the Waikato River, although it extends across the river to the mountain named Wharepūhunga. The central pole of the house stands at Ngātira Marae. The arms of the house stretch from Tārukenga northwards to Wairere, and southwards to the Horohoro bluffs. From this west-to-east lying ridge pole spreads the ribs of the house to the other marae of Te Kaokaoroa o Pātetere. This kōrero appears to have developed in the nineteenth century with the influence of Tāwhiao, as a way to help bind the associated communities together to resist land sales and other destructive forces of colonialism.

The kōrero is reproduced below.

*Ko Ranginui te tuanui  
Ko Papa-tū-ā-nuku te papa  
Ko te poutūārongo kei Pikitū  
Ko te poutokomanawa kei Ngātira  
Ko te poutāhu kei Tārukenga,  
kei Te Ngākau Ōna maihi,  
taka mai ki Te Wairere  
Ki Horohoro.*

The sky is the roof  
The earth is the floor  
The rear post stands at Pikitū  
The central post stands at Ngātira  
The front post stands at Tārukenga,  
at Te Ngākau  
The front barge boards fall toward  
Te Wairere and Horohoro.



OVERLOOKING THE MATAHANA BASIN AT THE SOUTHERN END OF THE HOROHORO BLUFF



Within Te Kaokaoroa o Pātetere lie a great number of geographical features. A wide range of natural environments and resource centres exist throughout Te Kaokaoroa o Pātetere, with a multitude of historical pā, kāinga, mahinga kai, and other sites of significance. The region encompasses three watersheds running respectively into Lake Rotorua, the Waikato River, and the Te Waihou River as well as significant maunga, and the Kaimai and Mamaku ranges.

Te Waihou River in particular and its origin as a puna (spring) within the Mamaku range has been a critical part of Raukawa life for centuries. Te Waihou emerges from Papa-tū-ā-nuku, near the sacred maunga of Hautere, and mysteriously appears and disappears as it meanders through the deeply incised valleys toward Okoroire. The water source itself is a significant and important ground water aquifer that sits within the Mamaku/Tokoroa area and is very old, with very high quality water. Te Waihou has provided a rich source of both resources and connection with other iwi for generations.

The Ōraka, Ōpouaru, Mangatapu, Mangawhero, Rapurapu, and Māhinaarangi (Te Waihou feeder streams); the Ngutuwera, Pōkaiwhenua, Little Waipā, Whakauru, Matarawa, Mangaorua and Piarere (Waikato feeder streams) are but a few of the complex web of waterbodies within Te Kaokaoroa o Pātetere.

The puna of the Mamaku/Kaimai Ranges, and indeed across the takiwā, have been valued as taonga for generations and are celebrated in both Raukawa oral history

and cultural associations.

## Te Pae o Raukawa

Raukawa view Te Pae o Raukawa as one of the rohe or districts of Raukawa, Te Pae o Raukawa includes a substantial area of land running from the Tokoroa and Whakamaru, Maungaiti area in the north, across to Maraeroa and through the Pouakani lands, and south to the lands bordering the north-western shores of Lake Taupō, including Tātua and Whangamatā, Te Tihoi, Waihāhā, and Hauhungaroa. To the east, Te Pae o Raukawa extends across the Ōhākuri, Horohoro, Ōrākei Korako, and Tahorakuri areas.

This broad geographical area contained an equally broad range of environments and ecologies, including the Waikato River (Including its tributaries such as the Mangaharakeke Stream) and neighbouring swamp lands, the bush-clad and bird-rich mountains of Whakamaru, Titiraupenga, and Te Tarata, to name but a few. Fern-lands and plains such as were found at Pouakani, the thermal resources at Ōrākei Korako, as well as further south to the Reporoa and Wairākei, and of course the fresh-water resource of Lake Taupō at places such as Whangamatā Bay. The area was abundant with the bird life that Raukawa were well known for, as can be seen in the provisioning of birds for a significant hui at Pūkawa in old times.

According to some, Te Pae o Raukawa got its name from Māhinaarangi, who, while crossing the Kaimai Ranges to join her husband Tūrongo, looked out at the lands around her. She could see Maungatautari

and Wharepūhunga to the west, as well as the area that came to be known as Te Kaokaoroa o Pātetere below her. When looking to the south the young Raukawa kicked within her stomach, to which she said: Ka takahi e koe ōu waewae kei runga i te Pae o Raukawa.

In the generation of the grandchildren of Raukawa a number of significant battles took place with the Ngāti Kahupungapunga through Te Pae o Raukawa. One of the most notable was at Pōhaturua Pā near Atiamuri, where the Ngāti Kahupungapunga gathered to resist the invaders but were defeated at great loss of life. The great standing stones at Ōngāroto where the bodies of the slain were cooked could still be seen in the latter part of the nineteenth century and are present today though they are now obscured by pine forest.

These lands bordering the Waikato River became a centre of Raukawa settlement and expansion, with descendants of Ūpokoiti, Whāita, and Wairangi in particular taking residence there. Occupation also took place in the Maraeroa area in the generation of Poutū, son of Whakatere, as an extension of the southern movement of the descendants of Raukawa following the path of the conquest, while descendants of Raurahu occupied lands east of Tātua. It should be recognised that much of the southern extent of Te Pae o Raukawa, and certainly those lands bordering Lake Taupō, overlap genealogically with

Tūwharetoa. So while Raukawa may refer to these hapū as southern Raukawa hapū, Tūwharetoa may also legitimately refer to them as northern Tūwharetoa hapū.

## Wharepūhunga

The Wharepūhunga rohe is named after the maunga of the same name. The name has an ancient origin. The name Wharepūhunga was given by Rakatāura, a tohunga on the Tainui waka, and his wife Kahukeke (daughter of Hoturoa). On their travels they named numerous geographical features in the central North Island. Wharepūhunga-o-Kahu was named after a shelter was constructed on the maunga for Kahukeke, where some say she and Rakatāura stayed as their son was born, whilst others say that she took ill and recuperated there. According to Williams<sup>2</sup>, pūhunga means, to place on one side or lay up; hence the name Wharepūhunga-o-Kahu was given to this site. As a result of this illness, Rakatāura journeyed to a nearby mountain and performed the pure ritual as a means to cure her, consequently the name of the place became known as Te Pureora o Kahu. It was later, after they had left Wharepūhunga o Kahu, that Kahu took ill and died.

The area also holds significance given that it is from this district that Raukawa and his descendants began their extension for additional lands that we now know as the Raukawa takiwā. Some nine generations

2 Williams. H.W, 1957. A Dictionary of the Māori Language. Government Printer, Wellington

after Rakatāura and Kahukeke, the lands east of Wharepūhanga were given to Tūrongo by his father Tāwhao, who was trying to allay the infamous dispute between Tūrongo and his brother Whatihua. It was within this district, at Rangiātea, that Tūrongo eventually set up home for himself, Māhinaarangi, and their children. Raukawa was raised here and while there is not a great deal known about his upbringing, Raukawa eventually married Tūrongoihi and had four children of their own Rereahu, Whakatere, Kurawari, and Takihiku. It is at Wharepūhanga that the tribal lands of Raukawa began. Some of his descendants left to conquer areas outside this district, particularly across the Waikato River and into the lands of the Ngāti Kahupungapunga, and secured what is now known as the contemporary boundaries of the Raukawa takiwā.

There were a number of significant settlements established in this district by early settlers of the Tainui waka. The first of these settlements, Rangiātea, was located on the south bank of the Mangaorongo Stream, near Ōtorohanga. This wider region remained under the control of the descendants of Raukawa, notably those tracing descent from Rereahu, Whakatere, and Takihiku. This is evidenced by the many hapū that bear their names and the old pā sites they resided on. Takihiku established his pā, Tuataikawa, in the Wharepūhanga rohe.

The geography of the area is also significant. For the most part the rohe conforms to the land block of the same name, which was originally part of the larger Aotea, or Rohe Pōtae, block, but was partitioned off and awarded in a separate title under various hapū of Raukawa in 1892. Bordered to the



MISTY WHAREPUHUNGA FARMLANDS.

north by the Maungatautari block, mainly along the Ōwairaka Stream, the eastern edge of the Wharepūhanga block follows the Waikato River until it reaches Waipāpa, north of Mangakino and opposite Maraetai, where it turns inland towards a point named Te Pou-a-Kani. From there the block boundary runs in a south-west direction to its intersection with the northern-most point of the Maraeroa block, a peak called Taporaroa. The boundary then moves in a north-west direction to Pukeokahu, a peak in the Rangitoto ranges, and runs up through the ranges until it connects with the Mangatutu Stream. It then follows the Mangatutu Stream northwards until it merges with the Pūniu River, which itself forms part of the southern boundary of the Maungatautari Block.

The Wharepūhanga block has a number of important water-ways within the Waikato River and Waipā catchments, including the Waipāri and Pūniu Rivers, and the Mangatutu, Mangakomua, and Mangare Streams. These all flow from the more mountainous and bush-covered southern portion of the block into either the Pūniu or the Waikato Rivers. In the south east of the block a number of tributaries to the Waipāpa River flow down from the range between Te Ranga and Taporaroa. Settlements active in the mid to late nineteenth century include Wharepapa, found to the east of the bush-covered peak Taurangakohu, near the Mangatutu Stream. The kāinga Hingaia is to the south-east of Taurangakohu, with Panetapu pā to the north. On the northern slopes of Wharepūhanga, between the Waipāri River and Mangakomua Stream, is Tututawa, an

ancient pā with an extensive urupā. Further to the east was the settlement Aotearoa – a marae of the same name stands nearby today.

## Maungatautari

Raukawa has a very long association to the mountain, Maungatautari. The mountain is located on the west bank of the Waikato River, south of Cambridge. This mountain holds spiritual, cultural, and historical significance to the iwi of Raukawa and others.

For Raukawa, the association to Maungatautari stems back to the arrival of the Tainui waka in Aotearoa and the Raukawa ancestors Rakatāura and Kahukeke. As previously stated, Raukawa is a descendant of Rakatāura and Kahukeke. Following the arrival of the waka into Kāwhia, Rakatāura and Kahukeke left that area and journeyed into the interior of the central North Island. Along the way Rakatāura named many places.

According to Raukawa tradition, Rakatāura spied a majestic mountain that appeared to be suspended above a thick blanket of mist. It was this event that prompted Rakatāura to name the place Maungatautari.

Ten generations later, following the birth of her new born son Raukawa, Māhinaarangi crossed the Waikato River below Maungatautari. She named the place she crossed Horahora, in recognition of having to lay out the wet clothing of her son to dry. Two generations later, a pā named Te Tiki-o-Te-Ihingarangi, was built by a grandson of Raukawa at Karapiro, below



Maungatautari. Later also, other grandsons of Raukawa namely Whāita, Tamatehura, Ūpokoiti, Wairangi, Ngakohua, and Pipito led a war party through the central North Island killing an indigenous iwi. Pā at Maungatautari belonging to that iwi were taken and Tamatehura eventually settled there.

Maungatautari the mountain stands as one of the most significant boundary markers of the Raukawa takiwā. The rohe of the same name represents the district that encompasses the mountain and its surrounding lands. Covering the north western part of the Raukawa takiwā, Maungatautari district covers lands to the west of the Waikato River between Karāpiro and Arapuni across to the maunga itself and some lands to the west towards Te Awamutu and Kihikihi. Specific land blocks encompassed by this pou are Maungatautari, Puahue, Pukekura and Horahora.

Maungatautari has always been a significant feature and district in the Raukawa story. The western and southern slopes of the maunga were some of the first areas settled by the descendants of Raukawa and there is evidence that descendants continuously occupied the area until the early 19th Century.

The area was known to be resource rich. Fertile soils, a bird wealthy area, significant stands of native bush, and access to the Waikato River made the area incredibly

desirable. This can be seen in the number of pā sites that ran along the ridges of the mountain towards the summit, as well as the numerous cultivations that were known of in the area.

The cultural and symbolic significance of this area and of the maunga, as well as its desirability for strategic and resource use purposes was such that the history of this district is also peppered with a number of incidents of both inter-tribal and crown warfare, invasion, land alienation by sale and lease, conflict leading to the southern migration of some Raukawa members, and Native Land Court decisions resulting in loss of land from the mantle of Raukawa. As such, there are multiple and varying accounts from a range of different groupings relating to this district.

Despite this, generation after generation of Raukawa descendants have lived, prospered, and died on or near Maungatautari. Ourtūpuna have continually voiced their connections to this place and resisted iterations that attempted to alienate those connections. Raukawa have and continue to recognise the symbolic and sacred value of Maungatautari. In addition, the ecology of the area and the known history of abundant birdlife and fertile soils, as well as the Raukawa presence in the area, makes Maungatautari a place of pivotal importance to Raukawa and particularly to our exercise of kaitiakitanga.

# Section 1.4

## Contemporary History

A full history beyond the Treaty of Waitangi based narrative is yet to be written. However this section covers key aspects of contemporary Raukawa history.

The Treaty of Waitangi was not taken to the Raukawa takiwā and Raukawa did not sign it. Colonial authorities had little presence in the area occupied by Raukawa around the Waikato River and its basin until the late 1850s. Nevertheless, Raukawa today acknowledge the Treaty of Waitangi and value the possession of their lands, estates, forests, waters, fisheries, and taonga as guaranteed in the second article of the Treaty.

The early contact of Raukawa with Europeans came through missionaries, particularly through the Church Missionary Society, which established missions in the 1830s at Matamata and Tauranga. Christianity spread through the Waikato and by the 1840s it had become influential within Raukawa and some Raukawa became Christian teachers and ministers.

Like many tribes around the Waikato River, Raukawa adopted introduced crops and livestock and engaged in farming ventures that provided food to the Auckland and Australasian markets. Some Raukawa lived at Ōrākau and Rangiaowhia, which were at the centre of Māori agriculture in the Waikato before the 1860s wars.

### **Raukawa ki te tonga**

During the 1820s some sections of Raukawa and other iwi closely aligned to Raukawa migrated to the Kāpiti region. These people eventually settled in the Rangitikei, Manawatū, Horowhenua, and Kāpiti districts. Raukawa living in the south and their kin living in the north actively maintained relationships with each other during the nineteenth century. Over time the southern and northern Raukawa developed distinct identities, though many iwi members continue to affiliate to both entities.

## Twentieth Century

By the beginning of the twentieth century nearly 80 percent of approximately the one million acres of land within the Raukawa takiwā in the Waikato basin had been acquired by both the Crown and private parties. By 1910 around 800,621 acres had been taken and a further 235,128 acres was lost in the following decades. Just over 40 percent of this land was acquired by the Crown and the rest by private purchasers. During the twentieth century, public works takings further eroded the Raukawa landholdings.

Today people who identify as Raukawa own shares in just 76,642 acres of Māori freehold land. Much of this they share with Māori who identify with other iwi, who were also awarded interests in the original Native Land Court blocks. Two thirds of this land is located in ten blocks. The blocks include the former Taupōnui-a-Tia blocks, Maraeroa, Pouakani, and Te Tihoi, and the former Rohe Pōtae blocks, Rangitoto A and Wharepūhunga.

During the 1890s the Crown took over many of the bankrupt estates of land purchasers and their companies, subdividing the land for small farmers. The Crown also provided financial support for non-Māori settlers to establish dairy farms within the Raukawa takiwā. These farms have for over a century proved highly productive, internationally competitive, and profitable. Raukawa consider that they were excluded from many Crown programmes that have benefited non-Raukawa living in the area.

As the central North Island developed in

the twentieth century, Māori from other iwi migrated into the Raukawa takiwā to farm and work in agriculture, forestry, and in the timber and paper mills. In 1915 the Crown provided 20,000 acres of land in the Pouakani block to an iwi with no ancestral ties to the area in compensation for land in another part of the country. As a result other iwi also established a presence on land in the Raukawa takiwā.

Associated with this dramatic land loss and the significant immigration of many peoples and cultures over such a relatively short time, has been a loss of identity and culture for Raukawa. These government led social, legal and economic policies, when combined with an inadequate recognition of Raukawa as tangata whenua, have impacted upon our once thriving, rich and diverse culture and way of life.

## Development of the Waikato & Impacts On The Environment

In 2008 Professor Michael Belgrave was commissioned to write the first ever multi-disciplinary report on the environmental impacts of development on the Raukawa takiwā. Once again this work was written for the treaty claims processes being undertaken at the time and so does not claim to be a comprehensive summary of the Raukawa environmental history. However, Professor Belgrave and his associates provide a useful and interesting synopsis of key environmental impacts and processes. Interestingly the report outlines that despite its rural location, international industrial processes have

been fundamental to the environmental transformation of the Raukawa takiwā. The following are outlined in the report as some of the key pressures identified as important within the Raukawa takiwā.

- Impacts on our traditional association with lands, waterways and indigenous species (cultural practices)
- The history of environmental planning and legal frameworks
- Changing perceptions of the environment and how that has shaped policy
- Conflict between economic growth agendas and environmental concerns
- Loss of swamp lands, land cover and biodiversity
- Inadequate understanding of local soils and impacts
- Introduction of invasive species
- Growth and expansion of the dairy industry
- Increasing shift to forestry and expansion of pine planting in early Twentieth Century



POHATUROA AT ATIAMURI. This photo shows the many activities and developments which occur on our lands and waters throughout the takiwā, providing both benefits and challenges



- Development and expansion of the wood processing industry in the South Waikato
- Large scale hydroelectric power development
- Development of geothermal electricity generation
- Soil contamination from historic sheep dips, timber treatment facilities, historic pesticide treatment of pasture soil and intensive agriculture
- Poor environmental reporting and monitoring

The report identifies both the pressures and opportunities brought to bare across our takiwā as a result of these activities. Many of the issues identified by Belgrave et al, are addressed in terms of contemporary action strategies within this Plan.

## Twenty-First Century

In recent years Raukawa have begun a transformation due to the Treaty settlement process. This has included the signing of the The Deed of Settlement of Historical Claims 2012 between Raukawa and the Crown (including the Central North Island Forestry Settlement). Raukawa and the Crown have also agreed to a Deed in Relation to the Co-Management Framework for the Waikato River 2009. These agreements have provided momentum and wherewithal for the iwi to actively pursue, social, cultural, environmental, and economic aspirations. It is important to note

that the settlement is a small compensation for the losses incurred as a result of Crown actions and the challenges Raukawa face are significant within the context of addressing a range of historically driven capacity issues. Raukawa recognises the need to collaborate with and influence landowners, statutory agencies, and stakeholders to achieve positive outcomes and meet respective needs within our takiwā. Indeed we enjoy a diverse range of rich and rewarding partnerships and relationships which stand us in good stead for the future.

Kaumātua of Raukawa refer to the whakataukī of Tāwhiao, to acknowledge that there is strength in working together and weaving new future of prosperity for our people.

*Kotahi te kōwhao o te ngira e  
kuhuna ai te miro mā,*

*te miro pango me te miro whero*

There is but one eye of the needle  
through which the white thread,  
the black thread and the red  
thread traverse

This whakataukī is an example of how oral traditions influence contemporary management decisions in a very real and visceral manner. We, as Raukawa, firmly believe that if we work together with the community then we will achieve our mutual aspirations.

# Section 1.5

## A Raukawa View

Before embarking on the description of contemporary issues and policies in the next chapter and how these might be addressed, it is critical to understand the Raukawa view, the 'beginning of life' story and how it pertains to balance and harmony. In a world strongly focused on what resources can provide for and the impacts they are assumed to absorb, these principles and life forming stories are foundational guides for our environmental philosophy.

The beginning:

*E no lo roto i te aha te ao  
He pōuri tea o  
He wai katoa  
Kāore he ao, he marama he māramatanga.  
He pōuri kau,  
He wai katoa*

Io dwelt in universal space  
The universe was in darkness  
Day was not, nor moon, nor light  
Darkness alone was  
All was water

In summary, Io and Wai only existed, Io is the Supreme, in the beginning all was water the most ancient and tapu state of existence. This is water in its purest state. The second waters or amniotic fluid refers to that of a woman in childbirth. The breaking of her waters signifies the next most important event in the cycle of humanity as it brings forth life. Tihei Mauri Ora – the breath of life. From these two states comes forth wairua, the spirituality of people wairua (spirit) or hau (the breath of the divine spirit), and is the source of existent being and life.

The universe begins with Io-Atua (supreme God), Io Matua-kore (the parentless), Io-Matua (the first parent), Io Taketake (the foundation of all things) and so on. The universe follows on with two primogenital entities:

- Ranginui – Sky Father.
- Papa-tū-ā-nuku – Earth Mother.

These two parental forces begat all the forces of nature in an extended family of spiritual beings, or demigods: Tāne, Tangaroa, Tāwhirimātea, and their siblings. Each of these children had extended families of their own and we as Māori derive our whakapapa, or genealogy,

from this beginning.

Every individual part of the environment has a natural right to be in its harmonious state – whether a flower, a breath of wind, a dew drop, a shooting star, or a human being. Harmony and balance are the purpose and objective of existence.

Mātauranga Māori, our ancestral knowledge, was passed on and practiced to enable society to co-exist within our environment in a harmonious manner. To maintain this balance with nature, tikanga was established as practices of moderation, conservation, prohibition, and regulation. example tapu and rāhui.



BLUE SPRING ON TE WAIHOU AWA. The Blue Spring on Te Waihou Awa is a taonga for Raukawa and we have enjoyed a special relationship with the waters for over 500 years

Mauri is the life force of a waterbody. If the life force or mauri of a waterbody is vital and well, in balance and harmony, we can then look to the waterbody for its life supporting properties. Furthermore, tradition and ancestral knowledge informs us that if the waterbodies or the arteries of life are well, then we will be well as people and vice versa.

## Ranginui & Papa-tū-a-nuku

Raukawa understand that it is from the primeval parents, Papa-tū-ā-nuku and Ranginui, that the world as we know, Te Ao Mārama, was born. Papa-tū-ā-nuku as earth mother sustains and nurtures all things on earth, and it is important in the work that we do, as kaitiaki to, always remember this. Her children, borne from her union with Ranginui, are the source of the natural world. It is through our whakapapa right back to our mātua tūpuna, that we understand our relationships to all things in the environment. Within the landforms, plants and animals, waterbodies, soil, stars, and the moon that we can see, feel, and sense our ancestors and atua. This has direct implications on how we view the world, what we value and how we behave.

It is with an understanding of our whakapapa, right back to the beginning of time, and with knowledge of the distinct and special place of mātauranga and tikanga that we are able to fulfil our obligations as kaitiaki, to ensure that Ranginui and Papa-tū-ā-nuku and all of their descendants are sustained, and in turn current and future generations can be sustained.

## Ngā Mana o Ngā Atua, Ngā Mana o te Whenua, Ngā Mana o Ngā Tāngata

Contemporary Raukawa environmental and resource management is guided by a framework, or mātauranga which we refer to as the Ngā Mana O Ngā Atua model.

Mana (prestige, integrity) is attributed in the Raukawa view within three spheres. These are Ngā Mana o Ngā Atua, Ngā Mana o te Whenua and Ngā Mana o Ngā Tāngata. Ngā Mana o Ngā Atua is bestowed from the gods or spiritual realm; Ngā Mana o te Whenua comes from the earth or Papa-tū-ā-nuku, the earthly realm; and, Ngā Mana o Ngā Tāngata comes from belonging to an extended family. In this way we understand that all realms, of the spiritual, the land, and the people are inherently interconnected. For example, the whenua, or afterbirth of a baby is buried in ancestral land and thus brings the full circle to a close, closing the connection between the giving or birth of life and the connection between the land and the spiritual domains of life.

As individuals we as Raukawa, identify through the realms of the mana bestowed by the atua, or spiritual realm; the land of our tūpuna, or ancestors, and its life giving mana; and, through our extended whānau/hapū/iwi, or tangata. Raukawa do not identify ourselves as isolated individuals, instead we identify with our communities that encompass both living members and ancestors who have passed away.

These concepts are displayed in Figure 6 (Over Page).



Figure 6. Ngā Mana o Ngā Atua, Ngā Mana o te Whenua, Ngā Mana o Ngā Tāngata Model



# Section 1.6

## Raukawa values and principles

The land and landforms remind us of our histories, genealogies, and ultimately of Papa-tū-ā-nuku. How we should operate with and use our environment remains firmly within our histories, geographies, and cosmologies. The values and tikanga that govern our relationship with the natural world are applicable in today's context and can provide a road map for the iwi moving into the future. This was clearly articulated by the Raukawa Reference Group in the Plan development workshops. These same values and tikanga can assist us in defining or regulating acceptable or unacceptable behaviour in relation to the use and management of the environment. These values and tikanga can also provide opportunities and potential for the growth and prosperity of the iwi and the community moving forward. Evidenced in our waiata, mōteatea, karakia, and stories, our tūpuna understood the interdependencies of the natural world and learnt from these in their own practices of resource management.

These tikanga and oral forms of communication will continue to be significant. In fact one of the assertions of this Plan is that these are restored to their former and tika, correct or rightful, place in the learning and decision-making of whānau, hapū, and iwi.

These kaupapa are unchanging and remain at least as relevant today as they did in the times of our ancestors. They continue to lay down the principles of operation for resource management today. These principles are highly interdependent and interconnected, and reflect the inextricability of people from the environment and from the spiritual realm. It is our role as mana whenua to uphold these values.

These values and principles, as guided and informed by our worldview, influence and impact on all decisions pertaining to environmental and resource management issues. As they do to how we conduct ourselves and our long term aspirations. This Plan should always be read within the context of this section and with the principle of whakapapa foremost in mind.

## Mātauranga Raukawa

Mātauranga is ancestral and traditional information and knowledge that has been developed through the centuries and generations. Mātauranga Māori is a term that describes the body of knowledge originating from ancestors, including the Māori world view and perspectives, Māori creativity and cultural practices. Mātauranga Māori embraces individual, local, and collective knowledge, Māori values, cultural expressions, perspectives, observations, being traditional, historical, and contemporary.

- Is practical common sense, based on teachings and experience passed on from generation to generation.
- Is knowing the whenua, it covers knowledge of the environment and the relationship between things.
- Is holistic, it cannot be compartmentalised and cannot be separated from the people who hold it. It is rooted in the spiritual health, culture and language of the people. It is a way of life.
- Is an authority system. It sets out the rules governing the use of resources – respect; an obligation to share. It is dynamic, cumulative and stable.
- Is a way of life, wisdom is using knowledge in good ways. It is using the heart and the head together. It comes from the spirit in order to survive.
- Gives credibility to people.

## Whenua, mana whenua and tangata whenua

Whenua is the name given to the earth, but the word also describes the afterbirth, or the placenta. When a child is born, the umbilical cord (pito) and the placenta are generally buried or placed in a tree. This practice confirms the unbreakable tie that links the child with their homeland. After death their body is returned to the earth that gave birth to them and nurtured them, whenua ki te whenua.

The person or the community belonging to a land, or takiwā, holds the mana whenua of that land. Mana whenua is like a delegation of power from the gods to the community belonging to a land. To honour this divine duty, the tangata whenua are obligated to continue the role in perpetuity.

## Wairuatanga

An emphasis on the fostering of wairuatanga is a unique feature of mana whenua and tangata whenua. Wairuatanga is about understanding and believing that there is a spiritual existence in addition to the physical. The physical world is represented by Te Ao Marama, surrounded and connected to Ngā Rangi Tūhaha and Ngā Pō, the spiritual realms. Māori represent these realms within them, they are intimately connected spiritually to their environments, their maunga - mountain, awa – river, moana - sea, ngahere – bush/forest, takutai moana – foreshores, whenua - land and marae, all of which have their own wairua – spirit.



## Tikanga

Tikanga is established customs, obligations and conditions of an iwi. Within the environmental context these particularly relate to an established suite of practices of moderation, conservation, regulation, and prohibition (tapu, noa, rāhui). Tikanga is the vehicle of management that is built into our customs, traditions, rituals, and karakia.

## Whakapapa

Whakapa refers to genealogy in its widest sense. Whakapapa demonstrates that the integration of the physical world and the spiritual world is seamless. The co-existence of the seen and unseen is nothing new. Material and spiritual worlds are woven together in one complex web, all living things imbued with a sacred meaning. This is difficult to understand in the context of modern day resource management, however, in order to understand the vision and objectives of Raukawa it is imperative that this is recognised and provided for. We are our atua and they are us – they are kaitiaki over particular domains and we are the human kaitiaki for them and their domains (Māui/Tāne).

It could be argued that whakapapa subsumes hierarchies because it reveals the interdependencies and interconnections of all things. Trying to tease out objectives in relation to water, air, and land, for example, when they are so interconnected quickly becomes

meaningless within such a framework. Instead, recognising that acknowledging and providing for these interconnections and interdependencies is the vision in and of itself, shapes how objectives, policies, and actions are articulated and presented.

Whakapapa also provides a framework where the goal is balance. In constant pursuit of achieving this as humans, we can look to the natural world where there is an inherent balance within particular ecosystems. For example, many New Zealand species of tree have a male and a female and the presence of both is needed for its survival. Everything is interconnected and therefore careful management of all elements needs to be considered.

In utilising a whakapapa framework in the development of this plan we attribute a Te Ao Māori way of viewing and relating to the natural world. This means we have responsibilities for protecting the whakapapa relationships between parts of the natural world.

## Whanaungatanga

This is about being part of a larger whole and our relationships to all living things. In a Māori world view the individual never moves alone, but as part of the collective. Interdependence rather than independence is the goal, as well as co-existence with the natural environment. To this way of thinking no one thing is promoted over the other.



## Rangatiratanga

Rangatiratanga is the expression of the attributes of a rangatira including humility, leadership by example, generosity, altruism, diplomacy, and knowledge of benefit to the people. We understand the importance of walking the talk, following through on commitments, integrity and honesty.

## Kaitiakitanga

Kaitiakitanga means guardianship, protection, preservation or sheltering. It is a way of managing the environment, based on the traditional Māori world view. By implementing kaitiakitanga we protect the natural environment for our descendants which also allows us to meet our responsibilities and hopes of our ancestors.

## Manaakitanga

Manaakitanga is the expression of mana in the way Raukawa conducts its business. It includes the ethics of hospitality to visitors and treating people with respect and ensuring their safety. Manaakitanga includes a reciprocal principle of assisting and offering support for mutually beneficial and socially responsible actions. Raukawa manaakitanga responsibilities fundamentally extend to all people living within our takiwā.

## Te reo me ōna tikanga

The Māori language is an important mode of expressing, transmitting, and articulating the knowledge, customs, rituals, and songs of Raukawa for present and future generations. The language carries the culture and traditions of our people. The language has its own rules and nuances or tikanga. These tikanga control and enable the expression of the language and the activities of everyday life. The language provides a framework to guide and protect the integrity of the language, customs, rituals, and traditions

## Ūkaipō

Ūkaipō is the places that we belong, where we can go to find sustenance, strength, and energy. The term is drawn from mothers breast, or milk, reflecting the source of sustenance and life during early stages of development.

## Pūkenga

Raukawa possess an immense knowledge of our environments, based on centuries of living close to nature, this is our storehouse of knowledge or pūkenga.. Living in and from the richness and variety of complex ecosystems, we have an understanding of the properties of plants and animals, the functioning of ecosystems, and the techniques for using and managing them that is particular and

often detailed. Equally, our knowledge and perceptions of the environment, and our relationships with it, are often important elements of cultural identity.

### Kotahitanga

Kotahitanga is unity of purpose, direction, and avoiding division. Within the context of the Plan, it requires oneness of mind in our vision for the environment.



RAUKAWA AND HANCOCK FOREST MANAGEMENT STAFF INITIATE THE TOTARA LEGACY PROJECT IN 2014 . Leaving a legacy for future generations of totara for cultural purposes is a key project between Raukawa and Hancock Forest Management

# Section 1.7

## Raukawa – the Contemporary Organisation

In 1987 the Ngāti Raukawa Trust Board was established under the Charitable Trusts Act (1957) as the result of the vision of Raukawa kaumātua. Its purpose was to manage the social, cultural, and economic affairs of the whānau, marae, and hapū of the Raukawa takiwā. The Board's name was officially amended to Raukawa Trust Board in 1994. As a result of Treaty settlement negotiations with the Crown, a further re-organisation occurred and the Raukawa Settlement Trust (RST), the Raukawa Charitable Trust (RCT), the Raukawa Asset Holding Company (RAHC) and Raukawa Iwi Development Ltd (RIDL) were formed in 2010.

Today, the Raukawa Group is headed by the RST, the mandated Iwi Authority, which forms the governance and representation arm of the organisation, representing 16 marae and numerous hapū. The RCT is the mandated by RST to represent and advocate for the social, environmental, and cultural aspirations of the iwi. The economic aspirations of the iwi are provided guardianship and direction through RIDL, which also receives its mandate from RST. Figure 7 below shows the organisational structure.

There are 16 marae who have mandated RST. These are Ūkaipō, Tāpapa, Rengarenga, Ruapeka, Tangata, Papaaramu, Whakaaratamaiti, Ngātira, Mangakāretu, Pikitū, Ongāroto, Mōkai, Aotearoa, Ōwairaka/Rāwhitiroa, Pārāwera, and Whakamārama.

RCT has a business group, known as the Environment Group – Te Pūtake Taiao, that is tasked with representing and advocating for the best interests of Raukawa as they pertain to environmental and resource management issues. The Environment Group has also been delegated the authority and responsibility to carry out the functions of the Raukawa-Crown Waikato River Co-Management Deed and Legislation. To this end, the Environment Group is the responsible body for advocacy, influence, and leadership of environmental matters. Mana whenua, however, resides with marae, hapū, and whānau, within their respective rohe.

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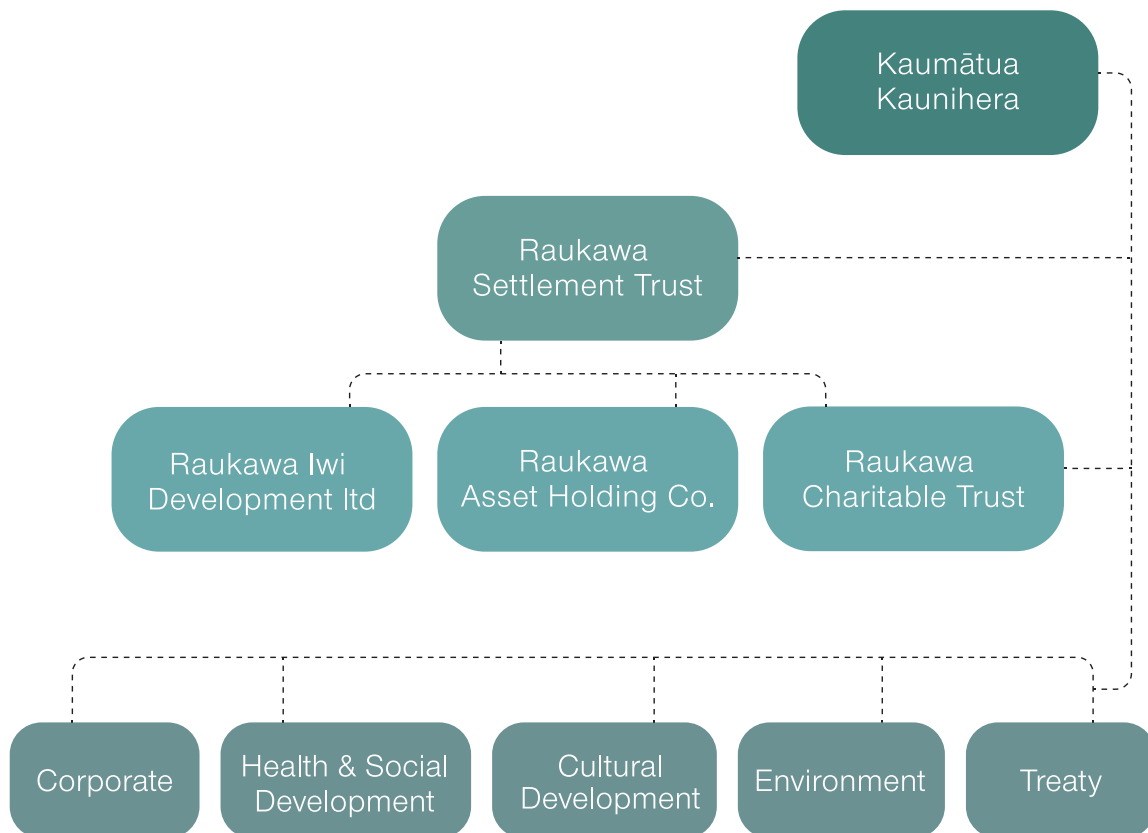


Figure 7. Raukawa Organisational Diagram



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Raukawa have a hard earned reputation amongst our partners and stakeholders for taking a practical, pragmatic, collaborative, and forward-thinking approach to issues. RCT has excellent working relationships with a large range of organisations and works hard to maintain and improve these relationships.

Ngā uri o Raukawa live all over New Zealand and around the world. In 2014 there are

over 7,000 people registered with RST. Census NZ data, however, suggests there are 8,000-12,000 Raukawa descendants. A continuing challenge for Raukawa is that for a wide range of reasons, only a very small percentage of Raukawa live within the takiwā. This creates a range of challenges for the RCT in both carrying out its duties and also contributes to pressure at the hapū and marae in terms of capacity and resourcing.

A key goal within the Plan is to identify and call for support for Raukawa to address these critical demographic and capacity issues. For example, a recurring theme in our methods to address environmental issues is to create opportunities to re-engage with and support learning opportunities for people.



MAUNGATAUTARI

SECTION 2  
TE WĀHANGA TUARUA  
RAUKAWA POLICY



# Section 2.0

## Interconnectedness

### – Ngā Hononga

Raukawa have a holistic view of the environment where all animate and inanimate things are connected, in which the qualities of mana, mauri, tapu, and wairua are acknowledged and balanced. Our people have delivered a very strong and clear message that taking a holistic, integrated approach to all environmental matters is critical.

The term we have adopted for this Plan is interconnectedness, also referred to in the definition of whakapapa, it encapsulates the way that we see, understand, and experience the world; a world where all elements are intrinsically connected.

Within this Plan interconnectedness requires consideration of:

- **Our holistic world view** – best practice environmental management must reflect our belief that the three domains of mana atua (spiritual), mana whenua (physical/natural), and mana tangata (human) are intrinsically connected.
- **Collaboration** – the value of working collectively for mutually beneficially outcomes.
- **Consistency** – the Plan will lead to success if the following principles are addressed steadily across all of the policy sections within the plan.

The following principles and key areas of focus need to be considered when reading any sub-section within Section 2 of this Plan. This is critical for a full understanding of how to use and apply the Plan.

#### Interconnectedness principles

1. The environment and all natural systems are interconnected – elements cannot and should not be viewed in isolation.
2. A long term approach is adopted at all times, keeping in sight our collective inter-generational responsibilities.



3. Cumulative effects are effectively managed.
4. A pre-cautionary approach underpins decision-making at all times.
5. The Raukawa worldview is shared, acknowledged, and applied in environmental matters that affect our takiwā.
6. RCT will uphold relationships and maintain our own path when working with other iwi/hapū.
7. Government agencies and local authorities will uphold their statutory and regulatory responsibilities.
8. An expectation is placed on industry and sector groups to apply or exceed best practice at all times.
9. Local authorities will ensure that monitoring and enforcement is equitably and consistently applied.
10. RCT and partners will utilise relationship agreements to identify opportunities for mutually beneficial outcomes.
11. RCT and partners will develop innovative collaboration, co-operation, and partnering approaches.
12. Economic instruments should be used where necessary to manage environmental effects of activities.

### Key areas of focus

This section sets out three key outcome areas of focus for Raukawa, which extend across all of the following policy areas.

These three matters have informed the development of the Plan and need to be applied across all policy sections

#### i. Access

Lack of access is one of the key issues that Raukawa uri expect to improve as a result of the actions stemming from this Plan. Raukawa will actively support policies, projects, and programmes that:

- Improve and protect Raukawa access to our traditional resources, ancestral lands, waterbodies, and cultural landscapes and taonga
- Provide access to information and materials that support and enhance the reconnection of Raukawa uri with places, lands, traditions, customary activities, and resources
- Provide and secure access to support and resources that build Raukawa capacity and capability

#### ii. Education/capacity and capability building

One of the key roles of this Plan is to assist Raukawa to build our capacity and capability as effective, informed, and active kaitiaki. Raukawa will support policies, projects, and programmes that:

- Support marae and hapū in the enhancement and utilisation of their mātauranga Taiao
- Support marae and hapū to build capacity and capability to plan and lead environmental projects

- Support and resource the Raukawa Kaitiaki Forum
- Promote the development of educational materials, curricula, and opportunities for knowledge transfer for rangatahi and uri
- Promote pathways that support Raukawa uri to build our capacity and capability to engage in all aspects and at all levels of the environmental sector
- Recognise and assist in the implementation of the Ngā Wāhi Tūturu me Ngā Taonga Tuku Iho programme
- Promote wānanga, fieldtrips, and workshops that support Raukawa uri to reconnect with and enhance our mātauranga, places, and activities
- Encourage research, pilots, and programmes to take place within the Raukawa takiwā

### iii. Relationship agreements

Raukawa believe that strong partnerships and relationships are fundamental to the successful application and implementation of this Plan. These arrangements allow us to work closely and collaboratively with our partners, from a position of common understanding and respect, to achieve mutually beneficial outcomes.

Raukawa currently have a number of relationship agreements. We value these existing relationships, and remain open to opportunities to develop new associations. Within these relationships it is understood

that all parties will uphold commitments in implementing the agreements.

## Formal Relationship Agreements

### Ministerial Accords:

- Raukawa/Crown Overarching Accord
- Māori Affairs Portfolio Accord
- Primary Industries Portfolio Accord
- Environment Portfolio Accord
- Conservation Portfolio Accord
- Local Government Portfolio Accord
- Energy and Resources Portfolio Accord
- Land Information Portfolio Accord
- Crown Lands Portfolio Accord

### Joint Management Agreements:

- Waikato Regional Council (WRC)
- South Waikato District Council (SWDC)
- Waipā District Council
- Taupō District Council
- Rotorua District Council
- Ōtorohanga District Council

### Memoranda of Understanding:

- Mighty River Power
- Waikato Regional Council
- Tūwharetoa Māori Trust Board
- Maniapoto Māori Trust Board
- Ngāti Korokī Kahukura Trust
- South Waikato District Council



SIGNING THE DEED IN RELATION TO A CO-MANAGEMENT FRAMEWORK FOR THE WAIKATO RIVER. MICOTOWN Chris Finlayson and Raukawa Settlement Trust Chair George Rangitutia sign the agreement at Lake Whakamaru in December 2009

# Section 2.0.1

## Objectives

- Our world view is revitalised, normalised, and underpins our lives and identity.
- Our world view is shared, acknowledged, and applied.
- Raukawa and all partners will fulfil their obligations and responsibilities for mutual benefit.
- RCT and its partners will promote internships and educational scholarships that support a focus on improved environmental outcomes.
- RCT and its partners will support partnerships, research, and educational opportunities.

## 2.0.2 Kete For Kaitiaki

**K1** Hold wānanga on traditions and environmental knowledge.

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**K2** Build relationships with local communities, neighbours, and local farmers.

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**K3** Identify projects for restoration work and make applications for funding/resource assistance.

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**K4** Seek opportunities for learning by joining volunteer networks, undertaking work placements, attending hui and conferences.

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## 2.0.3 Methods

**M1** Raukawa will uphold our legislative responsibilities.

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**M2** Raukawa will collaborate with iwi, government, and stakeholders to achieve enhanced environmental and cultural outcomes.

---

**M3** RCT will develop a monitoring and effectiveness framework for the plan.

---

**M4** RCT will facilitate communication on what is happening in the rohe to uri, marae, and hapū e.g. website, newsletter and social media.

---

**M5** RCT will support marae and hapū to undertake their kaitiaki roles within their rohe.

---



M6 RCT will collaborate with its partners on the development of a Raukawa Environment Centre.

---

M7 RCT will engage in policy matters to ensure Raukawa interests are appropriately recognised and provided for in policy development.

---

M8 RCT will continue to resource and support the Raukawa Kaitiaki Forum.

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M9 RCT will collaborate with agencies and stakeholders to align policy and work programmes through relationship agreements.

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M10 Raukawa will support the development and use of economic instruments as an environmental management tool on a case by case basis.

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M11 Raukawa will work with key partners to develop a prioritised work programme on an annual basis.

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M12 RCT will work with WRC on the development of a framework to monitor the effectiveness of the Waikato Regional Policy Statement.

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M13 RCT will work with WRC on the development of a framework to monitor the effectiveness of the Waikato Regional Policy Statement to ensure that mātauranga Māori is included.

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M14 RCT will develop and agree on an implementation agreement with WRC that details respective implementation priorities of importance to Raukawa and WRC.

---

M15 RCT will investigate, promote, and apply Information and Communications Technology to its environmental management practices.

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### **Raukawa Partners**

M16 Agencies should be agile to respond to changing economic and policy drivers.

---

M17 Government Agencies and Local authorities should ensure adequate levels of resourcing, staff and skills to uphold their legislative responsibilities.

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M18 Local authorities will uphold any agreed commitments in implementing the respective joint management agreements with RST.

---

M19 WRC will work with RCT on the development of a framework to monitor the effectiveness of the Regional Policy Statement.

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M20 WRC will work with RCT to identify Raukawa values and interests in natural resources and relationships with natural environment.

---

M21 Local Authorities should monitor permitted activity rules within regional and district plans.

---

M22 Government Agencies, Local Authorities, and stakeholders should collaborate with RCT on identifying internship and training program opportunities at all levels

---

M23 RCT will work with all external stakeholders to develop access to our traditional resources, ancestral lands, waterbodies, and cultural landscapes.

---

M24 RCT will provide training to Ministerial Accord and Joint Management Agreement partners on:

- a. Values and practice of Raukawa
- b. Raukawa Environmental Plan
- c. Objectives of the Waikato River

---

M25 RCT to facilitate with marae and hapū as necessary regarding:

- a. Secondments
- b. Training opportunities
- c. Holiday employment

---

### **Ministerial Accords and Joint Management Agreements**

M26 Accord agencies will inform RCT on potential:

- a. Secondments.

- b. Training opportunities.
- c. Holiday employment.

---

M27 Agencies will notify RCT of any board/committee appointments in regards to their functions as appropriate and relevant.

---

M28 Agencies will actively support training and capacity building of marae and hapū.

---

M29 Ministry for the Environment (MFE) and Te Puni Kōkiri (TPK) will facilitate training opportunities for Raukawa in the Making Good Decisions Course.

---

M30 RCT and Accord agencies will develop joint work project and programmes of mutual interest.

---

M31 Ministry for Primary Industries (MPI) will provide opportunities for RCT to be involved in the planning for services or research as appropriate.

---

M32 MPI will engage with RCT on employment of Ministry staff where the vacancy affects a customary fishing interest of Raukawa.

---

M33 Accord agencies will engage early with the RCT on the development and implementation of policy and legislation as it relates to the Waikato River or as agreed.

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# Section 2.1

## Water – Wai

### 2.1.1 Issue Statement – Water

Raukawa are a people of three rivers: Waikato, Te Waihou, and the Upper Waipā as shown in Figure 8. They have maintained our association with these taonga and their surrounds for over 500 years. We consider that water is not separate from people, is not separate from its surrounds and therefore cannot be separated, or assessed in isolation, from the environment as a total entity. We regard all water as a connected and living entity, including: constituent parts (i.e. surface, banks, bed, flood plains etc.), intrinsic values, and meta-physical being. Freshwater is essential to our physical, social, cultural, environmental, and economic wellbeing of Raukawa.

Our rivers, groundwater, lakes, and wetlands have provided our people with food, spiritual nourishment, cleansing, modes of transport, and communication as well as medicinal, building, and weaving materials. Water is a sensitive and complex taonga that Raukawa has a duty to respect, protect, and restore. Our mana whakahaere is balanced by the inherent responsibilities that come as guardians of our waterbodies. This places the expectation that each generation leaves our waterbodies in a healthy and balanced state for future generations.

The Waikato River and its tributaries have been heavily modified by a range of land use activities over the 19th and 20th Centuries, including development of the Waikato River Hydro Scheme. The formation of the hydro-lakes has fundamentally changed the river, the life it supports, and our cultural associations. The mauri of the Te Waihou has been progressively modified through clearance of indigenous vegetation for farmland, drainage of large areas of wetland, and significantly impacted by the taking of water for commercial purposes. The Waipā River and its tributaries have been impacted by intensification of agriculture, loss of vegetation in upper catchment areas causing erosion and sedimentation, impacts on aquatic life, and various flood control and soil conservation operations.

The effects of the last 174 years upon the mana and mauri of our waters within the Raukawa takiwā cannot, and should not, be understated. Issues associated with water are inherently complex and interconnected. Raukawa are concerned with addressing overall water management, including the mauri of water, water quality and health, water allocation, addressing and protecting our customary rights and interests in water, and the wider aspects of education and awareness of water based issues.

### The current issues in the takiwā include:

- Lack of access to our water bodies adversely impacting our traditional relationship with water.
- Current infrastructure and waste water practices allow for the discharge of human waste directly to water.
- Aging and inefficient community urban wastewater systems and reticulation systems have created legacy issues as Raukawa seeks to restore and protect the rivers to meet higher environmental standards.
- Ineffective policy regimes lacking recognition of Raukawa values, traditional relationships, customary rights and interests.
- The prioritising of western knowledge systems over mātauranga Māori in the assessment and monitoring of water.
- Intensifying agriculture, change of land use, and urban growth and the consequent increase in point and non-point source discharges (i.e. nitrogen, phosphate, bacteria) and sediment to water bodies.
- The increasing demand for use of both surface and ground water.
- Historical water allocation regimes that have resulted in full allocation or near full allocation of water bodies within the takiwā.
- Historical water policy regimes inadequately determining ecosystem bottom lines.
- Arsenic and mercury accumulation issues within the Waikato River hydro system have manifested in the food chain within the river, posing human health and environmental risks.
- Drainage of wetland areas, resulting in a reduction of water quality, loss of natural flood protection, and loss of habitat for indigenous plants and animals.
- Barriers to fish passage, loss of habitat, and a decline in the diversity and resilience of indigenous plants and animals.
- River works to control and manage flooding such as gravel and debris removal, channeling, river straightening, and flood protection works modify and reduce habitat and change the flow and patterns of the river.
- The potential for micro-hydro systems within our takiwā to have numerous



impacts including: loss of natural state waterbodies, impairment to natural functioning of waterbodies, and fish passage.

- The loss of natural character and amenity of the waterbodies within our takiwa.
- Proliferation of lake weed within the Waikato River Hydro System.
- The failure of the current legal and policy framework to effectively manage cumulative impacts.
- Impacts from policy not being implemented effectively including the monitoring of permitted activities.

### 2.1.2 Vision Statement – Water

The Raukawa landscape is notable for the health of its network of puna, roto, manga, repo, and awa that connect and define our environment. Raukawa understand our tūpuna connection to wai in its many states and places, and these taonga nurture, cleanse, and provide for Raukawa and the broader community. All water bodies are significant within the Raukawa takiwā, and the mauri and mana of our waterbodies and all catchments are sustained and enhanced.

We protect water bodies and their intrinsic right to exist. Ecosystems and the riparian margins of waterbodies are healthy, diverse, and resilient. Waterbodies are accessible and safe to swim in, and take food from, all year round. Point source and non-point source pollution monitoring

is extensively monitored across the takiwā, and polluters feel the full effect of their indiscretions.

Raukawa are able to express our multi-dimensional relationship with water, including the social, cultural, environmental, and economic relationship that we have with the waterbodies within our takiwā.

improved outcomes. Raukawa rights and interests in water are recognised and provided for. Raukawa knowledge is an integral part of a whole of community approach to the management of waterbodies.

Our cultural and spiritual associations with water are reflected in our tikanga, cultural practices, and day to day living. These are understood and respected by our broader communities, and form the basis for the management of all water resources within our takiwā.

### 2.1.3 Co-Management framework for the Waikato River

#### Specific water policy statement

On 17 December 2009 Raukawa and the Crown signed a Deed in Relation to a Co-Management Framework for the Waikato River. This was followed in 2010 with the enactment of the Ngāti Tūwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act. In doing so, Raukawa committed to entering into a new era of co-management over the river. The underlying purpose of the Co-Management Framework is to restore and protect the health and wellbeing of

the Waikato River for present and future generations; while also enhancing the relationship between Raukawa and the Crown, and restoring the honour of the Crown.

The co-management framework is a comprehensive suite of whole of river and mana whakahaere tools and mechanisms specific to Raukawa. The co-management framework aims to:

- Restore and enhance the Raukawa relationship as kaitiaki with the Waikato River.
- Restore and protect the health and wellbeing of the river for present and future generations including access, fisheries, water quality, mahinga kai, rongoā Māori, and cultural landscapes.
- Provide a re-focus on river protection and management of catchment health for the entire community.
- Enable and support kaitiakitanga through governance and management to increase Raukawa involvement in decision-making.
- Provide resources for Raukawa to build capacity and capability to engage and implement the co-management framework.
- Restore the mana of both Raukawa and the Crown in the Treaty partnership around management of key resources.
- Enhance the relationship between Raukawa and the Crown as respective rangatira including a holistic approach

to River protection and management.

There are a number of whole-of-river mechanisms that are common to all the respective agreements, and apply to the entire Waikato river catchment from Te Toka a Tia (below Huka Falls) to Te Pūaha o Waikato (Port Waikato) and including the Waipā River to its source. For the purposes of co-management the area is split into three areas A, B and C. There are also a number of Raukawa mana whakahaere mechanisms that apply within Area B and the Raukawa interests in Area C (see map over page).

#### **The common or whole-of-river mechanisms are:**

- Te Ture Whaimana o Te Awa o Waikato / The Vision and Strategy for the Waikato River
- Waikato River Authority
- Waikato River Clean-up Trust
- Waikato River Clean-up Fund
- Waikato River Independent Scoping Study

#### **Raukawa mana whakahaere mechanisms are:**

- Annual Ministerial Forum
- Ministerial Accords
- Joint Management Agreements
- Iwi Environmental Management Plan
- Upper Waikato River Integrated Management Plan
- Regulations and bylaws

- Customary activity provisions
- Raukawa Objectives for the Waikato River

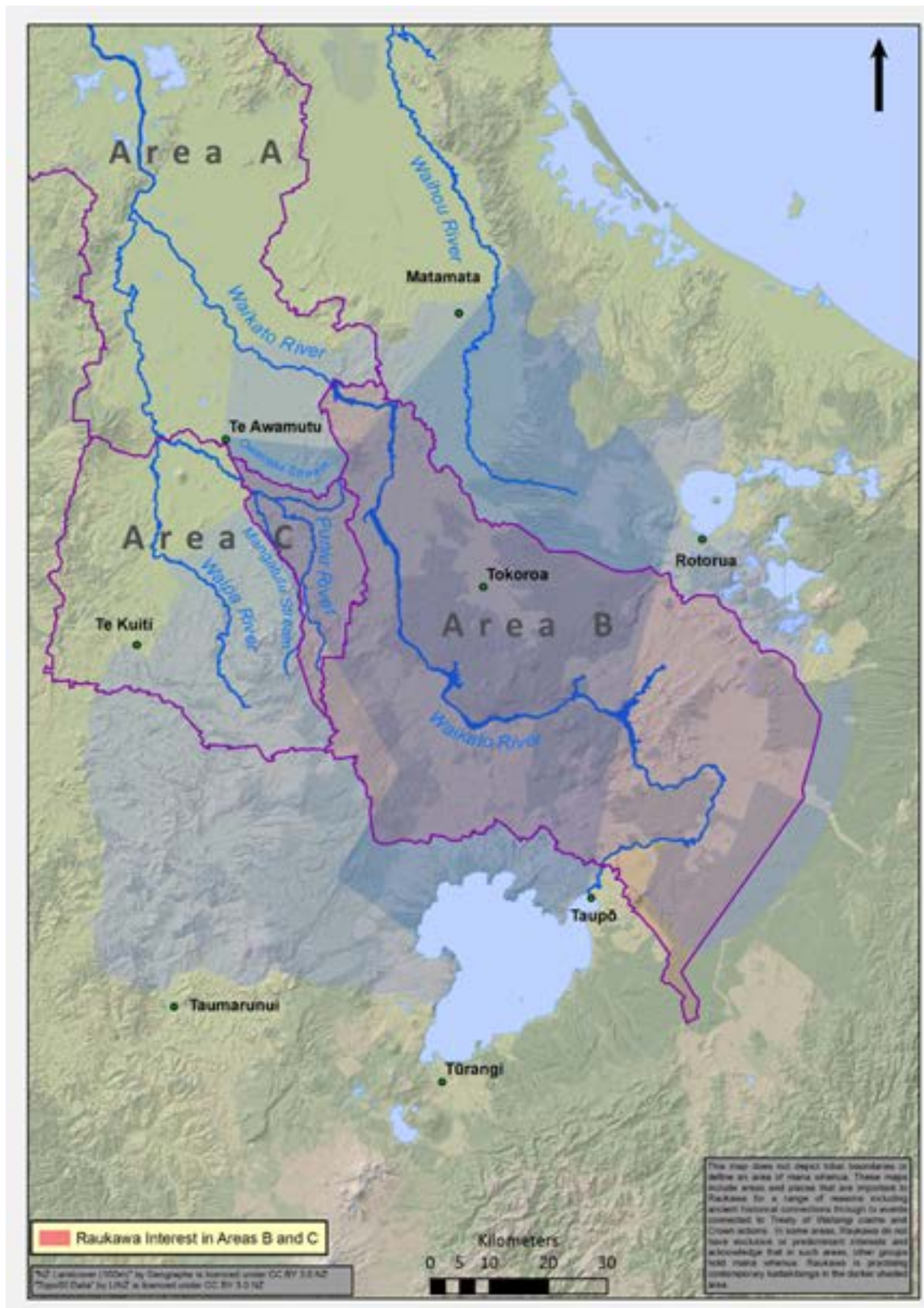
The mana whakahaere mechanisms have been agreed between Raukawa and the Crown and represent the ways in which the aspirations of Raukawa will be given life. These mechanisms are a meaningful way of:

- Providing for the Rangatira relationship between Raukawa and the Crown
- Supporting the capacity and capability of Raukawa to fulfil our kaitiaki role
- Provide a framework for integrated and holistic planning processes
- Involving Raukawa in governance, management and decision-making.



TE WAIHOU SWIMMING





Raukawa Interest Areas B &amp; Part C

### 2.1.4 Tu Ture Whaimana o Waikato – Vision and Strategy for the Waikato River

The vision for the Waikato River catchment is:

*Tōku awa koiora me  
ōna pikonga he kura  
tangihia o te mātāmuri*

*The River of Life, each  
curve more beautiful  
than the last*

Our Vision is for a future where a healthy Waikato River sustains abundant life and prosperous communities who, in turn, are all responsible for restoring and protecting the health and wellbeing of the Waikato River, and all its embraces for generations to come.

The Vision and Strategy was developed by the Guardians Establishment Committee, the pre-decessor of the Waikato River Authority, in consultation with the Waikato regional community. The Vision and Strategy for the Waikato River is the primary direction-setting document for the Waikato River and activities within its catchment affecting the Waikato River. It applies to all water bodies within the Waikato and Waipā catchments. The entire Vision and Strategy for the Waikato River is included in Appendix O of the Plan.

The Vision and Strategy is deemed in its

entirety into the Waikato Regional Policy Statement and as such, must be given effect to by relevant regional and district plans. It also prevails over any national policy statement prepared under the RMA where there is a conflict. Provisions included in a plan for the purpose of giving effect to the Vision and Strategy can also be stricter than any national environmental standard. It is important to note that implementing the Vision and Strategy is a community responsibility, not just an obligation on local authorities and iwi.

Clause 4.1 of the Crown Raukawa Deed in Relation to a Co-Management Framework for the Waikato River provides an opportunity for Raukawa to issue objectives for the Waikato River. Raukawa endorses the current Objectives for the Waikato River, (released in 2011 post Vision and Strategy review) as they relate to the Raukawa takiwā. These will serve as the Raukawa Objectives until otherwise notified.

Raukawa will undertake a review of the Objectives and Strategies in line with the statutory review(s) of the Vision and Strategy commencing in 2015.

While Raukawa do not wish to prioritise any of the objectives making up the Vision and Strategy, Raukawa emphasise six objectives in particular that practitioners should be mindful of in the implementation of this Plan, and for users of the Plan, within the Raukawa takiwā:

- a. The restoration and protection of the relationship of Waikato River Iwi [Raukawa], according



to our tikanga and kawa with the Waikato River, including our economic, social, cultural, and spiritual relationships.

- b. the integrated, holistic and coordinated approach to management of the natural, physical resources, cultural and historic resources of the Waikato River.
- c. The adoption of the precautionary approach towards decisions that may result in significant adverse effects on the Waikato River, and in particular those effects that threaten serious or irreversible damage to the Waikato River.
- d. The recognition and avoidance of adverse cumulative effects, and potential cumulative effects, of activities undertaken both on the Waikato River and within its catchment on the health and wellbeing of the Waikato River.
- e. The recognition that the Waikato River is degraded and should not be required to absorb further degradation as a result of human activities.
- f. The recognition that the strategic importance of the Waikato River to New Zealand's social, cultural, environmental and economic wellbeing is subject to the restoration and protection of the health and wellbeing of the Waikato River.
- g. The application to the above of both mātauranga Māori and the latest available scientific methods.

### 2.1.5 Water Policy Frameworks

Specific water policy statement

Raukawa will advocate for and support the development of water policy frameworks that:

- Include and provide for Raukawa values in decision-making.
- Encourage and enable a catchment based approach including integrated catchment plans encompassing water and soil, biodiversity, biosecurity, natural heritage, and co-management outcomes.
- Recognise and provide for the interconnectedness of the hydrological system and land.
- Promote and support access to water to provide for the social, cultural, environmental, and economic values of Raukawa.
- Move beyond the first-in, first-served principle for water allocation to a priority user framework.
- Effectively manage the interface between areas of water and lands.
- Promote a strong regulatory and enforcement regime with a particular emphasis on discharges from land use activities across the takiwā.
- Promote non-regulatory methods, including advocacy, education, and environmental best practice.
- Promote responsible allocation of water resources within ecological limits, avoid further over allocation,

and reduce current levels of over allocation of water resources.

- Promote and protect the intrinsic and ecological values of waterbodies and set limits and targets that will ensure intergenerational health and wellbeing of those waterbodies.
- Encourage greater implementation of water efficiency and conservation measures.

### 2.1.6 Success of the Vision and Strategy

Successful implementation of the Vision and Strategy for Raukawa would look like:

- Overall trends in catchment health will have significantly improved. Water bodies are accessible, safe to swim in, and safe to take food from throughout the year.
- The mauri and the mana of our rivers are being restored as assessed by our people.
- Our relationship with the river is well understood by ourselves and the wider community and stakeholders, and is well supported to ensure active kaitiakitanga and ahi kā roa.
- Raukawa mātauranga is actively supported and is shared appropriately.
- Fisheries, mahinga kai, and cultural resources are abundant and accessible.
- The Waikato River Authority is an effective participant and guardian of the Vision and Strategy within policy and legal frameworks and processes.
- Raukawa is consistently successful in its applications to the Waikato River Clean-up Trust.
- The community based limits and targets are set at a level that will achieve improved environmental outcomes.
- Visitors to the Waikato know and feel there is a positive and concerted effort going on, by our community, to restore and protect the Waikato River.
- Stringent limits and targets are in place to ensure the objectives of the vision and strategy are achieved.
- Policy makers are actively applying a precautionary approach that includes the management of cumulative adverse effects.
- An effective regulatory and non regulatory regime to address the adverse effects of land intensification including discharges.
- Water is allocated to ensure:
  - Raukawa rights and interests in water are provided for.
  - No further over allocation, and the phasing out of existing over allocation.
  - A priority of users.
  - Removal of mercury and arsenic contamination in the upper Waikato River lakes of Ōhākuri, Atiamuri, and Whakamaru.

# Section 2.1.7

## Objectives

- The mana and mauri of water is safeguarded for present and future generations.
- The Raukawa kaitiaki relationship with our waters is respected, enhanced, and supported.
- The health and wellbeing of the Waikato, Te Waihou, and the Upper Waipā River and their catchments are restored and protected.

### 2.1.8 Kete for Kaitiaki

#### Mātauranga

**K1** Take your tamariki/mokopuna down to the awa and share your kōrero about the significance of water, tuna, kōura, and other taonga species.

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**K2** Teach other whānau members how to catch and prepare tuna, kōura, and other taonga species.

---

**K3** How did your kui/koroua do it? Why did they do it that way? What's changed?

---

**K4** Maybe other whānau do this regularly, ask if you can join in.

---

**K5** Kōrero and wānanga about the significance of your local awa:

### 2.1.9 Methods

#### Raukawa

**M1** RCT will advocate and provide for opportunities for ngā uri o Raukawa to express mana whakahaere across all water ways.

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**M2** RCT will identify and support the development and provision of educational opportunities that reconnect people and water, and improve awareness of water issues.

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**M3** RCT will support opportunities for the provision of water safety education across our takiwā.

---

**M4** RCT will assist marae and hapū in facilitating relationships with agencies and stakeholders to support environmental projects.

---

- a. Do you know its history? If not, who can you ask?
- b. Where does your awa flow from and flow to?
- c. How was it used by your tūpuna? Swimming/washing/healing...
- d. Are there significant areas along your awa? Mahinga kai, taniwha perhaps?

---

**K6** Get out and walk, ride, swim (if it is safe to do so), or paddle along your awa:

- a. What does it look, smell, feel like?
- b. Do you think it is clean? Why? Why not?
- c. Are there any animals, aquatic life, plant or bird life?

---

**K7** Consider asking your kaumātua to kōrero or have a wānanga about tikanga pertaining to water.

---

**K8** Ask an organisation (DOC, NIWA etc.), researcher, or scientist to come and hold wānanga about an aspect of water important to your whānau. This could be water quality testing/monitoring, habitat restoration for fisheries, fishery migration patterns, riparian restoration, and freshwater field skills. There are lots of people doing lots of things on and with water.

---

**K9** Connect with other

**M5** RCT will support activities that develop and secure access opportunities for the range of values and interests associated with water bodies such as customary and traditional activities, swimming, boating, and fishing.

---

**M6** RCT will develop and provide guidance to local authorities on Raukawa values and interests as it relates to policy and resource consents.

---

**M7.** Raukawa strongly support initiatives that improve access and economic opportunities provided through initiatives (e.g. Waikato River Trails, Lake Karapiro Sporting Centres of Excellence, Te Waihou Walkway).

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**M8** RCT will support marae and hapū to develop capacity to apply for funding applications to the Waikato River Clean-up Trust and other funding sources.

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**M9** RCT will continue to advocate for, implement, and champion the Co-Management Framework for the Waikato River.

---

**M10** RCT will champion and implement the Te Ture Whaimana/Vision and Strategy for the Waikato River.

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**M11** RCT will collaborate with Upper

community groups doing river restoration projects.

## Water use

**K10.** Consider capturing rain water and/or grey water from your whare and/or marae buildings for use on your gardens, or recycle for other non-drinking purposes (e.g. flushing toilets etc).

**K11.** Install water saving or low flow faucets and shower heads to reduce the amount of water wasted.

**K12.** Do not let water run unnecessarily, save water by turning off taps when brushing teeth, have shorter showers, and do not leave the tap running to rinse dishes.

**K13.** Check your pipes and faucets for leaks.

**K14.** Insulate your pipes and hot water cylinder to avoid wasting water waiting for it to heat up.

**K15.** Only use your dishwasher and washing machine with full loads.

**K16.** Consider purchasing water efficient appliances and fixtures.

**K17.** Use organic matter around your plants and trees to retain water for longer.

Waikato River Iwi and Government Agencies to develop the Upper Waikato River Integrated Management Plan

**M12.** Raukawa supports the establishment of a Chair of River Restoration at the University of Waikato or Research Centre to ensure:

- a. Ongoing and independent research and monitoring, encapsulating both western science and mātauranga Māori.
- b. Education opportunities and pathways.

**M13.** Raukawa supports the development of a Centre of Excellence for the Waikato River, to promote and support research monitoring, education programmes, access, and traditional cultural practices.

**M14.** RCT will identify and contribute in national and international best practice as it pertains to water and co-management frameworks.

**M15.** RCT will participate in the regional water monitoring framework including clarity and accessibility of results available to the community.

**M16.** RCT will provide relevant information for the monitoring of the effectiveness of Regional and District policies and plans.



**K18.** Don't run the hose while washing your car, outside of buildings or windows.

---

**K19.** When planting at home or the marae choose climate-appropriate, drought-tolerant, and native plant species.

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**K20.** Avoid sprinkler systems and water plants with hand held hoses or use rainwater captured water storage to water plants and gardens.

---

**K21.** Limit impervious surfaces that direct water directly into the stormwater system.

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### Water quality

**K22.** Consider the products that you are using that drain into our awa (i.e. dishwashing liquids, shampoos, soaps, laundry detergent, cleaning products) and where possible make the change to natural alternatives.

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**K23.** Consider composting toilets at home or at the marae.

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**K24.** Wash your car on the grass so that cleaning products do not run directly into stormwater drains.

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**K25.** Reduce fertilizer and pesticide use.

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**K26.** Fence and plant the banks of your awa with suitable native plants to

**M17.** RCT prefer non-chemical control of lake weed, and will support best practice chemical control as an alternative method if appropriate.

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### Raukawa Partners

**M18.** Local authorities should develop and champion education and awareness programmes to increase community engagement in water issues including water conservation and water efficiency.

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**M19.** Government agencies and local authorities should adopt collaborative processes as the preferred option in development of water management frameworks.

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**M20.** Stakeholders should promote incentives for industry and businesses to uptake best practice water conservation and efficiency mechanisms.

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**M21.** Stakeholders should promote good quality research and science on water bodies developed in partnership with Raukawa.

---

**M22.** Waikato River Authority should continue to promote and advocate for the appropriate incorporation of the Vision and Strategy within policy and planning documents.

---

provide natural filtration, shade for aquatic life, keep out stock, and to stabilise the banks of the awa:

- a. There are resources to assist you with this. See the resource tools in the appendix.
- b. Consider the type of plant you choose? Do you have any weavers in the family who might like to harvest harakeke? Plants that can be used for rongoā might be important to your whānau. What do the manu like to eat that you could plant?

---

**K27.** Organise whānau or community clean up days to get rid of rubbish and debris along or in the awa.

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**K28.** Get a group of whānau to participate in regular monitoring of water quality.

- a. There are resources to assist you with this such as the NIWA Stream Health and Monitoring Kit
- 

**K29.** Report any incidents of direct discharges going to water, stock in the waterbodies, or dumping of rubbish in the water to the Regional Council. If you can, take photos and send these in.

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**K30.** Look for opportunities to endorse and participate in the cleaning and clearing of rubbish and other waste near waterbodies.

---

**M23.** Government agencies and local authorities should ensure adequate levels of resourcing, staff, and skills to effectively implement their policy and plans and to uphold their legislative responsibilities

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**M24.** Local Authorities will ensure all resource consent applications in respect to the Waikato River contain sufficient information to enable an assessment of the activity against:

- a. Te Ture Whaimana/ Vision and Strategy for the Waikato River.
  - b. The values and interests of Raukawa.
- 

**M25.** WRC will work with Raukawa to develop clear and accessible water quality monitoring frameworks that provides effective information for the community

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**M26.** WRC will work with Raukawa to develop monitoring programmes to monitor the achievement of identified values of fresh water bodies in the Raukawa takiwā.

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**M27.** Local Authorities should develop water quality policies that:

- a. Restore and protect the mana and mauri of water bodies.
- b. Ensure the health and wellbeing of water bodies so they are safe to take food from and swim in all year round.

- c. Avoid further degradation of water bodies.
- d. Ensure the natural functioning and ecological health of waterbodies are enhanced and protected.
- e. Identify and protect the natural character of waterbodies including a representative network of natural state waterbodies.
- d. Develop priority user frameworks as the preferred allocation principle, as opposed to the first in first served system.
- e. Investigate a water allocation levy on water users that is directly attributed to water restoration and enhancement projects across the region.
- f. Develop a more robust and comprehensive monitoring and research programme of surface and ground water.

M28. Government agencies and Local Authorities should promote water allocation policies that:

- a. Recognise and provide for the Mana o Te Wai.
- b. Recognise and provide for Raukawa rights and interests (including how these relate to tradability of water).
- c. Avoid over allocation and phase out existing over allocation.
- g. Encourage the principle of collaboration, co-operation, and responsible use by community water user groups.
- h. Promote and support the upgrade of existing water infrastructure and future proof new water infrastructure to reduce water loss and improve efficiency.



The sign describing the special nature of the Blue Spring on the Te Waihou Awa

# Section 2.2

## Land – Whenua

### 2.2.1 Issues Statement – Land

As kaitiaki, Raukawa have a responsibility and a right to ensure that Papa-tū-ā-nuku as our earth mother is protected, and her mauri and mana enhanced. Our tussock lands were rich moa hunting grounds, our forests were extensive and deafening with birdsong, and our waterbodies teemed with life. Since 1840, however, the vast majority of our whenua has passed from us by various means. With this loss of our whenua, we have also lost our connection, our control, and the opportunity to manage our whenua to benefit our people.

The Raukawa takiwā contains varied landforms, a range of land types and a variety of soils. Our visible landscape is witness to two major influences of volcanic activity and the erosive power of the many rivers and waterbodies that sit upon and within the whenua. Our climate is temperate, features good sunshine hours, and we receive fairly consistent rainfall across the year. These characteristics make our takiwā eminently suitable for primary productive land uses. The introduction and progressive intensification of these activities since 1840 profoundly affected the waterbodies and the indigenous biodiversity of our takiwā. We acknowledge the economy within the takiwā is heavily dependent on the productive capabilities of the land. As kaitiaki, our focus is to ensure these land activities are balanced within the environmental capacity of the whenua, to provide for the needs and wellbeing of current and future communities.

### The current issues in the takiwā include:

- Land alienation has impacted upon our mana whakahaere, and mana whenua. Consequently the ability to undertake our kaitiaki role and responsibilities has been undermined.
- The mana and mauri of our whenua is degraded.
- Vegetation clearance leads to a loss of indigenous vegetation and habitats of indigenous fauna, sedimentation and increase of soil erosion.
- Land use activities have created soil loss and soil compaction issues
- Drainage of wetlands to increase land for production and other uses results in the loss of indigenous species as well as changes to water flow and storage.
- Adverse effects of significant land use change.
- Unmanaged contouring of landscape
- Soil contamination from activities such as sheep dip sites, timber treatment sites, historic pesticide treatment of pasture soil, and intensive agriculture.
- Quarrying can lead to changes in the landscape, affect cultural sites, and produce waste in the extraction process. Increased dust, noise, and traffic can also result from these types of development.

### The Intensification of land use has created specific issues which include:

- Impacts on soil health through the application of fertilisers and chemicals such as the buildup of cadmium in soils in the Waikato region.
- Increased dairy processing discharge waste to land (e.g. whey spreading).
- Impacts on soils and groundwater through increased animal numbers leading to a greater amount of animal waste (e.g. effluent through ponds and direct urine patches).
- Land use activity not matching soil profile in many parts of the takiwā leading to compaction and erosion of soil.
- Increased non-point source discharges to water (e.g. nitrogen, phosphates, sediment, bacteria, and other contaminants).
- Urban development which leads to an increase in stormwater being delivered to streams and rivers, carrying pollutants from roads, industry, earthworks and urban environments.
- Continuing urban and rural residential development spreading across flat productive (Class I and II) soils in Cambridge and Matamata.



## 2.2.2 Sustainable Agriculture

### Specific issue statement

The intensification of agriculture across the Raukawa takiwā over the last 100 years, and in the Upper Waikato Catchment since the 1930s, has significantly affected the environment. The success and prosperity of the sector has also created wealth and assets for the Raukawa community, continues to provide employment, training, and economic return to both NZ and the region, and connects our takiwā to domestic and global markets.

Some of the most significant intensification of dairying in New Zealand has occurred within the Raukawa takiwā. Raukawa are concerned about the cumulative impacts and the effects of this growth in terms of environmental impacts, both in the present and as legacy issues for future generations. Additionally, we are concerned about the social impacts as a result of the intensification of agriculture. There are additional challenges within the primary sector inwith regards to upskilling those within the sector on new environmental policies. Furthermore, we see a range of current and future challenges our communities will need to address in relation to the primary sector. These include but are not limited to:

- Capacity and capability building
- Succession planning
- Ensuring profitable farming with environmental limits

- Ensuring resilience within the environmental sector and economic systems

Traditional Rauakawa land trusts and incorporations have met the same challenges as Māori multiply owned land owners have across New Zealand. These include constraints within Te Ture Whenua Maori land Act 1993, access issues, capital raising issues and a range of capacity and capability issues. Trusts now face the challenges of meeting higher environmental policy standards. To date, the land trusts and incorporations fully endorse the Vision and Strategy for the Waikato and Waipā Rivers and strive to become environmentally responsible, profitable famers, enjoying the benefits of best practice. Finding the sweet spot between a much lower environmental footprint and profitable farming, and more effectively managing the sub-catchment effects of farming will anchor the Raukawa sustainable farming strategy going forward.

There is a concerted and well-resourced effort to address many of the challenges resulting from the intensification of agriculture. Raukawa is a participant in many of the programmes emerging to address these environmental issues. We acknowledge those organisations who have been working proactively with us over the last 8-10 years on these issues. We will continue to see it as our responsibility to collaborate with the appropriate sectors to provide and support the leadership required to overcome these systemic issues.

### 2.2.3 Vision Statement – Land

The mana of our whenua as taonga tuku iho is recognised and evident within the contemporary takiwā, and is celebrated through our ongoing connection to our whenua, our stories and our mātauranga.

Raukawa uri are respected as effective kaitiaki within our takiwā. Uri are managers of our own whenua, and actively lead development of best practice within our farming, forestry, and development operations. Our uri consistently feature in regional and national primary sector awards, and the Ahuwhenua Cup is a regular visitor to the Raukawa takiwā. We have a number of tertiary education sector relationships in place, which maintain a steady flow of highly skilled, informed, and keenly sought after Raukawa uri graduates as land managers and workers.

Raukawa have strong and valued relationships with central and local government, and are involved in the preparation, application, and monitoring of all strategy, policy, and planning instruments that impact on land-use within the takiwā. Raukawa are immersed in sector leading land based programmes, provide leadership, and foster strong, meaningful partnerships with a range of key external stakeholders. Access to our whenua is enshrined through planning instruments and relationships.

Integrated catchment management is universally accepted and applied across the takiwā, creating better, more robust, long term outcomes. Within the Raukawa takiwā, integrated catchment

management includes effective land and water integration, natural heritage, biosecurity, biodiversity, natural hazards and catchment land use planning, and draws together both natural processes and joined-up collaborative and co-ordinated processes between agencies.

Land management systems and policies provide for appropriate land activities to occur within appropriate places, at appropriate scales. Land is utilised and managed as part of ecological and hydrological cycles, and all activities occur within the natural limits of individual catchment areas. Future focused, healthy whenua management practices are employed at all times by all land-use activities, with a strong focus on the promotion of soil health, the limiting of potential erosion, and retirement of marginal areas.

The land provides employment through many diverse sectors, is the focus of technology, research development and innovation, and young people see the primary sector as a valuable, credible and desirable career choice.

Our whenua is well understood, well cared for, and highly valued. Land use activities and practices within the takiwā are profitable, maintain a light environmental footprint, and are balanced to provide equally for healthy and resilient ecosystems and communities.

# Section 2.2.4

## Objectives

- The whenua across our takiwā is healthy and resilient.
- Our relationship with Papa-tū-ā-nuku is reflected both in her health and ours.
- Land use activities align with land use capability to protect long term soil health.
- Sustainable farming reduces environmental footprint whilst optimising profit.

### 2.2.5 Kete For Kaitiaki

#### Mātauranga

**K1** Kōrero and wānanga with your whānau about the meaning of whenua, your relationship with Papa-tū-ā-nuku, and the history of your mana whenua.

---

**K2** You might consider questions such as – What does Papa-tū-ā-nuku mean today? Why do you bury the whenua of your babies? What is the importance of this tradition?

---

#### Protection and restoration of land

**K3** Plant trees and plants in areas of unstable land such as on hills and beside streams.

---

**K4** Controlling plants and animal pests.

---

### 2.2.6 Methods

#### Raukawa

**M1** RCT will continue to resource and support the Raukawa Kaitiaki Forum.

---

**M2** RCT will support educational opportunities for uri in land based sectors.

---

**M3** RCT will collaborate with sector partners to identify employment opportunities for uri.

---

**M4** Raukawa will work with sectors group to broaden the knowledge and understanding of Raukawa values as they relate to whenua.

---

**M5** RCT will have a continued commitment to engage in a range of fora including:

**K5** Fence streams, wetlands, and areas of native bush to keep out stock.

---

**K6** Manage use of fertilisers and pesticides that are going into Papa-tū-ā-nuku.

---

**K7** Retire land that is unsuitable for a particular land use.

---

**K8** Investigate alternative land uses that are more suited to geography of the area.

---

**K9** Consider cultivations that feed the soil rather than detract from the soil (i.e. hemp (reference group comment))

---

**K10** Apply to the Waikato River Clean-up Trust for a river restoration/clean-up project.

---

## **Kai**

**K11** Consume locally produced kai. Papa-tū-ā-nuku sustains you and provides nourishment for your bodies. Knowing the whakapapa of the kai that you ingest is important for your physical wellbeing but also for the wellbeing of the environment because it means less energy for transportation, packaging, storage and, hopefully, less chemicals in its production.

---

a. The Primary Sector Water Partnership.

b. Regional Council Catchment Committees.

c. Regional Council Sustainable Farming Projects.

d. Sector sponsored programmes.

---

**M6** Raukawa will advocate for and support land based treatment of waste water before discharge to water, however, the impacts on soil health and cumulative impacts over time on the whenua need to be minimised.

---

**M7** RCT will undertake submissions on policy documents and advocate for our interests to ensure they are appropriately recognised and provided for in policy development.

---

**M8** Raukawa will collaborate with sector partners to build our understanding and awareness of the utilisation options for Raukawa lands.

---

**M9** RCT support the development of integrated catchment plans developed across the takiwā.

---

**M10** RCT will collaborate with industry, government agencies, and local authorities to develop a sustainable farming strategy to underpin

- K12** Grow your own kai at home and at the marae.
- 
- K13** Create food forests or food parks around the marae and/or within the community.
- 
- K14** Consider establishing community or school gardens.
- 
- K15** Set up food sharing networks amongst whānau, hapū, marae and communities. “We would like to see marae markets where marae grow, produce or create their own produce, goods to trade/sell with other marae in the area” quote from reference group.
- 
- K16** Purchase kai with little or no packaging. Fresh is best.
- 
- K17** Compost or worm farm your food scraps to turn your waste into kai to feed back to Papa-tū-ā-nuku.
- 
- K18** Investigate opportunities to produce organic kai for sale.
- 
- and guide best practice farming outcomes for Raukawa land trust and farms.
- 
- M11** RCT will collaborate with industry, on developing opportunities and innovative solutions, to create better primary production outcomes.
- 
- M12** RCT will advocate for the development and adoption of whole farm planning that includes: water and energy efficiency, nutrient management, effluent management, animal welfare, people development, riparian management, biodiversity, infrastructure, soils and pasture management, and chemicals/plastics management.
- 
- M13** RCT will advocate for independently audited whole farm plans as a best practice farm management tool.
- 
- M14** RCT strongly supports the uptake and application of precision farming technologies, new technologies, and innovations across the primary production sector.
- 
- M15** Raukawa support and advocate for manufacturers, processors, and value add operations to be leaders in sustainable best practice by:
- a. Expecting best practice from suppliers.
  - b. Demonstrating best practice in their operations.
-



M16 Raukawa will collaborate with sector partners and Raukawa land owners to build our capacity as best practice farmers who consistently demonstrate excellence and win awards.

---

## Raukawa Partners

M17 Industry groups and land owners should advocate for and promote land use activities that align with land use capability for the protection of soil health and structure.

M18 Local authorities, industry groups, government agencies, and land owners should promote riparian planting and other activities that assist to avoid sedimentation, erosion, and contaminants entering water.

M19 Local authority policy frameworks should:

- a. Manage activities that affect the biological function of wet seeps, riparian margins, springs, and wetlands.
- b. Identify and avoid cumulative impacts of land use development.
- c. Control the change in land use from production forestry to pastoral farming.
- d. Avoid activities that can lead

to soil erosion and siltation from vulnerable soils on steep slopes such as cropping and cultivation.

- e. Avoid cropping and cultivation near water bodies.

---

M20 Local authorities to adopt a landscape assessment methodology for broad and diverse landscapes.

M21 Government agencies and local authorities should take an active approach to avoid and reduce the cumulative effects of metal accumulation in soil that lead to human health issues and reduce soil versatility within the Raukawa takiwā (e.g. cadmium).

M22 Industry groups and local government should advocate for and promote a co-ordinated whole of catchment and property based approach to reduce the cumulative effects of increased stocking numbers.

M23 Industry group and local government should advocate for and promote a co-ordinated whole of catchment and property based approach to better soil health outcomes

M24 Government agencies and industry groups should promote research

and development into land use activities to understand land use limits and impacts on whole of catchment health.

---

M25 WRC will promote the development of a framework to monitor the effectiveness of the Regional Policy Statement regarding land.

---

M26 Local authorities should develop a stronger regulatory approach to manage land use intensification and land use change.

---

M27 Local Authorities and stakeholders should work with Raukawa to implement and review Codes of Practice for land development and provision of infrastructure.

---

M28 Local authorities and stakeholders should utilise Low Impact Design principles for development.

---

M29 Local authorities should ensure subdivision policy does not enable or provide for ribbon development.

---

M30 Government agencies should identify and maintain registers of sites contaminated primary sector and industry activities.

---

M31 Government agencies, local authorities, and industries should encourage the development and uptake of technological advances to protect soil health and minimise negative effects.

---



Looking across farmland, Lake Arapuni toward Maungatautari

# Section 2.3

## Sky And Air – Ranginui

### 2.3.1 Issues Statement – Sky and Air

The relationship between Raukawa and the sky and air is derived from our whakapapa connection with the sky father, the atua Ranginui. We acknowledge air and air quality, light, wind, and sky as taonga and the maintenance of their mana and mauri are an integral part of our kaitiaki and manaaki roles and responsibilities. Our understanding of this domain extends to our cultural sensory experiences of air, wind, odour, and feel as indicators of the mauri of the environment and ourselves. This is reinforced by the following kōrero handed down by our tūpuna:

*“Hokia ki ngā maunga, kia purea ai koe e ngā hau a Tāwhirimātea*

*Return to your mountain to be cleansed by the winds of Tāwhirimātea.”*

We implicitly understand and recognise that activities impacting the health of Ranginui are equally likely to impact the health of our communities.

#### **The current issues in the takiwā include:**

- Poor air quality in the Tokoroa and Putāruru air sheds.
- Use of inefficient heating methods and wet wood is adversely affecting air quality.
- Poor air quality is linked to respiratory illness in our communities.
- Policy, control, and regulation of air quality lies with government agencies, and there is little access or involvement by Raukawa.
- Increasing vehicle emissions from the continuing reliance on private oil based transport.

- The wider effects of air quality on plants, animals, water, and soil such as the settling of air borne contaminants on mahinga kai.
- The adverse effects of incompatible land practices/ uses (e.g. spreading whey near marae/papakāinga).
- The visual effects of plumes upon our cultural landscape values.
- The impacts of urban lighting on the night sky affecting our associations with Ranginui such as the reduction of clarity of the night sky and cultural features.

### 2.3.2 Vision Statement – Sky and Air

As skyfather, the role and importance of Ranginui is well understood by Raukawa uri, and is recorded in our kōrero and mātauranga. Our access to clean, clear, odour free air is ensured, and we actively celebrate our connections and understandings of the cultural importance

of our skylscapes, including the night sky. The role of atmospheric conditions and phenomenon is recognised as a key characteristic of the Raukawa landscape and our role as kaitiaki. Our kōrero and mātauranga is shared and celebrated with the community at key times throughout the year.

Raukawa actively engage with government agencies and external stakeholders to promote clean air and odour free land use activities within the takiwā. The health of our communities continues to improve owing to the adoption of clean heating and alternative waste technologies, with respiratory illnesses greatly reduced and attributable mortality in the Tokoroa and Putāruru airsheds. Existing businesses have embraced clean technologies to improve air quality, making space within defined air quality limits for new businesses within the takiwā. Local authorities have adopted lighting technologies to reduce light pollution levels, maintaining public safety whilst limiting effects on the night sky.



POIHIPI ROAD - AN EVENING SUNSET. the evening sky descends across Te Pae o Raukawa ... taken from Poihipi Road, Tirohanga

# Section 2.3.3

## Objectives

- The Raukawa kaitiaki relationship with our air and sky is acknowledged, respected, and provided for.
- Air quality is improved and protected across the takiwā.
- Community health and wellbeing is protected and all communities enjoy clean, clear air.

### 2.3.4 Kete For Kaitiaki

#### Getting around

**K1** Use public transport where possible.

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**K2** When going to hui, the marae, or work carpool with others.

---

**K3** Bike or walk – reduced emissions and physical activity = win, win! A large percentage of daily car trips are less than 3km in distance.

---

**K4** When you do use your car plan ahead to try and reduce the number of car trips you make.

---

**K5** If you can, switch to cleaner alternative fuels.

---

**K6** Consider how you drive –

### 2.3.5 Methods

#### Raukawa

**M1** RCT, RST and RIDL will minimise effects on Ranginui through procurement and design guidelines (e.g. motor vehicle purchasing and use).

---

**M2** RCT will continue to support the Warm Homes Clean Air Project.

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**M3** RCT will organise and support events within Raukawa and the wider community to support clean air strategies (e.g. car pool days, walking and bicycling).

---

**M4** RCT will work with agencies to promote education including resources and information for Raukawa uri on the benefits of clean technologies.

---



maintaining steady speeds, driving smoothly, reducing idling time, and keeping your load down can all contribute to reduced emissions.

---

**K7** Keep your vehicle serviced and working efficiently.

---

**K8** If you are purchasing a new vehicle consider a smaller, fuel efficient model, or better yet invest in a hybrid or biofuel model.

---

**K9** Ask your employer to consider an eco-fleet of cars or greener transport options.

---

**K10** Create a walking school bus for getting your tamariki and mokopuna to kōhanga and/or kura.

### Home heating and energy

**K11** A warm home reduces the amount of energy, whether by electricity, gas or wood burner, required to heat your home and has less of an impact on air quality. You can keep your home warm and dry by:

- a. Insulating your home, or if you are renting asking your landlord to do this.
- b. Checking for draughts and weak points and patching these up.

**M5** RCT will work with WRC to determine Raukawa whānau in the Tokoroa airshed who would benefit from financial assistance to transition to clean heat appliances and assist them in the clean heat application process.

---

**M6** Raukawa will support and advocate for manufacturers, processors, and value-add operations to be leaders in best practice with regards air quality by:

- a. Expecting best practice from suppliers.
- b. Demonstrating best practice in their operations.

---

**M7** RCT will keep a watching brief on any changes to national and local policy that impact upon sight lines to the night sky.

---

**M8** RCT will organise and support events within Raukawa and the wider community that celebrate our association with Ranginui.

### Raukawa Partners

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**M9** Government agencies and local authorities should encourage and promote new technologies and methods that reduce existing and future air pollution and noise.

---

- c. Install a heat transfer system.
- d. Closing the doors to rooms that you are not using.
- e. Using a dehumidifier.
- f. Using clean forms of heating.
- g. Installing thermal backed curtains.

---

**K12** Switch to a cleaner more energy efficient woodburner or heatpump.

---

**K13** Ensure your heating appliances are serviced and running efficiently.

---

**K14** Conserve energy to reduce overall emissions– for ways to do this see Chapter 2.11 on Infrastructure.

---

**K15** If you are building a new home or doing renovations there are a number of things you can do to ensure it is warm, dry, and energy efficient. For more information refer to the links and resources in the Appendices.

---

### Indoor and outdoor burning

**K16** Don't burn household or marae rubbish. Instead try and reduce, reuse, or recycle the waste you produce at home and on the marae. For more information on how to do this see the Appendices.

---

**M10** SWDC should work with Raukawa and these communities to ensure there is no further degradation of air quality in the Tokoroa and Putāruru air shed.

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**M11** Local authorities should investigate the merits of introducing a clean air bylaw in the Tokoroa airshed to regulate home heating.

---

**M12** WRC will work with RCT to determine Raukawa whānau in the Tokoroa airshed who would benefit from financial assistance to transition to clean heat appliances and assist them in the clean heat application process.

---

**M13** Local authorities should incentivise options for warm homes and clean air technologies that meet the needs and circumstances of the entire community.

---

**M14** New Zealand Transport Agency (NZTA) and local authorities should support and promote the development of public transport opportunities both within and outside the takiwā.

---

**M15** Local authorities should ensure full compliance with National Environmental Standard for Air Quality including meeting PM10 standards within statutory timeframes.

---

**K17** Compost your organic garden waste instead of burning. For more information refer to the links and resources in the Appendices.

---

**K18** Wet wood produces a lot of smoke, therefore avoid burning wet wood and find somewhere dry to store your firewood supply.

---

**K19** Avoid burning wood that is treated or painted.

---

**K20** Consider no burn periods.

---

**K21** Make the decision to quit smoking. This choice will benefit your health and the health of those around you, including the environment.

---

## The night sky

**K22** Look up:

- What do the moon and stars tell you?
- What is the significance of the maramataka?

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**K23** Reclaiming moon rituals and ceremonies.

---

**K24** Learning to read stars.

---

**K25** Celebrating Matariki.

---

**K26** Living by the sky.

---

**M16** Local authorities should ensure appropriate buffers occur between marae communities and activities to avoid objectionable or offensive air discharges.

---

**M17** Government agencies and local authorities to ensure the impact of the development of wind farms on skylscapes and horizons is minimised.

---



TREES SHROUDED IN MIST, LAKE WHAMARU,  
VIV TROUNSON

# Section 2.4

## Wetlands - Ngā Repo

### 2.4.1 Issues Statement – Wetlands

For Raukawa, wetlands, natural seeps, and springs have traditionally provided one of the richest sources of biodiversity and habitat within our takiwā. These natural areas are home to a broad range of indigenous plant and animal species that have provided kai and cultural materials across the generations. As core components of our waterbodies, wetlands also contribute to perhaps the defining landscape characteristic of our takiwā. We know that ongoing loss of wetlands, and the growing pressures of intensifying land use on our remnant wetland areas, are amongst the most significant and current environmental issues across our takiwā.

In 1840 an estimated 110,000 ha of wetland covered the lower Waikato area and Hauraki Plains. Current estimates of the area of remaining wetlands in the Waikato region is around 30,000 ha, a loss of approximately 75% (Clarkson:2002:49). This loss of wetlands at a regional scale is further reflected in the Raukawa takiwā where large and small wetland areas have been drained for conversion primary production land uses, predominantly pastoral farming. This loss of wetlands continues today with intensification of land uses and the on-going conversion of large areas of our takiwā from plantation forestry to dairy production, with insufficient consideration given to the ecological importance and function of wetlands within broader natural systems.

#### **The current issues in the takiwā include:**

- A fundamental environmental mauri imbalance within the takiwā, evidenced by loss of indigenous landcover for habitat and reduced/failed indigenous plants and animal populations.
- Loss of Raukawa cultural association and access with wetlands owing to land loss, fragmentation, and private ownership.

- Marae have to travel outside of their rohe to access traditional kai and resource material species.
- Raukawa currently have little experience or track record in planning and leading wetland restoration initiatives.
- Ongoing loss of wetland areas in the face of changing land use and intensification.
- A current lack of uptake for 'whole of farm' planning regimes undervalues the value and function of wetlands within holistic farm planning.
- A lack of public awareness as to the importance and role of wetlands within natural systems, including Raukawa uri.
- Current lack of district and regional biodiversity strategies to provide overview, planning, and prioritisation of work programmes.
- Current wetland restoration initiatives occur largely in isolation and most often motivated by landowners.
- Whilst there are many stakeholder groups, there is an overwhelming lack of leadership currently being demonstrated.
- Water quality continues to suffer without these natural filtration systems.
- Water systems lose their resilience and ability to function effectively during large scale weather events.
- Loss of landscape character and natural amenity.
- Public funding is available for a portion of the costs associated with wetland restoration, however there is little incentive for landowners to undertake restoration/ enhancement/ creation works.

### 2.4.2 Vision Statement – Wetlands

Wetlands are key repositories of mauri and life within the Raukawa landscape. Raukawa uri understand the importance of these areas for our tūpuna, and actively undertake our traditional practices in accordance with mātauranga that has developed within our takiwā. Raukawa uri access to wetlands is provided for, enhanced, and protected through policy arrangements, key agreements, and through the application of considered and holistic project design.

Raukawa are active and engaged kaitiaki, involved with community projects, and design and lead our own wetland restoration/enhancement/creation works projects. Raukawa mātauranga is valued and utilised alongside western knowledge frameworks, and Raukawa uri share their mātauranga with the community to improve outcomes, build capacity, provide place based educational opportunities and to encourage broader understanding.

A concerted, multi sector programme of protection, restoration, and re-establishment of wetlands remains ongoing across the takiwā. Additionally a discernable improvement in the mauri



of the environment, evidenced through assessment by Raukawa cultural health indicators, is occurring across the takiwā. This programme continues to be developed as a core component of integrated catchment management practiced across the takiwā. This programme has resulted in improved water quality, more resilient water systems (including flood control), increased habitat for indigenous plant and animal species, increased fish stocks, and has returned appropriate indigenous vegetation to its appropriate landscape position and context, across the takiwā. Alongside these tangible outcomes are vastly improved cultural values, connection to taonga species for cultural purposes such as rongoā Māori and mahinga kai, and from a Māori perspective, greatly enhanced aesthetic and amenity values.

Communities understand the diversity of values, the role of wetlands and their functions within the landscape, and

ecosystem services that these areas contribute. Wetlands are key components of the comprehensive biodiversity corridors and patches network that extends across the takiwā. There is widespread community support for policy, strategy, and planning instruments that focus on preventing further loss of the wetland resource, and local authorities and other stakeholder groups incentivise re-establishment of historic wetland areas. All primary sector and land use groups recognise the importance and ecosystem services value of wetlands, and this is reflected in their land use practices.

The importance of wetlands for Raukawa and associated cultural values are understood and shared by the community. The historic loss of wetlands is being progressively reversed through ongoing re-establishment, and wetlands are again able to resume their role within our land and water systems, restoring their mana and place within our landscape.



WETLANDS WITHIN THE PLANTATION FOREST - EAST OF TOKOROA. with the destruction of many natural wetlands within our takiwā, the wetlands which have formed within plantation forests east of Tokoroa provide significant environmental and cultural benefits.

## Section 2.4.3

### Objectives

- Raukawa uri are able to utilise and enjoy a rich harvest of traditional and customary resources from wetland areas.
- Raukawa uri and the community understand the important role and function of wetlands within the hydrological system.
- There is an active and coordinated programme of creation, restoration, enhancement, and protection of wetlands across the Raukawa takiwā.
- The intrinsic nature and biological functioning of wetlands is valued and protected.

### 2.4.4 Kete for Kaitiaki

#### Mātauranga

**K1** Talk to your whānau about the significance of wetlands.

---

**K2** Organise or participate in wānanga about wetland protection and restoration.

---

**K3** Consider joining a volunteer network for wetland restoration.

---

**K4** Ask an organisation (DOC, NIWA etc.), researcher, or scientist to come and hold wānanga about an aspect of wetland health, protection, and/or restoration.

---

### 2.4.5 Methods

#### Raukawa

**M1** RCT will support regional and district biodiversity strategies and forums.

---

**M2** RCT and the Raukawa Kaitiaki Forum will facilitate support for marae and hapū to develop their own wetland restoration and protection projects.

---

**M3** RCT will co-partner with agencies and stakeholders to identify protect and restore wetlands within our takiwā, as appropriate.

---

## Wetland protection and restoration

- K1.** Identify potential wetland restoration projects.
- Fence off wetland areas on your own property and talk to lands trusts and local farmers about fencing wetland areas on their properties.
  - Restore edges of wetlands with native plants to provide filtration and habitat.
  - Restore natural water flows to wetlands, check for any obstructions and where appropriate remove.
  - Control weeds and pests.
- 
- K2** Volunteer or contribute to existing wetland restorations projects in your local area.
- 
- K3** Report any destruction of wetland areas to the Regional Council.
- 

**M4** RCT will support marae and hapū to work with landowners in developing access arrangements to wetlands.

---

**M5** RCT and the Raukawa Kaitiaki Forum will collaborate with relevant organisations to undertake both a spatial assessment exercise and a restoration plan for wetlands across our takiwā that incorporates our values.

---

**M6** RCT will work with key partners to develop a prioritised wetland work programme on an annual basis.

---

**M7** RCT will collaborate in and champion the development of local indigenous biodiversity strategies, alongside Waikato Regional Council, local authorities, and key stakeholders, as a key means to implement the biodiversity outcomes of the Waikato Regional Policy Statement and this Plan.

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A DIFFERENT VIEW LAKE WHAKAMARU, VIV TROUNSON

M8 Raukawa will support and collaborate with partners who proactively restore and enhance wetlands within their business operations.

---

### Raukawa Partners

M9 Local authorities and government agencies should protect and restore remaining areas of wetland habitat within the Raukawa takiwā through statutory and non-statutory mechanisms.

---

M10 Local authorities, sector groups, and landowners should avoid the direct or indirect drainage or modification of any existing wetland area.

---

M11 Local authorities should encourage the establishment and re-establishment of wetland areas, where practicable, to support the restoration and enhancement of biodiversity.

---

M12 Landowners should retire and fence off all identified wetlands.

---

M13 Local authorities will partner with RCT, hapū and marae, and other key stakeholders to develop and deliver on local biodiversity strategies, Waikato Regional Policy Statement biodiversity objectives, and policies the biodiversity outcomes of this Plan.

---

M14 Local authorities should recognise the importance of all wetlands and implement appropriate measures to protect and enhance.

---

M15 Local authorities should recognise the environmental benefits of wetland creation and restoration and incentivise projects.

---

M16 Local authorities should work with Raukawa to consider providing development offset/rating relief mechanisms (within the Raukawa takiwā) for landowners whose properties contain sensitive Raukawa sites/areas/landscapes.

---

M17 Local authorities should ensure sufficient resources and skilled staff to support landowners and communities to protect and restore wetlands.

---

M18 Local authorities should ensure adequate levels of resourcing, staff, and skills to effectively implement their policy and plans and to uphold their legislative responsibilities.

---

M19 Local authorities and sector groups should advocate and promote best practice, including the use of buffers and setbacks to address adverse effects on wetlands.

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# Section 2.5

## Cultural Landscapes and Taonga – Ngā Wāhi Tūturu me ngā Taonga Tuku Iho

### 2.5.1 Issues Statement – Cultural landscapes and taonga

The entire takiwā and broader landscape bear the footprints of ngā tūpuna Raukawa as markers of the places they have been born, lived, loved, fought, journeyed, and died within. For Raukawa, these areas of whenua, waterscapes, and skyscapes are celebrated within Raukawa lore, and collectively make up our cultural landscape. The requirement to manaaki and tiaki these sites/areas/landscapes is one of our key responsibilities as kaitiaki, and our whakapapa connection to these places requires careful consideration with our heads, and equally our hearts and spirits.

There are currently 2,415 recorded archaeological and cultural sites of Māori origin within the Raukawa cultural landscape, and research as part of our Treaty of Waitangi settlements has identified around 10,000 cultural reference points within this area as potential sites or places of interest yet to be researched. Alongside these noted records is the anecdotal, place based knowledge that our people, and particularly our koroua/kuia, have within their collective experience.

There are also innumerable works of art and craft that have been designed and created by our tūpuna within our takiwā in their time, some of which have been recovered to be currently housed in private and public collections, whilst others still lie resting within our landscape.

Ngā wāhi tūturu me ngā taonga tuku iho is the uniquely Raukawa designed, led, and managed cultural landscapes and taonga programme charged with responsibility for



gathering, storing, protecting, and disseminating information relating to these foundation stones of our cultural life and identity. It is a long road we are walking down and is without end, as our actions today create Raukawa heritage for our tamariki/mokopuna.

The project seeks to promote the Raukawa landscape as the basis of identity for ngā uri Raukawa katoa, and to inform the way RCT operates and engages with uri and other stakeholders in this key policy area.

### **The current issues in the takiwā include:**

- Raukawa mana whakahaere, mana whenua, and our ability to fully undertake our kaitiaki role and responsibilities within our cultural landscape is undermined.
- Mana and mauri of the Raukawa cultural landscape is degraded.
- Large areas of the Raukawa cultural landscape remain unresearched.
- The ongoing loss of vested knowledge held by tangata Raukawa as our people pass, particularly koroua/kuia.
- Lack of access to most sites/areas/landscapes for Raukawa uri.
- Lack of access to most taonga for Raukawa uri.
- Limited available Raukawa mātauranga relating to our cultural landscape.
- Limited knowledge of our taonga and where they are housed.
- Historic and ongoing compromise of Raukawa sites/areas/landscapes in the face of land-use pressures and private land ownership.
- Most available information is held by government agencies and other external organisations.
- Access to information is not readily available to Raukawa, and/or comes at financial cost to Raukawa.
- Little or limited support provided to Raukawa from government agencies and other external organisations.
- Little or limited connection between Raukawa and public institutions holding our taonga.
- High variability of accuracy, and therefore quality, of existing information.
- Information is inconsistently applied within decision-making structures.
- Raukawa have had little involvement and input into decision-making structures affecting cultural landscapes and taonga tuku iho.
- A lack of recognition within existing legislative, policy, and regulatory frameworks for the concept and importance of cultural landscapes.
- A disconnect in the management/governance between taonga tuturu and the places from which they come.

### 2.5.2 Vision Statement – Cultural landscapes and taonga

Raukawa uri have a deep understanding of our cultural landscapes and our taonga, and express our mana whenua and mana whakahaere as informed, engaged, and active kaitiaki. Raukawa planning and decision-making considers the mana and mauri of the Raukawa cultural landscape as taonga tuku iho, and gives life to these within cultural practices.

Raukawa look for new and innovative ways of researching, capturing, documenting, protecting, and sharing information relating to the Raukawa cultural landscape and our taonga through the Ngā wāhi tūturu me ngā taonga tuku iho (Ngā Wāhi Tūturu) programme. Raukawa tikanga/kawa is embedded within Raukawa knowledge management systems to ensure the security and integrity of information is maintained at all times, and the information is robust and relevant at all times. The outputs of Ngā Wāhi Tūturu allow our people to connect place, kōrero, and taonga, both physically and virtually.

Raukawa continue to develop and maintain excellent working relationships and understanding with landowners, local authorities, government agencies, and other stakeholders. These relationships

provide for physical access to sites/areas/landscapes, and promote opportunities for uri involvement in the planning and management of the Raukawa landscape. These relationships also provide ample opportunity to connect Raukawa uri with our taonga, and ensure appropriate protection measures are in place for the discovery of taonga discovered within the takiwā.

Central and local government agencies proactively engage with Raukawa to ensure policy and planning instruments and land-use activities respect and reflect Raukawa cultural landscape values. Raukawa share decision-making powers with local government relating to Māori cultural heritage matters, and these agencies play a shared role alongside Raukawa in developing community and landowner understanding of the importance of the Raukawa landscape. Industry sector groups liaise with Raukawa to promote management of all cultural and heritage assets in land-use planning and methodologies undertaken by their stakeholder groups.

The Raukawa landscape and our taonga are valued and important contributors to district and regional heritage, identity, and sense of place, and provide a range of business and employment opportunities.

## Section 2.5.3

### Objectives

- Our cultural landscapes embody the whakapapa and tikanga of Raukawa and are recognised, protected, and enhanced.
- Raukawa continue to develop knowledge of our cultural landscapes and taonga, and safeguard that knowledge for future generations.
- Raukawa current and future generations have the ability to access, use and care for our cultural landscapes and taonga in accordance with Raukawa tikanga and kawa.
- Raukawa cultural heritage underpins and is celebrated within district and regional heritage and identity.

### 2.5.4 Kete For Kaitiaki

**K1** Identify the important cultural landscapes in your rohe through the Ngā Wāhi Tūturu project.

---

**K2** What are the stories of connection between your marae?

---

**K3** Do you know where, and have you been to, all the places in your pepeha?

---

**K4** Where did your ancestors walk, hunt, garden, fish, and love?

---

**K5** Interview your koroua/kuia to capture and record their

### 2.5.5 Methods

#### Raukawa

**M1** RCT will socialise and build an understanding of the Ngā Wāhi Tūturu project with Raukawa marae and uri, and external stakeholders.

---

**M2** RCT will continue to support and resource the Ngā Wāhi Tūturu project.

---

**M3** RCT will work with the Raukawa Kaitiaki Forum to create opportunities for Raukawa uri to define and lead the management and maintenance of Raukawa

kōrero of your special places and landscapes for your marae/hapū/whānau.

**K6** Develop a plan to manage areas of importance under your mana whenua.

**K7** Use the correct names for important sites and landscapes.

**K8** Utilise the Raukawa naming protocol where sites/areas in your rohe are not named.

**K9** Hold wānanga to learn about the significance of these sites and landscapes.

**K10** Restore sites where appropriate.

**K11** Organise regular hikoi to connect with and/or clean up important sites.

**K12** Form relationships with landowners to access sites and areas within your rohe.

**K13** Talk to locals about the significance of the sites in your mana whenua area to build understanding.

**K14** Find out what Raukawa taonga are housed in local and regional museums and visit them.

**K15** Find out what Raukawa taonga are being cared for by your whānau/hapū/marae.

sites/areas/landscapes.

**M4** RCT will work with external stakeholders including landowners to develop management systems and access arrangements.

**M5** Raukawa will work with other iwi to develop shared understanding where there are common iwi interests.

**M6** RCT will look for opportunities within relationship agreements to develop processes for the management of sites/areas/landscapes.

**M7** RCT will look for opportunities within existing and future relationship agreements to provide access to and develop processes for the management of Raukawa taonga, including repatriating taonga to our takiwā on both a short term and permanent basis.

**M8** RCT will provide opportunities for sharing knowledge and upskilling local authorities to acknowledge and understand Raukawa Cultural Landscape matters.

**M9** RCT will work with local authorities to develop cultural heritage awareness programmes for the broader community, particularly landowners.

M10 RCT will ensure that landscape assessments undertaken by local authorities within our takiwā acknowledge and take account of the Raukawa cultural landscape.

---

M11 Raukawa will take a lead role in advising correct place names and Māori language for Raukawa sites/ areas/landscapes.

---

M12 RCT will participate in a regional heritage forum and assist in developing a regional heritage inventory.

---

M13 Raukawa will demonstrate excellence and leadership in the recognition, promotion, and management of Māori Cultural Landscapes across the motu.

---

### **Raukawa Partners**

M14 Government agencies and local authorities should support and, where appropriate, resource the ongoing implementation of the Ngā Wāhi Tūturu project.

---

M15 Local authorities should adopt agreed outputs of the Ngā Wāhi Tūturu project (e.g. scheduled sites) and provide means for including this information within planning instruments.

---

M16 Government agencies and local authorities should develop a framework of regulatory and non-regulatory methods that provide for Raukawa cultural heritage sites/ areas/landscapes.

---

M17 Local authorities should work with Raukawa and landowners to secure access to Raukawa cultural sites/ areas/landscapes.

---

M18 Local authorities should work with Raukawa to develop cultural heritage awareness programmes for the broader community and particularly landowners.

---

M19 Local authorities should develop opportunities for celebrating Raukawa Cultural Heritage as a foundation of district identity and sense of place (e.g. cultural landscape mapping, events and interpretation of sites).

---

M20 WRC will establish a regional heritage forum and assess options for historic and cultural heritage management.

---

M21 WRC will assist RCT in developing and implementing systems to protect sensitive information whilst enabling landowners and local authorities to access information as appropriate.

---



- M22 Government agencies and local authorities should use appropriate and relevant Raukawa language and naming protocols such as the Raukawa spelling, use of macrons, and dialect.
- 
- M23 Government agencies and local authorities will ensure all information relating to Raukawa Cultural Heritage Assets is accurate, current, useful, and freely available to RCT.
- 
- M24 Government agencies and local authorities should look to purchase key sensitive Raukawa sites/areas/landscapes for long term protection and community access.
- 
- M25 Local authorities should ensure their acquisition policies include consideration of Raukawa cultural heritage values.
- 
- M26 Local authorities should develop a hierarchy of formal protection measures (including purchase, reserves, covenants, formal lease agreements), and options and a framework for assessment and prioritisation.
- 
- M27 Local authorities should work with Raukawa to consider providing development offset mechanisms within the Raukawa takiwā for landowners whose properties contain sensitive Raukawa sites/areas/landscapes.
- 
- M28 Local authorities, in collaboration with Raukawa, will provide agreed opportunities for Raukawa input into matters pertaining to Raukawa Cultural Heritage, including resource consent processes.
- 
- M29 Government agencies and local authorities should include Accidental Discovery protocols, developed in collaboration with RCT, as consent conditions with resource consents involving land disturbance.
- 
- M30 Local authorities will work with Raukawa to actively consider the use of the RMA 1991 Section 33 transfer of decision-making powers pertaining to Raukawa Cultural Heritage.
- 
- M31 Government agencies and local authorities should incorporate and provide for Raukawa statutory acknowledgements and deeds of recognition in their policies, plans, and operational programmes.
- 
- M32 Government agencies and local authorities will provide an active duty of care in protecting and managing Raukawa cultural heritage values within their jurisdiction.
-

- M33 Government agencies and local authorities should work with Raukawa to develop opportunities to physically and/or virtually repatriate Raukawa taonga on both short term and permanent basis.
- 



MOTUKAKAPO PA SITE, LOOKING ACROSS THE QUARRY TOWARD MAUNGATAUTARI. A unique position of one of the pa sites along the Waikato River, Motukakapo, now surrounded by farmlands and a quarry. But its beautiful vista towards Maungatautari remains



The deeply incised valleys east of Tokoroa are very important rich cultural landscapes for Raukawa

# Section 2.6

## Indigenous Plants and Animals

### – Ngā Tamariki a Tāne Whakapiripiri

#### 2.6.1 Issues Statement – Indigenous Plants and Animals

Raukawa has a holistic view of the environment and in Te Ao Māori everything is connected. Everything within our environment possesses qualities of mana, mauri, tapu, and wairua, and it is our role as kaitiaki to ensure the protection of other living and non-living things. Our creation stories speak of our shared whakapapa with indigenous plants and animals, with all species residing within the domain of a particular atua, for example Tāne-mahuta, god of the forests. We have particularly strong and meaningful cultural associations with a range of species that have developed from the times of our tūpuna, and these vary across our takiwā.

The loss of our whenua, the fragmentation of our takiwā through private land ownership, the ongoing removal of indigenous vegetation and habitat, the changing nature and intensification of land uses, the ongoing modification of waterbodies and water systems, the loss of access to these species for Raukawa uri, and the vesting of responsibility for these species in external agencies (e.g. DOC) has profoundly affected our traditional relationship with our native plants and animals. An undervaluing of the ecological value of these species and their role within indigenous ecosystems in the face of economic imperatives has led to dramatic habitat loss and population decline/loss of our taonga species across the takiwā.

#### **The current issues in the takiwā include:**

- Our cultural associations and traditions are not valued and expressly provided for, resulting in the loss of specific mātauranga associated with individual sites/areas and species. An example being the ability of Raukawa uri to collect rongoā, kai, and other

cultural resources has declined due to the availability of the resources and decrease in the ability to access areas.

- A lack of understanding, management, and protection of unique and at risk species within the takiwā.
- A lack of community and business understanding of biodiversity values and ecosystem services as a means for promoting balanced land use practices such as whole of farm planning.
- Ongoing loss of indigenous biodiversity in favour of monocultural land use regimes and systems.
- Remnant indigenous biodiversity assets within the takiwā are disparate, distant, mostly disconnected, and under different management regimes, examples include, private landowners, DOC, local authorities.
- Poor management of some areas has resulted in serious weed incursions such as willow species in wetland areas, blackberry, and wilding pines, limiting habitat potential and biodiversity value.
- High costs associated with restoring biodiversity values.
- Pressures of intensive land uses place remnant indigenous biodiversity and habitat at further risk.
- A lack of clarity of the roles and functions amongst regulatory agencies, such as the uncertainty created by the presence of

DOC, district councils and a regional council within the Raukawa takiwā.

- A lack of accountability of regulatory agencies, including willingness to enforce their own rules.
- A lack of district and regional biodiversity strategies, including pest control, to identify challenges and opportunities, to provide clear guidance, and to define responsibilities across our takiwā.
- Current biodiversity restoration initiatives tend to occur on an ad-hoc basis, and are largely driven by individuals.
- Current political and policy decision-making and resourcing is often insufficient to maximise and sustain community conservation efforts.
- Pest management continues to require constant and focused resourcing and programmes of effort.
- The lack of planning in place around biosecurity risks.

### **2.6.2 Vision Statement – Indigenous Plants and Animals**

Raukawa uri are connected with their indigenous plant and animal species, and understand the cultural importance of these species. Raukawa relationship and knowledge frameworks capture our knowledge and make this information coherent, accessible, and relevant for



Raukawa uri. Raukawa tikanga relating to indigenous plants and animals is applied across the takiwā, and cultural harvest and rāhui are understood and sanctioned by Raukawa and key partner agencies. The Raukawa tree is thriving across the takiwā and the kōrero about the tree is celebrated by the community.

Raukawa provide source plants for both our own and community projects from our nurseries, and Raukawa are a preferred supplier for key agencies through partnerships and relationship agreements. Raukawa marae drive this kaupapa and derive significant benefit from our traditional and contemporary relationship with our indigenous species. Broader economic opportunities are fostered through thriving ecosystem services, including indigenous biodiversity, providing income, employment, and opportunities for Raukawa uri and the wider community.

Raukawa continue to collaborate with central and local government, landowners and key stakeholders to develop an accessible, future-focussed network of sustainably managed ngāhere areas and cultural resource areas within the takiwā. Policy and planning instruments recognise the intrinsic and true value of our indigenous species, and adequate funding streams incentivise protection and restoration initiatives by community groups

and landowners. A network of green indigenous biodiversity fingers, patches and corridors, extends across the takiwā to provide continuous habitat and access corridors for plants and animals. Birdsong is again the signature of Raukawa ngāhere areas and Raukawa marae/uri lead a number of restoration projects across the takiwā.

Lifelong educational opportunities are provided within our takiwā to enable people to reconnect with indigenous biodiversity, including cultural and ecotourism opportunities, appropriate educational curricula material, wānanga, field trips, marae based learning, and volunteer networks. Research opportunities are abundant and research projects and programmes are actively encouraged and fostered. The Raukawa takiwā leads in the area of indigenous biodiversity and pest control, and is a centre of excellence for the regeneration and restoration of indigenous plants and animals.

The Raukawa takiwā comprises a network of primary productive areas set within a strong network of indigenous biodiversity, creating a resilient and robust natural environment that can sustain species diversity, people, and withstand pressures.

## Section 2.6.3

### Objectives

- The intrinsic values of indigenous plants and animals, and their habitats are recognised, valued, and balanced within productive and working landscapes.
- Raukawa traditional and customary associations with indigenous plants, animals, and habitats are provided for and enhanced.
- There are a range of opportunities for natural world experiences for tamariki and mokopuna.
- There is an active and co-ordinated programme of creation, restoration, enhancement, and protection of indigenous plants, animals, and their habitats across the Raukawa takiwā that are accessible for the entire community.

#### 2.6.4 Kete for Kaitiaki

##### Mātauranga

**K1** Know where the native bush areas in your rohe are.

---

**K2** Take your tamariki/mokopuna into one of the local areas of native bush:

- Talk to them about the plants and animal life you know of.
  - Do you know any significant species in your local area?
  - What species were important to your whānau for kai? For rongoā? For raranga or whakairo? Or for other reasons?
- 

#### 2.6.5 Methods

##### Raukawa

**M1** RCT will collaborate in and champion the development of local indigenous biodiversity strategies, alongside WRC, local authorities, and key stakeholders, as a key means to implement the biodiversity outcomes of the Waikato Regional Policy Statement and this Plan.

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**M2** RCT will support the development and implementation of regional and district biodiversity strategies and forums.

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- K3** Get out and walk some of the tracks within the native bush reserves.
- 
- K4** Is there someone in your whānau - a weaver, carver or healer perhaps - who could come and teach you and your whānau about different species of plant or tree, their properties and significance?
- 
- K5** Consider joining a volunteer network of people who work with biodiversity restoration and/or pest eradication.
- 
- K6** Ask an organisation (DOC, NIWA etc.), researcher, or scientist to come and hold wānanga about an aspect of indigenous plants and/or animals important to your whānau. Topics could include habitat restoration, species identification, pest eradication, population restoration, eco-sourcing and propagating seeds. There are lots of people doing lots of interesting and important things on and with water.
- 
- K7** Sign up to a horticulture training program.
- 
- K8** Find out about threats to our ngāhere (such as Kauri die-back) and make sure this information is shared with whānau who use the bush.
- 
- M3** RCT will develop capacity of the Kaitiaki Forum to provide leadership and guidance for marae and whānau through the provision of a wide range of opportunities.
- 
- M4** RCT will collaborate with relevant organisations to provide training opportunities for the Raukawa Kaitiaki Forum relating to biodiversity restoration (e.g. pest management, first aid in the bush, etc.).
- 
- M5** RCT will collaborate with relevant organisations to facilitate opportunities for Raukawa Kaitiaki Forum to interact with organisations, iwi, and other marae who are showing leadership in the environmental area (e.g. field trips).
- 
- M6** RCT will support development of a Raukawa cultural materials plan that identifies what materials are important, where they are available, where restoration and enhancement may take place and the methods for securing access to sites.
- 
- M7** RCT to support the Raukawa Kaitiaki Forum to develop a protocol on the use of rāhui in the Raukawa takiwā.
- 
- M8** RCT will improve our customary material user networks, including developing a register of groups
-

## Pest eradication

**K9** Identify and eradicate invasive plant species in your backyard or around the marae. If you don't know it, don't grow it.

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**K10** Ask your local nursery not to grow and/or sell known invasive plants.

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**K11** Don't dump or dispose of garden waste in nearby reserves or parks.

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**K12** Clean your boots after hiking or walking in the bush to stop tracking weed seeds to other areas.

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**K13** Do not release aquarium fish, exotic animals, or plants into the wild.

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**K14** Clean your waka, boat, kayak, etc. thoroughly to stop the spread of aquatic pests and algae.

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**K15** Don't transport water animals, plants, or animals between waterbody.

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**K16** Set traps and bait lines to control animal pests such as possums, rats and stoats.

---

## Restoration

**K17** Work with your whānau to identify an area where you could undertake

**M9** RCT will investigate opportunities for involvement of marae and hapū in the elver transfer program for repopulation of tuna in the upper Waikato River Catchment.

---

**M10** RCT will develop a register of volunteers of Raukawa uri for existing and future environmental projects in the takiwā such as pest control and planting days.

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**M11** RCT will progressively assemble a biodiversity information resource for marae/hapū/whānau to access for research and practical application purposes

---

**M12** RCT will co-partner with agencies to support marae and hapū to undertake feasibility studies for eco-nurseries and associated opportunities as they present.

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**M13** RCT will co-partner with government agencies to develop a profile of biosecurity risks and a biosecurity response plan for Raukawa takiwā.

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**M14** RCT to actively promote taonga species restoration that provides for sustainable cultural harvest when appropriate levels are reached.

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**M15** RCT will develop programmes to restore and enhance tuna within waterbodies.

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a restoration project. This could be around the marae, in an area where there used to be native bush but isn't any longer, an extension of an existing area of native bush, or just a spare piece of lawn in your own backyard.

- a. What plants are suited to the climate, topography, and/or to your needs - i.e. do you want shade? Do you want to attract particular species of birdlife? Do you want a particular species of plant for raranga or rongoā?
- b. What might the future needs of your tamariki or mokopuna be?
- c. Consider how your project might connect to existing areas of native bush to establish corridors of native habitat.

---

**K18** Plant native trees. Purchase eco-sourced seeds or seedlings, or better yet source and propagate your own seeds from your local area for planting.

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**K19** You could consider setting up a small marae based nursery to grow plants for whānau and/or for small restoration projects.

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**K20** Consider donating or volunteering your time to one of the threatened species recovery programs. For more information see the links and resources in the appendices.

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**M16** Raukawa supports pest management programmes that are effective and responsive and align with Raukawa values.

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**M17** Raukawa will support appropriately resourced and planned taonga species translocation initiatives to places in the takiwā.

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**M18** Raukawa will support educational initiatives and encourage appropriate bee conservation programmes to address the challenges of declining bee populations.

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## Raukawa Partners

**M19** Government agencies, including DOC, should co-partner with RCT in developing a cultural materials plan including securing access arrangements for Raukawa uri to their cultural sites (e.g. rongoā).

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**M20** Organisations doing research within the takiwā communities should provide opportunities for Raukawa uri to participate in data collection, to participate as research assistance, and to participate in monitoring programmes. Current examples include universities doing research in Pureora forest and NIWA doing tuna research.

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**K21** Educate whānau about the importance of native plants and animals, and the role they have played for your tūpuna and your takiwā.

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**K22** Take your tamariki/mokopuna to one of the ecological sanctuaries, to learn about indigenous plants and animals, the threats to them, and how to protect them. Maungatautari Ecological Island is right on our back doorstep.

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**K23** Develop your health and wellbeing and the health and wellbeing of those around you, including the environment.

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KOKAKO

**M21** Maungatautari Ecological Island Trust to facilitate increased participation of Raukawa uri on the island through educational workshops and volunteering opportunities.

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**M22** Local authorities will partner with RCT, hapū and marae and other key stakeholders to develop and deliver on local biodiversity strategies, Waikato Regional Policy Statement biodiversity objectives, and policies.

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**M23** Local authorities and government agencies should promote the protection, enhancement, and restoration of the connectivity within the landscape for indigenous plants and animals.

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**M24** Local authorities and government agencies should support policies and programmes that avoid fragmentation of existing and future indigenous habitats and access corridors.

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**M25** Local authorities and government agencies should promote effective pest management strategies to reduce the impact on indigenous animals and plants in the Raukawa takiwā.

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**M26** Local authorities and government agencies should promote research activities that protect, enhance,

and maintain Raukawa knowledge of indigenous plants and animals within the Raukawa takiwā.

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M27 Local authorities and stakeholders should promote and implement the use of native plants in our public places and private gardens.

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M28 Local authorities and government agencies should promote areas of pest-free sanctuaries within the Raukawa takiwā as part of a wider motu-network.

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M29 Local authorities and government agencies should collaborate with Raukawa to develop methods and support to give effect to rāhui when called.

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M30 Education programmes conducted by local authorities and government agencies should raise the awareness of landowners, businesses, and communities to understand indigenous biodiversity values to promote balanced land use practices.

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M31 Local authorities and government agencies should collaborate with Raukawa on the development of an at risk species profile and plan of management for those species.

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M32 Local authorities and government agencies should understand and support sustainable cultural harvest of species for customary purposes where robust and sustainable populations occur.

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M33 Local authorities should work with Raukawa to consider providing development offset, within the Raukawa takiwā, or rating relief mechanisms for landowners whose properties contain areas of indigenous biodiversity.

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M34 The Department of Conservation will work with Raukawa to develop an effective conservation partnership.



INTERGENERATIONS SHARE IN LEARNING ABOUT TE TAI AO. As part of the development of the plan Rangatahi and Kaumatua shared in learning about the Maungatautari Ecological Island Trust work

# Section 2.7

## Marae and papakainga

### 2.7.1 Issues Statement – Marae and Papakāinga

The RCT is currently mandated by 16 Raukawa marae, however there are a number of other marae within our takiwā that follow Raukawa tikanga and closely share our whakapapa. Additionally, there are other marae that whakapapa to other groups within the takiwā.

Our marae underpin our cultural identity. Maintaining and enhancing the mana and mauri of our marae has both tangible and intangible benefits for Raukawa as a strong and healthy iwi. In effect, breathing life into our marae breathes life into us – we benefit as individuals, as whānau, hapū and as an iwi. A number of our marae currently have associated papakāinga, some have aspirations for maintaining and enhancing our wharenuī, some wish to build wharenuī, wharekai and/or wharemoē, and all seek to provide quality housing and infrastructure as a means for promoting our manaakitanga, whānaungatanga, mana whenua, and ahi kā roa status.

#### **The current issues in the takiwā include:**

- Some of our marae currently stand lonely and cold for long periods without the support of permanent settlement.
- Some of our marae currently lack ability to undertake their paepae and kaikaranga roles as part of their mana whenua/manaaki responsibilities.
- In general our marae facilities are not well insulated or heated, and are not equipped with energy efficient equipment.
- There is disparity in the facilities level and condition of our marae across the takiwā.
- Some of our marae require upgrading of utilities such as waste, wastewater, water, gas, electricity, and gardens.
- Some of our marae facilities may be at risk during significant natural events.

- In general our marae do not have long term plans for dealing with development, natural hazards, and disaster planning.
- The cultural role and place of the marae during events (e.g. tangihanga) limits flexibility and other opportunities.
- Current policy and regulatory frameworks can be a barrier to enabling the development of papakāinga.
- The concept of papakāinga is generally tied to ancestral whenua, which may not necessarily align with future Raukawa aspirations and opportunities.
- The broader community is not engaged with our marae.
- A large amount of waste is produced during marae events, which is currently directed to landfill at most of our marae.
- High energy demand and usage at marae during busy periods/events.

### 2.7.2 Vision Statement – Marae and Papakāinga

Our Raukawa heart beats strongest at our marae. The centres of our cultural life and identity, our marae define and underpin our unique way of living. Our marae are welcoming, safe, warm, resilient, and vibrant, and hum with the buzz of our people going about their lives as Raukawa uri and members of the wider community.

The mana and mauri of our marae are actively fed and maintained through our actions. Our marae are uri led and managed exemplars of sustainable living with a uniquely Raukawa flavour, and provide place and space to weave together:

- Reo Raukawa.
- Mātauranga and education.
- Traditional practices (e.g. raranga, whakairo, rongōā, mirimiri, mau rākau etc.).
- Renewable and low energy reticulation and management systems.
- Māra kai/wild foods.
- Employment/entrepreneurship (including cultural tourism, green business, and cultural cultivations e.g. kawakawa).
- Papakāinga/housing for all stages of life.
- Future focused, holistic planning.
- Community connection (e.g. Civil Defence).

Our papakāinga provide for hapū/whānau living, and nurture and support all life stages. Communalism and collaboration within our papakāinga is underpinned by whakapapa links, and this is reflected in our preference for reo Raukawa as our primary tongue, our visible and strong culture, our people as healthy individuals set within healthy families, and in our teeming gardens. Our dwellings are warm and healthy, have low environmental footprints, and are designed for our way of life. Our papakāinga acknowledge the



wider cultural landscape, are well designed and laid out, feature renewable and low energy reticulation and waste management systems, and are strongly connected to our broader communities.

Raukawa actively work with government agencies to ensure policy and regulatory frameworks encourage and enable Raukawa papakāinga aspirations. These frameworks provide for innovation in papakāinga, embracing rural and urban forms, and enable siting of papakāinga on both ancestral and non-ancestral whenua.



HORI DEANE ON THE PAEPAE AT WHAKARATAMAAITI 100 YEAR CELEBRATIONS. Hori Deane, Chair of the Raukawa Kaunihera Kaumatua



# Section 2.7.3

## Objectives

- Raukawa uri are living and thriving within our takiwā.
- Raukawa marae are warm, healthy and are serviced by modern, reliable technologies.
- Raukawa marae and papakāinga developments lead best practice and demonstrate sustainability.
- Raukawa marae are active, well-resourced, supported, and ready for future challenges.

### 2.7.4 Kete For Kaitiaki

#### Marae environmental initiatives

- K1** Create a marae/hapū environmental action plan. See appendices for a suggested template to use.
- This doesn't have to be complex. Talk with your whānau about what you/they would like to achieve in relation to the environment and write down your goals.
  - It could be that you wish to return to some of the practices of your tūpuna or that you remember a time at the marae when there were gardens, native plants, etc. and you wish to restore those.

### 2.7.5 Methods

#### Raukawa

- M1** RCT will provide a facilitation role in connecting Raukawa marae and Raukawa uri to best practice/Māori papakāinga models, architecture, design and landscaping principles/guidelines, and sustainability models.
- 
- M2** RCT will consider a range of opportunities for marae and hapū to develop capacity in regards to marae and papakāinga development including:
- Project management courses.
  - Connections to existing projects to learn.

- c. Your marae or hapū action plan could identify areas you want to fence, plant in natives, wānanga you want to hold, cultural practices you want to restore or enhance, identify mahinga kai sites and associated tikanga, sites of significance and how you want to protect and manage them, important species in your areas and restoration of them, and education initiatives you want to start to be involved in.
- d. Identify resources to support you and timeframes for each of your specific actions/projects. Start with a small project and build from there.
- e. Check in regularly to see how you are going against this plan.
- f. There are a multitude of resources and people who can support you.

---

**K2** Remember, you are not limited and the action plan can be whatever you want it to be. Establish an environment group/sub-committee for your marae to lead/champion environmental protection and restoration projects.

---

**K3** Develop and implement marae policies on waste, energy, and water. Ensure whānau are on board and understand.

---

- c. Funding application writing.
- d. Connections to funders.

---

**M3** RCT will look for opportunities with our partner organisations to improve marae energy efficiency, insulation, and servicing.

---

**M4** RCT will provide facilitation support for marae to develop their environment action plans.

---

**M5** RCT will assist with co-ordinating resources that support marae and papakāinga development.

---

**M6** RCT will work with marae on readiness and preparedness for civil defence and natural hazard planning.

---

**M7** RCT will advocate for rules in district and regional plans that enable papakāinga development on multiply owned land.

---

**M8** RCT will work with local authorities in the identification of and development of papakāinga housing guidelines.

---

**M9** RCT and the Raukawa Kaitiaki Forum will work with the Para Kore Trust to provide opportunity for all Raukawa marae to be working with and demonstrating Para Kore.

---

**K4** Assess priorities and needs as part of the action plan. What do you really want? And, what is most important to you?

---

**K5** Think about how your marae can tiaki whānau and the wider community in the event of a natural disaster – what will you need in place and at hand?

---

**K6** Join/sign up to Para Kore – the organisation that helps marae work towards zero waste.

- a. Para Kore can assist the marae to implement recycling and composting systems, develop zero waste policies, become plastic free marae, marae hire agreements, provide bilingual signage and resources, carry out waste audits, provide a monitoring system for waste reduction on your marae, connect you with to other Para Kore marae, and provide educational resources and workshops for whānau.
- 

### **Marae Site Development/ Redevelopment**

**K7** Insulate all marae buildings.

---

**K8** Install energy efficient and safe forms of heating in all marae buildings.

---

**M10** RCT and the Raukawa Kaitiaki Forum will assist marae to facilitate an annual Marae Market Day, Raukawa uri growing, producing, and making their own products for change.

---

**M11** Raukawa will promote opportunities to maximise multipurpose multivalue hui (i.e. add value to existing kaupapa – Para Kore at Poukai, pā wars, etc.).

---

### **Raukawa Partners**

**M12** Agencies should develop policies and allocate resources that actively support strong and robust marae and papakāinga infrastructure systems. This may include:

- a. Reliable, locally generated power.
  - b. Modern telecommunications supply.
  - c. Safe and suitable roading networks that support our rural marae.
  - d. Sound and future proofed water storage and reticulation systems.
  - e. Waste management.
  - f. Building energy systems (insulation, heating etc).
-

- K9** Consider double glazing windows if possible.
- 
- K10** Choose energy efficient appliances.
- 
- K11** Check for draughts within marae buildings and try and fix them.
- 
- K12** Encourage energy efficiency practices.
- 
- K13** Install rainwater collection tanks if you do not already have.
- 
- K14** Investigate alternative energy sources such as wind or solar energy.
- 
- K15** Reduce the use of chemicals by using natural alternatives.
- 
- K16** Encourage water conservation.
- 
- K17** Plant a māra kai, orchard or food forest. These can be as big or as small as you can manage.
- 
- K18** Plant native plants and trees around the marae to provide shade, amenity value, cultural materials, and habitat for native birds.
- 
- K19** Compost, or worm farm organic and food waste. Send food scraps, particularly meat scraps to the pigs.
- 
- M13** Local authorities should work with RCT in the development and application of best practice papakāinga housing guides.
- 
- M14** Local authorities should develop policies, rules and codes of practice that enable the redevelopment and development of papakāinga and marae that reflects the preferences of Raukawa, including providing for:
- a. Infrastructure and utilities requirements.
  - b. Economic opportunities and social services, such as kōhanga, kura and wānanga, urupā, health services, and tourism etc.
  - c. Associated customary activities.
- 
- M15** Local authorities should work with Raukawa to investigate and provide recycling services to all marae and papakāinga.
- 
- M16** Local authorities should work with RCT to assess the status of land and current zoning rules for current and proposed papakāinga developments.
- 
- M17** Local authorities will work with Raukawa marae to actively consider the use of the RMA 1991 Section 33 transfer of decision-

**K20** Consider getting animals such as chickens and pigs.

**K21** Encourage car-pooling to and from the marae.

**K22** Consider eco-initiatives to generate income

- a. Nurseries, eco-tourism, native plantations for cultivation, cultural tourism, heritage tourism.

### Papakāinga development/ redevelopment

**K23** If you are developing a new papakāinga there are lots of opportunities to create a sustainable, low-impact development. Look to other examples of sustainable housing, low-impact, and Māori design principles.

**K24** Some of the things you could consider are:

- a. Location of buildings to utilise natural resources and attributes.
- b. Use of on-site alternative energy sources – for example wind or solar.
- c. Passive heating design of buildings to optimise sunshine available.
- d. Consider use of composting

making powers for papakāinga and marae development.

**M18** Local authorities and NZTA should assist, support, and promote road safety at marae.

**M19** Raukawa partners should support marae and papakāinga development through provision of expertise, capacity building and/or resources.

**M20** Raukawa partners recognise the natural fit of marae within civil defence networks and work proactively with marae communities to assist them with developing capacity, capability and readiness.



RAUKAWA KAUMATUA PLANTING VEGE GARDENS AT TAPAPA MARAE. Ross Pope and Ben Adlam share in the mara kai mahi at Tapapa Marae as part of the development of the REMP



toilets or other low-impact sewerage system.

- e. Install rainwater collection tanks, greywater recycling systems, and water restriction devices such as low-flow faucets.
- f. Choose non-toxic durable materials.
- g. Consider using recycled materials.
- h. Source materials locally and where possible use natural materials.
- i. Incorporate māra kai, native planting, and mini-wetlands in your landscaping and infrastructure design.
- j. Consider the cumulative impacts of the development and design your infrastructure to minimise these as much as possible.
- k. Insulate your house, install double glazing, thermal backed curtains, and energy efficient appliances.
- l. Consider waste management in your papakāinga development design – can you deal with all of your waste on-site reducing the amount of waste that goes to landfill or is discharged to air, water or land?
- m. Think about potential effects of climate change and

how your design should accommodate this.

- n. Find out what natural risks exist in the area of your proposed papakāinga (e.g. flooding, landslides).

---

**K25** Redevelopment of existing papakāinga homes could also consider the above actions and/or implement some of the actions specified in the Sustainable Living section.

---

**K26** Do you need to consider buildings for other purposes in your planning (e.g. for commercial opportunities)?

---

## Mātauranga

**K27** Organise wānanga to talk with whānau about their memories of, and aspirations for, the local environment. There is a lot of valuable knowledge within whānau about the environment and environmental management, you just don't always recognise it as such.

---

**K28** Does your marae have a website or facebook page to connect to your whānau and keep them informed and engaged as to marae happenings? Check out your whānau talent to see who has the skills and enthusiasm to set one up!

---

**K29** Talk to other marae about what they are doing, their successes and challenges.

---

**K30** Visit marae, organisations, communities that are already implementing the projects you want to do, learn from them, create networks, share resources and ask questions.

---

**K31** Involve your tamariki and mokopuna – start them young, they are the ones who will reap the benefits of, and be charged with maintaining, what you start.

---

**K32** Attend community, Council, iwi, and governmental hui, wānanga, planting days, volunteer days, and education workshops.

---



Cooper Lawrence a Raukawa tamariki participated in the REMP development with his mum Nicki Rees

# Section 2.8

## Sustainable Living – Ka Tika te Noho

### 2.8.1 Issues Statement – Sustainable Living

The way that our people live has undoubtedly changed dramatically in the 500 years since our eponymous tūpuna Raukawa walked upon our whenua, with a range of challenges and issues present today he could not possibly have imagined. Despite the advantages and opportunities that travel with modern technology and the time that has passed since, the majority of the contemporary challenges and issues faced by Raukawa today remain the same as those our revered tūpuna faced: how to maintain a thriving culture, ensuring the health and well-being of individuals and collectives; being safe and secure within appropriate shelter; having access to good quality food and water; and, maintaining an equitable society.

Raukawa have always maintained a holistic approach to resource management, viewing the environment and people as being inextricably meshed across intergenerational timeframes. This approach has always required consciously balancing resources within a frame encompassing current and future generations as we use, protect, restore, and enhance our environment.

#### **The current issues in the takiwā include are:**

- A general lack of environmental consciousness amongst our people.
- The need to capture, define, restore, and develop our unique environmental mātauranga to inform our approach to sustainable living.
- The need to develop strong and informed Raukawa individuals as the key to building strong and informed Raukawa communities.
- The need to maintain and enhance the cultural health and integrity of our people as a means of developing Raukawa cultural resilience.

- The need to develop and broadcast understanding to our people on how individual choices impact on the environment and how to reduce these impacts (i.e. energy, waste, water, food, life-cycle cost profiles etc.).
- An ongoing reliance on non-renewable energy sources, particularly for transportation means.
- A reliance upon individual motor vehicles for transportation as opposed to public or alternative transport means.
- A general lack of quality housing and shelter across the takiwā where buildings are poorly insulated, heated, and maintained.
- Slow uptake of low impact, low energy alternative technologies such as waste to energy, vermiculture, and composting.
- A lack of knowledge regarding food production and provenance, and an ongoing reliance upon store bought produce.
- Lack of diversity within our local economy carrying risk for our community(ies) within a globalised economy (e.g. dairy commodity focus).

## 2.8.2 Vision Statement – Sustainable Living

Living as informed, responsible, and empowered kaitiaki, our reo, tikanga, kawa, taonga tuku iho, and mātauranga are valued, enhanced, and celebrated. We acknowledge that the health and wellbeing of ourselves and our communities are inextricably linked to the health and wellbeing of our environment and culture. An inter-generational and long-term approach is at the heart of knowing who we are, what we do, and where we are going. An individual and collective consciousness and responsibility underpins the Raukawa way of life, and we understand the impact of our lives on the environment both locally and globally. We live within environmental limits, and our footprint on the earth is reflected through a visible culture that is resilient, and responsive to both challenge and opportunity.

Our unique Raukawa approach to sustainable living is understood by the wider community, and is actively supported by each and every one of our key relationships. Our communities are strong, informed, and embrace lifelong education. Our homes, place



of work, and marae are healthy and warm. Considered and informed design enhances, improves, and enriches our lives and spaces, and places reflect who we are and how we live. All sectors of our communities work collaboratively to create opportunities and to develop a shared community identity, which in turn ensures the future of our communities.

As consumers, employers, and employees Raukawa demonstrate responsibility and leadership for developing resilient, diverse, and profitable economies. We actively address inequality as a fundamental principle for ensuring community and environmental sustainability. We are leaders and influencers in removing barriers to sustainable living initiatives and methods.



RAUKAWA WAKA ON LAKE WHAKAMARU The Raukawa waka taua shared in the opening of the Whakamaru - Atiamuri sections of the Waikato River Trails



# Section 2.8.3

## Objectives

- Our marae, homes, and places of work are warm, dry, safe, and healthy.
- Raukawa demonstrate and lead sustainable and ethical living practices through our actions.
- Innovation and excellence in sustainable living is promoted within the Raukawa takiwā.

### 2.8.4 Kete for Kaitiaki

**K1** Buy locally produced items rather than imported items, and try to support businesses that operate according to sustainability principles.

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**K2** Grow your own vegetables.

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**K3** Choose energy and water efficient appliances and fittings.

---

**K4** Use energy-saving light bulbs, and rechargeable batteries rather than disposable ones.

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**K5** Only switch on the washing machine or dishwasher when they are full.

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### 2.8.5 Methods

#### Raukawa

**M1** RCT will develop a hub of information and resources to assist uri with sustainable living practices.

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**M2** RCT, RST, and RIDL will advocate for and promote the uptake and use of environmentally sustainable and ethical home, marae, and business practices, including:

- a. Employing sustainable and ethical corporate procurement practices that embrace a cradle to grave philosophy.
- b. Promoting uri or local employment where possible.
- c. Promoting and supporting local businesses, including food production, where possible.

- K6** Turning off lights and appliances when not in use.
- 
- K7** Dry clothes outside rather than using a dryer.
- 
- K8** Close curtains earlier in winter to retain the heat.
- 
- K9** Compost or build a worm farm to manage your own organic waste.
- 
- K10** Recycle all paper, plastics, bottles and tins.
- 
- K11** Take reusable bags to the supermarket.
- 
- K12** Ban or do not use single use plastic.
- 
- K13** Consider plastic free homes, workplaces, and marae.
- 
- K14** Conserve water.
- 
- K15** Buy products with less packaging or with recyclable packaging.
- 
- K16** Reduce amount of bottled water purchased. Fill re-useable bottles and refrigerate.
- 
- K17** Look to choose energy efficient vehicles when you need a new car.
- 
- K18** Walk, bike, or carpool to work and for short trips.
- 
- d.** Adopting design guidelines that focus on low impact, universal design, Crime Prevention Through Environmental Design and culturally responsive design principles (e.g. Te Aranga strategy).
- e.** Advocating for best practice construction methodologies.
- f.** Preferencing clean, green, and renewable energy technologies where possible.
- g.** Actively managing and minimising waste.
- h.** Use of non-toxic and green alternatives for chemical products, less packaging, local products and efficient infrastructure (including appliances).
- 
- M3** As a part of the Sustainable Farming Strategy project, RCT will investigate alternative land uses on Raukawa whenua to support sustainable living in the takiwā.
- 
- M4** RCT will look for opportunities for partner agencies to collaborate with us on sustainable living initiatives and actions, including the development of a Raukawa Environment Centre.
- 
- M5** RCT will look for opportunities with our partner organisations to improve uri dwelling energy

efficiency, insulation, and servicing.

that are by products of activities.

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**M6** RCT and the Raukawa Kaitiaki Forum will work with the Para Kore Trust to provide opportunity for all Raukawa marae to be working with and demonstrating Para Kore.

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**M11** Local Authorities and agencies should collaborate and partner with organisations that promote sustainable practices (e.g. Para Kore).

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## Raukawa Partners

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**M7** Local Authorities should actively promote the uptake of clean, green, and renewable energy technologies within areas of their jurisdiction.

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**M12** Community and sector based organisations should collaborate and identify opportunities for alternative forms of waste management to reduce the impact on the environment such as composting toilets, worm farms, and waste to energy systems .

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**M8** Local authorities should actively promote best practice design principles that consider communal food production, use of non-toxic materials, low impact design, use of native plants, universal design, Crime Prevention Through Environmental Design, and cultural design principles (e.g. Te Aranga strategy).

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**M13** Agencies and stakeholders should promote the uptake and use of non-toxic and sustainable alternatives such as cleaning products, other chemicals, packaging, and efficient appliances.

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**M9** Local Authorities should support and lead waste management best practice by providing for community waste initiatives that include composting, vermiculture, upcycling, and recycling.

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**M14** Primary sector agencies and local government should work with Raukawa to consider and promote alternative land uses and best practice farming systems such as biological farming practice/ organic farming.

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**M10** Local Authorities and partner organisations should promote and implement beneficial re-use of nutrients, water, and other materials

# Section 2.9

## Climate Change – Te Hurihanga o te Āhua o ngā Rangi

### 2.9.1 Issues Statement – Climate Change

Raukawa understand that we are living in a prolonged period of technological development, and societal and cultural change, with unprecedented and unrelenting population growth. We recognise that these changes have brought us increased affluence, improved health and life expectancy, and access to unimagined technologies, all of which have fundamentally changed the way that Raukawa live, work, and play. We fully recognise that these changes have not come without significant cost. We also recognise the significant cost of these changes and that these costs have been largely borne by the natural capital that lies within our environment and felt most by those who are socially and economically marginalised within our communities. Finally, we recognise that our connection to all things within the environment implies an intergenerational duty of responsibility for our actions and behaviours that rests with Raukawa uri as individuals, as collectives, and as members of the broader global community.

#### **Some of the current issues in the takiwā include:**

- We are not well informed about the challenges climate change will present, and how their behaviour and choices can increase or decrease our contribution to climate change.
- We do not fully understand the effects of climate change on our biodiversity taonga, our current primary productive practices, and our economies.

- We are unclear as to the role that Raukawa will play amongst the Waikato regional local government nexus.
- Our marae and dwellings have not been planned for, nor designed in anticipation of, the effects of climate change such as changing weather patterns and intensities.
- We have not undertaken a takiwā wide risk assessment of our marae, papakāinga, and industry/production assets.
- We do not have comprehensive response plans in place for our people and places in the event of emergency.
- There is a strong continuing reliance upon carbon based energy, particularly for transportation, with growing emission levels.
- RCT/RST/RIDL does not currently have a policy on climate change to influence and guide Raukawa decision-making.

### 2.9.2 Vision Statement – Climate Change

Raukawa acknowledge and understand the concept of Te Ao Hurihuri, that is, all existence is in a constant state of motion. Equally Raukawa realise that we are living in a period of unprecedented change, which can be attributed to an imbalance in environmental mauri as a direct result of the effects of current human activity and behaviour. Our planning horizons are

therefore intergenerational in outlook.

Raukawa understand and proactively plan for the anticipated effects of climate change. Our people embrace low carbon living, and support renewable sources of energy as a means for providing for our lifestyle within a low environmental footprint.

Our marae, papakāinga, homes, workplaces, and developments have been designed to meet the foreseeable effects of revised weather patterns and intensities. Our communities are strong and prepared, with comprehensive civil defence plans in place across the takiwā, with our marae as central community civil defence posts. We have strong and well tested support emergency planning and provisioning agreements in place with our surrounding iwi.

Our primary production systems and management regime planning ensures that Raukawa farms, gardens, and plantations anticipate climate change effects on stock and crops and the need to respond to changing conditions. Our farming infrastructure is able to cope with increased volumes and intensity of rainfall, ensuring our farms remain highly profitable and establish best practice within the takiwā at all times. Soil erosion is managed and mitigated through whole of operations planning.

Raukawa work with government agencies and external stakeholders to promote the uptake of smaller grids and infrastructure systems, providing for systems resilience within our communities, particularly during





POHATURA & LAKE ATIAMURI WITH MRP HYDRO STATION. Pohaturua is a key landmark or Pou for Raukawa and is seen from Lake Atiamuri

# Section 2.9.3

## Objectives

- Our world view is revitalised, normalised, and underpins our lives and identity.
- Our world view is shared, acknowledged, and applied.
- Raukawa and all partners will fulfil their obligations and responsibilities for mutual benefit.
- RCT and its partners will promote internships and educational scholarships that support a focus on improved environmental outcomes.
- RCT and its partners will support partnerships, research, and educational opportunities.

### 2.9.4 Kete for Kaitiaki

#### Energy use

**K1** Insulate your house as well as your budget allows. Heat escapes from the ceiling, walls, floor, and windows.

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**K2** Block off any draughts in your house.

---

**K3** Switch off any appliances at the wall – appliances left on standby are using up power.

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**K4** Keep heat from escaping your windows with sealing, double glazing, or thermal-lined curtains.

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### 2.9.5 Methods

#### Raukawa

**M1** RCT to co-partner with agencies to secure up to date information on Climate Change including:

- Science and research.
  - Alternative energy and energy efficiency.
  - Transport efficiency.
  - Climatic predictions for the takiwā.
  - Information to support uri 'kete for kaitiaki'.
- 

**M2** RCT will collaborate with agencies

**K5** Use efficient heating, such as a heat pump.

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**K6** Consider efficient water heating systems such as solar water heating or heat pump water heating.

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**K7** When buying new appliances, look at the energy rating labels to make sure it is energy efficient.

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**K8** Alternative energy sources such as windmills and solar panels are becoming more popular, and could suit your lifestyle.

---

## Transport

**K9** Reduce vehicle use by using public transport, car pooling, walking, or cycling.

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**K10** Purchase a fuel-efficient, low greenhouse gas producing vehicle.

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**K11** Consider how you drive: maintaining steady speeds, driving smoothly, reducing idling time, and keeping your load down can all contribute to reduced emissions.

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**K12** Maintain your vehicle with regular services and ensuring tyre pressure is maintained at the appropriate level.

---

to investigate the development of a resilience profile for the Raukawa takiwā including:

- a. Likelihood of extreme events.
  - b. Building resilient homes, marae, and business.
  - c. Predicted effects on biodiversity.
  - d. Predicted climatic changes for the takiwā.
  - e. Responses for Raukawa uri to climate change and extreme events
- 

**M3** Within the Raukawa Sustainable Farming strategy Raukawa will consider the options and alternatives for farming readiness for climate change.

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**M4** RCT will develop a hub of information and resources to assist uri with preparedness for climate change.

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**M5** RCT will collaborate with partners to investigate the development of a Raukawa Environment Centre – a place to get up to date information and resources about the environment.

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**M6** Where appropriate, RCT will work with marae to ascertain climate change risk and mitigation strategies.

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**K13** Consider bio-fuels where appropriate.

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### Afforestation

**K14** Look at opportunities to plant trees at home or around your marae, this will help to reduce carbon dioxide emissions to the atmosphere.

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**K25** Make sure you replace any trees you cut down to absorb the carbon dioxide released during harvest.

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RCT ENVIRONMENT GROUP STAFF  
AND WAIKATO REGIONAL COUNCIL AT  
PIKITU MARAE

**M7** RCT will work with our partners to develop a Climate Change policy document to guide decision-making.

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**M8** RCT, RST, and RIDL will advocate for and promote the uptake and use of environmentally friendly and sustainable homes, marae, and business practices, including the use of clean technologies, energy, waste, and water reduction and efficiency methods, efficient appliances etc.

---

**M9** RCT, RST, and RIDL will minimise effects on Papa-tū-ā-nuku and Ranginui through sustainable corporate practices such as procurement and design guidelines (e.g. motor vehicle purchasing and use, transport planning, and building energy efficiencies etc).

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**M10** Raukawa will support and collaborate with partners to promote and implement tree planting projects to offset and mitigate climate change.

---

**M11** RCT will advocate for afforestation as a mitigation tool for climate change.

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**M12** RCT will partner with stakeholders to develop opportunities for afforestation within the Raukawa Takiwā.

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M13 Raukawa will promote and advocate for responsible consumption practices that include, where appropriate, buying locally, buying products that have a low footprint, and buying products with less packaging.

---

## Raukawa Partners

M14 Government agencies and local authorities should collaborate with RCT in developing a resilience profile for the Raukawa takiwā including:

- a. Likelihood of extreme events.
  - b. Building resilient homes, marae, and business.
  - c. Predicted effects on biodiversity.
  - d. Predicted climatic changes for the takiwā.
  - e. Responses for Raukawa uri to climate change and extreme events.
- 

M15 Government agencies and local authorities should co-partner with RCT to provide up to date information on Climate Change including:

- a. Science and research.
  - b. Alternative energy and energy efficiency.
- 

- c. Transport efficiency.
  - d. Climatic predictions for the takiwā.
  - e. Information to support uri 'kete for kaitiaki'.
- 

M16 Government agencies and local authorities will continue to provide opportunities for RCT to participate in working groups and policy development workshops addressing climate change issues.

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M17 Government agencies and local authorities should ensure mātauranga Māori is used in collaboration with western science in the development of climate change policy and science.

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M18 Government agencies and local authorities should ensure policy responses to climate change do not exacerbate health and housing issues in low socio-economic communities.

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M19 Government agencies should co-ordinate with RCT at all levels to remove uncertainties with climate change policy.

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M20 NZTA and local authorities to collaborate with Raukawa on opportunities to improve public and shared efficient transport.

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# Section 2.10

## Natural Hazards – Ngā Aituā Taiao

### 2.10.1 Issues Statement – Natural Hazards

Our takiwā is situated in the shadow of the tūpuna maunga of the central plateau and the Kaimai-Mamaku, and we live with the tangible evidence of volcanic activity reflected in our landscapes on a daily basis. As possibly the defining landscape characteristic of our takiwā, water in its many forms is ever present. High winds regularly blow across our takiwā, with an increasing regularity of cyclones likely to occur based on climate change predictions for our takiwā.

In their normal benign form and displaying gentle demeanour, our atua work together to provide place and means for our lives and livelihoods. At times, however, Tāwhirimātea and Rūaumoko conspire to wreak havoc on our lands, waters, forests, farms, and our lives reminding us of their presence, power, and authority. Raukawa live with our own environmental knowledge and mātauranga handed down to us, and we need to be able to utilise this knowledge to assist us to be ready for the challenges presented by natural disasters and emergencies.

#### **The current issues in the takiwā include:**

- In general our Raukawa uri are not well informed about the challenges posed in the event of natural disaster.
- We do not have comprehensive response plans in place for our people, or places to meet in emergencies to respond to natural disasters.
- We have not undertaken a takiwā wide risk assessment of our marae, papakāinga and farming assets.
- Our marae, papakāinga, offices, and dwellings have, for the most part, not been constructed to current building code and may present personal risk in the event of a

large earthquake.

- We need to build resilience into our primary production industry systems to provide for personal safety, farming infrastructure (e.g. effluent storage), and animal welfare in the event of severe flooding.
- We are unsure of natural hazards planning by local authorities and government agencies within our takiwā and how this is rolled out beyond individual local authority jurisdictions.
- We are unclear as to the role Raukawa are to play within the Waikato regional/local government nexus in times of natural disaster.
- With the space and facilities offered by Raukawa marae, these places make natural community civil defence points in times of emergency and community need. We need to formalise this community function with our marae and local authorities to define their civil defence responsibilities and planning.

### 2.10.2 Vision Statement – Natural Hazards

Raukawa see that our kaitiaki and manaaki roles and responsibilities are key in the event of natural disasters and events occurring within our takiwā. Our marae form a core component of the broader

Civil Defence network as local civil defence points, and marae communities are trained in civil defence processes and procedures.

Raukawa actively engage with local government and government agencies to ensure comprehensive and current natural hazards risk assessment and planning extends across the entire takiwā, as opposed to being focused on local government boundaries.

Raukawa risk assessment and planning ensures marae and other Raukawa developments are located appropriately to manage and minimise risk to both built form and our communities. Disaster planning is managed by marae, at marae rohe level, as part of a comprehensive Raukawa plan for the takiwā. Raukawa uri housing is of a high standard to ensure personal safety. Raukawa uri are well informed of natural hazards within the takiwā, and are prepared and understand what to do and where to go in the event of natural disaster occurring.

Raukawa relationships with local authorities, government agencies, and infrastructure providers ensure robust connections to communications and energy networks maximise the ability of marae to operate as safe and welcoming environments for displaced uri and members of the wider community. Infrastructure networks across the takiwā are well managed, resilient, and responsive, minimising adverse effects.

# Section 2.10.3

## Objectives

- Raukawa uri understand the potential effects and likelihood of natural disasters within their rohe, and are prepared.
- Raukawa and our partners are committed to and actively build community resilience to deal with natural disasters and other emergencies.

### 2.10.4 Kete for Kaitiaki

#### Being ready

**K1** Get your emergency response kit ready and make sure your whānau has theirs set up as well.

---

**K2** Talk with your whānau about your emergency response plan.

---

**K3** Familiarise yourself with your local civil defence emergency procedures.

---

**K4** Look at having a first aid kit at home and if you can, in your car at all times.

---

**K5** Donate your time or some resources to helping community groups that assist with natural hazard response or community responses.

---

### 2.10.5 Methods

#### Raukawa

**M1** RCT will develop a hub of information and resources to assist uri with preparedness for natural disasters.

---

**M2** RCT will support Raukawa whānau to develop home emergency response kits.

---

**M3** RCT will collaborate with Raukawa marae to investigate the opportunity for marae to become civil defence posts for the takiwā.

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**M4** RCT will collaborate with agencies to investigate the development of a resilience profile for the Raukawa takiwā including:

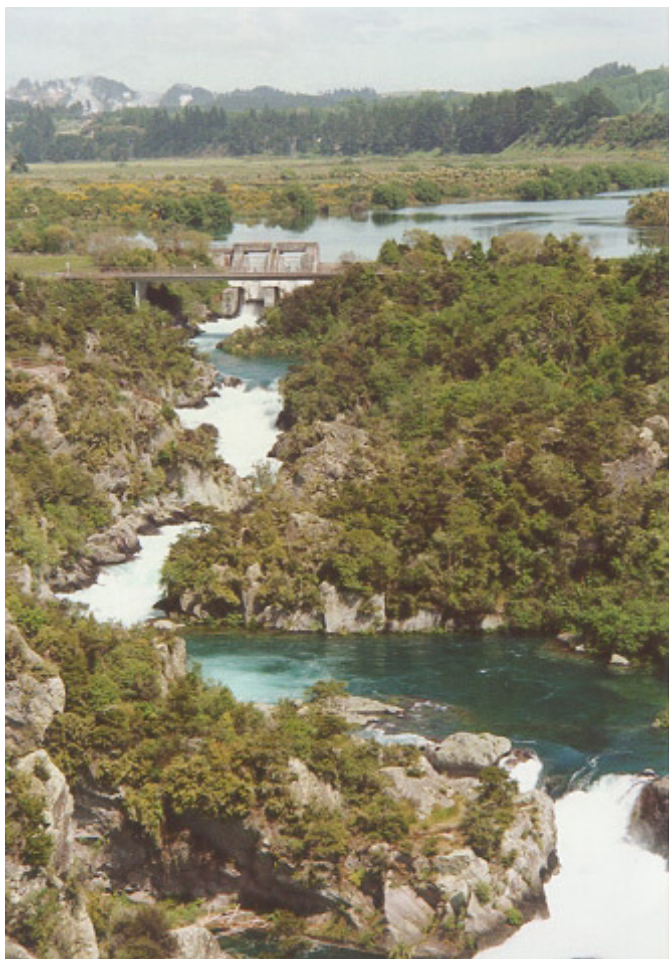
- a. Likelihood of extreme events.

**K6** Keep gutters and drains debris-free during winter to avoid localised flooding during times of heavy rain.

---

**K7** Work with your marae committee to ensure your marae is ready to support whānau and the wider community in the event of natural disaster or other emergency.

---



HERITAGE SHOT - WAIKATO RIVER This photo gives some indication of how the Waikato River has changed with the advent of the hydro electricity system

b. Building resilient homes, marae, and business.

c. Predicted effects on biodiversity.

d. Predicted climatic changes for the takiwā.

e. Responses for Raukawa uri to climate change and extreme events.

f. Identify areas of natural hazards occurrence.

---

**M5** RCT will work with local authorities to develop guidelines on responses to civil defence emergencies in all locations of the Raukawa takiwā.

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**M6** RCT will support flood mitigation works where people, property and the environment face significant risk.

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### Raukawa Partners

**M7** Local authorities should require flood hazards to be identified, avoided, or mitigated in any intensification of land use.

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**M8** Local authorities should apply a precautionary approach in avoiding, remedying, or mitigating the adverse effects on development of earthquakes, volcanic activity, and climate change.

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- M9 Local authorities and government agencies should adopt coordinated approaches to the development of natural hazard management strategies within the Raukawa takiwā.
- 
- M10 Local authorities and government agencies should ensure all relevant information regarding hazards is available to Raukawa at all times.
- 
- M11 Local authorities and government agencies should collaborate with RCT to investigate the development of a resilience profile for the Raukawa takiwā including:
- a. Likelihood of extreme events.
  - b. Building resilient homes, marae, and business.
  - c. Predicted effects on biodiversity.
  - d. Predicted climatic changes for the takiwā.
  - e. Responses for Raukawa uri to climate change and extreme events.
  - f. Identify areas of natural hazards occurrence.
- 



EXAMPLE OF LAND SLUMPAGE & TOMO ON FARM NORTH OF TOKOROA



# Section 2.11

## Infrastructure

### 2.11.1 Issues Statement – Infrastructure

The Raukawa takiwā has been the focal point for substantial infrastructure development over the last 150 years. Our central location in the North Island has led to the development of an extensive network of roads, bridges, railways, dams, and other infrastructure that now connects across and through our takiwā both internally and externally. This working landscape provides critical transport, power, and social services to the local, regional, and national economies. However, these wider community benefits have come at significant cost to Raukawa. The sale of land for early land schemes and confiscation of land for public works has decimated the Raukawa relationship with our lands, and left us with a fraction of our ancestral whenua within our control.

#### **The current issues in the takiwā include:**

- Raukawa mana whakahaere, mana whenua, and our ability to fully undertake our kaitiaki role and responsibilities is undermined through an ongoing lack of understanding and undervaluing of the Raukawa world view within existing legislative, policy, and regulatory frameworks.
- Limited access and connection for Raukawa uri within infrastructure corridors and environments.
- Ongoing adverse effects upon the natural landscape (e.g. significant earthworks, damming of rivers, impacts upon indigenous kai species, altering of seasonal activities).
- Ongoing adverse effects upon Raukawa cultural landscape (e.g. loss of sites/areas to inundation, location of routing/structures, visual effects on traditional sightlines, and severing of marae landscapes).
- Ongoing adverse effects upon traditional knowledge systems such as the loss of cultural practices relating to indigenous fish species (tuna, piharau, etc.) within the

Waikato River catchment.

- Historic lack of Raukawa involvement in planning for new infrastructure and significant system/network upgrades.
- Continuing reliance upon traditional generation methodologies.
- Continuing reliance upon traditional energy sources.
- Continuing reliance upon traditional grid and network models.
- A lack of public transport across our takiwā confirming reliance upon individual transportation means and the roading network.

### 2.11.2 Vision Statement – Infrastructure

Within the Raukawa rohe, infrastructure developments and systems are well managed and supported to ensure the needs of our communities are met, whilst maintaining and enhancing the mana and mauri of the landscape/environment.

Raukawa engage proactively with government agencies and external stakeholders to ensure Raukawa cultural values and needs are fully considered in infrastructure decision-making within the takiwā. Raukawa are involved early as mana whenua, prior to project design commencement, for major infrastructure projects and upgrades, minimising adverse effects upon our cultural landscape, our cultural associations, and cultural values.

Strategic investment in training initiatives has resulted in our people being visible

at all levels of the infrastructure industry. We have developed joint ventures with major infrastructure providers both within and outside the takiwā, which deliver our people economic and employment benefits.

We advocate for smaller grids and networks to build resilience into our communities, and promote the use of innovative, clean, sustainable, and future-focused systems at all times. Infrastructure grids and networks are innovative, smart, efficient, effective, robust in design and structure, and serve our community needs and aspirations well. These characteristics encourage the establishment and expansion of business activity within the takiwā.



THE NEW SH1 BRIDGE AT ATIAMURI UNDER CONSTRUCTION IN 2013. In partnership with NZTA, Raukawa were heavily engaged in the project to replace the old bridge at Atiamuri.

# Section 2.11.3

## Objectives

- Providers of infrastructure networks, developments, and operations within the Raukawa takiwā understand Raukawa values and interests.
- The Raukawa cultural landscape and Raukawa cultural values and associations are protected and provided for in infrastructure planning and developments.
- Resilient and efficient infrastructure networks and renewable technologies are promoted within the Raukawa takiwā.

### 2.11.4 Kete For Kaitiaki

**K1** Create a marae/hapū environmental action plan that sets out how you wish to deal with existing and new infrastructure developments within your rohe.

---

**K2** Find out if renewable energy sources will work for your marae, e.g. wind, solar, micro-hydro.

---

**K3** Map your sites/areas of cultural importance and approach RCT to help you with the systems and tools you will need.

---

**K4** Be vigilant! If there is a development or operation within your rohe, watch your waterbodies for signs of environmental impacts, watch your

### 2.11.5 Methods

#### Raukawa

**M1** RCT will provide technical support, advocacy, and leadership to assist mana whenua in carrying out their kaitiaki role.

---

**M2** RCT will continue to resource and maintain the Ngā Wāhi Tūturu project, and progressively share project outputs relating to the location and nature of cultural heritage assets with local authorities and other external stakeholders.

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**M3** RCT will utilise our relationship agreements to promote and protect Raukawa interests relating to infrastructure development and operational matters.

---

waterbodies for signs of water discolouration, odours or dead fish/animals.

---

**K5** Keep an eye on development to ensure that your sites/areas are safe from harm.

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Arapuni Power Station on the Waikato River with Waikato River Trails Swingbridge

**M4** RCT will work with our key partners on opportunities for strategic collaboration and leadership on issues of mutual benefit.

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**M5** RCT will work with our energy sector partners to adopt best practice energy efficiency practices within our businesses, marae, and homes.

---

**M6** RCT will actively liaise with infrastructure network operators and developers within the takiwā.

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**M7** RCT will maintain a watching brief on national policy matters relating to the infrastructure sector, and when appropriate act to promote and protect Raukawa interests.

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**M8** RCT will provide guidance to local authorities on Raukawa values and interests.

---

**M9** RCT and the Raukawa Kaitiaki Forum will actively participate in, and will support the monitoring of, and improvements to, infrastructure investments within our takiwā.

---

**M10** RCT to promote the Vision and Strategy for the Waikato River and how infrastructure development and operations can work sensitively to uphold the objectives of the Vision and Strategy.

---

M11 RCT will advocate for and support renewable energy generation as a first principle whilst managing cumulative effects across our takiwā.

---

M12 RCT will work with the New Zealand Transport Agency and local authorities to ensure the social benefits of a robust and safe roading network.

---

M13 RCT will actively work with local authorities to develop offsetting and other incentives to avoid, remedy, or mitigate the effects of sector operations.

---

### Raukawa Partners

M14 Where existing partnerships with Raukawa are in place, sector operators should continue to actively support and enhance those associations and, where opportunities for new relationships exist, actively develop and nurture the association.

---

M15 Local authorities should ensure Raukawa are engaged in the pre-planning of any new infrastructure development or major upgrades within the Raukawa takiwā.

---

M16 Local authorities should recommend that existing

infrastructure providers collaborate with Raukawa and ensure engagement in the pre-design phase of any development or major upgrade.

---

M17 Local authorities should recommend existing infrastructure providers collaborate with Raukawa in any changes to existing consent conditions and the renewal of consents for infrastructure development.

---

M18 Sector operators should adopt sustainable and new technologies where possible and practicable.

---

M19 Government agencies, local authorities, and sector operators should promote local scale infrastructure that develops local resilience.

---

M20 Local authorities should ensure adequate levels of resourcing to provide staff and skills to effectively implement their policies and plans, and to uphold their legislative responsibilities.

---

M21 Local authorities and sector operators should ensure the infrastructure developments and operations are managed in accordance with the objectives of the Vision and strategy for the Waikato River.

---



- M22 Local authorities and sector operators will ensure resource consent applications in respect to the Waikato River catchment contain an assessment of the proposed activity against the Vision and strategy for the Waikato River.
- 
- M23 Local authorities should take a precautionary approach to proposed new infrastructure development and major upgrade activities within landscapes, areas, and/or sites of cultural importance for Raukawa and areas of Māori land.
- 
- M24 NZTA and local authorities should support and promote the development of public transport opportunities both within and outside the takiwā.
- 
- M25 Local authorities and sector operators should ensure early collaboration with Raukawa in the development of new or major upgrade of existing infrastructure development and avoid, remedy, or mitigate any adverse effects.
- 
- M26 Local Authorities and stakeholders should work with Raukawa to implement and review Codes of Practice for land development and provision of infrastructure.
- 
- M27 Government agencies, local authorities, and sector operators should require best practice approaches to infrastructure development, and major upgrades, including:
- a. Cultural Impact Assessment of proposed activity.
  - b. Accidental discovery protocols to be developed with Raukawa.
  - c. Site mitigation and rehabilitation plans that include planting of indigenous species in collaboration with Raukawa.
  - d. Consideration of cumulative effects.
  - e. Consideration of visual and amenity effects.
  - f. Prevention or reduction of vibration, noise, dust, and contaminants.
  - g. Manage the effects of the activity within the site.
  - h. Provide conditions on consents that provide for the involvement of Raukawa in the monitoring and review process of resource consents.
-

# Section 2.12

## Mining, Quarrying, Oil and Gas - Ngā Waro, Kōhatu, Puna Urutapu, Kapuni Hoki

### 2.12.1 Issues Statement – Mining, Quarrying, Oil, and Gas

Apart from reasonable scale quarrying for aggregate, the Raukawa takiwā has been very lightly impacted by mining, oil, and gas to date. We have had little to no relationship with this sector historically and currently have little information about the location and scale of non-renewable resources within our takiwā. Whilst we realise the benefits that the extractive sector provides to our community, our kaitiaki role requires that we actively work with extractive sector operators and developers to balance the mauri and mana of the environment and cultural landscape alongside economic and employment opportunities.

#### **The current issues in the takiwā include:**

- Raukawa currently has a low level of understanding around non-renewable resources, most notably a limited understanding of best practice.
- Raukawa does not currently have strong relationships and understandings with major operators and landowners working within this sector.
- The historic and ongoing adverse effects of quarrying on sites and/or areas of importance within our cultural landscapes.
- Continuing pressure from existing and potential quarrying operations for aggregate for the construction and roading industries.
- Raukawa is not confident that the precautionary principle is being applied at all times

within this sector in an increasingly supportive and enabling policy and legal environment for mining, oil and gas.

### 2.12.2 Vision Statement – Mining, Quarrying, Oil and Gas

Within the Raukawa takiwā, extractive industries are well managed and supported to ensure the cultural and environmental integrity of both the resource and the landscape are maintained and enhanced in all operations. Raukawa knowledge of the location and scale of resources within our takiwā is current, coherent and accessible. Both mātauranga and western knowledge frameworks are utilised in decision-making, and there is no compromise of identified cultural sites/areas/landscapes as a result of sector operations.

An intergenerational approach underpins sector strategy, policy, and operations, which not only ensures management of the resource base for future generations, but also incentivises current demand and supply to move to adopt cleaner, more responsible, and respectful technologies. Raukawa fully understand the tension between the need for resources to provide for infrastructure and energy demand,

and the need to embrace responsibility for ensuring that we are collectively working toward to new paradigms for sustainable living by: reducing demand for non-renewable resources; acting as responsible consumers; and, ensuring a lighter environmental footprint. Sector operators and regulators adopt an overarching precautionary approach at all times, and the adverse effects of this sector are not exported outside of the takiwā.

Raukawa acknowledge and engage with the economic and employment opportunities provided by the sector. We have strong, active relationships with operators, landowners and regulators within the sector. Consultative best practice including enduring relationships, recognition of mana, and early, meaningful engagement is the standard for this sector within our takiwā. Raukawa continues to build our own capacity to interact with the sector and to provide a clear and coherent Raukawa voice through a strong and informed kaitiaki network. As part of our own activities, all Raukawa entities have strong ethical and sustainable investment policies that reflect our aspirations to balance opportunity with our cultural responsibility as kaitiaki.

# Section 2.12.3

## Objectives

- Our relationship with Papa-tū-ā-nuku guides our approach to managing the adverse effects of mining, gas, oil and quarrying industries within our takiwā.
- The Raukawa cultural landscape and sites/areas of importance are protected and provided for in all sector planning and operations.
- The mining, gas, oil and quarrying sector understands and supports Raukawa values and interests relating to land, water and air.
- Best practice, innovation and excellence in the areas of mining, gas, oil, and quarrying are promoted within the Raukawa takiwā.

### 2.12.4 Kete for Kaitiaki

**K1** Know where the quarries and mines are in your area and what they do.

---

**K2** Create a marae/hapū environmental action plan that sets out how you wish to deal with existing and new extractive operations, and exploration activities within your rohe.

---

**K3** Map your sites/areas of cultural importance and approach RCT to help you with the systems and tools you will need.

---

### 2.12.5 Methods

#### Raukawa

**M1** RCT will provide technical support, advocacy, and leadership to assist Raukawa uri and marae in carrying out their kaitiaki role.

---

**M1** RCT will continue to resource and maintain the Ngā Wāhi Tūturu project, and progressively share project outputs relating to the location and nature of cultural heritage assets with local authorities.

---

**M2** RCT will work with local authorities and government agencies to

**K4** Be vigilant! If there is a development or operation within your rohe, watch your waterbodies for signs of environmental impacts including water discolouration, odours or dead fish/animals.

**K5** Be vigilant! Discuss any unusual events with the RCT Environment Group.



QUARRY AT THE BASE OF TE WERA ITI ON THE KAIMAI RANGES NEAR TANGATA MARAE

identify existing resource areas and likely areas for resource exploration within the takiwā.

**M3** RCT will work with local authorities and sector operators to ensure long-term remediation of sites takes place as part of operations.

**M4** RCT will actively engage with extractive industries, quarry operators, landowners, and developers of quarries within the takiwā.

**M5** RCT will provide guidance to local authorities on Raukawa values and interests.

**M6** RCT will actively work with local authorities to develop offsetting and other incentives to avoid, remedy, or mitigate the effects of sector operations.

**M7** RCT will maintain a watching brief on national policy matters relating to the mining, quarrying, oil, and gas sectors and act as appropriate to promote and protect Raukawa interests.

**M8** RCT will utilise our Crown Accords to promote and protect Raukawa interests relating to mining, quarrying, oil, and gas matters.



M9 RCT will work collaboratively with local and central government and the sectors to understand demand profiles for non-renewable resources and develop effective planning and mitigation strategies.

---

### Raukawa Partners

M10 Local authorities should ensure adequate levels of resourcing to provide staff and skills to effectively implement their policies and plans, and to fully uphold their legislative responsibilities.

---

M11 Local authorities will ensure that resource consent applications in respect to the Waikato River catchment contain an assessment of the proposed activity against the Vision and Strategy for the Waikato River.

---

M12 Local authorities and government agencies should actively discourage sector activities within sites/areas/landscapes of cultural importance for Raukawa.

---

M13 Local authorities and government agencies should ensure early collaboration with Raukawa in the development of new and existing mining, quarrying, oil, and gas activities, and avoid, remedy, or mitigate any adverse effects.

---

M14 Local authorities should work with Raukawa to consider providing development offset mechanisms within the Raukawa takiwā for landowners/sector operators whose properties contain sensitive Raukawa sites/areas/landscapes or biodiversity assets.

---

M15 Local authorities should require best practice approaches to sector operations, including:

- a. Consideration of cumulative effects.
- b. Cultural Impact Assessment of proposed activities.
- c. Site rehabilitation plans that include planting of indigenous species and cultural resource areas in collaboration with Raukawa.
- d. Requirement for managing effects on amenity values and providing appropriate screening of operations.
- e. Prevention or reduction of vibration, noise, dust, and contaminants
- f. Restriction of hours where explosives are used.
- g. Manage the effects of the activity within the site, catchment and/or takiwā.
- h. Establish and implement monitoring regime across consent life.

- i. Include accidental discovery protocols in conditions on consents.
  - j. Provide conditions on consents that provide for the involvement of Raukawa in the monitoring and review process of resource consents.
  - k. Ensure sector operators understand the importance of liaising with Raukawa early (i.e. pre-resource consent application).
- 



The view from “Motukakapo Pa” site across SWAPS quarry towards Maungatautari, encompassing the Waikato River

# Section 2.13

## Geothermal – Ngā Wāhi Ngāwhā

### 2.13.1 Issues Statement – Geothermal

The geothermal resource within our takiwā extends in a broad linear field from Wairākei in the south to Mangakino in the west to Okoroire in the north and Horohoro to the east. Electricity generation currently occurs at Wairākei and Mōkai, with the spa and thermal bathing facilities present at Ōkoroire. Our association with geothermal energy within our takiwā acknowledges our direct connection to Rūaumoko, atua of the volcanic realm, and the mana and mauri of his domain. Historically our people have utilised the geothermal resource for energy, heating, food preparation, bathing, and have also run tourism ventures based on the resource.

#### **The current issues in the takiwā include:**

- Through land alienation, land loss, and the establishment and sale of general title lands encompassing the geothermal resource, our association with the resource has been significantly impacted upon.
- We have been unable to maintain our cultural associations and practices through this loss of access, with a corresponding loss of mātauranga and customary practices relating to the geothermal resource.
- We do not currently have a comprehensive understanding of the location and health of the geothermal resource, and are entirely reliant upon government agencies and sector operators for information.
- We currently do not have strong relationships and understandings with major operators and landowners working within this sector, with the exception of Tuaropaki Trust at Mōkai.

- Development of geothermal resources can lead to the loss of unique plants and animals associated with the resource within the Raukawa takiwā.
- Development of geothermal resources can lead to a decline in the health of geothermal features such as springs and geysers.

### 2.13.2 Vision Statement – Geothermal

The geothermal landscape and sites within the Raukawa takiwā are well understood, protected, and managed appropriately. The mauri and mana of these taonga are valued and enhanced. Raukawa mātauranga pertaining to geothermal resources is actively utilised in geothermal area protection, management, and utilisation, alongside western contemporary knowledge frameworks. Geothermal resources are clearly defined and managed to ensure their overall

resilience and diversity, their health is monitored to allow appropriate usage, and for the management of their biodiversity, cultural and ecological values.

Raukawa express our traditional relationships with geothermal sites and the role of hapū as mana whenua and kaitiaki is expressed in meaningful ways, including giving expression to our rights and interests. RCT is actively involved in national, regional, and local geothermal policy, strategy, and management. Opportunities associated with geothermal resources to provide employment, economic ventures, education, and ongoing connection are actively pursued. Along with iwi whanaunga and key partners, Raukawa provide pathways for specific research, education, and knowledge development of the geothermal resources within our takiwā, including opportunities to connect with national and international best practice.



LAKE OHAKURI KAKUKI STREAM LB OUTLET AND OLD KAINGA AND CAMPING AREA

# Section 2.13.3

## Objectives

- The Raukawa connection with and understanding of the geothermal resource within our takiwā is enhanced and supported.
- Geothermal resources are appropriately managed incorporating Raukawa values, for the benefit of current and future generations.

### 2.13.4 Kete For Kaitiaki

**K1** Identify the important geothermal resources in your rohe.

---

**K2** What are the stories of connection between your marae and geothermal resources?

---

**K3** How did your ancestors utilise the geothermal resource? Was it for kai, energy, heating, or bathing?

---

**K4** Develop a plan to manage areas of importance under your mana whenua including utilisation and economic opportunities including cultural tourism.

---

**K5** Restore sites where appropriate.

---

**K6** Form relationships with landowners to access sites/areas within your rohe.

---

### 2.13.5 Methods

#### Raukawa

**M2** RCT will promote opportunities for Raukawa uri to connect with, understand, and utilise the geothermal resource as appropriate.

---

**M3** RCT will support Raukawa uri to identify their cultural traditions and practice associated with the geothermal resource.

---

**M4** RCT will promote partnerships between Raukawa and partners that provides for utilisation of geothermal areas in accordance with Raukawa aspirations and culture and traditions.

---

**M5** RCT will support Raukawa uri to develop access strategies to geothermal areas of significance.

---



- M6 RCT will work with agencies to:
- a. Identify the characteristics, including health and biodiversity attributes, of the geothermal resource within the Raukawa takiwā.
  - b. Identify threats to these characteristics.
  - c. Provide strategies for avoiding, remedying, or mitigating these threats.
- 

- M7 RCT to maintain a watching brief on national and regional policy matters relating to geothermal issues and advocate for the protection and promotion of Raukawa values and interests.
- 

### Raukawa Partners

- M8 Local authorities and government agencies should ensure information regarding the geothermal resource within the Raukawa takiwā is made freely available to RCT.
- 

- M9 Local authorities and government agencies should work with RCT to:
- a. Identify the characteristics of the geothermal resource within the Raukawa takiwā.
  - b. Identify threats to these characteristics.
  - c. Provide strategies for avoiding, remedying, or mitigating these threats.
- 

- M10 Local authorities and sector operators should ensure an integrated management approach is adopted in the management of geothermal systems.
- 

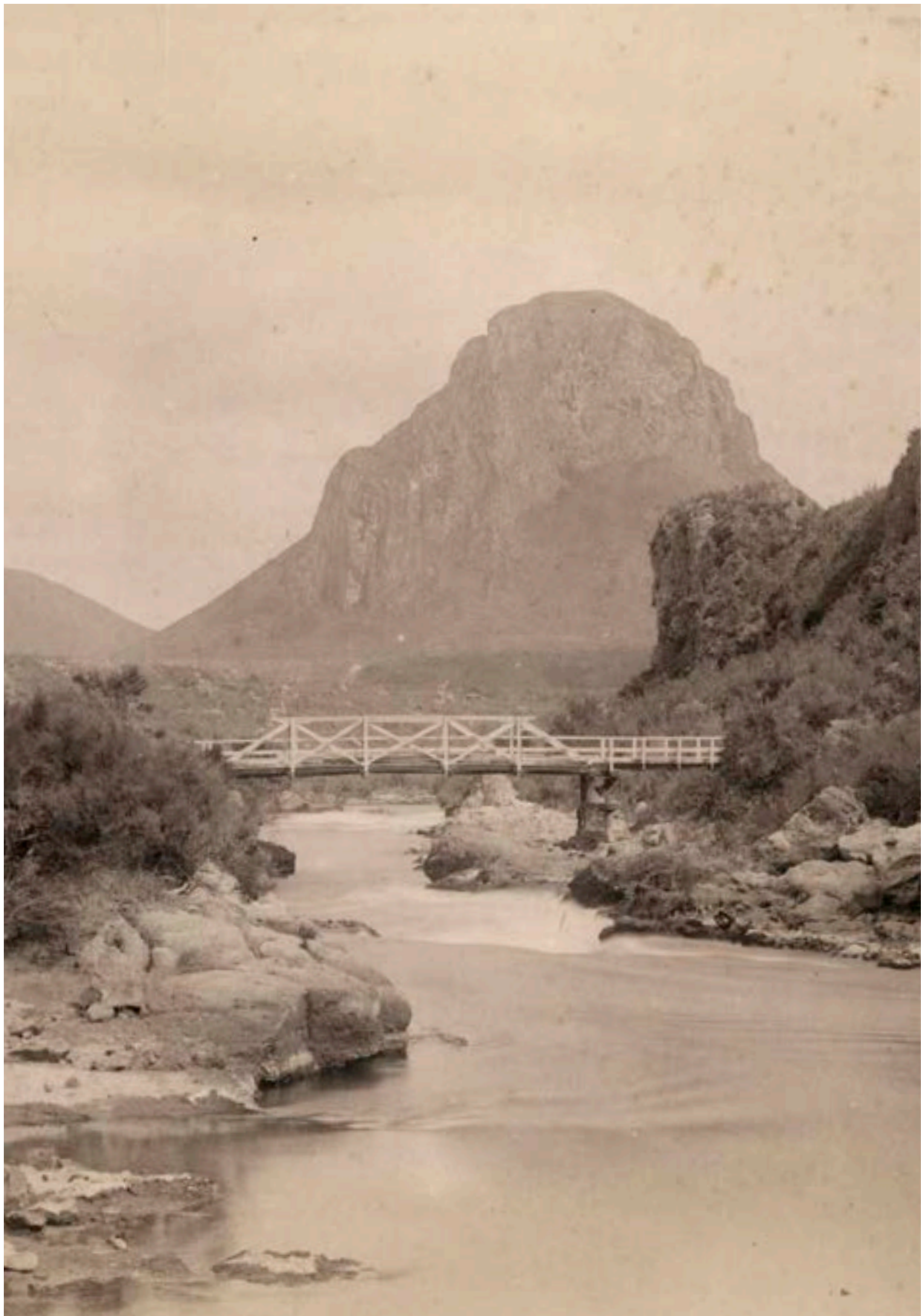
- M11 Local authorities and government agencies should ensure geothermal areas are adequately monitored to determine the best practicable options for management of resource health.
- 

- M12 Local authorities should actively provide for the traditional and customary geothermal resources in reserve plans, regional plans, and resource consent processing
- 

- M13 Local authorities, government agencies, and sector operators should work with RCT to develop access strategies to geothermal areas of importance to Raukawa.
- 

- M14 Developers of the geothermal resources and sector operators should engage with RCT on any renewal or new development to ensure that:

- a. The development does not lead to the loss of unique plants and animals.
  - b. The development does not lead to a decline in the overall health of the geothermal system.
  - c. Cultural heritage values are acknowledged and protected.
-



HERTIGE PHOTO -ATIAMURI BRIDGE. The Raukawa takiwa has seen significant infrastructure developments starting in the early days

# Section 2.14

## Future Issues – Ngā Take ā Mua

### 2.14.1 Issues Statement – Future Issues

In our Raukawa consciousness everything is interconnected: our people, our spirituality, land, water, air, plants, animals, sun, moon, stars, and weather. These things collectively make up our unique place, inform our understanding of the world, and underpin our unique identity. We see that the primary contributions we can provide for our tamariki/mokopuna to inherit are: strong connections to their Raukawa identity; a solid understanding of the takiwā as their place of belonging; schooling in both mainstream education and mātauranga; safe, healthy, and well serviced facilities; and, a range of sustainable economic opportunities within our communities. We have a long way to go.

Some of the bigger and broader issues facing the world today are also currently impacting, or will have the potential to impact in the future on Raukawa uri. These include issues such as climate change, food, and water security, the demand for energy, and managing the full effects of globalisation. We also need to understand the nature and impact of natural hazards, and be able to manage, as kaitiaki, as land managers, and as informed community citizens, the foreseeable risks, challenges, and opportunities of our environment, and ensure resiliency amongst our whānau and communities.

#### **The current issues in the takiwā include:**

- The need to build strong, secure, informed, responsible, and resilient Raukawa uri and communities.
- The need to develop long-term strategies for building capability within our people, and capability within our institutions.
- The need to foster and develop Raukawa economic success and sustainability.

- Being conscious and prepared for the effects of globalisation on our raNgātiratanga and the unique Raukawa identity and way of life.
- Being conscious and prepared for the effects of climate change and global warming directly impacting on weather patterns, natural events, biodiversity, land use practices, and systems.
- Improving Raukawa capacity to adopt and use new technologies and innovations as part of adaptation and responsiveness to new issues.

### 2.14.2 Vision Statement – Future Issues

Raukawa acknowledge and understand the concept of Te Ao Hurihuri, all in existence is in a constant state of motion. We believe the past provides firm and clear guidance for our tamariki/mokopuna in the future, however the future remains at all times unseen and unseeable.

It is our belief that coming generations will need to be strong and certain of their place in this world as Raukawa. Their turangawaewae will at all times remain in the Raukawa takiwā. Our marae, papakāinga, and communities are active in their kaitiaki role, and play the lead role in maintaining and promoting our reo, tikanga, kawa, and mātauranga. These strong Raukawa communities provide a counterpoint to globalisation, and restore the traditional hapū model as a means of sustainable and resilient living.

Coming generations will inherit an environment that is healthy, safe, and will provide for profitable land use activities to occur, whilst maintaining high biodiversity values and light environmental footprints. Coming Raukawa generations will be conversant in both western knowledge and Raukawa mātauranga knowledge systems, which will allow them to navigate and determine their destinies throughout life and to maintain their unique identities.

Raukawa leadership is strong, responsible, and respected, and the Raukawa corporate identity is recognised as an exemplar of success, innovation, and sustainable business excellence. Raukawa regularly come together as an iwi to discuss national, regional, and district matters of importance, and how to prepare for the challenges and opportunities presented by those matters within their ratanga. Government agencies, local authorities, external stakeholders, and research institutions actively engage with Raukawa to prepare for coming issues, with this knowledge incorporated into long-term Raukawa planning horizons.

Our people are healthy, educated, strong, informed, engaged, secure in their identities, and ready to face the challenges of the future.





RAUKAWA RANGATAHI CONTEMPLATE THE MAUNGATAUTARI ECOLOGICAL ISLAND TRUST WORK .  
As part of the development of the plan Rangatahi and Kaumatua shared in learning about the Maungatautari  
Ecological Island Trust work



## Section 2.15

# Relationships with other plans and policies

Raukawa Environmental Management Plan is a strategic document adopted by the Raukawa Charitable Trust. It is one of several documents that facilitates the implementation of a range of actions and programmes to achieve environmental outcomes and supports the Objectives of the Waikato River, Raukawa Comprehensive Settlement Legislation, and the respective Raukawa Deeds of Settlement.

RST Organisational Documents	Co-Management Mechanisms	Environmental Group Plans and Mechanisms
Raukawa Deed of Settlement 2009	Te Ture Whaimana – Vision and Strategy for Waikato River	Environment Group Strategy and Goals
Raukawa Deed of Settlement 2012	Crown- Raukawa Ministerial Accords	Environment Group Annual Work Programme
Raukawa Comprehensive Settlement Legislation 2014	Joint Management Agreements with local government	Implementation Plans: - Ministerial Accords - Joint Management Agreements
Supplementary Deed to the Raukawa Deed of Settlement and Raukawa Co-Management Deed 2013	Raukawa Environmental Management Plan	Sustainable Farming Strategy
Ngāti Tūwharetoa, Raukawa and Te Arawa River Iwi Waikato River Act 2010	Raukawa Objectives for the Waikato and Waipā Rivers	Ngā Wāhi Tūturu Project Plan
Deed in Relation to a Co-Management Framework for the Waikato River 2009	Regulations Fisheries and Conservation	Memorandums of Understanding / Agreements/ Partnerships and Funding documents
Central North Island Iwi Collective Forests Lands Settlement 2009	Upper Waikato Integrated Management Plan	

Figure 8. Table showing relationships with other plans and documents

FIG. 8 cont'd

RST Organisational Documents	Co-Management Mechanisms	Environmental Group Plans and Mechanisms
RST, RCT and RIDL organizational Vision Statement and Strategies	Exemptions for Customary Activities	
RST and RCT Memorandum of Understanding Agreements		
Other RCT strategic documents - Te Reo Revitalisation - Rangatahi Strategy		

The Raukawa Environmental Management Plan is developed firstly, to support the work of the Raukawa Charitable Trust and hapū/marae in the enhancement and protection of their natural environment. Raukawa hapū/marae may develop environmental plans and programmes for themselves in the future. Raukawa Charitable Trust encourages this and provides guidance in the appendices to assist this work as well as support and facilitation

The Plan also assists to influence, where relevant, all levels of national, regional, district, and local environmental and resource management. Figure 9 shows the relationship of the REMP to external statutory documents.

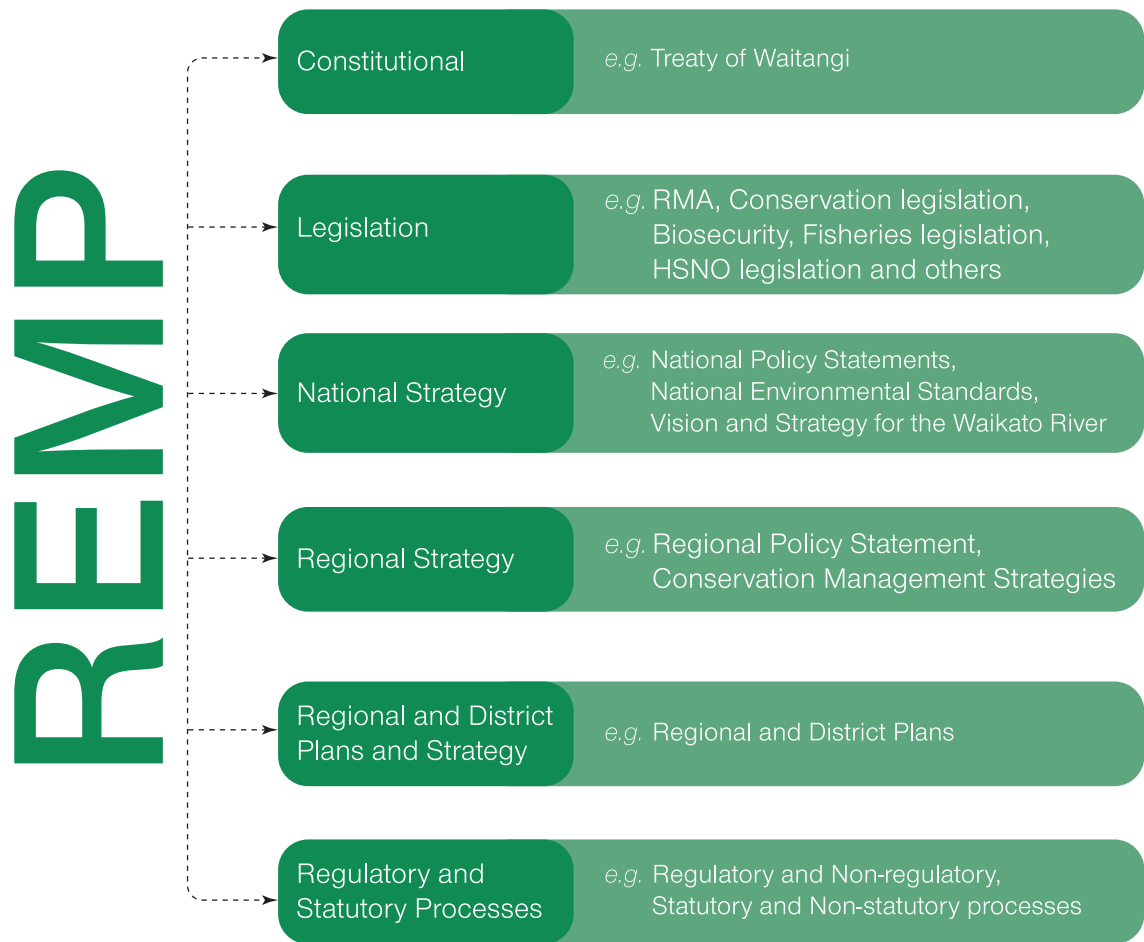
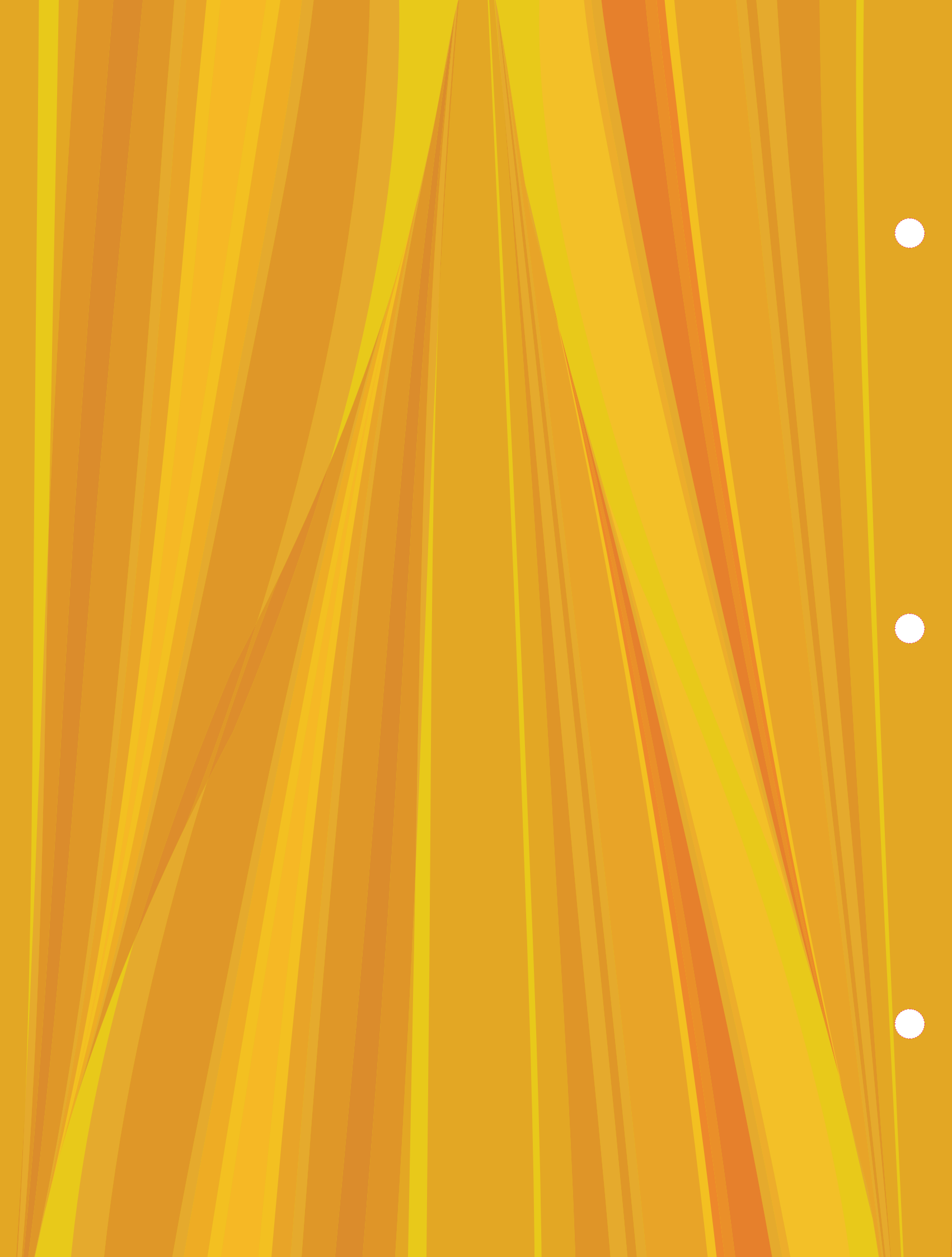


FIG. 9



SECTION 3  
TE WĀHANGA TUATORU  
PLAN DEVELOPMENT





# Section 3.0

## Development of the Plan

Between July 2012 and July 2013, three rounds of workshops were held with Raukawa uri around the takiwā. Stage one focused on what was remembered about the environmental past; stage two on understanding and perceptions of what environmental issues we currently face; and, stage three on aspirations for our environment moving into the future. Nine uri workshops were held in Tokoroa and Te Awamutu, and at different marae around the takiwā. Five workshops were run with RCT staff, and three with RCT Trustees during these stages.

Parallel to these Raukawa-based workshops, key stakeholders were invited to participate in the Raukawa Stakeholders' Forum. The purpose of the Forum was to engage and involve stakeholders in the Plan's development. As a key audience for this Plan, it was seen as important to engage early and meaningfully to ensure it meets stakeholder needs, and is understood by them. We know they cannot achieve our vision for the environment in isolation, so sharing the journey of the development of the Plan was not only consistent with Raukawa principles and the project objectives; it was seen as critical to how successful the Plan will ultimately be. Seven meetings with the group were held between November 2012 and November 2013.

The Raukawa Environment Forum was established to improve and maintain direct involvement of marae in the development of the Plan. Each of the 16 marae represented by RST were invited to nominate two people to participate in this Forum. This group met 6 times between November 2012 and April 2013. Subsequently the members of the Forum were invited to participate in a broader reference group. Over fifty people were invited to participate in the Reference Group, including kaumātua, Environment Forum members, RST Trustees and members of the Fisheries Reference Group who had earlier participated in development of the Raukawa Fisheries Plan. This group was established to provide guidance and support for the project team, and to provide a forum to explore and test in more detail some of the themes and ideas that emerged from broader consultation. The Reference Group proved to be invaluable during development of Te Rautaki Taiao a Raukawa. This group met between September and December 2013.

An important component of the project was engagement with Raukawa rangatahi. A rangatahi strategy for the project was completed in early 2013. One of the ideas was to establish a Youth Council to operate alongside the Environment Forum, however, feedback from many marae was they did not have rangatahi available to participate in an ongoing basis. Rangatahi were encouraged to participate within the available settings, including the Environment Forum and uri workshops. In addition, a full-day wananga aimed at 13-25 year olds was held in January 2014; and an on-line survey was offered and delivered to schools within the takiwā. During the field trip to Maungatautari, Rangatahi were asked what changes they would implement if they were Prime Minister for the day. These are included in the Appendices to honour these Rangatahi and their thought leadership.

During the rangatahi field trip to Maungatautari participants were asked to think about changes they would like to see as kaitiaki of the environment – this was framed as changes they would make if they were Prime Minister for a day. This kōrero has been included as Appendix Ngā of the Plan to honour these rangatahi and their thought leadership.

Any further opportunities for additional engagement/discussion about the Plan and its development were welcomed during the development process. This included two workshops with Waikato Regional Council Councillors and senior management; and meetings with Raukawa

whanaunga, including other Waikato River Iwi.

## 2014 Consultation & Development

The Reference Group had a further and intensive schedule of presentations and workshops in January, February, and March of 2014.

Post the departure of key team members in March 2014, a short period of time was taken to review the project and recruit new team members. From late July to early September 2014 the focus of development was the confirmation of policy topic areas and the respective objectives and methods, vision statements, and calls to action. This period was significantly focused on writing the Plan.

Pre-release consultation was held with the Reference Group, Raukawa Kaumātua, and the Stakeholders Forum in August 2014, which led to some structural changes and more emphasis on Raukawa traditions and calls to action for our communities. During this time, the RCT Environment Group were heavily involved in providing feedback and guidance to the Plan, and continued doing so until the final edition.

The overall Feedback Period was between 20 August- 28 October 2014 and the draft was released for feedback on the 15th September. During the feedback period open days were held in Te Awamutu, Putaruru, Tokoroa, and Matamata. An additional Raukawa Reference Group hui was held on 2 October 2014.

On closure of the feedback period, some thirteen feedback submissions were received and a considerable number of people had attended the open days. During this period Naomi Simmonds, an independent contractor from the University of Waikato (and previous team member), was also invited to provide feedback and guidance.

The Project Team then worked to analyse and incorporate the submissions feedback and complete further editing and content updates. A Reference Group hui was held on 6 November 2014 to report back on this work and to provide another opportunity for feedback from the group. During the first 2 weeks of November small hui were held with key kaumatua to ensure appropriate

guidance was taken on relevant parts of the plan.

RCT Trustees workshopped the plan on 13th November 2014 and approved the REMP. At this point the RCT also agreed to seek the RST ratification of the REMP as required by relevant Co-Management Legislation and the RMA 1991. RST ratified the REMP on the 21st November 2014. At this stage the document required professional edit check and Māori language critique. Approval was provided by RST for delegated approval to the RCT Chair and Deputy Chair to sign off the document once the final edits were done. The process was then completed throughout January and February of 2015.



RAUKAWA KOROUA AND KUIA CELEBRATE THE SIGNING OF THE CO-MANAGEMENT DEED FOR THE WAIKATO RIVER. Rangī Hodge, John Barnett, Jimmy Clair, Kahu Te Hiko & Bubby Hughes enjoy the signing day...

# Section 3.1

## Acknowledgements

*He mihi tēnei ki ngā tāngata, ngā rōpū me ngā tari i tautoko, i awhina i a mātou i runga i ngā mahi hei whakatinana te mahere nei.*

The Environment Group of the RCT would like to thank the following groups, agencies and individuals for their support and assistance in the preparation of this plan.

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- Waikato Regional Council
- Raukawa Charitable Trust

### Environment Reference Group

Andrew & Ruthana Begbie, Lorna & Ross Pope, Ben Adlam, George & Sadie Warren, Jonathan Barrett, Wiremu Winika & Ngamihinga Tutua Nathan, Miriata Te Hiko, Rawiri Koperu, Nicki Rees, Wai & Thomas Smith, April Haika, Bubby Hughes, Wayne & Ruth Tai, Kataraina Hodge, Rachel O'Connor, Ange Richards, Leo Whaiapu, Kahu Pawley, Te Huki Simmonds, Rick & Beryl Tawa, Alec Ratcliffe.

### Raukawa External Stakeholders Forum

Department of Conservation, Ministry for the Environment, Ministry for Primary Industries, Waikato Regional Council, Bay of Plenty Regional Council, South Waikato District Council, Ōtorohanga District Council, Rotorua District Council, Taupo District Council, Waitomo District Council, Matamata-Piako District Council, Waipā District Council, Mighty River Power, Hancock Forestry Management, Cater Holt Harvey Kinleith, Federated Farmers, Waikato River Authority, Fonterra, Landcare Research, Beef and Lamb NZ, Dairy NZ, Fish & Game, Te Puni Kōkiri.

### **Kaunihera Kaumātua**

Hori Deane, Kahurangi Te Hiko, Ruthana Begbie, Andrew (Bags) Begbie, Toiamoko Manaia, Jimmy Clair, Lorna & Ross Pope, Ben Adlam, Harry Haika, Huirama Te Hiko, Te Hapuku Monroe Rikiriki, Ivy Kapua, Motunau John Kopa, George & Sadie Warren, Pat Seymour, Poihaere Barrett, Jim Ngāti, John Barnett, Tira Nicholls, Ockie Simmonds, Robert Wehipeihana, Bill Simmonds, Lyn & Ken Mackenzie, Rawiri Koperu, John Tawhi (Hone Amopiu).

### **He Rautaki Taiao Project Team and Raukawa Charitable Trust Environment Team**

Stephanie O'Sullivan, Antoine Coffin, Gavin Donald, Grant Kettle, Phil Wihongi, Lisa te Heuheu, Naomi Simmonds, Johlene Kelly, Steve Richards, Thelma Reti, Patricia Cowley and Jenni Fitzgerald.

### **Feedback Submitters**

Joane Aoake, Gloria Koia, Rengarenga Marae, Auckland-Waikato Fish & Game, Transpower, Hancock Forestry Management, Taupō District Council, Waikato Regional Council, Department of

Conservation, Mighty River Power, New Zealand Transport Agency, Waipā District Council, South Waikato District Council.

### **Artwork, Graphic Design, and Print liaison**

Desna Whaanga-Schollum, DWS CREATIVE

### **Peer Review**

Charlie Tepana

### **Cultural Group**

Rau Ahurea

### **Māori Language Expert**

Jarred Boon

### **Aerial Imagery and some environment data**

Waikato Regional Council

### **Legal boundaries and basemap**

LINZ

### **Landcover base layer**

Geographx



## Section 3.2

# Kupu Whakamārama – Glossary

Cumulative Effects	Our holistic view of the environment ensures we consider our Mātauranga integenerationally from tupuna to mokopuna. We also recognise that our Mātauranga is broad and not focused on a single activity but in a wider context of life, on a long term horizon. Activities are not dis-connected, they operate in a biophysical and metaphysical environment that has limits and each impact has potential accumulate. We expect that cumulative effects assessment will apply the broadest possible sources of knowledge to assess effects of activities that may span from yesterday, to today, to tomorrow.
He Rautaki Taiao a Raukawa	Raukawa Environmental Management Plan.
Kai	Food.
Kete for Kaitiaki	Baskets of tools for our guardians.
Kōura	Freshwater crayfish.
Mātauranga	Knowledge.
Mauri	Life force or essence derived from the Atua.
Ngā uri o Raukawa	Descendants of Raukawa.
Piharau	Lamprey.
Precautionary approach	<p>Our precautionary approach is centred on our role as kaitiaki to protect our whakapapa and the ability to act as guardians over our environment. Our expectation is that:</p> <ul style="list-style-type: none"> <li>• As we are, decision-makers will be curious and cautious, and will make decisions with the environment at the forefront of our minds. Decisions will be based on the best available information at all times.</li> <li>• Decision-makers will be cautious when information is uncertain, unreliable, or inadequate.</li> <li>• Mātauranga and western knowledge will be considered equally.</li> </ul>

Raukawa	(a) The iwi of Raukawa, being the collective group composed of all those people who descend from Raukawa and affiliate to a Raukawa Marae in the Waikato area. (b) Every individual referred to in paragraph (a); and includes any iwi, hapū, whānau, or group of individuals. (c) the extent that iwi, hapu, whānau, or group of individuals is composed of individuals referred to in paragraph (a).
Raukawa Marae	Aotearoa; Whakamārama; Pārāwera; Ōwairaka; Pikitū; Ngātira; Whakaaratamaiti; Mangakāretu; Paparaamu; Ruapeka; Tāpapa; Ūkaipō; Rengarenga; Tangata; Ōngāroto; and Mōkai.
Raukawa Partners	Organisations that Raukawa work with. Some of these organisations have formal co-managements, joint management agreements, memorandum of understandings, and Accords.
Rohe	Distinct districts or pou of Raukawa within the takiwā
Takiwā	The entire area of ancestral interest and influence for Raukawa.
Te Mana o Te Rautaki Taiao a Raukawa	The status of the plan.
RCT	Raukawa Charitable Trust, mandated iwi authority.
RST	Raukawa Settlement Trust, post settlement governance entity.
Te Ture Whaimana	Vision and Strategy for Waikato River.
Tuna	Long fin and short fin eels.
Waikato River	Means the body of water known as the Waikato River flowing continuously or intermittently from Te Waiheke o Huka (from a point that Ngāti Tūwharetoa know as Te Toka a Tia) to Te Puaha o Waikato; includes the Waipā River from its junction with the Pūniu River to its junction with the Waikato River; includes all tributaries, streams, and watercourses flowing into the rivers; includes lakes and wetlands within the areas; includes the beds and banks of the water bodies.
Whānau	Extended family.
WRC	Waikato Regional Council.
MfE	Ministry for the Environment.
TPK	Te Puni Kōkiri, Ministry for Māori Development.

# Section 3.3

## References

### Official (Statutory)

Raukawa Deed of Settlement  
2 June 2012

Supplementary Deed to the Raukawa  
Deed of Settlement 2013

Raukawa Deed in Relation to a  
Co-Management Framework for the  
Waikato River 2009

Raukawa Fisheries Plan

Raukawa – Crown Accord

Environment Portfolio Accord

Conservation Portfolio Accord

Fisheries Portfolio Accord

Taonga Tūturu Portfolio Accord

Māori Affairs Portfolio Accord

Primary Industries Portfolio Accord

Local Government Portfolio Accord

Energy and Resources Portfolio Accord

Arts Culture and Heritage Portfolio Accord

### Raukawa Joint Management Agreements with:

Waikato Regional Council

South Waikato District Council

Taupō District Council

Waipā District Council

Ōtorohanga District Council

Rotorua District Council

### Other Sources

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History Summary Report. Commissioned  
by the Crown Forestry Rental Trust,  
Wellington. 2009

Ariana Paul. Raukawa Environmental  
Management Plan - Rangatahi Noho  
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10 February 2014.

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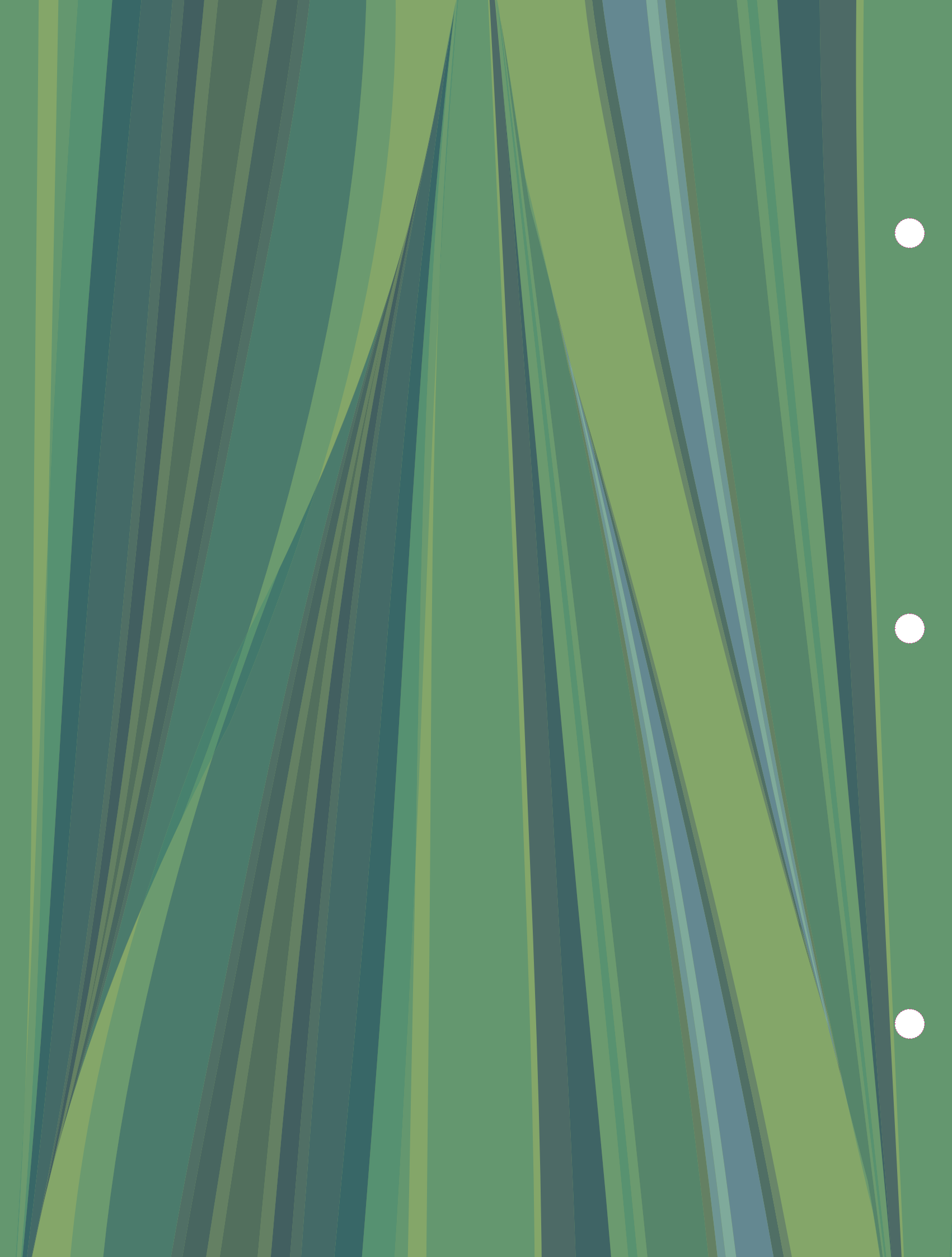
[www.raukawa.org.nz](http://www.raukawa.org.nz)

[www.teara.govt.nz](http://www.teara.govt.nz)

[www.ots.govt.nz](http://www.ots.govt.nz)



SECTION 4  
TE WĀHANGA TUAWHA  
APPENDICES





# APPENDIX A

## Statutory recognition of the REMP

RMA 1991	<p>For the purposes of the Resource Management Act 1991 (RMA), particularly of section 35A, Raukawa Charitable Trust confirms that it is the Iwi Authority for Raukawa and that the Te Rautaki Taiao a Raukawa, the Raukawa Environmental Management Plan (the Plan) represents the Raukawa Charitable Trust is to be considered the Iwi Authority for all relevant sections of the RMA.</p> <p>It should be noted that Raukawa Charitable Trust may, from time to time, delegate certain functions and implementation of this Plan to a subsidiary, delegated person(s), and/or other Waikato- Tainui entity (for example, the Waikato Raupatu River Trust). Such delegations are authorised and removed at the sole discretion of Raukawa Charitable Trust</p>
	<p>Raukawa Charitable Trust expects that the marae and hapū that constitute Raukawa are afforded the same status as Raukawa Charitable Trust when exercising their kaitiakitanga consistent with this Plan as if this Plan were written for their marae and hapū. Raukawa Charitable Trust also recognises that marae, hapū, and clusters of marae and/or hapū may develop their own environmental planning documents and Raukawa Charitable Trust is supportive of documents where they are consistent with this Plan.</p>

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

	<p>(3) A person carrying out functions or exercising powers under sections 12 to 14 of the Fisheries Act 1996 must recognise and provide for the environmental plan to the extent to which its contents relate to the functions or powers.</p>
	<p>(4) A person carrying out functions or exercising powers under the conservation legislation in relation to the Waikato River and its catchment must have particular regard to the environmental plan to the extent to which its contents relate to the functions or powers</p>
Fisheries Act	<p>2.4.1 Chapter 18 of the Plan, 'He Mahinga Ika – Fisheries', has been served on the Director-General of Conservation and also the Director General of the Ministry of Primary Industries. This Chapter of the Plan is recognised in the following legislation and, therefore, has the following status:</p> <p>(a) The Fisheries Act 1996: Under the Waikato River Act, any person exercising functions, powers or duties under sections 12 – 14 of the Fisheries Act 1996 will recognise and provide for the Plan to the extent its contents relate to those functions, powers and duties.</p>
Conservation Act 1987	<p>The Conservation Act 1987 and enactments listed in Schedule 1 of the Act: Under the Waikato River Act, any person carrying out functions or exercising powers under the conservation legislation in relation to the Waikato River and its catchment must have particular regard to the Plan to the extent to which its contents relate to the functions or powers</p>
Local Government Act 2002	<p>There are a number of provisions in the Local Government Act 2002 (the Act) that relate specifically to Māori.</p> <p>In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi, and to maintain and improve opportunities for Māori to contribute to local government decision-making processes, Parts 2 and 6 provide principles and requirements for councils that are intended to facilitate participation by Māori in local government decision-making processes.</p>

	<p>Whilst section 4 clearly acknowledges responsibility for the Treaty obligations lie with the Crown, Parts 2 and 6 of the Act are intended to facilitate participation of Māori in local government. Local government is charged with the responsibility to promote opportunities for Māori and tauwiwi (other members of the public) to contribute to its decision-making processes.</p>
<p>Heritage NZ Pouhere Taonga Act 2014</p>	<p>The Heritage New Zealand Pouhere Taonga Act 2014 replaced the Historic Places Act 1993 on 20 May 2014. The legislation reforms the governance of the New Zealand Historic Places Trust in line with its status as a Crown entity and streamlines many procedures under the Act.</p>
	<p>In the case of sites of interest to Māori, the archaeologist approved to undertake archaeological work under an authority must have skills and competencies relating to recognising and respecting Māori values and have access to appropriate cultural support.</p> <p>The Treaty of Waitangi clause reflects the provisions in the Act that would give effect to the Treaty of Waitangi in line with current legislative practice.</p> <p>The Act widens the range of parties Heritage New Zealand must work collaboratively with to include tangata whenua and interested parties including central Government agencies.</p>
<p>Protected Objects Act 1975</p>	<p>Taonga tūturu is one of 9 categories of protected New Zealand objects defined in the Protected Objects Act. The Act regulates the export of all categories of protected New Zealand objects but taonga tūturu is the only category of objects to have separate regulations regarding ownership and trade.</p> <p>Taonga tūturu means an object that:</p> <ul style="list-style-type: none"> <li>• relates to Māori culture, history, or society; and</li> <li>• was, or appears to have been;</li> <li>• manufactured or modified in New Zealand by Māori;</li> </ul> <p><i>or</i></p>

<p>Protected Objects Act 1975 (<i>cont'd</i>)</p>	<ul style="list-style-type: none"> <li>• brought into New Zealand by Māori; or</li> <li>• used by Māori; and</li> <li>• is more than 50 years old</li> </ul> <p>Under section 11 of the Act, newly found taonga tūturu are in the first instance Crown owned until a determination on ownership is made by the Māori Land Court. In the interim, the Ministry is legally responsible for the recording, custody of the taonga tuturu, facilitating claims for ownership and any conservation treatment required.</p> <p>Raukawa is a registered collector for the purposes of the protected Objects Act 1975.</p>
<p>Other</p>	<p>While He Rautaki Taiao a Raukawa is applicable to resource management planning and processes under the RMA, it also encompasses broader environmental issues, objectives and policies. The Plan may therefore also be applicable to, and provide useful guidance for, agencies carrying out functions or the exercise of powers under other Acts, in particular where those Acts may refer to iwi, hapū, Māori or tangata whenua. Such Acts include, but are not limited to:</p> <ul style="list-style-type: none"> <li>• Biosecurity Act 1993</li> <li>• Conservation Act 1987</li> <li>• Crown Minerals Act 1991</li> <li>• Fisheries Act 1996</li> <li>• Forests Act 1949</li> <li>• Health Act 1956</li> <li>• Land Drainage Act 1908</li> <li>• Local Government Act 1974</li> <li>• Native Plants Protection Act 1934</li> <li>• New Zealand Geographic Board (Nga Pou Taunaha o Aotearoa) Act 2008</li> <li>• Queen Elizabeth the Second National Trust Act 1977</li> <li>• Reserves Act 1977</li> <li>• River Boards Act 1908</li> <li>• Soil Conservation and Rivers Control Act 1941</li> <li>• Te Ture Whenua Māori Act 1993</li> <li>• Walking Access Act 2008</li> </ul>



Resource Management Act 1991	The Plan is a relevant policy document and environmental plan (sections 35A, 66, 74 and 104)
Ngāti Tūwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010	The Plan is an environmental plan (sections 21, 41 and 42)
Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010	The plan is an iwi environmental plan (section 20)
Fisheries Act 1996	Any person carrying out functions or exercising powers under sections 12-14 must recognise and provide for the Plan (s42(3) Ngāti Tūwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010)
<p>Conservation Act 1987 and enactments listed in Schedule 1, including:</p> <ul style="list-style-type: none"> <li>• Game Animal Council Act 2013</li> <li>• National Parks Act 1980</li> <li>• Native Plants Protection Act 1934</li> <li>• Queen Elizabeth the Second National Trust Act 1977</li> <li>• Reserves Act 1977</li> <li>• Wild Animal Control Act</li> </ul>	Any person carrying out functions or exercising powers under this legislation in relation to the Waikato River and its catchment must have particular regard to the Plan (s42(4) Ngāti Tūwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010)

# APPENDIX B

## Statutory Acknowledgements & Statements of Association

### 1. Statutory Acknowledgements

- 1.1. A statutory acknowledgement is the means by which the Crown has formally acknowledged the statements made by iwi of their cultural, spiritual, historical, and traditional association with a statutory area.

Statutory acknowledgements may apply to land, rivers, lakes, wetlands, landscape features, or a particular part of the coastal marine area. Where a statutory acknowledgement relates to a river, lake, wetland, or coastal area, the acknowledgement only applies to that part of the bed in Crown Ownership or control.

### 2. Purpose of statutory acknowledgements

The purpose of statutory acknowledgements are to:

- 2.1. Require consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgements.
- 2.2. Require consent authorities to forward summaries of resource consent applications for activities that would affect the area to which the statutory acknowledgements apply to that governance entity.
- 2.3. Enable the governance entity and any member of the relevant iwi to cite a statutory acknowledgement as evidence of the association of the iwi with the areas to which the statutory acknowledgement relates.

### 3. Having regard to Raukawa Associations within Statutory Areas

- 3.1. Local authorities must attach information recording statutory acknowledgements to all statutory plans that wholly or partly cover the area. The attachment of information to any plan is for the purposes of information only and is not subject to the provisions of Schedule 1 of the Resource Management Act 1991.

Consent authorities must have regards to a statutory acknowledgement relating to a statutory area in forming an opinion, in accordance with 95 to 95G of Resource

Management Act, as to whether the governance entity may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.

4. Guidance to Local Authorities in the development of planning documents
  - 4.1. When referencing the Raukawa Statutory Acknowledgements in local authority RMA planning documents Raukawa request that the following information is included:
    - 4.1.1. Purpose of Statutory Acknowledgements.
    - 4.1.2. Having regard to Raukawa Associations within the Statutory Areas.
    - 4.1.3. Statutory Areas within the local authority jurisdiction are presented in a table with Map Reference.
    - 4.1.4. Statement of Associations full descriptions are provided for each Statutory Area within the local authority jurisdiction.

## 5. Statutory areas within the Raukawa Takiwā

The following table shows the areas to which the statutory acknowledgement relates within the Waikato Region and the map reference.

Statutory Area	Map Reference
Part Kaimai Mamaku Conservation Park	FIGURE 10
Part Pureora Conservation Park (being part of Pureora Forest Park)	FIGURE 10
Titiraupenga	FIGURE 10
Arahiwi Scenic Reserve	FIGURE 10
Arapuni Scenic Reserve	FIGURE 10
Kaahu Scenic Reserve	FIGURE 10
Lake Arapuni	FIGURE 10
Lake Atiamuri	FIGURE 10
Lake Karapiro	FIGURE 10
Lake Maraetai	FIGURE 10
Part Lake Ōhākuri	FIGURE 10
Lake Waipapa	FIGURE 10
Lake Whakamaru	FIGURE 10
Pūniu River and its tributaries	FIGURE 10
Waihou River Marginal Strip	FIGURE 10

Statutory Area	Map Reference
Waihou River and its tributaries	FIGURE 10
Waikato River and its tributaries	FIGURE 10

## 6. Statements of Association

In accordance with section 27 (2) of the Raukawa Claims Settlements Act 2014, the following statements of association are included below.

Statutory Area	Map Reference
Part Kaimai Mamaku Conservation Park	FIGURE 10

The area known as the Kaimai-Mamaku Ranges (which falls within the conservation park of the same name) played a significant role in the establishment of the iwi of Raukawa. The Kaimai-Mamaku Ranges covers a large tract of land stretching from the Hauraki Golf in the north to the Mamaku Ranges in the south. The Raukawa association with the Kaimai-Mamaku Ranges extends from Te Wairere in the north through to the Mamaku forests in the south.

Raukawa have had an association to the Kaimai-Mamaku Ranges from the time of Tūrongo and Māhina-a-rangi through to the present day. When Māhina-a-rangi was with child, Tūrongo desired for his child to be born in his lands. Consequently, he returned to Rangiatea to prepare a home for his new bride and child. Māhina-a-rangi was to later follow. Whilst heavy with child, Māhina-a-rangi and her entourage journeyed from the east coast to be with Tūrongo. Raukawa tradition notes that her journey took her by way of Wairoa, Huirau, Ruatahuna, Te Whāiti, Waitapu, and Rotorua, then onwards to the Kaimai Ranges where she gave birth to her child. The boy was named Raukawa in commemoration of the perfume she wore to attract her husband, Tūrongo. The birthplace of Raukawa is found in the modern-day Kaimai-Mamaku Conservation Park and is known as Whenua ā-kura.

Ngāti Āhuru, a hapū of Raukawa, credits the naming of the Kaimai Range to the ancestors, Āhuru and his brother. As grown men, the two brothers came by way of Mount Kakaramea to Rotorua and then on to the Kaimai Ranges. Here the two men were hungry so Āhuru gathered berries. Upon his return to his brother, he stretched forth his hands and offered the food to him saying ‘Kaimai’ which translates as ‘Let us eat’.

Throughout the generations, hapū of Raukawa have occupied and moved all around the area. There were pā and settlement sites such as Weraroa, Kaitorenuī, Kuranui and

Te Rake, as well as urupā (burial site) at Hengaroa, Kōtare and Ngāmotu, and many other sites throughout the ranges. Bird snaring places such as Ngā-Manu-a-Tamarau and Kakahuiti are also located within the ranges and considered to be sites of significance to the hapū of Ngāti Mōtai. Further, the Mangatōtara and Āhuru streams supplied pātuna (eels) as well as the water supply for the local whānau and hapū.

In the Wairere area, a significant battle was fought between Raukawa and another iwi in the 1830s resulting in the death of a daughter of a leader of the other iwi. Following this fight and a subsequent battle, peace was arranged between the iwi with a boundary being established at Te Wairere with the agreement of both iwi.

During times of war the Kaimai-Mamaku Ranges provided a safe haven for Raukawa. Many Raukawa pā sites were established as hideouts in the Kaimai Ranges.

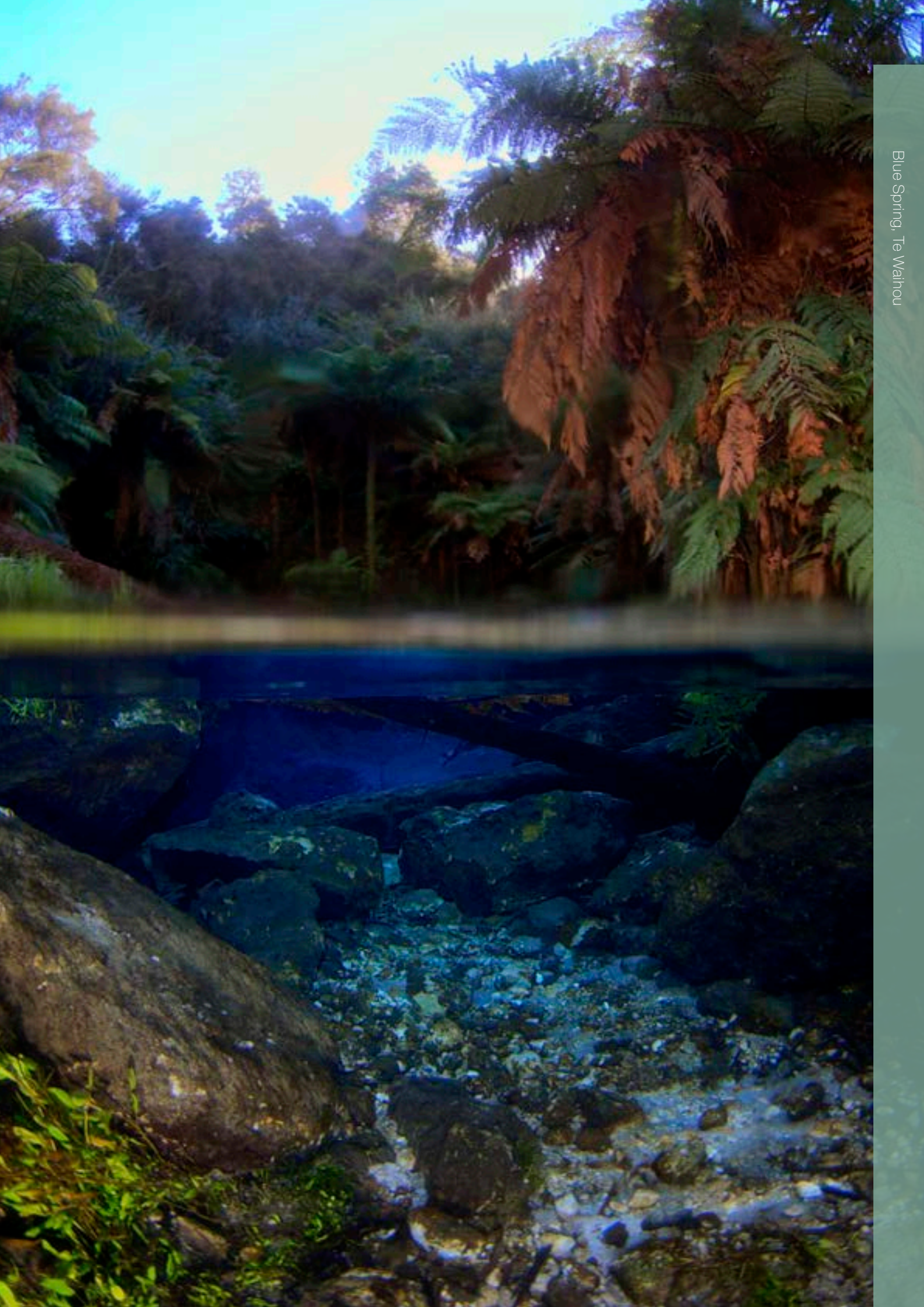
Raukawa hapū also maintained a strong association with the Mamaku Forest Plateau. Within the Mamaku Plateau stands the maunga, Hautere which was named after the Raukawa ancestress born five generations after Raukawa. Hautere is the ancestral mountain of the Ngāti Āhuru and is well remembered in Raukawa oral tradition. According to Raukawa kaumātua, Hautere maunga provided the people with abundant food and in times of war, was used to trap unsuspecting enemy in deep pits found scattered around the maunga.

Pātetere was a brother of Hautere and is the ancestor that the area Te Kaokaoroa-o-Pātetere was named after. The tūpuna Pātetere and Hautere are well remembered today in song, pepehā, and are depicted in the carvings that adorn the meeting house at Ngātira marae. At the foot of the Paepae Whakarei Hills is the source of the Waihou River that winds its way out to the Hauraki Gulf. The Waihou River is an important feature to many Raukawa hapū who relied upon the clear fresh waters. The source is called 'Te Mātāpuna o Waihou' and is found near the settlement of Hāmāria. In Raukawa traditions, King Tāwhiao would often visit the settlement at Hamaria. Raukawa kaumātua today still recall hunting for pig as they made their way through Hamaria, Puke Mānuka, Takahua, and Mangatapu.

The Mamaku plateau is unique in terms of its geological history and formation and thus it has provided the hapū of Raukawa with a unique and very special garden and food basket. The waterbodies were a highway for hapū of Raukawa as trading routes with other iwi for a long period of time. Along the banks of the waterbodies were strategically placed defendable pā sites such as Takahua, Tikitiki, Kākahuiti and Hiwiroa.

The healing waters of the Ōpuiake, Kahatahi and Ōraka are also sites of significance to Raukawa. In terms of the geological history of the plateau, the underground water supply is in its purest of form, Rhyolite (proven to be over 1000 years old at Te Waihou spring), and feeds the ground waterbodies such as the Pōkaiwhenua, Whakauru, Matarawa,









Ōraka, Waimakariri, and Mangatapu rivers.

Today, the Kaimai-Mamaku Ranges have deep associations for a number of Raukawa hapū including Ngāti Mōtai, Ngāti Āhuru, Ngāti Mahana, Ngāti Te Apunga, Ngāti Tukorehe, Ngāti Kirihihi, and Ngāti Wehiwehi. There are five Raukawa affiliated marae that continue to maintain a presence in the Kaimai-Mamaku Ranges - Ūkaipō, Rengarenga, Te Ōmeka, Tangata and Ngātira. Many traditional tracks throughout the ranges continue to be used by descendants of Raukawa today and the conservation park is still a rich source of plants for food and medicine.

Statutory Area	Map Reference
Part Pureora Conservation Park (being part of Pureora Forest Park)	FIGURE 10

The Pureora Conservation Park covers a considerable area within the south-western portion of the Raukawa rohe and includes many areas and sites that are highly revered by Raukawa. The Pureora Conservation Park stretches across parts of a number of land blocks. These blocks include Maraeroa, Tihoi, Pouakani, Wharepūhunga, and Rangitoto.

The maunga, Pureora, is in itself an iconic site of significance for Raukawa. Its distinctive pyramidal shape is covered in forests. In Raukawa tradition, Pureora was named by Rakatāura, the tohunga of the Tainui waka and ancestor of Raukawa. Following his arrival in Aotearoa, Rakatāura and his wife Kahukeke, the daughter of Hoturoa, travelled into the central North Island naming places they came upon. It was at Wharepūhunga, Kahukeke fell ill and consequently Rakatāura built a house for her to rest. Rakatāura climbed a mountain where he performed a purification ritual in order to heal his wife. He was successful and his wife recovered at Wharepūhunga. He named the mountain he prayed on Te Pureora-o-Kahu, in recognition of that event. Te Whakakākaho o Kahukeke was also named by Rakatāura as the collection site of sticks that were used to build the whare (hut/house) Kahukeke laid in while she was recuperating from her illness. Unfortunately, Kahukeke did not fully recover from her illness and her journey was short lived. Stricken by the death of his beloved wife, Rakatāura named the place in memorial of her death, Puke o Kahu.

Raukawa traditions state Rakatāura also deposited at Pureora one of the mauri stones brought from Hawaiki to Aotearoa. This stone was a talisman used to attract birds into an area. From that day forward, Pureora became one of several famed bird snaring areas used by Raukawa hapū to hunt kērerū and other native birds.

Pureora was a valuable source of food for Raukawa hapū, particularly the wide variety of birds and other plant life including pereī, similar to kūmara but tubular in appearance.



According to Raukawa tradition, a great feast was held in commemoration of the marriage between Te Rangipūmaomao and a woman from a neighbouring iwi. The food for this wedding was gathered from Pureora and Kaiperei.

Pureora also contains numerous waterbodies and mahinga kai of significance to Raukawa. The waterbodies of Huruhurumāku were so named due to the tupuna, Hā dropping his taiaha in the waters and the feathers that adorned the taiaha getting wet. Other waterbodies such as Kākāhō, Pūrākaukerea and the Puketapu streams were sources for Raukawa of food such as tuna (eels) and kōura (freshwater crayfish) as well as the daily water supply. The waterbodies were also used for healing.

Pureora is also renowned for having an abundant supply of poaka (pigs). According to some kaumātua, this area was vastly hunted to supply meat to many of the pā in the Te Pae-o-Raukawa rohe (area). Large mahingā kai (gardens) were grown around the pā to help supply food for the people and their manuwhiri (visitors), especially when the occasion was for a tangihanga (funeral).

Many hapū were associated with the Pureora area including Ngāti Te Kohera, Ngāti Wairangi, and Ngāti Hā. There are also many sites associated with specific hapū of Raukawa within the Pureora area. According to oral traditions of Ngāti Te Kohera, it was at the settlement and defensive pā of Tutakamoana that the chief, Te Hoariri, was renamed Te Paerata due to his gallant achievements in battle. Te Paerata was to later lead the successful defence of Tūtakamoana against marauding forces.

The conservation park also falls within part of the Tihoi block. In that area, Raukawa history records that following the murder of Te Atainutai, his grandson sought revenge. Consequently, he joined with Whitipatoto of Raukawa from Wharepūhunga and together they marched on the iwi that had killed Te Atainutai. As a result of his offensive march through the Pureora forest, Whitipatoto named the area now known as Tihoi.

By the time Christianity came into the Pureora region in the nineteenth century, Raukawa hapū continued to reside upon lands around Pureora including Puketoro, a kāinga and bird snaring place, Putakōura, a kāinga and potato plantation and Puketapu where food was stored in a cave. Te Ahiahi-a-te-maraeua, a lagoon and kāinga situated near Pureora, was a further bird snaring place used by Raukawa.

Statutory Area	Map Reference
Titiraupenga	FIGURE 10

The maunga, Titiraupenga, is an iconic part of the Raukawa landscape. Its uniquely distinctive shape dominates the surrounding scenery.

Titiraupenga was a famed bird mountain with large stocks of kērerū, kākā and other native birds. During the early nineteenth century, the renowned leader, Te Momo of Ngāti Te Kohera, conducted bird snaring rituals at Titiraupenga and, according to tradition, a whare wānanga was also established at Titiraupenga. In a pātere composed by Ngāwaero, she tells the story of the rich and abundant birdlife of Titiraupenga and makes reference to Te Momo erecting the pou known as Papa o Te Raro a talisman he used to attract the birdlife.

There were many Raukawa kāinga at Titiraupenga including Te Kākāho and Arataki and kokowai caves above Waione.

Ngāti Hā, a hapū of Raukawa (also sometimes referred to under the collective name, Te Tini a Parekāwa in the Native Land Courts), populated the area around Titiraupenga together with other Raukawa hapū, namely Ngāti Moekino, Ngāti Whāita, and Ngāti Wairangi-Parewhete.

To the side of Titiraupenga was the large Raukawa settlement of Kaiwhā. For many Raukawa hapū today, Titiraupenga is recognised as their ancestral mountain and is visible from Raukawa marae.

Statutory Area	Map Reference
Arapuni Scenic Reserve	FIGURE 10

The Arapuni Scenic Reserve lies within an important bird snaring area for Raukawa. Located on the banks of the Waikato River, the area also enabled easy access to the Waikato Awa and provided for the physical and spiritual sustenance of the Raukawa people.

The Raukawa ancestor, Tehe, a fourth generation descendant of Wairangi, built his pā at Te Tuki and settled the area. South of Te Tuki was the ancient pā, Kotaramu that was populated by the descendants of Takihiku who travelled to Te Tuki to snare birds.

Statutory Area	Map Reference
Kaahu Scenic Reserve	FIGURE 10

Raukawa have a long association to the area of the Kaahu Scenic Reserve dating back to the arrival of the Tainui waka.

Following his arrival in Aotearoa, Rakatāura, tohunga of the Tainui waka and ancestor of Raukawa, and his wife Kahukeke travelled inland from Kāwhia into the central North Island naming places they came upon. When they arrived in Whakamaru, Rakatāura, and

Kahukeke settled in the area and built an ancient shelter at Kaahu mountain. Rakatāura named the mountain, Kaahu, in commemoration of his wife.

Raukawa hapū continued to occupy the area including Ngāti Whāita, Ngāti Wairangi, Ngāti Upokoiti, Ngāti Moekino, and Ngāti Hā. The area provided the hapū with access to the Waikato Awa and the resources they could draw from its waters.

Statutory Area	Map Reference
Lake Arapuni	FIGURE 10

A number of Raukawa hapū lived in the Arapuni area including Ngāti Tamatehura, Ngāti Kapu, Ngāti Ngārongo, Ngāti Huri, Ngāti Hineone, and Ngāti Mutu. These hapū had pā, urupā, and cultivations in this area. In terms of Ngāti Mutu, their eponymous ancestor was a fifth generation descendant from Raukawa and it is said he met his untimely death when he drowned in the Arapuni rapids.

Arapuni was also a well-known spot for eel fishing despite the presence of tumultuous rapids. Some of the names of these sites along the Arapuni stretch of the river are Te Takangaongaoko a kāinga belonging to Ngāti Tukorehe, Huihuitaha stream (a eel source for many hapū), Te Ana Kaitangata, Māngare, Puketōtara, Pawaiti, and Hapenui. Hapenui was one of the first pā to fall to the combined forces of Whāita, Tamatehura, Wairangi, Ūpokoiti, and Pipito. These sites are regarded as highly significant to the many hapū of Raukawa.

Also near Arapuni is the ancient pā site of Piraunui (previously known as Motu Kākāpō). Piraunui was a pā taken from another iwi by the Raukawa forces led by Whāita. During the attack, because speed was of the essence, Raukawa threw their opponents from the cliff top and left the bodies of their enemy to rot at the escarpment floor below, hence the name Piraunui.

In the early 1800s, some Raukawa hapū in the Maungatautari area migrated to Kāpiti while others like Ngāti Huri remained on the lands at Arapuni and do so today. The marae at Te Mātiti, although no longer used, still remains. The name of the whare was Te Maioha o Maihi Te Ngaru.

At Pikitū stands the Ngāti Huri marae. The name of the wharenuī is Huri in commemoration of their eponymous ancestor. The people from Pikitū marae continue to interact with the Waikato Awa at Arapuni. They were able to excavate from the lake bed, artefacts from a sunken village. These artefacts included an old waka that is now safely housed in a whare taonga on the marae.



Statutory Area	Map Reference
Lake Atiamuri	FIGURE 10

Many hapū, including Ngāti Whāita, Ngāti Wairangi, Ngāti Moekino and Ngāti Hā maintained a presence in the Atiamuri area. These hapū built marae and cultivated the lands.

The river gave sustenance to the pā on the ancestral Raukawa maunga (mountain) Pōhaturoa, which is located at Atiamuri. It was at Pōhaturoa that Raukawa finally defeated another iwi and on top of Pōhaturoa, the hapū Ngāti Whāita and later Ngāti Kikopiri occupied a pā. Tūpuna (ancestors) were also buried on Pōhaturoa.

Situated on the right bank of the Waikato Awa, was a settlement of the hapū Ngāti Whāita and Ngāti Wairangi known as Niho-o-te-Kiore. A pā was built at Niho-o-te-Kiore belonging to Rongonui (the grandfather of Hitiri Te Paerata). Āniwaniwa was also a settlement on the banks of the Waikato in the Atiamuri area that was occupied by Ngāti Wairangi, Ngāti Te Kohera and Ngāti Whāita. As well, Waiaute was a cultivation in the Atiamuri area belonging to the hapū Ngāti Pakau and Ngāti Wairangi.

The Ngāti Whāita pā at Ōngāroto is situated approximately 5 kilometres west of Atiamuri dam. It is the only pā still standing within the area. Another marae, Rongopai, was also built at Ōngāroto but it no longer exists today. The people of Ōngāroto pā continue to fish and recreationally use Atiamuri for swimming and for the collection of kōura. Many Raukawa continue to live in Atiamuri village today.

Statutory Area	Map Reference
Lake Atiamuri	FIGURE 10

Following the birth of Raukawa, Māhina-a-rangi continued her journey until she arrived at the Waikato Awa. At the time, it would have been too difficult to cross the river at Arapuni as the rapids were located there. Instead at a place now known as Horahora, (near present day Karapiro), Māhina-a-rangi crossed the river and continued on her journey to her husband. Horahora was named after the action of Māhina-a-rangi laying out the wet clothes of her baby to dry.

Three generations after Tūrongo and Māhina-a-rangi, the first grandchild of Raukawa was born. His name was Te Ihingarangi and he was the eldest son of Rereahu, the eldest son of Raukawa. Problems arose between Te Ihingarangi and his younger brother Maniapoto. During the ensuing fight, Maniapoto deposed his elder brother and Te Ihingarangi moved from his homeland and built a pā at Karapiro. According to Raukawa tradition, Karapiro was the stronghold of Te Ihingarangi.

The stretch of water at Karapiro was known in ancient times as Horotiu.

Before the dam was built, the awa at Karapiro supplied the people of Raukawa with tuna (eels), kōura (freshwater crayfish) and kōkopu (freshwater fish). It was a source of physical and spiritual wellbeing.

The Raukawa hapū of Ngāt Huri, Ngāti Tukorehe, Ngāti Mōtai, and Ngāti Te Apunga maintain a presence at Karapiro. These hapū built marae within the area and cultivated the lands.

Statutory Area	Map Reference
Lake Maraetai	FIGURE 10

The hapū descended from Ūpokoiti, Wairangi, and Whāita, who conquered the area, lived within the Maraetai area, namely, Ngāti Whāita, Ngāti Poroaha (who are also identified as Ngāti Poroahi). The tupuna, Poroaha is a descendant of Rereahu, the first born child of Raukawa. His daughter, Te Akamorunga married the tupuna, Huri who descends from Whakatere, the second child of Raukawa.

Ngāti Whāita had cultivations on the land that is now Lake Maraetai at Wairere, Opukera, Motuhauhi, Taiamoe, and Te Ruahoko. There was also a pā called Whakaheketaka, this is also where the dead were buried.

Statutory Area	Map Reference
Part Lake Ōhākurī	FIGURE 10

Lake Ōhākurī was formed between 1956 and 1961 over parts of the Tātua West and East blocks, Tutukau lands, Tauri block, and the Rotomahana-Parekarangi block. Many Raukawa hapū built marae within the area and cultivated the lands and Rautawhiri, Ōhākurī, and Taewhanga were of particular significance. Hitiri Te Paerata, a leading Raukawa chief, had a kāinga at Ōhākurī on the Tātua West block near the present day Ōhākurī dam. Ōhākurī was also a source of food for the hapū, especially tuna and kōura. Today, Raukawa people hunt in the bush around Ōhākurī Lake, fish and recreationally use the lake for camping and swimming.

Statutory Area	Map Reference
Lake Waipāpa	FIGURE 10

Waipapa is a kāinga site and was one of the traditional Raukawa boundary markers. The

hapū of Ngāti Wairangi, Ngāti Moe, Ngāti Parekāwa, and Ngāti Te Kohera lived in the area. They had cultivations, and set eel pā in the river. East of Waipapa are the swamps Waikura and Hamotea where Raukawa hapū collected raupō for roofing in shelters. Waipapa is also particularly significant as it is the location at which the taniwha, Rangikakake resides.

Te Atainutai, the son of the conqueror, Upokoiti settled the area at Waipapa.

Today the hapū of Ngāti Whāita, Ngāti Wairangi, Ngāti Poroaha and Ngāti Hā maintain a presence in the Waipapa area. The Ngāti Whāita pā at Ōngāroto is located approximately 26km east of Waipapa dam.

Statutory Area	Map Reference
Lake Whakamaru	FIGURE 10

The hapū that lived in the Whakamaru area of the Waikato Awa were Ngāti Moekino, Ngāti Whāita and Ngāti Wairangi-Parewhete.

Whakamaru is a shortening of the name Te Whakamarumarutanga o Kahukeke. This was named by the ancestor Rakatāura, for his wife Kahukeke (the daughter of Hoturoa, chief of the Tainui waka) as this was where he built her a shelter in which she could continue her excellent and well known work with flax and kākāho.

There were many Raukawa kāinga near and at Whakamaru including Te Kākaho and Arataki and kokowai caves above Waione. Stretching across the Waikato Awa was the Ngāti Whāita/Ngāti Wairangi stronghold of Waimahana. This area was submerged by the creation of Lake Whakamaru.

When the dam was constructed in 1949 the people of Ōngāroto pā were forced to quickly remove the bones of ancient tūpuna from their urupā. Not all the bones could be found.

Statutory Area	Map Reference
Pūniu River and its tributaries	FIGURE 10

Raukawa have a special relationship with the Pūniu Awa and its tributaries, particularly that part of the awa located in the Wharepūhunga Block. This includes the source of the Pūniu and tributaries such as Ōwairaka.

The history of the Tainui ancestors, Rakatāura and Kahukeke in the Wharepūhunga region, where the Pūniu Awa flows, is particularly rich. It was in this region that Kahukeke fell ill. Rakataura consequently built a house for her to rest in and climbed a mountain where he performed a purification ritual to heal her. He was successful and his wife

recovered. From this time forward, this region has been known as Wharepūhunga.

Thirteen generations later, Raukawa returned to this region and defeated another iwi. Since that time Raukawa hapū have maintained their ahikāroa. In particular, Whakatere, a son of Raukawa, had numerous descendants settle on the lands around the Pūniu at Wharepūhunga. Significant pā were built near the river, including Puketarata, Totorewa, Pataokatoka, Tangimanaia and Pāmotumotu.

For over 600 years, Raukawa have held that the mauri of the Pūniu Awa and the mauri of Raukawa are inextricably linked. The Pūniu Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Pūniu to Te Puaha o Pūniu (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterbodies, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

As tangata whenua within a region that the awa flows, the relationship Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and the responsibilities of kaitiakitanga in relation to the Pūniu Awa within the Raukawa rohe. The awa has provided a source of spiritual, cultural, social, and physical sustenance for the Raukawa people, and in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

In accordance with the principles of ahikāroa, many Raukawa marae and hapū are still located near the Pūniu Awa, including the Ngāti Puehutore marae of Whakamārama, the Ngāti Takihiku marae of Rāwhitiroa which sits at the confluence of the Ōwairaka stream and Pūniu Awa, the Ngāti Kiriupokoiti marae of Aotearoa and the Ngāti Werakoko marae of Parawera.

The Pūniu Awa provided important physical and spiritual sustenance to particular sites that are of inestimable importance to the Raukawa iwi:

- Te Horanga pā is located south of Kihikihi on the north bank of the Pūniu Awa. This site is significant as a pā taken by Raukawa in battle.
- Whakapirimata pā is located on the north bank of the Pūniu Awa near St Leger Road and not far from Te Horanga. This pā was built by Whāita after Raukawa settled in the area.
- Pane-o-Whaita is located on the north bank of the Pūniu Awa near Whakapirimata pā. This is where Whāita was buried.

- Several significant ancient pā of Ngāti Whakarewa drew from/relied on the Pūniu Awa, including Puketarata (found to the north of the Mangaorongo Stream and south of Kakepuku), Totorewa (near the confluence of the Waipā River and Mangaorongo Stream), Patokatoka (near Mihimihi further up the Mangaorongo Stream) and Tangimania and Pamotumotu (on a ridge west of the Mangatutu Stream).

The pā site at Ōrakau is located near the Pūniu Awa. Ōrakau is a very significant site for Raukawa as this is where Raukawa lost many of their leading chiefs in the war with the Crown forces in 1864. The battle of Ōrakau is still commemorated by Raukawa iwi today.

Statutory Area	Map Reference
Waihou River Marginal Strip	FIGURE 10

Located on the banks of the Waihou Awa, Raukawa have a long association to areas within the vicinity of the Waihou marginal strip. The Waihou River supplied water and resources to four Raukawa marae namely Ngātira, Whakaaratamaiti, Tāpapa, and Ruapeka marae. The river was important to hapū of Raukawa due to its proximity to the Waihou Springs (Blue Springs), the waters of which flow into the Waihou River. The spring was an important resource for the Raukawa hapū of Ngāti Āhuru, Ngāti Tukorehe, Ngāti Te Rangi, and others as it was located centrally between the marae and access to the spring and the river was shared.

Statutory Area	Map Reference
Waihou River and its tributaries	FIGURE 10

Raukawa have an association with the Waihou Awa and its tributaries, and in particular, the source of the Waihou and the Waihou Springs. Raukawa acknowledge that other iwi share interests in parts of the Waihou River and its tributaries.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, the ancestor, Raukawa, was born and spent his first days in the region of the Waihou Awa. The grandchildren of Raukawa returned to this region to defeat another iwi. Since that time Raukawa hapū have maintained their ahikāroa.

For over 600 years, Raukawa have held that the mauri of the Waihou Awa and the mauri of Raukawa are inextricably linked. The Waihou Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Waihou to the Blue Springs near Putaruru to Te Puaha o Waihou (the mouth) and includes its water, banks,



beds (and all minerals under them), and its streams, waterbodies, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

As tangata whenua within a region that the awa flows, the relationship Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana, and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and assert the rights and responsibilities of kaitiakitanga in relation to the Waihou Awa within the Raukawa rohe. The awa has provided a source of spiritual, cultural, social, and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility. Raukawa consider the Waihou Awa to be a boundary marker remembered in the pepeha 'Mai te Wairere ki Maungatautari'

In accordance with the principles of ahikāroa, many Raukawa marae and hapū were located near the Waihou Awa. To the west of the Waihou Springs stand the Ngāti Ahuru marae of Ngātira and Whakaaratamaiti. Also in this area are the remnants of ancient marae and wahi tapu, including Hamareha which is also known as Hamaria where the source of the Waihou Awa is found. To the east of the Waihou Awa stand the Ngāti Tūkorehe and Ngāti Te Rangi marae of Ruapeka and Tāpapa, Ūkaipō marae of Ngāti Kirihihi and Ngāti Wehiwehi and Tangata marae. Also in this area once stood the Ngāti Tukorehe pā of Tokopikowhakahau. To the south of the Waihou stands the Ngāti Mōtai and Ngāti Te Apunga marae of Paparaamu. Also in this area is the old pā of Wairereaurangi and an eel weir called Ruatu, which was used by the hapū of Ngāti Mōtai, Ngāti Tūkorehe, and Ngāti Kirihihi.



WAIKATO RIVER - RIPARIAN AREA

There are also particular sites of significance associated with the Waihou Awa that are of inestimable importance to Raukawa people. The swamp, Te Mana-o-Kahu, which forms part of the Waihou Awa, was named by Rakatāura following the death of his wife, Kahukeke. One of the four famous niu pole, Te Niu o Tuwharakarara, is located to the north of the Waihou Springs in a village sustained by the spring waters. The Mangaowheo stream, a tributary of the Waihou, includes the Ruataupuku falls, and the eel weir at Kopuaroa. At Te Maire and Iwituaroa on the Waihou River, there were more eel weirs. Other tributaries of the Waihou River including the streams of Waiteariki and Manganui also supplied hapū with tuna (eels) and kōura (freshwater crayfish) as well as their daily drinking water supply.

Statutory Area	Map Reference
Waikato River and its tributaries	FIGURE 10

Raukawa have a special relationship with the Waikato Awa and its tributaries. This includes the seven hydro lakes being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri, and Ōhākuri.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, Raukawa established their interests in the Waikato Awa from the Huka Falls to Tiki o Ihingarangi. Since that time Raukawa hapū have maintained their ahikāroa.

For over 600 years, Raukawa have held that the mauri of the Waikato Awa and the mauri of Raukawa are inextricably linked. The Waikato Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from Ruapehu to Te Puaha o Waikato (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterbodies, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace, and substratum as well as its metaphysical elements.

Within the region that the awa flows, the relationship Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and kaitiakitanga in relation to the Waikato Awa within the Raukawa rohe. In accordance with the principles of ahikāroa, Raukawa marae, hapū and whānau still reside next to and live every day with the Waikato Awa. The awa has provided a source of spiritual, cultural, social and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

# Appendix C

## Resource maps

The following maps provide a context and detail for our takiwā, for our legislative and regulatory roles, and for our ahi kā and kaitiaki responsibilities. Maps are referred to within various sections of this plan and are help to provide clarity and understanding to this plan. Maps may apply to more than one policy section of this Plan.

All maps have been prepared by the RCT and metadata information is available on request.

1. Figure 10. Raukawa Statutory Acknowledgement Areas
2. Figure 11. Ngā Kaunihera o te takiwā: Regional and District Councils
3. Figure 12. Ngā Wai: Rivers, streams, springs and aquifers
4. Figure 13. Ngā Awa: Rivers and streams
5. Figure 14. Ngā Puna: Springs
6. Figure 15. Manawa whenua: Groundwater and aquifers
7. Figure 16. Change in land cover (1880-2012)
8. Figure 17. Whenua: Current Māori multiple owned land within Area of Association
9. Figure 18. Ngā Wāhi Ngāwhā: Geothermal resources

Figure 10. Raukawa Statutory Acknowledgement Areas

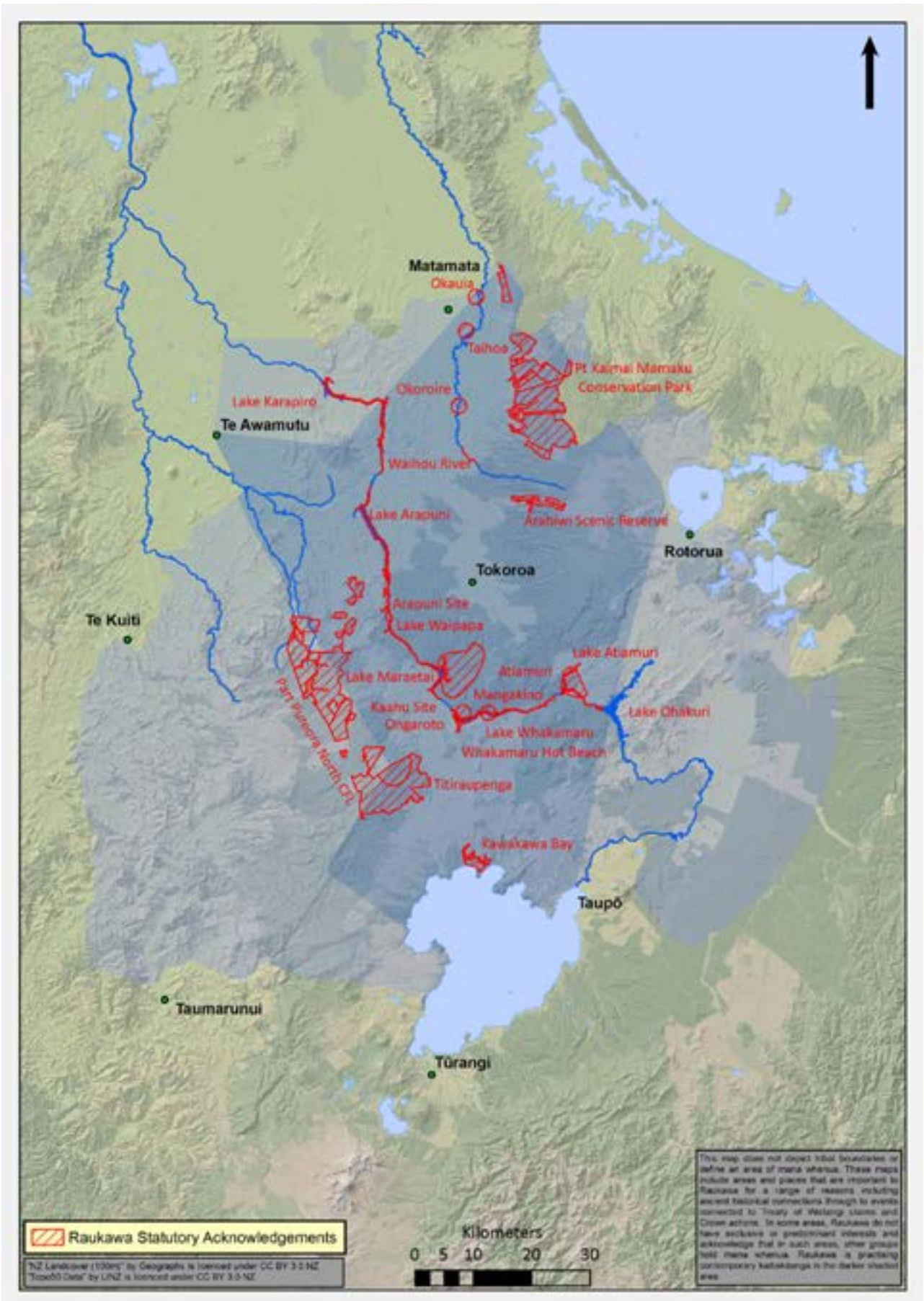




Figure 11. Ngā Kaunihera o te takiwā: Regional and District Councils

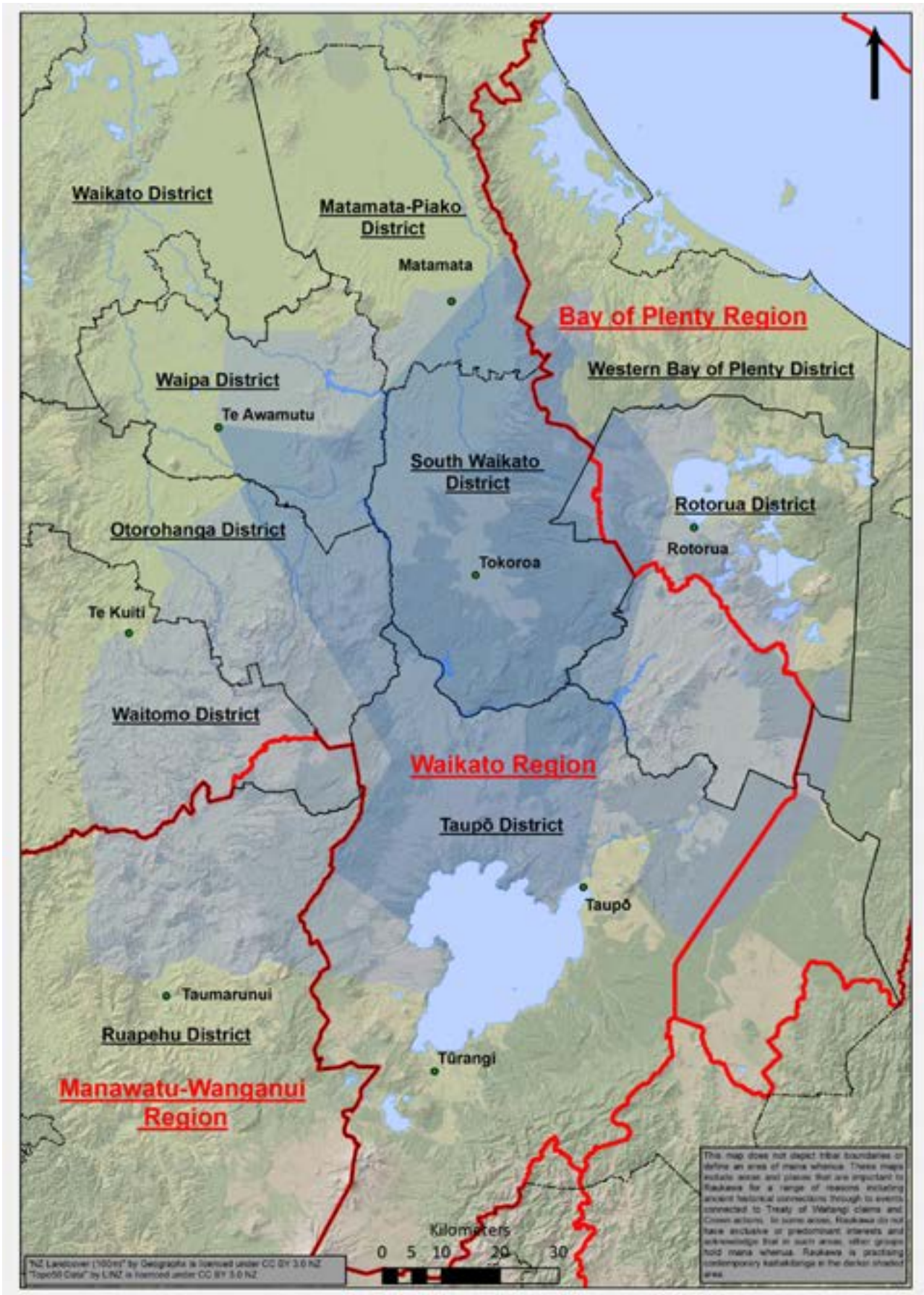




Figure 12. Ngā Wai: Rivers, streams, springs and aquifers

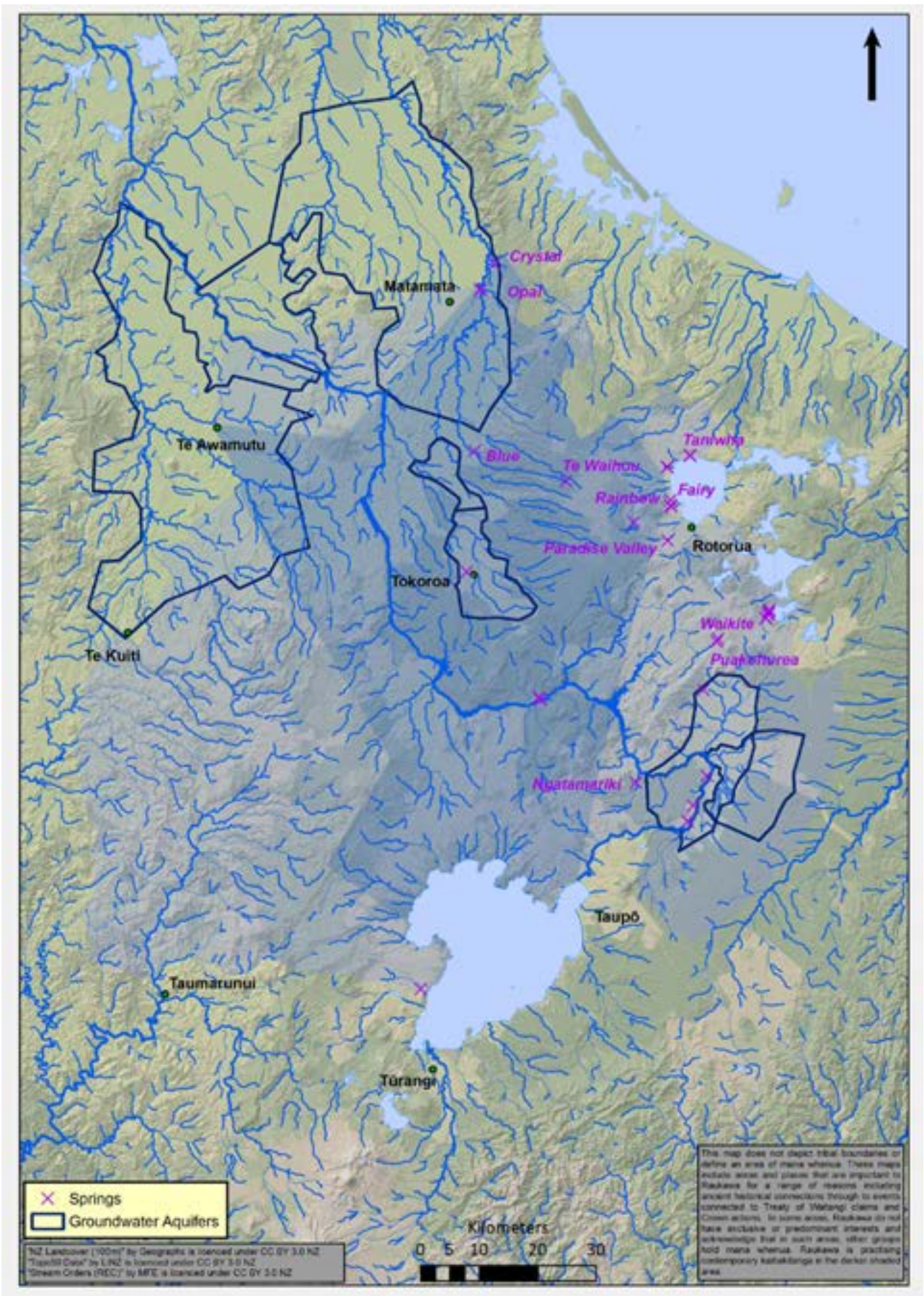




Figure 13. Ngā Awa: Rivers and streams

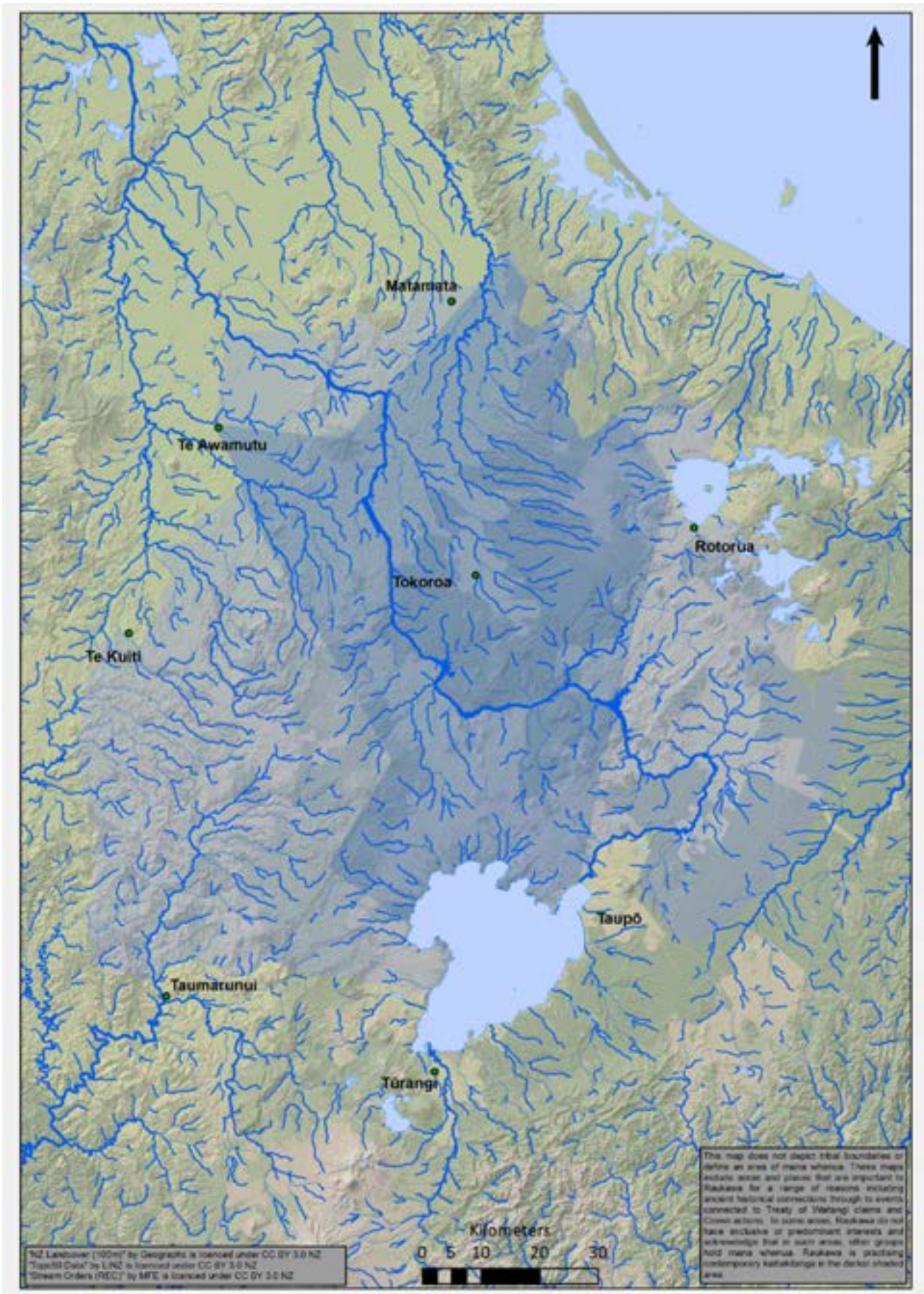




Figure 14. Ngā Puna: Springs

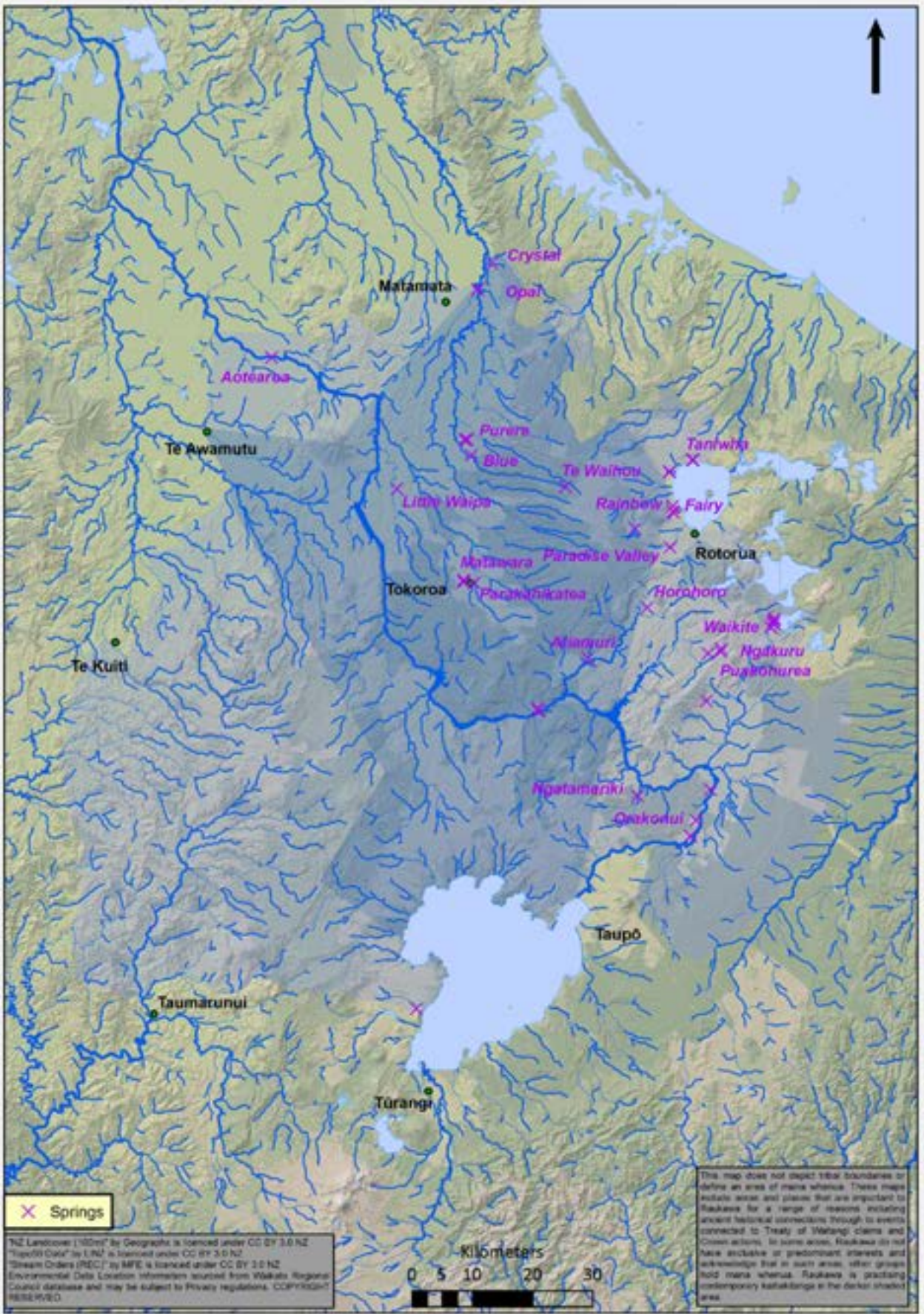
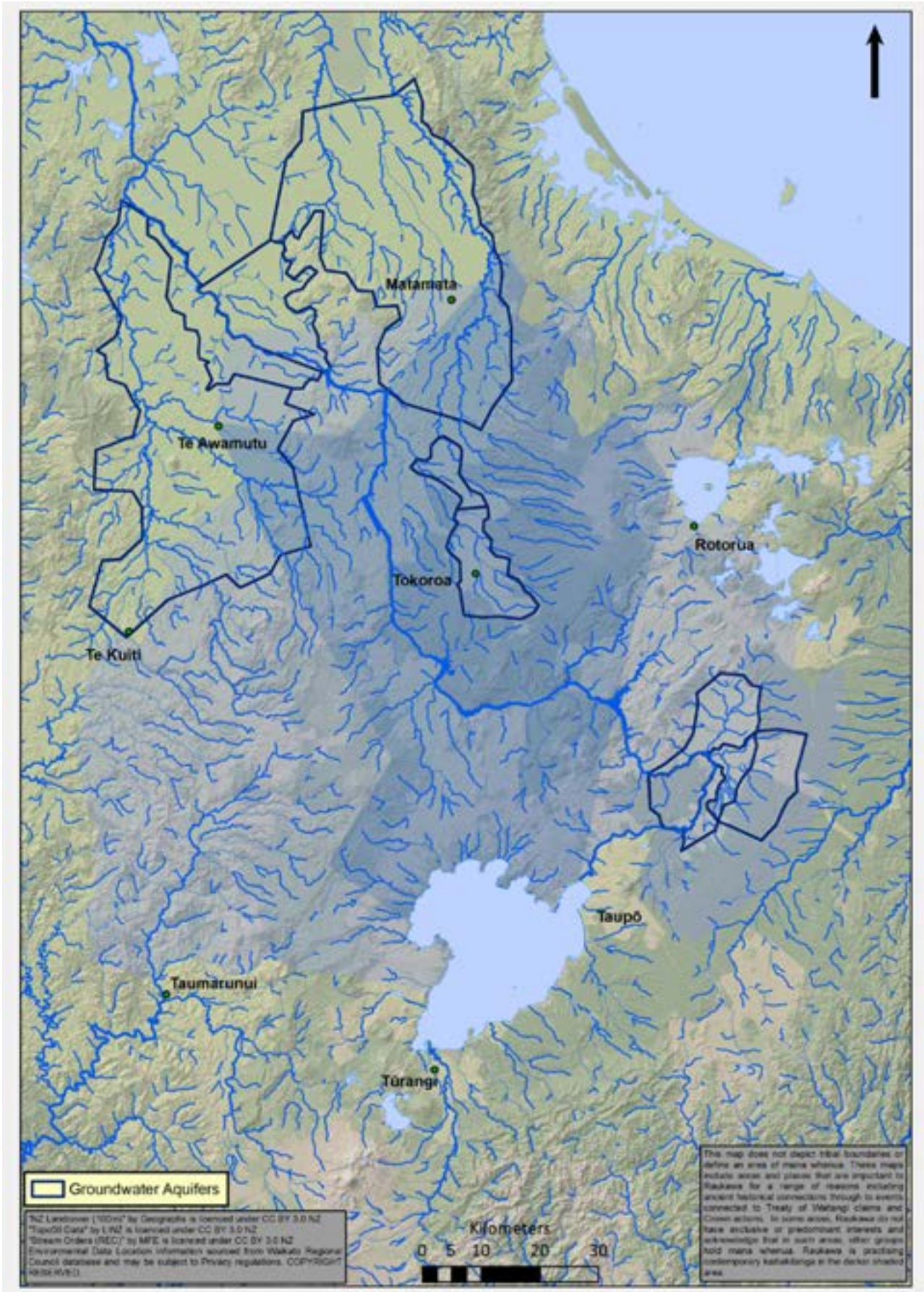




Figure 15. Manawa whenua: Groundwater and aquifers





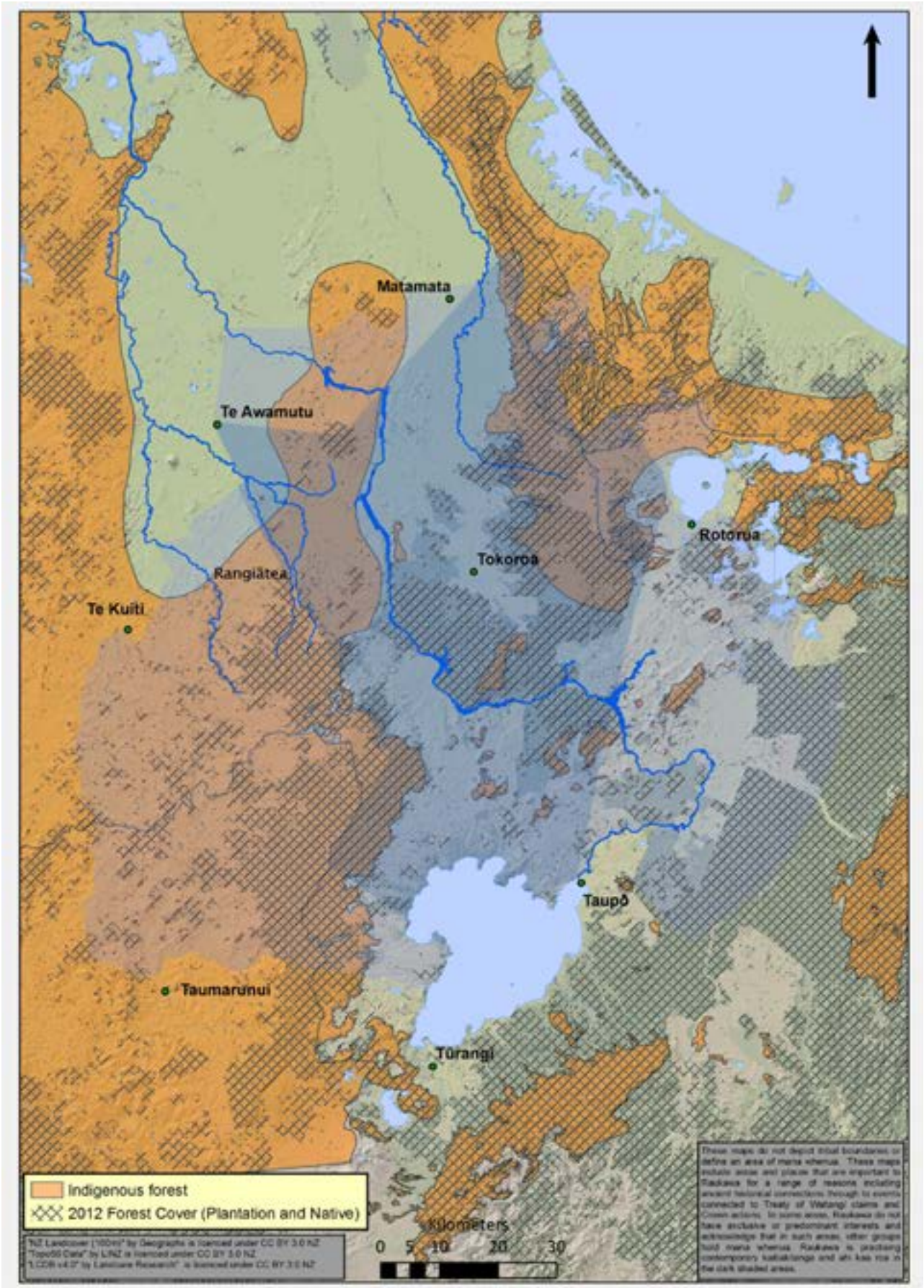


Figure 16. Change in land cover (1880-2012)



Figure 17. Whenua: Current Māori multiple owned land within Area of Association

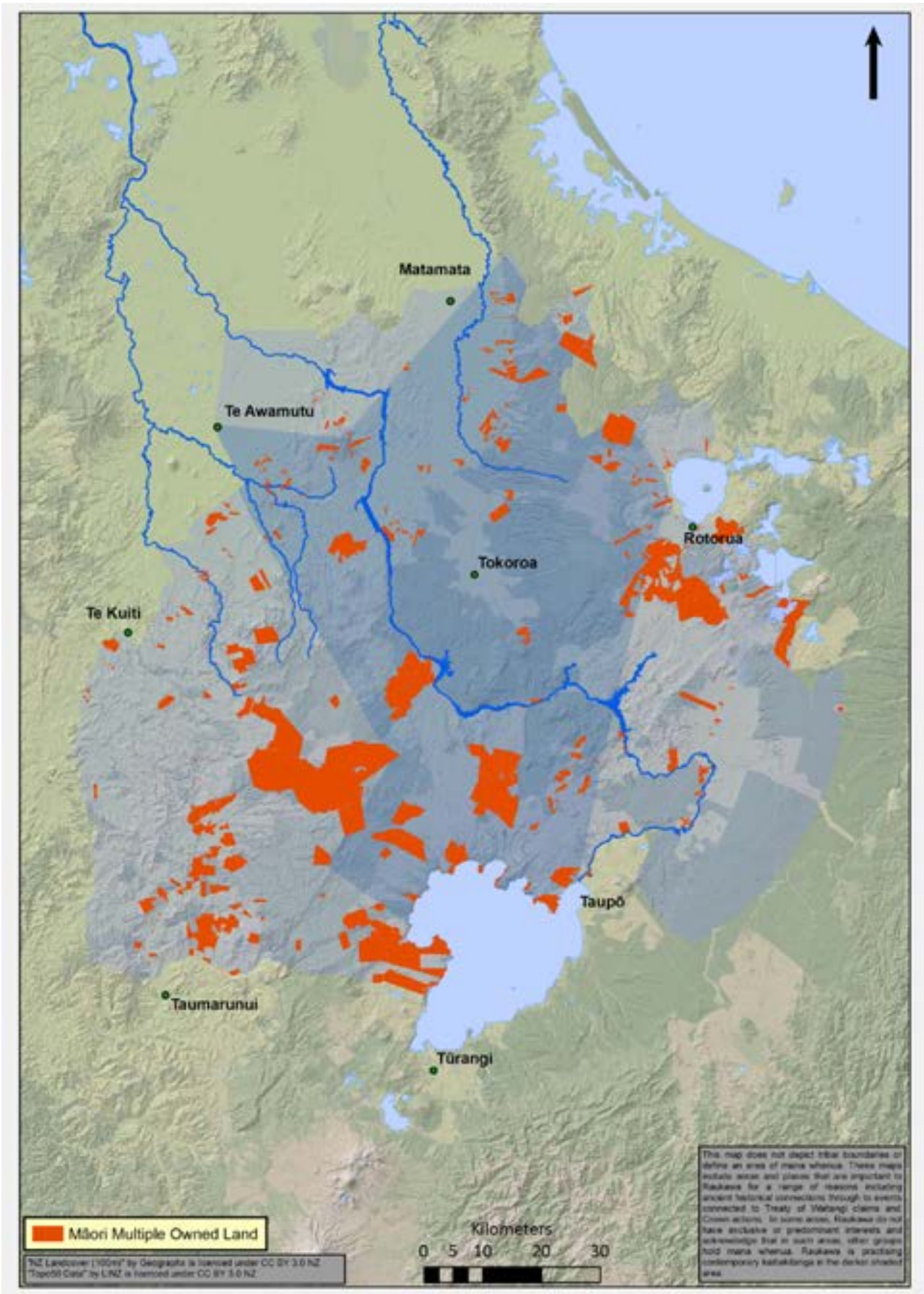
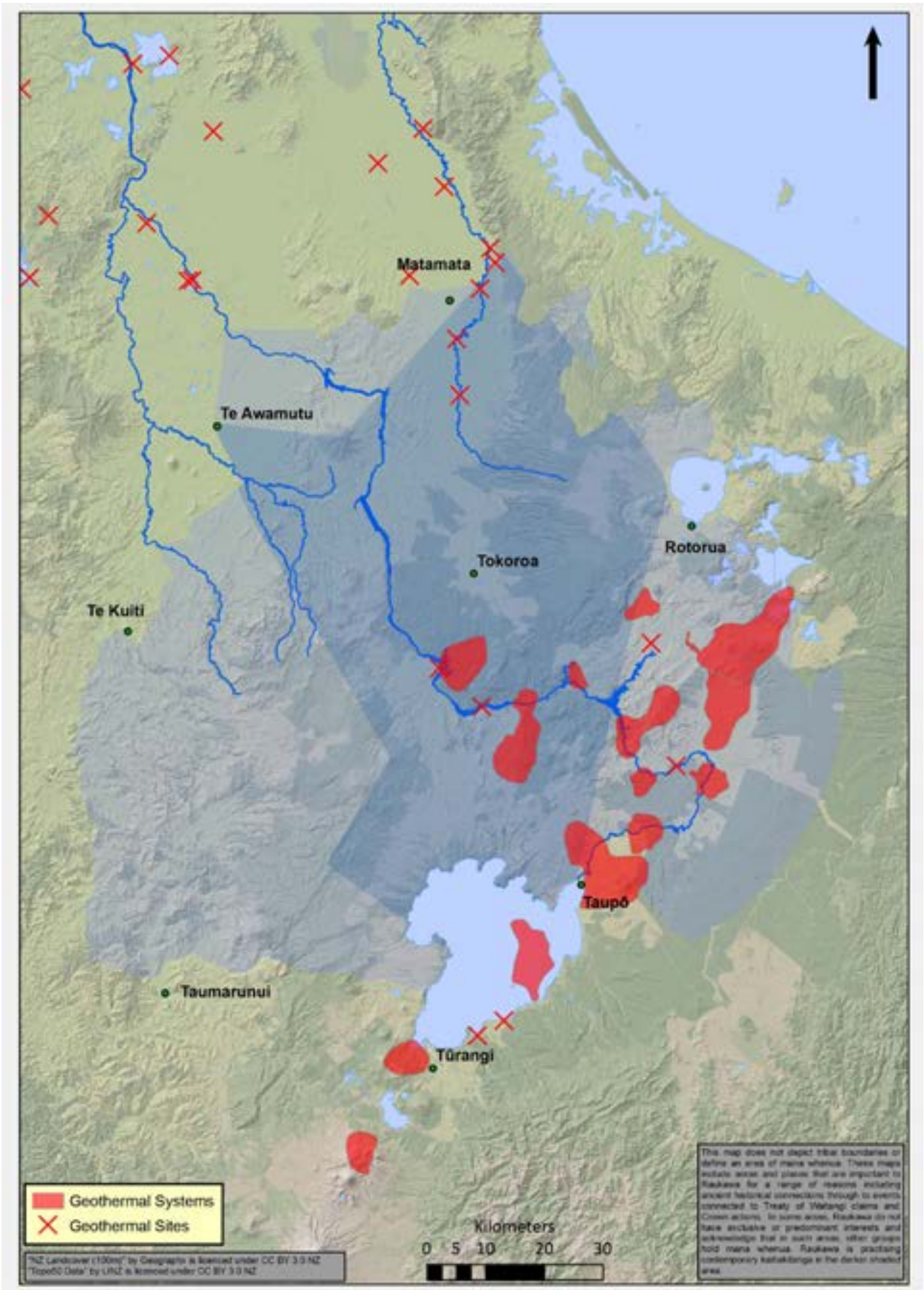


Figure 18. Ngā Wāhi Ngāwhā: Geothermal resources





# Appendix D

## Objectives and Strategies for the Waikato River

### Objectives For The Waikato River

In order to realise the Vision, the following Objectives will be pursued:

- The restoration and protection of the health and wellbeing of the Waikato River.
- The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships.
- The restoration and protection of the relationship of Waikato River Iwi according to their tikanga and kawa, with the Waikato River, including their economic, social, cultural and spiritual relationships.
- The restoration and protection of the relationship of the Waikato Region's communities with the Waikato River including their economic, social, cultural and spiritual relationships.
- The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Waikato River.
- The adoption of a precautionary approach towards decisions that may result in significant adverse effects on the Waikato River, and in particular those effects that threaten serious or irreversible damage to the Waikato River.
- The recognition and avoidance of adverse cumulative effects, and potential cumulative effects, of activities undertaken both on the Waikato River and within its catchments on the health and wellbeing of the Waikato River.
- The recognition that the Waikato River is degraded and should not be required to absorb further degradation as a result of human activities.
- The protection and enhancement of significant sites, fisheries, flora and fauna.
- The recognition that the strategic importance of the Waikato River to New Zealand's social, cultural, environmental and economic wellbeing is subject to the restoration and protection of the health and wellbeing of the Waikato River.

- The restoration of water quality within the Waikato River so that it is safe for people to swim in and take food from over its entire length.
- The promotion of improved access to the Waikato River to better enable sporting, recreational, and cultural opportunities.
- The application to the above of both mātauranga Māori and latest available scientific methods.

## Strategies For The Waikato River

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

- Ensure that the highest level of recognition is given to the restoration and protection of the Waikato River.
- Establish what the current health status of the Waikato River is by utilising mātauranga Māori and latest available scientific methods.
- Develop targets for improving the health and wellbeing of the Waikato River by utilising mātauranga Māori and latest available scientific methods.
- Develop and implement a programme of action to achieve the targets for improving the health and wellbeing of the Waikato River.
- Develop and share local, national and international expertise, including indigenous expertise, on rivers and activities within their catchments that may be applied to the restoration and protection of the health and wellbeing of the Waikato River.
- Recognise and protect waahi tapu and sites of significance to Waikato- Tainui and other Waikato River Iwi (where they so decide) to promote their cultural, spiritual and historic relationship with the Waikato River.
- Recognise and protect appropriate sites associated with the Waikato River that are of significance to the Waikato regional community.
- Actively promote and foster public knowledge and understanding of the health and wellbeing of the Waikato River among all sectors of the Waikato regional community.
- Encourage and foster a ‘whole of river’ approach to the restoration and protection of the Waikato River, including the development, recognition and promotion of best practice methods for restoring and protecting the health and wellbeing of the Waikato River.
- Establish new, and enhance existing, relationships between Waikato-Tainui, other

Waikato River Iwi (where they so decide), and stakeholders with an interest in advancing, restoring and protecting the health and wellbeing of the Waikato River.

- Ensure that cumulative adverse effects on the Waikato River of activities are appropriately managed in statutory planning documents at the time of their review.
- Ensure appropriate public access to the Waikato River while protecting and enhancing the health and wellbeing of the Waikato River.



WAIKATO RIVER - HORAHORA ROAD ARAPUNI



# Appendix E

## Partners list

Relationship agreements	
<b>Ministerial Accords</b> <ul style="list-style-type: none"> <li>• Raukawa/Crown Overarching Accord</li> <li>• Māori Affairs Portfolio Accord</li> <li>• Primary Industries Portfolio Accord</li> <li>• Environment Portfolio Accord</li> <li>• Conservation Portfolio Accord</li> <li>• Local Government Portfolio Accord</li> <li>• Energy and Resources Portfolio Accord</li> <li>• Land Information NZ Portfolio Accord</li> <li>• Crown Lands Portfolio Accord</li> <li>• Arts Culture &amp; Heritage Accord</li> </ul>	<b>Joint Management Agreements</b> <ul style="list-style-type: none"> <li>• Waikato Regional Council</li> <li>• South Waikato District Council</li> <li>• Waipā District Council</li> <li>• Taupō District Council</li> <li>• Rotorua District Council</li> <li>• Ōtorohanga District Council</li> </ul>
<b>Memoranda of Understanding</b> <ul style="list-style-type: none"> <li>• Mighty River Power</li> <li>• Waikato Regional Council</li> <li>• Tūwharetoa Māori Trust Board</li> <li>• Maniapoto Māori Trust Board</li> <li>• Ngāti Korokī Kahukura Trust</li> <li>• South Waikato District Council</li> </ul>	<b>River Iwi</b> <ul style="list-style-type: none"> <li>• Waikato Tainui River Raupatu Trust</li> <li>• Te Arawa River Iwi Trust</li> <li>• Maniapoto Māori Trust Board</li> <li>• Tūwharetoa Māori Trust Board</li> </ul>
<b>Other Partners</b> <p>Waikato River Authority, Hancock Forestry Management, Te Puni Kōkiri, Fonterra, Dairy NZ, Beef &amp; Lamb NZ, Auckland Waikato Fish &amp; Game, Federated Farmers, Carter Holt Harvey Kinleith, AgResearch, Transpower, Waikato River Trails Trust, University of Waikato, University of Otago, Boffa Miskell, BECA, Matamata Piako District Council, Waitomo District Council, Bay of Plenty Regional Council, Landcare Research, Headlands NZ, FOMA, Tuia Group, Historic Places Trust, Perry Fletcher (Archaeologist)</p>	

# Appendix F

## Rangatahi Prime

### Ministerial Statements

During the field trip to the Maungatautari workshop session in February 2014, rangatahi (young people) of Raukawa were asked if they were Prime Minister for a day what would they say to the people of Aotearoa regarding the environment. The following are a number of the statements. Where appropriate, these have been incorporated into the the kete for kaitiaki and methods.

- Farmers will become more accountable for the environmental impacts they place on our lands and waterways.
- Everyone needs to simplify and keep things simple.
- There will be no more plastic bags allowed in NZ.
- All synthetics are banned from entering NZ.
- We all need to look after the whenua.
- All non-recyclables (e.g. nappies, plastics) are no longer legal.
- One day a week, people will not be able to use cars.
- To protect our waterways, we will fence off rivers/streams.
- Anyone caught throwing cigarette butts will be heavily fined.
- We will be reducing plastics coming to NZ.
- Environmental Management will become compulsory in NZ curriculum.
- We are going to change the environment to be cleaner and greener.
- Worm farms will be compulsory in homes.
- Littering is illegal – anyone who litters will be fined.
- NZ is smoke-free.
- We will stop cutting down native trees.
- We will protect native bush.

# Appendix G

## Engagement with Raukawa

### 1.0 Introduction

The Raukawa Settlement Trust (RST) the mandated iwi authority is the overarching iwi governance entity. The RST has delegated responsibility for the management of environmental and resource management activities to the Raukawa Charitable Trust (RCT). The Raukawa Environment Group (Environment Group) is tasked by the RCT with this responsibility.

Unless determined through a Ministerial Accord, Joint Management Agreement (JMA) or other agreement the environment group is the first point of contact if you need to engage with Raukawa.

The environment group will determine the level of engagement and process required depending on whether your project or proposal is within the wider area of association or the darker shaded area as indicated in Figure 1. Raukawa acknowledges the shared interests of other iwi within the wider area of association and will provide direction for how to engage on a case by case basis.

### 2.0 Principles of Engagement

Raukawa promotes a set of principles that underpin Raukawa engagement with external parties across the area of association inclusive of:

- Working in good faith and in a spirit of co-operation;
- Best endeavours approach at all times;
- A commitment to open, honest and transparent communication;
- A commitment to participate effectively in discussions;
- Ensure early engagement on issues of known mutual interest;
- Operate on a no surprises approach;
- Recognise the relationship between parties will evolve;
- Commit to meeting statutory timeframes and minimizing delays and costs associated with those statutory frameworks

Experience shows us that applying these principles and understanding the Raukawa perspective can result in outcomes which are mutually beneficial and lead to quality proposals, resource consent applications, policy processes and other projects.

The Environment Group takes a professional, pragmatic and open approach to working with stakeholders.

### **3.0 Engagement on Policy Development and Advice**

In the absence of Ministerial Accords, JMA's and other agreements the following engagement process applies. Agencies need to engage early with the Raukawa Environment Group on the development and implementation of policy and legislation led by the agency. This would include:

1. Early notification to the Environment Group of the process to develop any policy or legislation;
2. Meeting with the Environment Group on the content of any policy or legislation;
3. Making available to the Environment Group any relevant information on the relevant policy or legislation, early in the process development;
4. Informing the Environment Group of the outcome of any consultation;
5. Informing the Environment Group of the process to implement the relevant policy or legislation; and
6. Working with the Environment Group, where appropriate to identify resources that may assist Raukawa involvement in the development of policy or projects.

### **4.0 Engagement on Resource Consents and Activities**

If you are at the early stages of your proposal or wish to have an early conversation to understand requirements of engagement we advise contacting the Environment Group as a first step.

#### **4.1 Understanding our Processes**

On receipt of a proposal the Environment Group need to determine:

- the complexity and scale of the application,
- any statutory timeframes that may apply,
- hapu/ marae engagement

- technical / specialist information that needs to be sought including kaumātua guidance and potential formation of specific project working groups
- relevance for the Raukawa Environmental Management Plan
- implications for the Waikato River Co-Management framework
- costs associated with processing
- our timeframe for response
- the hierarchy of avoid, remedy or mitigate in managing effects
- implications for the Raukawa Comprehensive Settlement Legislation or any other relevant legislation
- implications under the Resource Management Act or any other relevant legislation

## 4.2 Information requirements

If you are considering undertaking an activity within the takiwa, the Environment Group requires the following information, and if it is not included it will be requested to assess your application:

- Who the parties involved are and full contact details of involved parties
- A summary of the proposal
- Identification of any significant resources on the property (inclusive of landscape overlays) or affected by the proposal including rivers, streams, springs, wetlands, cultural sites, significant natural areas, archaeological sites, native trees or bush;
- What is proposed and any measures that will avoid, mitigate or remedy effects;
- If the activity is within the Waikato and Waipa River catchments an assessment of how the activity will give effect to the Vision and Strategy for the Waikato and Waipa Rivers.
- If the activity is within the Te Waihou catchment an assessment of how the activity will contribute to the improvement of the restoration and protection of the Te Waihou and its catchment
- Where possible, location maps and photos of the proposed activity and other graphic material such as visual simulations.
- Raukawa preference in the hierarchy of avoid, remedy and mitigate.



### 4.3 Guidelines for Assessment of Proposals

The Raukawa Environmental Management Plan highlights the issues and resources that are of concern within our Takiwa. The following process or parts thereof will be applied to the assessment of proposals inclusive of but not limited to;

1. The Environment Group is informed of a proposal by formal letter, receipt of an application for a resource consent, a notice of a requirement for a designation.
2. The Environment Group will contact the applicant or consenting authority (Council) to check the status of the proposal to confirm timeframes. Where appropriate the Raukawa Environment Group will provide a checklist to assist the applicant.
3. Check the relevance of the proposed activity and location against the Raukawa Environmental Management Plan or any relevant iwi document for any resources or issues of significance to Raukawa.
4. Site visit. Every effort should be made to allow the Environment Group to view the site or property. Sometimes this may not be possible due to the location of the site. In these cases other technologies including google earth and other aerial photography may be used. These options however are viewed as poor substitutes for site visits.
5. Assess whether the effects are significant detrimental to the resource, unacceptable changes to the environment, changes that can't be reversed, cause great concern to Raukawa, will have a long-term impact on Raukawa and if there is anything that can be done to avoid, remedy or mitigate those impacts.
6. The consideration of the nature, scale and character of effects is a process that requires skills and experience. Where it is unclear, advice from Environment Group advisors and technical experts may be required and/or a peer review implemented
7. Setup face to face meetings or other engagement as required, ensuring that all necessary parties are in attendance.
8. Follow up by email or letter regarding the outcomes of the meeting, concerns or issues, tasks to complete and timeframes.
9. Where projects are large and/ or technically complex and additional expertise is required the Environment Group will negotiate fair and reasonable cover of the associated costs with the applicant. Examples of further information that may be required include:
  - archaeological and cultural landscape assessments; and
  - ecological reports including baseline surveys; and
  - best practice management plans including monitoring; and
  - cultural impact assessments; and

- design inputs;

10. Further meetings with the applicant may be required to:

- Review further technical reports and advice
- Agree on mitigations that minimise effects
- Change the proposal to avoid impacts
- Provide a remedy that balances impacts
- Provide and share information to wider group of Raukawa marae and hapu representatives and gain feedback. This could involve a hui-a-iwi and as such, some costs that need to be communicated and negotiated with the applicant
- Confirm the Raukawa position on the final proposal

Written approval may be given to an applicant confirming that all matters have been addressed to the satisfaction of Raukawa Environment Group.

A letter of support/opposition in part or to the whole application will be communicated to the applicant and consent authority.

Advice Note: The Raukawa Environment Group will endeavour to respond as quickly and effectively as possible based on the process of assessment as outlined above. Engagement with staff may involve a meeting or several if it is a complicated proposal, a site visit, review of information material and hui with hapu/ marae. Staff will also provide guidance to ensure responsibilities for process record keeping are clear and robust. At times governance decisions may be required and these will be factored into the process when considering the application.

## 5.0 Contact Details

As at 1 January 2015, the Raukawa Environment Group contact details are:

Postal Address: Raukawa Environment Group  
Private Bag 8,  
Tokoroa 3444

Phone: 07 885 0260

Email: [environment@raukawa.org.nz](mailto:environment@raukawa.org.nz)

Website: [www.raukawa.org.nz](http://www.raukawa.org.nz)

Mokaihaha - A Unique Cultural Landscape. The unique landscape east of Tokoroa holds special history for Raukawa



# KETE KAITIAKI





# Appendix H

## Kete Kaitiaki

### Interconnectedness

- K1 Hold wānanga on traditions and environmental knowledge
- 
- K2 Build relationships with your local communities, neighbours and local farmers
- 
- K3 Identify projects for restoration work and make applications for funding/resource assistance
- 
- K4 Seek opportunities for learning by joining volunteer networks, undertaking work placements, attending hui and conferences
- 

### Wai

#### Mātauranga

- K5 Take your tamariki/mokopuna down to the awa and share your kōrero about the significance of water, tuna, kōura and other taonga species.
- 
- K6 Teach other whānau members how to catch and prepare tuna, kōura and other taonga species.
- 
- K7 How did your kui/koroua do it? Why did they do it that way? What's changed?
- 
- K8 Maybe other whānau do this regularly, ask if you can join in.
- 
- K9 Kōrero and wānanga about the significance of your local awa.
- a. Do you know its history? If not, who can you ask?
  - b. Where does your awa flow from and flow to?
  - c. How was it used by your tūpuna? Swimming/washing/healing...
  - d. Are there significant areas along your awa? Mahinga kai, taniwha perhaps?
- 
- K10 Get out and walk, ride, swim (if it is safe to do so), or paddle along your awa.

- a. What does it look, smell, feel like?
- b. Do you think it is 'clean'? Why? Why not?
- c. Are there any animals, aquatic life, plant or bird life?

---

**K11** Consider asking your kaumātua to kōrero or have a wānanga about tikanga pertaining to water.

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**K12** Ask an organisation (DOC, NIWA etc.), researcher or scientist to come and hold wānanga about an aspect of water important to your whānau? This could be water quality testing/monitoring, habitat restoration for fisheries, fishery migration patterns, riparian restoration, freshwater field skills, the list goes on. There are lots of people doing lots of things on and with water.

---

**K13** Connect with other community groups doing river restoration projects.

---

## Water use

**K14** Consider capturing rain water and/or grey water from your whare and/or marae buildings for use on your gardens or recycle for other non-drinking purposes (e.g. flushing toilets etc).

---

**K15** Install water saving or low flow faucets and shower heads to reduce the amount of water wasted.

---

**K16** Do not let water run unnecessarily, save water by turning off taps when brushing teeth, have shorter showers, don't leave the tap running to rinse dishes.

---

**K17** Check your pipes and faucets for leaks.

---

**K18** Insulate your pipes and hot water cylinder to avoid wasting water waiting for it to heat up.

---

**K19** Only use your dishwasher and washing machine with full loads.

---

**K20** Consider purchasing water efficient appliances and fixtures.

---

**K21** Use organic matter around your plants and trees to retain water for longer.

---

**K22** Don't run the hose while washing your car, outside of buildings or windows.

---

**K23** When planting at home or the marae choose climate-appropriate, drought-tolerant, and native plant species.

---

**K24** Avoid sprinkler systems and water plants with hand held hoses or use rainwater captured water storage to water plants and gardens.

---

**K25** Limit impervious surfaces that direct water directly into the stormwater system.

---

## Water quality

**K26** Consider the products that you are using that drain into our awa (i.e. dishwashing liquids, shampoos, soaps, laundry detergent, cleaning products) and where possible make the change to natural alternatives.

---

**K27** Consider composting toilets at home or at the marae.

---

**K28** Wash your car on the grass so that cleaning products do not run directly into stormwater drains.

---

**K29** Reduce fertilizer and pesticide use.

---

**K30** Fence and plant the banks of your awa with suitable native plants to provide natural filtration, shade for aquatic life, keep out stock and to stabilise the banks of the awa.

- a. There are resources to assist you with this in the appendices
  - b. Consider the type of plant you choose? Do you have any weavers in the family who might like to harvest harakeke? Plants that can be used for rongoā might be important to your whānau. What do the manu like to eat that you could plant?
- 

**K31** Organise whānau or community clean up days to get rid of rubbish and debris along or in the awa.

---

**K32** Get a group of whānau to participate in regular monitoring of water quality.

- a. There are resources to assist you with this such as the NIWA Stream Health and Monitoring Kit
- 

**K33** Report any incidents of direct discharges going to water, stock in the waterbodies, or dumping of rubbish in the water to the Regional Council. If you can take photos and send these in.

---

## Whenua

### Mātauranga

**K34** Kōrero and wānanga with your whānau about the meaning of whenua, your relationship with Papa-tū-ā-nuku and the history of your mana whenua.

---

**K35** You might consider questions such as – what does Papa-tū-ā-nuku mean today? Why do we bury the whenua of our babies? What is the importance of this tradition?

---

### Protection and restoration of land

**K36** Plant trees and plants of areas of unstable land such as on hills and beside streams.

---

**K37** Controlling plants and animal pests.

---

**K38** Fence streams, wetlands and areas of native bush to keep out stock.

---

**K39** Manage use of fertilisers and pesticides that are going into Papa-tū-ā-nuku.

---

**K40** Retire land that is unsuitable for a particular land use.

---

**K41** Investigate alternative land uses that are more suited to geography of the area.

---

**K42** Consider cultivations that feed the soil rather than detract from the soil (i.e. hemp (reference group comment))

---

**K43** Apply to the Waikato River Clean-up Trust for a river restoration/clean-up project

---

### Kai

**K44** Consume locally produced kai. Papa-tū-ā-nuku sustains us and provides nourishment for our bodies. Knowing the whakapapa of the kai that we ingest is important for our physical wellbeing but also for the wellbeing of the environment because it means less energy for transportation, packaging and storage and, hopefully less chemicals in its production.

---

**K45** Grow your own kai at home and at the marae.

---

**K46** Create food forests or food parks around the marae and/or within the community.

---

**K47** Consider establishing community or school gardens.

---

**K48** Set up food sharing networks amongst whānau, hapū, marae and communities. “We would like to see marae markets where marae grow, produce or create their own produce, goods to trade/sell with other marae in the area” quote from reference group

---

**K49** Purchase kai with little or no packaging. Fresh is best.

---

**K50** Compost or worm farm your food scraps to turn your waste into kai to feed back to Papa-tū-ā-nuku.

---

**K51** Investigate opportunities to produce organic kai for sale.

---

## Wetlands

### Mātauranga

**K52** Talk to your whānau about the significance of wetlands.

---

**K53** Organise or participate in wānanga about wetland protection and restoration.

---

**K54** Consider joining a volunteer network for wetland restoration.

---

**K55** Ask an organisation (DOC, NIWA etc.), researcher or scientist to come and hold wānanga about an aspect of wetland health, protection and/or restoration.

---

### Wetland protection and restoration

**K56** Identify potential wetland restoration projects.

- a. Fence off wetland areas on your own property and talk to lands trusts and local farmers about wetland areas on their property to fence.
  - b. Restore edges of wetlands with native plants to provide filtration and habitat.
  - c. Restore natural water flows to wetlands, check for any obstructions and where appropriate remove.
  - d. Control weeds and pests.
- 

**K57** Volunteer or contribute to existing wetland restorations projects in your local area.

---

**K58** Report any destruction of wetland areas to the Regional Council.

---



## Wāhi tuturu

- K59** Identify the important cultural landscapes in your rohe through the Ngā Wāhi Tūturu project.
- 
- K60** What are the stories of connection between your marae?
- 
- K61** Do you know where and have you been to all the places in your pepeha?
- 
- K62** Where did your ancestors walk, hunt, garden, fish and love?
- 
- K63** Develop a plan to manage areas of importance under your mana whenua.
- 
- K64** Use the correct names for important sites and landscapes.
- 
- K65** Utilise the naming protocol where sites/areas in your rohe are not named.
- 
- K66** Hold wānanga to learn about the significance of these sites and landscapes.
- 
- K67** Restore sites where appropriate.
- 
- K68** Organise regular hikoi to connect with and/or clean up important sites.
- 
- K69** Form relationships with landowners to access sites/areas within your rohe.
- 
- K70** Talk to locals about the significance of the sites in your mana whenua area to build understanding.
- 

## Indigenous plants and animals

### Mātauranga

- K71** Take your tamariki/mokopuna into one of the local areas of native bush.
- Talk to them about the plants and animal life you know of.
  - Do you know any significant species in your local area?
  - What species were important to your whānau for kai? For rongoā? For raranga or whakairo? Or for other reasons.
- 
- K72** Get out and walk some of the tracks within the native bush reserves.
- 
- K73** Is there someone in your whānau - a weaver, carver or healer perhaps - who could come and teach you and your whānau about different species of plant or tree,

their properties and significance?

**K74** Consider joining a volunteer network of people who work with biodiversity restoration and/or pest eradication.

**K75** Ask an organisation (DOC, NIWA etc.), researcher or scientist to come and hold wānanga about an aspect of indigenous plants and/or animals important to your whānau? This could be habitat restoration, species identification, pest eradication, population restoration, eco-sourcing and propagating seeds. There are lots of people doing lots of things on and with water.

**K76** Sign up to a horticulture training program.

## Pest eradication

**K77** Identify and eradicate invasive species in your backyard or around the marae. If you don't know it, don't grow it.

**K78** Ask your local nursery not to grow and/or sell known invasive plants.

**K79** Don't dump or dispose of garden waste in nearby reserves or parks.

**K80** Clean your boots after hiking or walking in the bush to stop tracking weed seeds to other areas.

**K81** Don't release aquarium fish or exotic animals or plants into the wild.

**K82** Clean your waka, boat, kayak, etc. thoroughly to stop the spread of aquatic pests and algae.

**K83** Don't transport water animals, plants or animals to another water body.

**K84** Set traps and bait lines to control animal pests such as possums, rats and stoats.

## Restoration

**K85** Work with your whānau to identify an area where you could undertake a restoration project, this could be around the marae, in an area where there used to be native bush but isn't any longer, an extension of an existing area of native bush, or just a spare piece of lawn in your own backyard.

- a. What plants are suited to the climate, topography and/or to your needs? i.e. do you want shade? Do you want to attract particular species of birdlife? Do you

want a particular species of plant for raranga or rongoā?

- b. What might the needs of your tamariki or mokopuna be?
- c. Consider how your project might connect to existing areas of native bush to establish corridors of native habitat.

---

**K86** Purchase eco-sourced seeds or seedlings, or better yet source and propagate your own seeds from your local area for planting.

- a. You could consider setting up a small marae based nursery to grow plants for whānau and/or for small restoration projects.

---

**K87** Consider donating or volunteering to one of the threatened species recovery programs. For more information see the links and resources in the appendices.

---

**K88** Educate whānau about the importance of native plants and animals.

---

**K89** Take your tamariki/mokopuna to one of the ecological sanctuaries, e.g. Maungatautari Ecological Island is right on our back doorstep – to learn about indigenous plants and animals, the threats to them and how to protect them.

---

**K90** Your health and the health of those around you, including the environment.

---

## **Marae and Papakāinga**

### **Marae environmental initiatives**

**K91** Create a marae/hapū environmental action plan. See the appendices for a suggested template to use.

- a. This doesn't have to be complex. Talk with your whānau about what you/they would like to achieve in relation to the environment and write down your goals.
- b. It could be that you wish to return to some of the practices of your tūpuna or that you remember a time at the marae when there were gardens, native plants, etc. and you wish to restore those.
- c. Your marae or hapū action plan could identify areas you want to fence, plant in natives, wānanga you want to hold, cultural practices you want to restore or enhance, identify mahinga kai sites and associated tikanga, sites of significance and how you want to protect and manage them, important species in your

areas and restoration of them, education initiatives you want to start of be involved in.

- d. Remember, you are not limited and the action plan can be whatever you want it to be.
- e. Identify resources to support you and timeframes for each of your specific actions/projects. Start with a small project and build from there.
- f. Check in regularly to see how you are going against this plan.
- g. There are a multitude of resources and people who can support you.

---

**K92** Establish an environment group/sub-committee for your marae to lead/champion environmental protection and restoration projects.

---

**K93** Develop and implement marae policies on waste, energy and water. Ensure whānau are on board and understand.

---

**K94** Assess priorities and needs as part of the action plan... what do you really want? And what is most important to you?

---

### **Marae site development/redevelopment**

**K95** Join/sign up to Para Kore – the organisation that helps marae work towards zero waste.

- a. Para Kore can assist the marae to implement recycling and composting systems, develop zero waste policies, become plastic free marae, marae hire agreements, provide bilingual signage and resources, carry out waste audits, provide a monitoring system for waste reduction on your marae, connect you with to other Para Kore marae, and provide educational resources and workshops for whānau.
- 

**K96** Insulate marae buildings.

---

**K97** Install energy efficient and safe forms of heating in marae buildings.

---

**K98** Consider double glazing windows if possible.

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**K99** Choose energy efficient appliances.

---

**K100** Check draughts within marae buildings and try and fix.

---

**K101** Encourage energy efficiency practices.

---

**K102** Install rainwater collection tanks if you don't already have.

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**K103** Investigate alternative energy sources such as wind or solar energy.

---

**K104** Reduce the use of chemicals by using natural alternatives.

---

**K105** Encourage water conservation.

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**K106** Plant a māra kai, orchard or food forest. These can be as big or as small as you can manage.

---

**K107** Plant native plants and trees around the marae to provide shade, amenity value, cultural materials and habitat for native birds.

---

**K108** Compost, worm farm organic and food waste. Send food scraps, particularly meat scraps to the pigs.

---

**K109** Consider getting animals such as chickens and pigs.

---

**K110** Encourage car-pooling to and from the marae.

---

**K111** Consider eco-initiatives to generate income

- a. Nurseries, eco-tourism, native plantations for cultivation...
- 

## **Papakāinga development/redevelopment**

**K112** If you are developing a new Papakāinga there are lots of opportunities to create a sustainable, low-impact development. Look to other examples of sustainable housing, low-impact and Māori design principles.

---

**K113** Some of the things you could consider are:

- a. Location of buildings to utilise natural resources.
- b. Use of on-site alternative energy sources – for example wind or solar.
- c. Passive heating design of buildings to optimise sunshine available.
- d. Consider use of composting toilets or other low-impact sewerage system.
- e. Install rainwater collection tanks, greywater recycling systems and water restriction devices such as low-flow faucets.



- f. Choose non-toxic durable materials.
- g. Consider using recycled materials.
- h. Source materials locally and where possible use natural materials.
- i. Incorporate maara kai, native planting, and mini-wetlands in your landscaping and infrastructure design.
- j. Consider the cumulative impacts of the development and design your infrastructure to as much as possible minimise these.
- k. Insulate the house, install double glazing, thermal backed curtains, and energy efficient appliances.
- l. Consider waste management in your Papakāinga development design – can you deal with all of your waste on-site, reducing the amount of waste that goes to landfill or discharged to air, water or land.

---

**K114** Redevelopment of existing Papakāinga homes could also consider the above actions and/or implement some of the actions specified in Sustainable Living section.

---

## Mātauranga

**K115** Organise wānanga to talk with whānau about their memories of and aspirations for the local environment. There is a lot of valuable knowledge within whānau about the environment and environmental management, we just don't always recognise it as such.

---

**K116** Talk to other marae about what they are doing, their successes and challenges.

---

**K117** Visit marae, organisations, communities that are already implementing the projects that you want to do, learn from them, create networks, share resources and ask questions.

---

**K118** Involve your tamariki and mokopuna – start them young, they are the ones who will reap the benefits of, and be charged with maintaining, what you start.

---

**K119** Attend community, Council, iwi, governmental hui, wānanga, planting days, volunteer days and education workshops.

---

## Sustainable Living

**K120** Buy products with less packaging or with recyclable packaging.

---

**K121** Buy locally produced items rather than imported items, and try to support businesses which operate according to sustainability principles.

---

**K122** Recycle all paper, plastics, bottles and tins.

---

**K123** Take reusable bags to the supermarket.

---

**K124** Only switch on the washing machine or dishwasher when they are full.

---

**K125** Use energy-saving light bulbs, and rechargeable batteries rather than disposable ones.

---

**K126** Grow your own vegetables.

---

**K127** Turning off lights and appliances when not in use.

---

**K128** Dry clothes outside rather than using a dryer.

---

**K129** Close curtains earlier in winter to retain the heat.

---

**K130** Conserve water.

---

**K131** Choose energy and water efficient appliances.

---

**K132** Reduce amount of bottled water purchased. Fill re-useable bottles and refrigerate.

---

**K133** Compost or worm farm your own organic waste.

---

**K134** Walk, bike or carpool to work and for short trips.

---

**K135** Recycle old clothes and household equipment by donating them to charity or swapping, donating to whānau.

---

**K136** Ban or don't use single use plastic.

---

**K137** Consider plastic free homes, workplaces and marae.

---







## Ranginui

### Getting around

**K138** Use public transport where possible.

---

**K139** When going to hui, the marae or work carpool with others.

---

**K140** Bike or walk – reduced emissions and physical activity = win, win! A large percentage of our daily car trips are less than 3km in distance.

---

**K141** When you do use your car plan ahead to try and reduce the number of car trips you make.

---

**K142** If you can, switch to cleaner alternative fuels.

---

**K143** Consider how you drive – maintaining steady speeds, driving smoothly, reducing idling time and keeping your load down can all contribute to reduced emissions.

---

**K144** Keep your vehicle serviced and working efficiently.

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**K145** If you are purchasing a new vehicle consider a smaller, fuel efficient model, or better yet invest in a hybrid or biofuel model.

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**K146** Ask your employer to consider an eco-fleet of cars or 'greener' transport options.

---

**K147** Create a walking school bus for getting your tamariki and mokopuna to kōhanga and/or kura.

---

### Home heating and energy

**K148** A warm home reduces the amount of energy, whether by electricity, gas or wood burner, required to heat your home and therefore has less of an impact on air quality. You can keep your home warm and dry by:

- a. Insulating your home, or if you are renting asking your landlord to do this.
- b. Checking for draughts and weak points and patching these up.
- c. Install a heat transfer system.
- d. Closing the doors to rooms that you aren't using.
- e. Using a dehumidifier.



- f. Using clean forms of heating.
- g. Installing thermal backed curtains.

---

**K149** Switch to a cleaner more energy efficient woodburner or heatpump.

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**K150** Ensure your heating appliances are serviced and running efficiently.

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**K151** Conserve energy to reduce overall emissions– for ways to do this see the chapter on Infrastructure.

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**K152** If you are building a new home or doing renovations there are a number of things you can do to ensure it is warm and dry and energy efficient, for example double glazing. For more information refer to the links and resources in Appendix [00].

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### Indoor and outdoor burning

**K153** Don't burn household or marae rubbish. Instead try and reduce, reuse or recycle the waste you produce at home and on the marae. For more information on how to do this see Appendix [00].

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**K154** Compost your organic garden waste instead of burning. For more information refer to the links and resources in Appendix [00].

---

**K155** Wet wood produces a lot of smoke, therefore avoid burning wet wood and find somewhere dry to store your firewood supply.

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**K156** Avoid burning wood that is treated or painted.

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**K157** Consider 'no burn' periods.

---

**K158** Make the decision to quit smoking. This choice will benefit your health and the health of those around you, including the environment.

---

### The night sky

**K159** Look up - What does the moon and stars tell us? - What is the significance of the maramataka?

---

**K160** Reclaiming moon rituals and ceremonies.

---

**K161** Learning to read stars.

---

K162 Celebrate Matariki

---

K163 Live by the sky.

---

## Climate Change

### Energy use

K164 Insulate your house as well as your budget allows; heat escapes from the ceiling, walls, floor and windows.

---

K165 Block off any draughts in your house.

---

K166 Switch off any appliances at the wall – appliances left on standby are using up power.

---

K167 Keep heat from escaping your windows with sealing, double glazing or thermal-lined curtains.

---

K168 Use efficient heating, such as a heat pump.

---

K169 Consider efficient water heating systems such as solar water heating or heat pump water heating.

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K170 When buying new appliances, look at the energy rating labels to make sure it is energy efficient.

---

K171 Alternative energy sources such as windmills and solar panels are becoming more popular, and could suit your lifestyle.

---

### Transport

K172 Reduce vehicle use by using public transport, car-pooling, walking or cycling.

---

K173 Purchase a fuel-efficient, low greenhouse gas vehicle.

---

K174 Consider how you drive – maintaining steady speeds, driving smoothly, reducing idling time and keeping your load down can all contribute to reduced emissions.

---

K175 Maintain your vehicle with regular services and ensuring tyre pressure is maintained at the appropriate level.

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K176 Consider bio-fuels where appropriate.

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## Natural Hazards

### Being ready

- K177** Get your emergency response kit ready and make sure your whānau has theirs set up as well.
- 
- K178** Talk with your whānau about your emergency response plan.
- 
- K179** Familiarise yourself with your local civil defence emergency procedures.
- 
- K180** Look at having a first aid kit at home and if you can, in your car at all times
- 
- K181** Donate your time or some resources to helping community groups that assist with natural hazard response or community responses.
- 
- K182** Keep gutters and rains debris-free during winter to avoid localised flooding during times of heavy rain.
- 

## Infrastructure

### Mahia te mahi

- K183** Create a marae/hapū environmental action plan that sets out how you wish to deal with existing and new infrastructure developments within your rohe.
- 
- K184** Find out if renewable energy sources will work for your marae, e.g. wind, solar, micro-hydro.
- 
- K185** Map your sites/areas of cultural importance and approach RCT to help you with the systems and tools you will need.
- 
- K186** Be vigilant! If there is a development or operation within your rohe, watch your waterbodies for signs of environmental impacts, watch your waterbodies for signs of water discolouration, odours or dead fish/animals.
- 
- K187** Keep an eye on development to ensure that your sites/areas are safe from harm.
- 
- K188** Know where the quarries and mines are in your area and what they do.
- 
- K189** Create a marae/hapū environmental action plan that sets out how you wish to deal with existing and new extractive operations, and exploration activities within your rohe.
-

**K190** Map your sites/areas of cultural importance and approach RCT to help you with the systems and tools you will need.

---

**K191** Be vigilant! If there is a development or operation within your rohe, watch your waterbodies for signs of environmental impacts including water discolouration, odours or dead fish/animals.

---

## Mining, Oil and Gas

**K192** Know where the quarries and mines are in your area and what they do.

---

**K193** Create a marae/hapū environmental action plan that sets out how you wish to deal with existing and new extractive operations, and exploration activities within your rohe.

---

**K194** Map your sites/areas of cultural importance and approach RCT to help you with the systems and tools you will need.

---

**K195** Be vigilant! If there is a development or operation within your rohe, watch your waterbodies for signs of environmental impacts including water discolouration, odours or dead fish/animals.

---

## Geothermal

**K196** Identify the important geothermal resources in your rohe.

---

**K197** What are the stories of connection between your marae and geothermal resources?

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**K198** How did your ancestors utilise the geothermal resource? Was it for kai, energy, heating or bathing?

---

**K199** Develop a plan to manage areas of importance under your mana whenua including utilisation and economic opportunities including cultural tourism.

---

**K200** Restore sites where appropriate.

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**K201** Form relationships with landowners to access sites/areas within your rohe.

---



HOKIO - SITE OF SIGNIFICANCE, LAKE ARAPUNI



# Appendix I

## Resource Tools

### Wai

Water Saving -

<http://wateruseitwisely.com/100-ways-to-serve/>

Drystock Farms: Practice to improve water quality -

<http://www.waikatoregion.govt.nz/PageFiles/26184/Drystockfarms.pdf>

Dairy Farms: Practice to improve water quality -

<http://www.waikatoregion.govt.nz/PageFiles/26184/Dairyfarms.pdf>

Cropping: Practice to improve water quality -

<http://www.waikatoregion.govt.nz/PageFiles/26184/Croppingland.pdf>

Best Water Management Practices -

<http://www.landcare.org.nz/Regional-Focus/Hamilton-Office/BMP-Guide-for-Water-Quality>

### Sustainable Living

Smarter Home -

<http://www.smarterhomes.org.nz/smarter-home-guide/>

Smarter insulation -

<http://www.smarterhomes.org.nz/publications/your-guide-to-a-smarter-insulation/>

Efficient Energy Use -

<http://www.eeca.govt.nz/>

Para Kore -

<http://parakore.maori.nz/home.aspx>

Compost -

<http://www.yates.co.nz/gardening/how-to/how-to-make-compost/>

## **Marae and Papakāinga**

Papakāinga Toolkit -

[http://www.westernbay.govt.nz/Download/?file=/Documents/Services/Papakāinga\\_Toolkit/Papakāinga\\_Brochure.pdf](http://www.westernbay.govt.nz/Download/?file=/Documents/Services/Papakāinga_Toolkit/Papakāinga_Brochure.pdf)

Hapu and Iwi Environmental Management Plan Guideline - <http://www.qualityplanning.org.nz/index.php/supporting-components/faq-s-on-iwi-management-plans>

## **Wetlands**

Riparian Planting Tool (Waikato River Authority) - <http://www.boffamiskell.co.nz/news-and-insights/article.php?v=riparian-plant-selection-made-easy>

Wetland Restoration Handbook -

<http://www.landcare.org.nz/Regional-Focus/Hamilton-Office/Wetland-Restoration-Handbook/Wetland-Restoration-Handbook>

## **Indigenous Plants and Animals**

Native Planting in the Waikato Region -

<http://www.waikatoregion.govt.nz/PageFiles/2900/Planting%20natives%20in%20the%20Waikato%20region.pdf>

Pest Control -

<http://www.doc.govt.nz/conservation/threats-and-impacts/animal-pests/methods-of-control/>

Native Fish Fact sheets -

<http://www.landcare.org.nz/Regional-Focus/Hamilton-Office/Hooked-On-Native-Fish/Fish-Fact-Sheets1>

## **Whenua**

Soil Erosion -

<https://www.mfe.govt.nz/land/soil-conservation/soil-erosion>

Land Resource Interactive Mapping Tool -

<http://ourenvironment.scinfo.org.nz/home>

Visualising Maori Land Tool -

<http://whenuaviz.landcareresearch.co.nz/>

Soil Maps Online -

<http://smap.landcareresearch.co.nz/home>

## Climate Change

Climate Change Adaptation Toolbox -

<http://www.mpi.govt.nz/environment-natural-resources/climate-change/resources-and-tools/adaptation-toolbox.aspx>

Preparing for climate change –

A guide for local government in New Zealand - <https://www.mfe.govt.nz/publications/climate-change/preparing-climate-change-guide-local-government-new-zealand>

General Climate Change resources -

<https://www.mfe.govt.nz/climate-change/climate-change-resources>

## Air

Vehicle Emission Information -

<http://www.transport.govt.nz/ourwork/VehicleEmissions/>

## Mining, Quarrying, Oil and Gas

Minimising Environmental Impacts of Mining -

<http://www.landcareresearch.co.nz/publications/factsheets/mine-rehabilitation>

## Cultural Landscapes

Māori Cultural Landscape Strategy -

<http://www.tearanga.maori.nz/>

Environmental Kaitiaki Tools and Case studies working with the RMA -

<http://www.ngatokitaiao.maori.nz/>

