



# Te Mahere ā Rohe mō Ngāti Rangitīhi

Ngāti Rangitīhi Iwi Environmental Management Plan



Prepared by  
Te Mana o Ngāti Rangitīhi Trust

2011

## MIHI

Toitū te marae o Tāne, toitū te marae o Tangaroa, toitū te iwi. Tuia i runga, tuia i raro, tuia i waho tuia i roto, tuia te herenga tangata mai Hawaiki; Hawaiki-nui, Hawaiki-roa, Hawaiki-pāmamao.

Ka tukuna atu ngā mihi ki a koutou katoa. Ko tēnei te karanga o Ngāti Rangitihi ki ngā rangatira me ngā kaiarahi i roto i ngā tari hei whakahaere i te kaupapa tiaki taiao.

Ko tēnei te mahere ā rohe o Ngāti Rangitihi. Kei roto i ngā whārangi ngā whakaaro me ngā moemoea o Ngāti Rangitihi ki ēnei o ngā rawa whakahirahira, ngā waahi tupuna, ngā kāinga me ngā mahinga kua mahue, ngā wai e rere nei, ngā roto me te moana. No reira e kare ma, kia tau, kia māia, kia whakakotahi ai tātou i runga i tēnei kaupapa.

Tēnei te mihi ake rā ki a koutou ngā kaunihera, ngā tari me ngā ringa awhina i tautoko i ngā mahi ki te whakakaha, ki te whakamana i ngā kupu whakahaere kei roto i tēnei mahere. Ka nui te mihi ki a koutou.

Rangitihi tangata whakahirahira, nō Rangitihi te ūpoko i tākaia ki te akatea. Ehara ma te aitanga a Tiki.

Mauri tū, mauri ora.

The development of this iwi environmental plan has been a journey of rediscovery for Ngāti Rangitihi. Not only identifying and recording our places and resources of importance but also articulating our cultural preferences and expectations of how the environment should be managed over the coming years.

This plan represents part of a comprehensive approach to the well-being of Ngāti Rangitihi that includes Ngāti Rangitihi taking its rightful place at the decision-making table and participating in a meaningful and effective way.

Our aspirations are to genuinely care for our people, to be progressive and positive in our approach, work collaboratively in unity, show integrity and honesty and hold steadfast to those things that are important to us and make us unique.

*We would like to thank the many people and organisations who have made the development of this possible and look forward to the important implementation phase of giving effect to our plan.*

Through the sustenance of the land and the sea, the people will prosper.

Graham Pryor

Chairman

Te Mana o Ngāti Rangitihi Trust



# Ngāti Rangitihi Iwi Environmental Management Plan

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## 1.0 Tīmatanga

### 1.1 Introduction

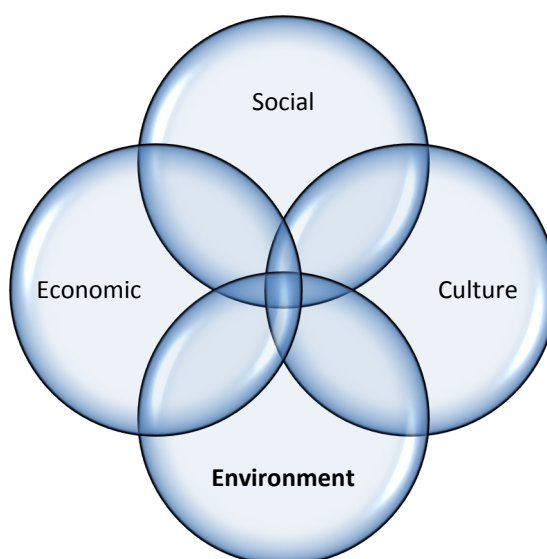
The Ngāti Rangitīhi iwi environmental management plan is a document with supporting maps and schedules to assist the iwi with managing natural and cultural resources of importance to Ngāti Rangitīhi.

It is a written statement that consolidates iwi knowledge on environmental matters at the present time and sets the policy framework and a range of aspirations and methods for achieving them.



It is intended that this document will not only be considered and recognised as a ‘relevant policy document recognised by an iwi authority’ under the Resource Management Act 1991, but an important tool for managing our environmental and cultural resources, advocating our cultural preferences, and providing improved accountability, transparency and consistency in our responses and participation in a wide range of resource management areas moving forward.

Whilst the environmental management plan is concerned with environmental and cultural resources, it is influenced by economic and social themes. This is a holistic approach to the well-being of the Ngāti Rangitīhi community and its environment. The diagram below illustrates the overlap and influence of economic, social and cultural factors in the environment. For removal of any doubt Ngāti Rangitīhi see themselves as part of the environment and responsible with others for determining and influencing their social, economic, cultural and social well-being.



**The four well-beings**

## 1.2 Ngā Mātāpono - Guiding Principles

There are a set of guiding principles that underpin the work of Te Mana o Ngāti Rangitihi Trust. These were formalised in the Annual Report 2009-2010. These principles inform and guide this plan.

- **He aroha ki te iwi**  
*We genuinely care about the people*
- **He ahu whakamua, he rākei whenua, he manaaki hua**  
*Progressive and forward thinking yet sustainable in our approach*
- **Kia mauri ora a Ngāti Rangitihi**  
*For the well-being and life-force of Ngati Rangitihi*
- **Kia mau tonu te whenua**  
*Holding onto our lands and resources for our economic livelihood*
- **Kia pono, kia tika, kia pūmau**  
*Openness, honesty, integrity and steadfast in all that we do*
- **He mahi ngātahi i runga i te whakaaro kotahi**  
*Working with purpose and in unity*



## 1.3 Ngā Whaingā – Objectives

Te Mana o Ngāti Rangitihi Trust has developed a set of overarching objectives relevant to this iwi environmental management plan. These are:

- The **mana** of Ngāti Rangitihi is upheld, developed and recognised
- The **resources** of Ngāti Rangitihi are identified and optimised
- The **survival and growth** of Ngāti Rangitihi is enabled, including its cultural, economic, social, spiritual, environmental and political survival and growth
- The **whanau support** networks of Ngāti Rangitihi are developed and maintained
- The **self-reliance** of Ngāti Rangitihi is enhanced

## 1.4 Me pēwhea te whakamahi? How to use this Plan

The plan is set up with a number of sections with the intention of making the plan accessible and coherent. There are two parts to the plan, Part I containing the background, context, historical narrative, policies, objectives and methods, resource schedules, engagement principles and the review process. Part II of the plan contains four series of maps; a A3 rohe map showing ancestral interests; a series of maps identifying significant resources of Ngāti Rangitihi (Ngā Rawa Whakahirahira o Ngāti Rangitihi); complimented by statutory and planning mechanisms maps; and a map of other iwi statutory acknowledgements.

The first section provides an introduction and explains the context for the plan and its use.

The second section of the plan provides a historical narrative of Ngāti Rangitihi origins and social history as it relates to the ancestral landscape. The purpose of this is to establish the identity of Ngāti Rangitihi and give weight to the special relationships that the Iwi has with the ancestral landscape, waters, sites and taonga. A summary description of the traditional rohe or area of interest is provided together with a map. This map is later reproduced in the plans. A short summary description of Te Mana o Ngāti Rangitihi Trust, the iwi authority for Ngāti Rangitihi is also provided in this section.



The third section of the plan provides the Iwi policies for resources of significance to Ngāti Rangitihi. The format of *resource, issue, objective policies and methods* is a framework that is commonly used in resource management planning, particularly regional policy statements, regional plans and district plans. Whilst Ngāti Rangitihi would prefer to use and would be more comfortable using a more strategic format or business model of *Vision, principles, strategic objectives, work programmes*, the key audience of an iwi management plan is regional councils and territorial authorities. It was considered

prudent to use a familiar format to those used in to avoid possible misinterpretations and lost in translation situations. It also considered that plan would set out a consistent approach to resource management matters, both from a proactive and reactive point of view.



The fourth section of the plan provides some guidance for consultation and engagement with Ngāti Rangitahi on environmental matters. There are some principles and information requirements that are intended to assist resource consent applications and other stakeholders of the process of engagement that is culturally preferred by Ngāti Rangitahi.

The fifth section of the plan sets out some monitoring parameters and a timeframe for review of the plan. There is also a lifecycle diagram that summarises the steps of plan development including an implementation plan which will set priorities for work programmes.

The sixth section of the plan provides acknowledgements of the many people and organisations that have assisted in the development of this plan.

The appendices to this plan contain important information regarding Māori terms used throughout the plan, lists of places of significance, customary resource areas, recorded pa sites and important water bodies including lakes, rivers, streams, springs and wetlands. There is a significance criteria that is used by Ngāti Rangitahi to assist in evaluating places of significance and customary resource areas.

The last section of the Part I of the plan contains references and source material used in the development and production of this plan.

The maps in Part II as mentioned are broken into four series. 1) Rohe map, 2) significant resources of Ngāti Rangitahi (Ngā Rawa Whakahirahira o Ngāti Rangitahi), 3) statutory and planning mechanisms, and 4) statutory acknowledgements. The corresponding schedules for the significant resources are included in schedule 1, 2 and 3. Due to the significant amount of information relating to statutory and planning mechanisms, schedules have not been prepared for these maps. This information can be accessed in district plans, regional plans, regional policy statement and other statutory and planning documents.



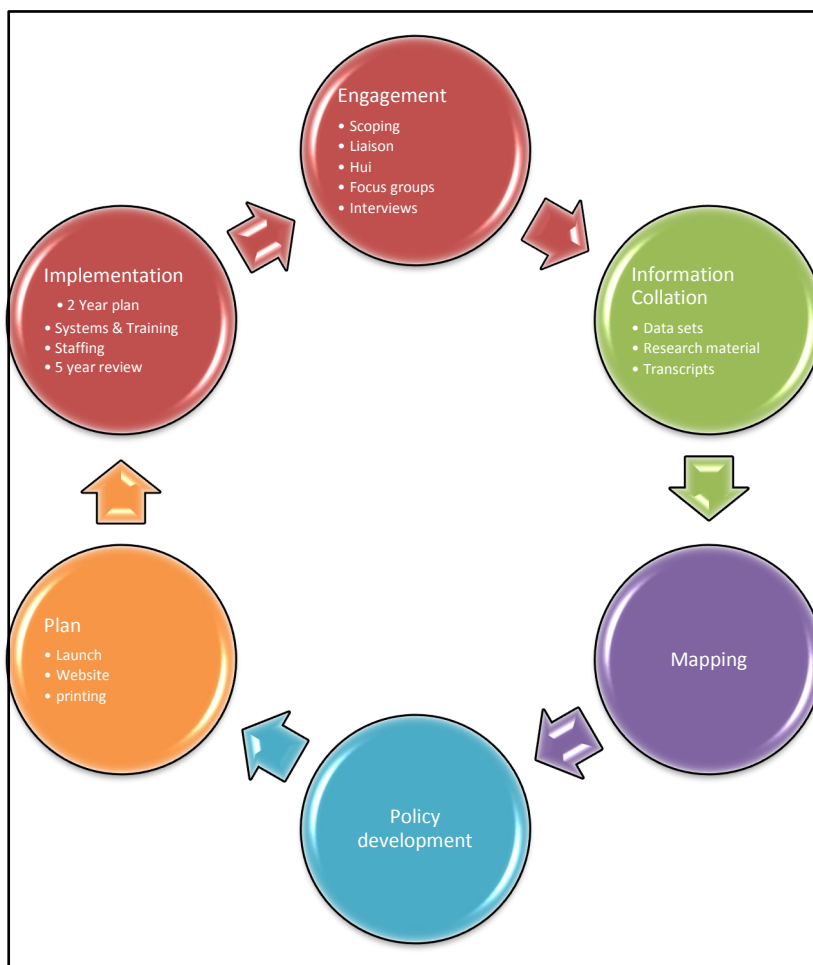


### 1.5 Review period

This is the first environmental management plan for Ngāti Rangitihi, setting the foundation for the next five to ten years. As a foundation document it will be prudent to test the effectiveness of the operational aspects of the plan during the first twelve months and make necessary tweaks as required. The iwi environmental plan should be reviewed formally every five years to keep pace with changing circumstances and the cycle of regional and district policy/plan reviews.

As new resource management matters emerge it may be prudent to develop a policy response to these and incorporate them in the plan as appropriate.

The following diagram illustrates the life cycle of the plan.



The Life-cycle of the Ngāti Rangitihi Iwi Environmental Management Plan

## 2.0 Ngāti Rangitihi

### 2.1 Tradition and history

This section provides a summary narrative of the social history of Ngāti Rangitihi. It should be noted this is not a comprehensive history and intended to inform resource managers of the traditions and relationships of Ngāti Rangitihi with other iwi and hapu and ancestral lands and waters.

Ngāti Rangitihi is descended from the eponymous ancestor Rangitihi who was great, great grandson of Tamatekapua, the commander of Te Arawa. Rangitihi was born at Maketu and lived there with his family, the Kaituna River and other inland areas.

Rangitihi was the great-grandson of Kahumatamomoe, a son of Tamatekapua and (along with Ngatoroirangi, Ihenga, and others) one of the early explorers of the Rotoiti lakes district after the landing of Te Arawa waka at Maketu.<sup>1</sup> The importance of Rangitihi to Te Arawa is represented in the Pouhake o Te Arawa, the two carved pou or flagpoles that stand beside tupuna whare central to Te Arawa identity: Rangiaohia at Matatā and Tamatekapua at Ohinemutu.<sup>2</sup>

Rangitihi is well-known as the progenitor for many Te Arawa iwi through his children and grandchildren, this being reinforced by the proverb, *Ngā pumanawa e waru o Te Arawa – the eight beating hearts of Te Arawa*.



He was a warrior of “considerable mana” and bravery. He was reputed to have had his head split open on six separate occasions in battle, although the well-known whakataukī about relates to the most famous occasion when he suffered a serious head wound. While leading his taua in battle, his head was split open but he called for some akatea (the northern rata vine, normally used for binding the palisades of pa) and used it to bind his head together before rallying his men and defeating their enemy. From this incident came the whakataukī:

Rangitihi tangata whakahirahira, no Rangitihi te upoko i takaia ki te akatea. Ehara ma te aitanga a Tiki.<sup>3</sup>

<sup>1</sup> See whakapapa from Tamatekapua to Rangitihi in Stafford, D. M., *Te Arawa: A History of the Arawa People*, Reed, Wellington, 1967, p.56 (reproduced in Kawharu, et al, p.32).

<sup>2</sup> Kawharu, et al, p.38.

<sup>3</sup> Dewes, para.6, cited in Waitangi Tribunal, p.70. See also Kawharu, et al, p.38 (who cite Makereti’s translation that characterises Rangitihi as “arrogant, proud and haughty-headed” rather than simply ‘proud and hard-headed’

[Rangitihi, the proud and hard-headed one, whose head was bound with akatea. Well! He is a descendant of Tiki.]

Rangitihi was born at Maketu, and lived for a time at Te Koari pā in Maketu, where some of his children (those to his Tapuika wives) were initially brought up. Later he moved inland on the Kaituna river, where he built Pakotore and Matapara pā (near Paengaroa). This was where he lived much of his life and where most of his eight children were born and raised, and some of his mokopuna were also born there.<sup>4</sup>

Rangitihi died and was buried at Pakotore. Although he was later reinterred on the Rangitihi maunga Ruawāhia, and all of his children and grand-children left Pakotore after his death, Rangitihi's tuahu there remained a site of great significance to Te Arawa. Many generations later, the early Rotorua and Maketu missionary, Thomas Chapman, observed that the Te Arawa waka crew who took him up the Kaituna river, en route from Maketu to Rotorua, would always stop at the landing place below Pakotore to acknowledge the tapu of the spot. To Chapman, it was an impressive location – “cliffy



hills rising out the river, and narrow gorges terminating and joining inland in a bluff” – but even he was aware of its significance to Te Arawa.<sup>5</sup>

Rangitihi did not confine himself to Pakotore: he lived there for some years and later died there, but he also moved further inland to the

Rotorua lakes for a time. He established Rangiwahakakapua pā on a high point just south of the Ohau channel, on the narrow neck of land between lakes Rotorua and Rotoiti. Over time his children moved from there to settle in different parts of the district, which he allocated to them. On these lands, they and their children established their claims to land in the district and laid the foundations for the various iwi of Te Arawa that sprang from Rangitihi.<sup>6</sup> In his later years, Rangitihi returned to Pakotore, where he died and was buried. Some years later, his bones were disinterred and placed in

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[Makareti, *The old-time Maori. Makereti*, New Women's Press, Auckland, 1986, p.331). Don Stafford, citing the 1894 writings of the tohunga Takaanui Tarakawa, adds another version of the origins of the whakatauki; asserting it arose after Rangitihi's death, when one of his younger sons, Apumoana, came forward to bind up the body (his elders fearing to do so, due to Rangitihi's mana) (Stafford, p.57). 0

<sup>4</sup> Kawharu, et al, p.38 and; Stafford, p.57.

<sup>5</sup> Thomas Chapman journal, Letters and Journals, p.454; entry for 1 November 1852, qMS-0426. Alexander Turnbull Library.

<sup>6</sup> Stafford, p.58, and; Angela Ballara, 'Tribal Landscape Overview, c.1800-c.1900 in the Taupo, Rotorua, Kaingaroa, and National Park Inquiry Districts', CFRT, 2004, pp.80-1.

a cave on the summit of Ruawāhia, which was by then the maunga of the iwi who had taken his name: Ngāti Rangitihī.<sup>7</sup>

Of the many lines of descent from Rangitihī's eight children to the iwi of Te Arawa, a principal line for Ngāti Rangitihī comes from his third child, Rangiaohia. Two other sons of Rangitihī are also important ancestors for Ngāti Rangitihī; Apumoana and Rakeiao. Iwi tradition is that Rangiaohia was a tohunga who, together with his brother Ratorua, challenged Rangitihī and thus avoided being made a supplicant to Tuhourangi who, despite being the youngest son, had emerged as a favourite of Rangitihī.<sup>8</sup> As a result, Rangiaohia subsequently inherited Rangitihī's mana (rather than his eldest brother) while those descended from him later came together under the name of their illustrious ancestor, Rangitihī. At the same time, there are other iwi traditions in which it is asserted that it was Ratorua or Rangiwahakaekeau who instead inherited Rangitihī's mana. Yet another tradition is that it was Apumoana, a younger son, who inherited that mana; this was a result of Apumoana coming forward to bind up Rangitihī after his death and perform the appropriate rites, when his other brothers were said to be fearful of doing so due to the risks of making an error and breaching tapu).<sup>9</sup>

When Rangitihī's sons spread out over Rotorua district from Rangiwahakakapua, Apumoana initially settled at Owhatiura (on the southern shore of Rotorua lake), but when Ratorua also came to live there, Apumoana moved on to Rotokākahi (not far from Tarawera).<sup>10</sup> Rakeiao did not initially move far from Rangitihī, settling at Waikare



(or Waikareone), a clifftop pā just south of Mourea. Later he moved with one of his two wives to Otamatea, a kainga near Tarawera, and towards the end of his life he moved to Okataina.<sup>11</sup> Rangiaohia initially settled in the Rotoiti district, alongside his younger brother Tuhourangi, but later moved to an area around the eastern and southern Tarawera lake on which his descendants remained.<sup>12</sup> Ngāti Rangitihī's two key pā there were Tapahoro and Moura. The significance of

<sup>7</sup> Stafford, p.60.

<sup>8</sup> Stafford, p.58.

<sup>9</sup> Stafford, p.57. See also Kawharu, et al, p.290.

<sup>10</sup> Stafford, pp.58-59, and Kawharu, et al, p.290.

<sup>11</sup> Stafford, p.59.

<sup>12</sup> Ballara, pp.81-82.



Rangiaohia to Ngāti Rangitihī is reflected in the name of the iwi's whare tupuna at Matatā; Rangiaohia.<sup>13</sup>

Rangiaohia had several children, but those best known are the three borne by his wife Rakauheketara of Ngāti Makino (she is remembered in the name of the whare kai at Ngāti Rangitihī's Matatā marae). Those three children were Rakauhoehoewaka (also known as Tauahoehoewaka), Mahi and Hinetai. As with Rangitihī, the mana of Rangiaohia did not pass to the mātāmua (the eldest son); instead it passed to the second son, Mahi, perhaps because of his superior ability in warfare. Mahi became an important tupuna for Ngāti Rangihī, being represented on the poutokomanawa inside the whare tupuna Rangiaohia. He is also the founding ancestor of Ngāti Mahi, one of the main hapu of Ngāti Rangitihī.<sup>14</sup>



Mahi married Rangitihikahira, the eldest daughter of Apumoana (Mahi's uncle and one of the younger children of Rangitihī). The importance of Apumoana in the origins of Ngāti Rangitihī arises from this marriage. This was a significant union in the founding of several of the hapu who subsequently emerged to form Ngāti Rangitihī. While the line of descent from Rangitihī through Mahi is important so too is the line of descent from Rangitihī through Apumoana (and then Rangitihikahira).<sup>15</sup> Mahi and Rangitihikahira had five children: Rongomai, Ihu o Mahi, Pikia o Mahi, Tuahukura, and Tukaipia. It is principally the descendants of these five children who took the name Ngāti Rangitihī, and they are considered the common tupuna of Ngāti Rangitihī.<sup>16</sup>

The Ngāti Rangitihī rangatira Arama Karaka Mokonuiarangi gave whakapapa to the Native Land Court in the 1880s that showed some of the key tupuna for several hapu of Ngāti Rangitihī that emerged from the children of Mahi and Rangitihikahira or their descendants (see list of hapu below). These tupuna include Rongomai, Ihu, Te Apiti, Te Whareiti, Tutangata, Matuku, Hinemihi, and Tionga (the latter being one of Arama Karaka Mokonuiarangi's forebears).<sup>17</sup>

The extensive whakapapa given by Arama Karaka is fairly complex and shows some of the numerous marriage connections between the tupuna, hapu and iwi of Ngāti Rangitihī. Some of these connections were emphasised in relation to particular land blocks. At this point it could be noted that while Arama Karaka could give a whakapapa that showed him descending from Tionga, Te Apiti, Rongomai, Rangitihikahira (and her husband Mahi) and back to Apumoana, he could also show descent from Apumoana through another of that tupuna's children, Wharawhara. These two lines of

<sup>13</sup> Kawharu, et al, p.287.

<sup>14</sup> Kawharu, et al, pp.287-8.

<sup>15</sup> Because of subsequent marriages between Tuhourangi and Ngati Apumoana (see, for instance, Ballara, p.244), Ngati Apumoana are sometimes associated with Tuhourangi. It should be noted that Ballara (p.671) describes them as being associated with both Tuhourangi and Ngati Rangitihī, but they are more frequently linked with Ngati Rangitihī (see, for example, Ballara, p.353)

<sup>16</sup> Kawharu, et al, p.287.

<sup>17</sup> Rotorua Native Land Court Minute Book No. 12, pp.291 (the microfilm copy of these pages is difficult to read, but part of this extensive whakapapa is reproduced in Ballara, p.83).

descent met again in Te Whareiti: one of his parents, Whaia te to, was descended from Wharawhara, while the other, Rohi, was descended from Rangitihikahira. Hakopa Takapou, another leading Ngāti Rangitihī figure in the nineteenth century, was also descended from Te Apiti, but through another of his children, Uriharara.<sup>18</sup>

In addition to indicating the importance of Apumoana to some hapu of Ngāti Rangitihī, such connections also reveal the links to Rakeiao and his descendants. Rakeiao had two wives, and later divided his lands around Okareka between them; the area towards Tarawera went to those descended from the wife Maruwangaroa (daughter of Tuhourangi). From this marriage came two lines of descent of significance to Ngāti Rangitihī: one of Rakeiao’s children was Puihawe, whose daughter Hineteao married Rongomai (a son of Mahi); in turn they were the parents of Te Apiti. Another of Rakeiao’s children was Murimanu, from whom came Tuwhakaoroahu, who is the tupuna of a hapu linked with Ngāti Rangitihī (see below).<sup>19</sup>

Almost 50 hapu have been identified as being associated with Ngāti Rangitihī, although some of these are also associated with other iwi close to Ngāti Rangitihī (particularly Tuhourangi), while others have long ceased to exist as functioning groups.<sup>20</sup> Even so, at least 18 Ngāti Rangitihī hapu – “some major groups and some quite minor and virtually no longer extant, absorbed in others” – have been identified in the evidence put to the Native Land Court by Ngāti Rangitihī witnesses in the nineteenth century. They are (in alphabetical order):

- Ngāti Hape
- Ngāti Hinehua
- Ngāti Hinerangi
- Ngāti Hinewai
- Ngāti Hirangi
- Ngāti Hiwinui
- Ngāti Ihu
- Ngāti Koirā
- Ngāti Mahi
- Ngāti Matuku
- Ngāti Puta
- Ngāti Rongomai
- Ngāti Tauahoehoewaka
- Ngāti Te Apiti
- Ngāti Te Whareiti
- Ngāti Tionga
- Ngāti Tiranga
- Ngāti Tutangata<sup>21</sup>

Over time a few of these hapu have become partly identified with other iwi as well as with Ngāti Rangitihī and have grown or declined or been absorbed into other groups.

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<sup>18</sup> Whakatane Native Land Court Minute Book No. 4, p.280 and p.287. See also Kawharu, et al, pp.418-420.

<sup>19</sup> Whakatane Native Land Court Minute Book No. 4, p.260. See also Stafford, p.59, and Kawharu, et al, pp.416-417.

<sup>20</sup> Ballara, pp.666ff. She identifies more than 25 hapu that were extant in the nineteenth century but do not appear to remain so, as well as a few that had already been absorbed by other hapu in the nineteenth century.

<sup>21</sup> Ballara, p.89. Ballara cites, among other sources, hapu names given by Arama Karaka Mokonuiarangi and Hua Tangihia of Ngati Rangitihī (Rotorua NLC MB No. 12, p.291 and p.277).



Today, the principal hapu of Ngāti Rangitihi are:

- 🌊 Ngāti Hinerangi
- 🌊 Ngāti Ihu
- 🌊 Ngāti Mahi
- 🌊 Ngāti Tauahoehoewaka
- 🌊 Ngāti Te Whareiti
- 🌊 Ngāti Tionga<sup>22</sup>

In 1886, the Tarawera eruption dealt a devastating blow to Ngāti Rangitihi through significant loss of life and devastation of villages, pā, gardens and the landscape. Many days after the eruption whānau gathered at Matatā and travelled inland to look for survivors.

Survivors and their families settled at Matatā and have remained there to this day. There currently more than 3800 people of Ngāti Rangitihi descent. Many of the whānau live away from the ancestral lands, living in cities and other places where work, education and opportunities are available.

The hau kāinga (home people) keep the home fires burning by maintaining the marae and relationships with their ancestral lands and taonga. During the summer holidays many of the Ngāti Rangitihi whānau return home and reconnect with their people and environment.



There have been significant events in Matatā since the Tarawera Eruption, including World War I and II, the particularly the second world war which saw many young men from Ngāti Rangitihi lose their lives on foreign lands and never return.

Over time and the changing of land tenure there have been many changes to the ancestral landscape, the draining of wetlands and farms established, the river works on the Rangitaiki and

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<sup>22</sup> Potter, David, et al, 'Te Manawhenua of Ngati Rangitihi', Te Rangatiranga o Ngati Rangitihi Incorporated, 2004. Wai 1200 #B7, p.11, and; Waitangi Tribunal, Volume One, p.73. Note that the Tribunal refers to only four hapu, apparently basing this error on the brief of evidence of Whaimutu Dewes (and not the other sources referred to in its footnote 455). In this regard it has repeated his inadvertent misspelling of 'Te Whareiti' as "Whareti." Potter, et al (p.11), includes Ngati Hinetai and Ngati "Rangitihikahira" (presumably meaning 'Rangitihikahira'), but these are not identified as hapu in any other sources. Hinetai was a daughter of Rangiaohia who married into Tainui but no references to 'Ngati Hinetai' have been located in any historical sources. 'Rangitihikahira' was Mahi's wife (and a daughter of Apumoana), from whom many Ngati Rangitihi hapu descend, but no other references to 'Ngati Rangitihikahira' have been located.

Tarawera Rivers, forestry plantations across the kaingaroa plains, and more recently increases in rural subdivision for lifestyle homes and the floods and their restoration works at Matata.

Ngāti Rangitahi strives to maintain its identity and relationships with the ancestral landscape regardless of ownership, statutory barriers and marginalisation of cultural rights. The recent restoration works at the marae have seen resurgence in Ngāti Rangitahi pride and vigour to assert their influence on the ancestral rohe of Ngāti Rangitahi.

## 2.2 Te Mana o Ngāti Rangitahi Trust

Te Mana o Ngāti Rangitahi Trust was established in 2009 following the settlement of the Central North Island Forests Collective in 2008.

The Trust has formal relationships with government agencies and a number of statutory bodies including Whakatane District Council, Bay of Plenty Regional Council, and Rotorua District Council.



The Trust is currently a signatory to a Memorandum of understanding with Ngāti Tūwharetoa ki Kawerau (BOP) Settlement Trust, Te Runanga o Ngāti Awa, Carter Holt Harvey and Norske Skog. The agreement enables the iwi and mill operators to work

constructively on environment matters concerning the Tasman pulp and paper mills and the effects of the mill activities on the Tarawera River. The trust is represented on a committee established to discuss and promote environmental matters and projects.

Significant time and resources has been spent on participating in the flood mitigation, debris retention and restoration of the lagoon at Matatā, and it is expected that this work will continue for some years.

There are proposals to establish mātaihai reserves around waterways of the eastern Bay of Plenty including Tarawera River, Rangitaiki River and Ōhinemataroa. These mechanisms establish traditional fishing grounds for the purpose of recognising and providing for customary management practices and food gathering.

## 2.3 Rohe – Traditional area of interest

The ancestral, traditional, customary and contemporary interests of Ngāti Rangitahi cover a large area of water and land. In the north-west the interests relate to the birth place of Rangitahi, where he lived and raised a family. This area is also important as the arrival place and residence of the sacred Te Arawa waka (canoe). Rangitahi and his family grew and as such spread their interests to



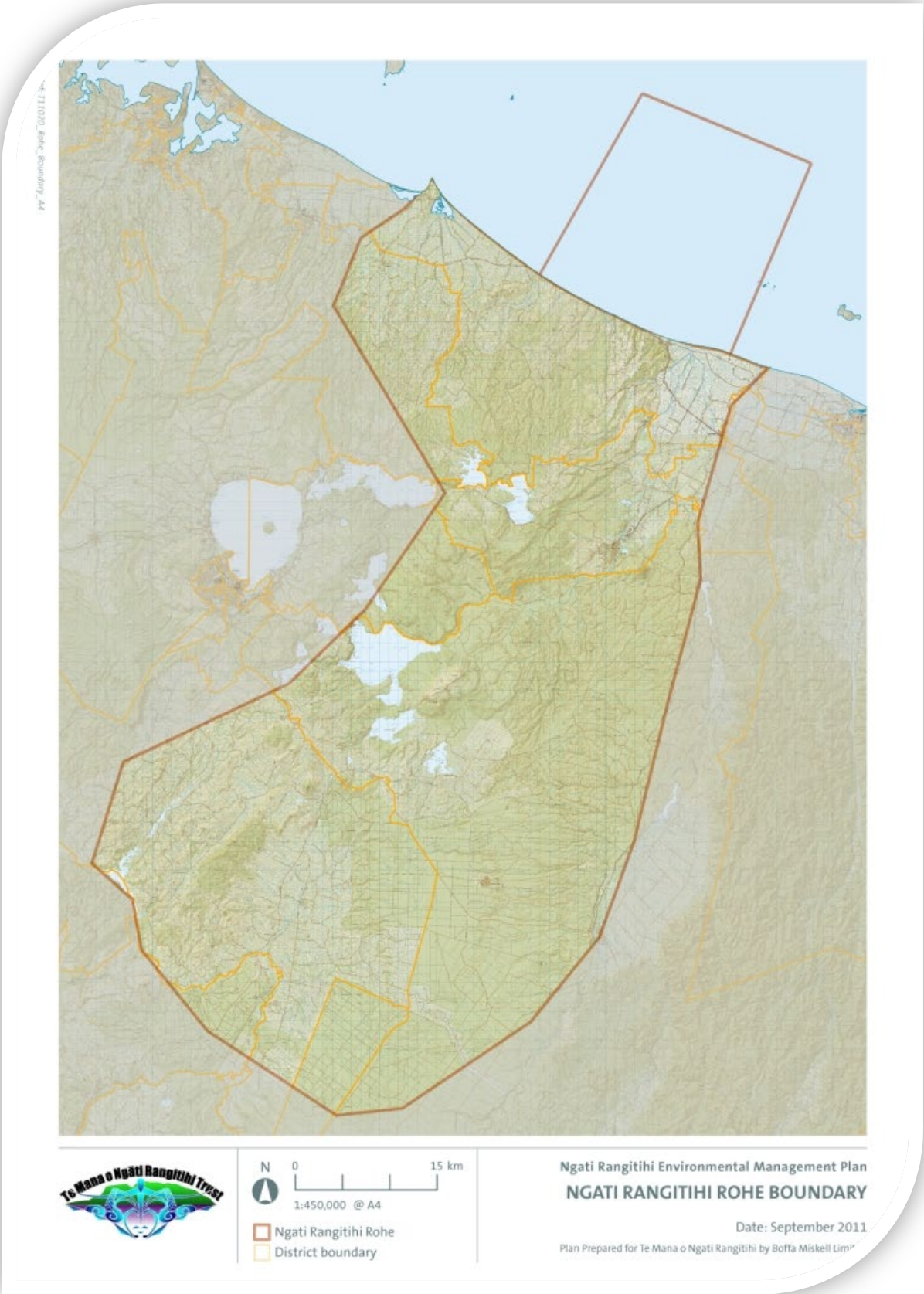


the inland lakes including Lake Tarawera where with Tuhourangi and other Te Arawa iwi resided for hundreds of years building complex relationships and resource use systems. From Lake Tarawera and surrounds the expansion of Ngāti Rangitihi whānau and hapu was inevitable and a natural growth that saw Ngāti Rangitihi occupying and sustaining themselves on the Tarawera River with its access to the coastal areas, inland use of the wide open spaces of the Kaingaroa plains and settlements and resource areas across streams, wetlands, and bush areas from the Paeroa range in the south-west, south to specific places on the Waikato River and east to the Rangitaiki river, and beyond.

Whilst 2 dimensional maps are at times a clumsy tool to describe the complexities of relationships and interests, the rohe map provided together with maps in Part II of this plan offer an accessible starting place for identifying and facilitating discussions regarding the management of environmental and cultural resources important to Ngāti Rangitihi.



**Te Mapi ā Rohe – Rohe map** (see also A3 Part II rohe map)



### 3.0 Ngā Take, Ngā Whainganga me Ngā Mahi Whakahaere

This section of the plan provides the issues, objectives, policies and methods for addressing important resources to Ngāti Rangitihi. It is not intended to be a comprehensive response to all resources and the respective issues that may be applicable, rather a focus on what is important to Ngāti Rangitihi, and how the issues related to them may be addressed.

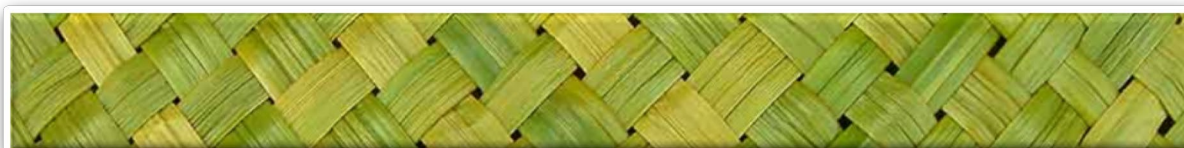
There are seven resource areas in the section below. These are:

- 🌐 Ko te Iwi – the people
- 🌐 Ngā Rawa Whakahirahira – places of significance, customary resource areas, archaeological sites and water bodies
- 🌐 He Wai - water
- 🌐 Ko Te Papa – Land
- 🌐 Ko Tāne Mahuta –Flora and Fauna
- 🌐 Ko Tangaroa me Tūtewehiwehi - Fisheries
- 🌐 Ko Tāwhirimātea - Air



KO TE IWI – THE PEOPLE		
Resource	Issues	
Te mana me te rangatiratanga o Ngāti Rangitihi	<p>Ngāti Rangitihi is not recognised as having an interest greater than the public generally.</p> <p>Ngāti Rangitihi is not represented on relevant governance, management and operational groups.</p>	
Objectives	Policies	Methods
<p>To be proud of the identity of Ngāti Rangitihi as descendants of important ancestors and having special relationships with ancestral lands, waters, sites and taonga.</p> <p>Ngāti Rangitihi are an iwi in</p>	<p>Use well established and recognised forms of identity for Ngāti Rangitihi.</p> <p>Keep contact details of Ngāti Rangitihi organisations and key representatives up to date.</p> <p>Inform relevant authorities of</p>	<p>Communicate Ngāti Rangitihi interests to decision-makers.</p> <p>Ngāti Rangitihi listed on territorial local authority and regional council contact lists.</p> <p>Ngāti Rangitihi listed on Te Kāhui Māngai (administered by Te Puni</p>

<p>their own right and have the rights and responsibilities of an iwi regardless of legislation and recognition of statutory bodies.</p> <p>Ngāti Rangitihi are represented effectively on relevant governance, management and operational groups.</p>	<p>Ngāti Rangitihi interests and contact details for particular matters.</p> <p>In the exercise of their responsibilities under the RM Act, the BOPRC and TAs will enable the practical expression of their mana and rangatiratanga by Ngāti Rangitihi.</p>	<p>Kōkiri as an iwi, and having an iwi authority in its own right.)</p> <p>Ngāti Rangitihi will pursue representation on relevant governance, management and operational groups.</p>
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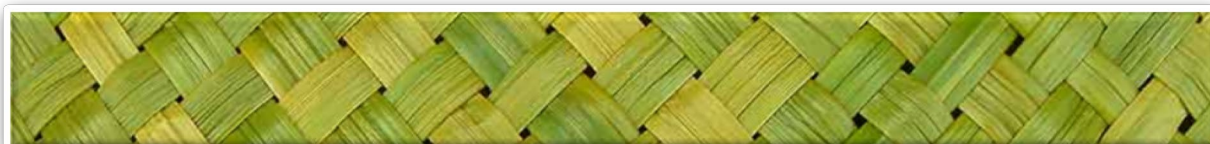


## KO TE IWI – THE PEOPLE

Resource	Issues	
<p><b>Decision-making processes</b></p>	<p>Ngāti Rangitihi has been ignored or forgotten by decision-makers.</p> <p>There is a need for active and effective participation of Ngāti Rangitihi in the sustainable management of their ancestral taonga.</p>	
Objectives	Policies	Methods
<p><b>Ngāti Rangitihi is an active participant in the decision-making processes of statutory bodies that affect the interests of Ngāti Rangitihi.</b></p> <p><b>To involve Ngāti Rangitihi in resource management processes in ways which:</b></p> <ul style="list-style-type: none"> <li><b>(i) take into account the principles of the Treaty of Waitangi, including rangatiratanga;</b></li> <li><b>(ii) have particular regard to the practical expression of kaitiakitanga.</b></li> </ul> <p>To sustain the mauri of natural and physical resources in ways</p>	<p>Ngāti Rangitihi will engage with statutory bodies in informal and formal relationships to ensure participation in decision-making processes.</p> <p>Ngāti Rangitihi will keep abreast of future strategic decision-making processes.</p> <p>The involvement of Ngāti Rangitihi in the preparation, implementation, monitoring, change or review of the RPS and regional and district plans shall be undertaken in ways which:</p> <ul style="list-style-type: none"> <li>(i) recognise the customary</li> </ul>	<p>Ngāti Rangitihi will participate in the decision-making processes of LGA 2002 (LTCCP, annual Plan), RMA 1991 RPS, regional plans, district plans and consents), HPA 1993 (authorities and registrations)</p> <p>The BOPRC and TAs will, in consultation with Ngāti Rangitihi, identify and provide opportunities for the practical exercise of kaitiakitanga by Iwi and hapu.</p> <p>The BOPRC and TAs will, with Ngāti Rangitihi involvement, encourage initiatives which seek to incorporate tikanga Māori into resource management processes, techniques, and measures of resource quality.</p>



<p>which enable provision for the social, economic, and cultural wellbeing of Māori.</p> <p>To afford appropriate priority to the relationship of Ngāti Rangitihi and their culture and traditions with their ancestral taonga when this conflicts with other values.</p>	<p>authority of Tangata Whenua;</p> <p>(ii) provide for the direct involvement of Tangata Whenua where decisions are being made on an issue of significance to Iwi or hapu concerning ancestral taonga or tikanga Māori;</p> <p>(iii) enable the assessment of effects of activities on relationships with ancestral taonga, including effects on access to, or use of, ancestral taonga;</p> <p>(iv) provide for early and effective consultation.</p> <p>vi) enable applicants to be aware of their responsibilities to Ngāti Rangitihi early in the process.</p> <p>Ngati Rangitihi, BOPRC and TAs will encourage resource managers to consult with Ngati Rangitihi at an early stage of their proposal development. In addition, in relation to resource consents, the BOPRC and TAs shall: take into account where relevant any planning document recognised by an Iwi authority affected by a resource consent;</p> <p>The management of natural and physical resources shall take into account the effects on relevant Treaty claims and/or customary rights of Ngati Rangitihi.</p>	<p>The BOPRC and TAs will, where Ngāti Rangitihi are affected, encourage applicants to consult the appropriate Ngāti Rangitihi group prior to submitting their applications for resource consents. Guidelines will assist this process.</p> <p>The BOPRC, TAs and statutory bodies with responsibilities in the environment will ensure that matters of significance to Ngāti Rangitihi are identified during the preparation of plans, taken into account, and where appropriate provided for.</p> <p>BOPRC hearing procedures will, where appropriate, provide for tikanga Māori, marae hearings, and the use of Māori language where this will enable effective participation by Māori, and contribute to informed decision-making.</p> <p>The BOPRC will, in consultation with Tangata Whenua, maintain a list of Hearing Commissioners with recognised expertise in tikanga Māori and resource management and/or relevant technical matters. A person from the list will be appointed for hearings under the RM Act where ancestral taonga or tikanga Māori is a significant issue to Iwi or hapu.</p> <p>BOPRC will consult with Ngāti Rangitihi regarding reviews and changes to the Regional Policy Statement, regional plans and matters that are of importance to Ngāti Rangitihi.</p> <p>Ngāti Rangitihi will participate in LTCCP and annual plan processes of regional and district councils.</p>
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## KO TE IWI – THE PEOPLE

Resource	Issues	
<b>Kaitiakitanga</b>	The role of Ngāti Rangitihī as a kaitiaki of the cultural and natural resources important to Ngāti Rangitihī is being undermined and limited by historical and contemporary alienation of resources, policies and plans of statutory bodies and cultural preferences of non-Ngāti Rangitihī people.	
Objectives	Policies	Methods
<p><b>Ngāti Rangitihī perform their duties as kaitiaki in their rohe.</b></p> <p><b>Ngāti Rangitihī are recognised as kaitiaki in their rohe over resources important to them.</b></p> <p><b>Well informed and effective management of cultural and environmental resources.</b></p>	<p>Identify resources and places Ngāti Rangitihī are kaitiaki for.</p> <p>Ngāti Rangitihī shows leadership in protecting its relationship with the rohe including places of significance, customary resource areas and water bodies.</p> <p>Perform appropriate rituals, ceremonies and activities that support the role of Kaitiaki.</p> <p>Effective participation of Ngāti Rangitihī in policy formulation, decision-making, operational management activities and monitoring.</p> <p>Development and use of traditional environmental indicators relevant to Ngāti Rangitihī including mauri, flora and fauna species, abundance of resource.</p>	<p>Participation and involvement in statutory processes and programmes, including submissions to policy documents and plans.</p> <p>The production of cultural values assessments for plan changes, significant activities and resource consent applications.</p> <p>Guidelines for producing cultural values assessments including use of suitably qualified and experienced people sanctioned by Ngāti Rangitihī.</p> <p>Use of environmental indicators relevant to Ngāti Rangitihī.</p> <p>Collaborating with relevant authorities in the performing of kaitiaki role.</p> <p>Consultation be undertaken by applicants, statutory authorities and proposers with Ngāti Rangitihī.</p> <p>Leading by example in environmental programmes and activities.</p>





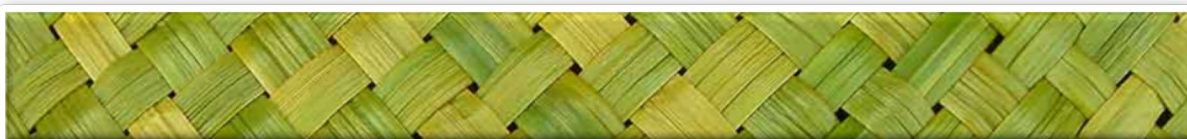
## KO TE IWI – THE PEOPLE

Resource	Issues	
<p><b>Whanaungatanga</b></p>	<p>Ngāti Rangitihi is not acknowledging the relationships other iwi and hapu have with the cultural and natural resources within the rohe of Ngāti Rangitihi.</p> <p>Ngāti Rangitihi is not working collaboratively with other iwi and hapu in the spirit of kotahitanga and whanaungatanga.</p>	
Objectives	Policies	Methods
<p><b>Ngāti Rangitihi understands the complex and special relationships of Ngāti Rangitihi and other iwi and hapu with resources.</b></p> <p><b>Ngāti Rangitihi works closely with other iwi and hapu for the mutual benefit of all.</b></p> <p><b>Ngāti Rangitihi is well respected as a leader and ally in the management of natural and cultural resources.</b></p>	<p>Find common ground with with other iwi and hapu regarding potential competitive or contradictory approaches to resource management issues.</p> <p>Risk management</p> <p>Promote the use of Māori forms of dispute resolution including whakapapa, manaakitanga, awhinatanga, hui, wānanga, maungarongo.</p> <p>Show leadership in all of Ngāti Rangitihi work.</p> <p>Show integrity, honesty and openness in all of our work.</p>	<p>Regular meetings with other iwi and hapu representatives.</p> <p>Identification of key risks and opportunities to work with other iwi and hapu.</p> <p>Establish forums where relevant for focus on issues and opportunities.</p> <p>Employ expertise and specialists to provide guidance and advise on significant projects or decisions that will affect Ngāti Rangitihi and other iwi and hapu.</p>



## KO TE IWI – THE PEOPLE

Resource		Issues
<b>Te Marae</b>		<p>The long-term ongoing maintenance of the marae facilities.</p> <p>Rangiaohia Marae is the only Ngāti Rangitihī marae for more than 3,800 people.</p> <p>The marae is reserved for ceremonial and ritual occasions only.</p>
Objectives	Policies	Methods
<p>The marae is the cultural and social heart of the community. It is a safe haven during crisis and a place of welcome for visitors.</p> <p>The marae should possess suitable facilities for large gatherings and accommodation of people.</p> <p>As the iwi grows more marae and urupa may be required to fulfil the needs of the people.</p>	<p>The marae should be considered when planning programmes, welcoming guests, holding celebrations launches and other community events.</p> <p>The marae will be maintained and kept upgraded with appropriate facilities.</p> <p>Periodically assess the need and requirements of future marae for Ngāti Rangitihī.</p>	<p>Ngāti Rangitihī will hold important meetings at the marae such as formal meetings with dignitaries, community leaders and politicians.</p> <p>Ngāti Rangitihī will identify environmental programmes that can utilise the marae as a base or appropriate elements of the programmes.</p> <p>Ngāti Rangitihī will prepare a long-term maintenance and capital work plan for Rangiaohia marae. Investigate the potential for future marae and urupa in the Ngāti Rangitihī rohe.</p>

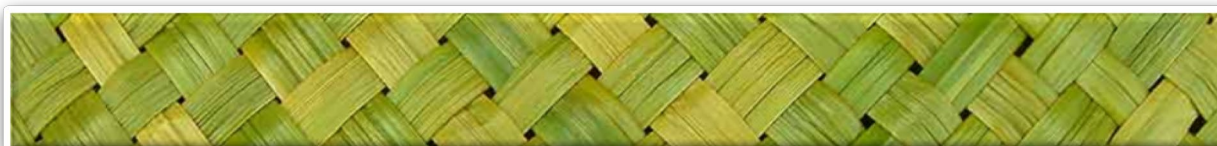


## KO TE IWI – THE PEOPLE

Resource		Issues
<b>Papakāinga - Community Housing</b>		<p>There are insufficient lands on which Ngāti Rangitihī can provide suitable housing for the future needs of Ngāti Rangitihī.</p> <p>The zoning and district and regional policy/plan</p>



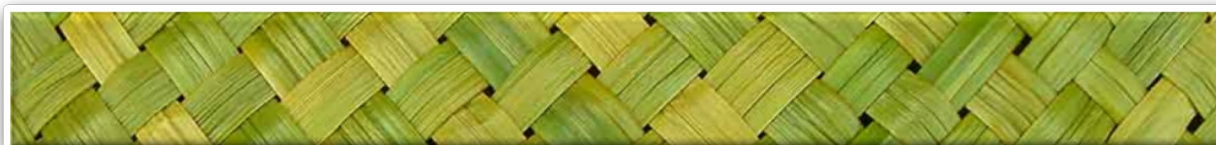
		rules, restrict or limit unfairly the ability to provide housing of Ngāti Rangitahi whānau.
<b>Objectives</b>	<b>Policies</b>	<b>Methods</b>
<p>There is suitable land available or accessible to Ngāti Rangitahi for their future housing needs.</p> <p>Ngāti Rangitahi have thriving resident communities that reflect a cross section of that community.</p>	<p>Ensure district plan zones are appropriately allocated to Ngāti Rangitahi whānau lands.</p>	<p>Investigate the suitability of lands for papakāinga housing.</p> <p>Ngāti Rangitahi will make submissions to District Plan reviews to provide for papakāinga.</p> <p>Ngāti Rangitahi in collaboration with other agencies Identify potential community housing options for future growth of the Ngāti Rangitahi whānau at Matatā, Tarawera and other areas in the rohe.</p> <p>Investigate other barriers to housing.</p>



## KO TE IWI – THE PEOPLE

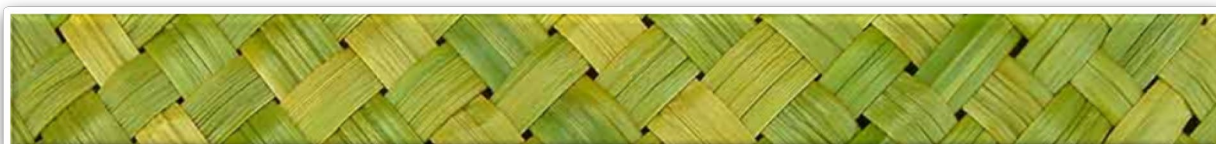
<b>Resource</b>	<b>Issues</b>	
<b>Economic Opportunities</b>	<p>Economic opportunities and activities may have a detrimental impact on the environment and cultural preferences of Ngāti Rangitahi</p> <p>Tourism operations may not reflect the authentic nature of the history, traditions and views of Ngāti Rangitahi.</p>	
<b>Objectives</b>	<b>Policies</b>	<b>Methods</b>
<p>Take advantage of opportunities in tourism and economic activity that leverages off a high quality environment and an authentic rich culture</p>	<p>Work with tourism operators to ensure an authentic and realistic expression of Ngāti Rangitahi history, traditions, and values.</p> <p>Take leadership role in the development of tourism and economic activity.</p>	<p>Identify economic opportunities and alignments with environmental programmes.</p> <p>Prepare feasibility and business cases for economic opportunities.</p> <p>Participate locally and regionally in forums that facilitate and empower</p>

	Seek positive environmental outcomes as part of proposals for tourism and economic opportunities.	economic opportunities.
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## KO TE IWI – THE PEOPLE

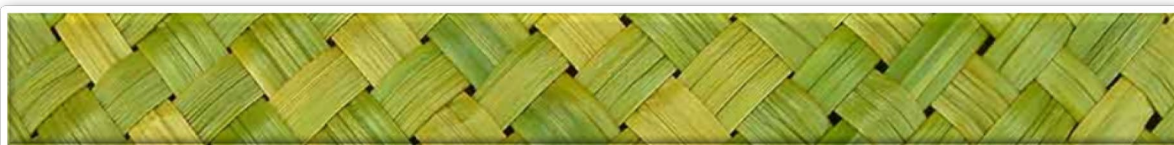
Resource		Issues
<b>Transport - pōkai moana, pōkai moana</b>		The introduction of physical barriers, impediments and restrictions in the coastal waters and major rivers and lakes.
Objectives	Policies	Methods
Free and unimpeded boating access in the coastal waters of Te Takutai Moana o Ngāti Rangitihi and rivers and lakes	<p>Ngāti Rangitihi wish to be consulted on any proposal that may impede access of boats in the coastal waters.</p> <p>Tarawera River (free unimpeded access down river)</p> <p>Rangitaiki (free unimpeded access down river)</p> <p>Promote and advocate for Ngati Rangitihi access across and around the margins of Lake Tarawera.</p>	<p>Identify key areas for exclusion of any barriers to unimpeded access.</p> <p>Consultation with Ngāti Rangitihi</p> <p>Participate in decision-making processes.</p> <p>Keep abreast of Aquaculture, dam, and energy infrastructure proposals.</p> <p>Submissions to Coastal Plan</p>



## KO TE IWI – THE PEOPLE

Resource	Issues
<b>Transport – pōkai whenua</b>	The transport system particularly State Highway 2, Kaingaroa network, is a significant resource providing for the movement of people, goods,

	services and resources. Poor connections, lack of future proofing and deferred maintenance may inhibit the ability of the community to provide for future social, economic and cultural wellbeing of the Iwi.	
Objectives	Policies	Methods
<p>To develop a transport network which enables all sections of the community to gain access to community resources.</p> <p>To develop a transport network which provides an acceptable level of accessibility between important activity areas.</p> <p>To develop a transport network which is as safe as is practicable.</p>	<p>The public transport system will be managed to better enable existing and potential users to get to work, services, shops, educational, social and recreational facilities.</p> <p>Transport links which promote the efficient movement of people, goods and services throughout the Region will be identified in the Bay of Plenty RLTS and will be required to be protected in district plans.</p> <p>Priority areas will be identified for the targeting of road safety resources.</p>	<p>Ngāti Rangitahi participation in requirement for designation and resource consent applications regarding improvements, realignments and new transport corridors and roads.</p> <p>Ngāti Rangitahi will keep abreast of BOP Regional Land Transport Strategy projects and make submissions where appropriate and relevant.</p> <p>Submissions and comments to Regional Land Transport Strategy</p>



## NGĀ RAWA WHAKAHIRAHIRA

Resource	Issues
<p><b>Places of Significance and Customary Resources Areas.</b></p>	<p>Ngāti Rangitahi have special concerns over the widespread loss of ancestral taonga.</p> <p>There is some barriers to physical access to places of significance to Ngāti Rangitahi.</p> <p>They also seek greater involvement in the resource management of heritage resources through their obligations of kaitiakitanga.</p> <p>Traditional Intellectual property and ceremonial practises</p> <p>They also have concerns regarding public access to certain sites where it may not be appropriate</p>

	<p>because of the presence of resources of cultural or spiritual significance.</p> <p>There are significant gaps in research and monitoring of places of significance and customary resource areas.</p> <p>Loss of knowledge about where and what were the customary resources, areas and techniques for their use.</p> <p>Barriers to accessing the customary resource areas.</p> <p>Customary resources are no longer available through depletion and changes in the environment.</p> <p>The traditional names of places of significance and customary resource areas are no longer used or recognised by conventional naming mechanisms and bodies.</p>
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<b>Objectives</b>	<b>Policies</b>	<b>Methods</b>
<p><b>Ngāti Rangitihi hold the knowledge of places of significance to Ngāti Rangitihi and continue to build and share that knowledge for future generations.</b></p> <p><b>Ngāti Rangitihi have access to places of significance to Ngāti Rangitihi.</b></p> <p><b>Places of significance to Ngāti Rangitihi including waahi tapu, lakes, rivers, customary resource areas, are preserved and actively managed.</b></p> <p><b>Ngāti Rangitihi maintains the right to perform traditional ceremonies and rituals at places of significance to Ngāti</b></p>	<p>Places of significance and customary resource areas of Ngāti Rangitihi shall, where agreed by Ngāti Rangitihi, be identified, evaluated, recognised and provided for in accordance with tikanga Māori, and given an appropriate level of protection.</p> <p>The social and economic opportunities offered by ngā rawa whakahirahira may be recognised and utilised where the use does not compromise the intrinsic or amenity values of the resources.</p> <p>Maintain or where not accessible restore access to places of significance and customary resource areas, in particular Mahinga kai and taunga ika.</p>	<p>Identify customary resource areas</p> <p>Inventory of customary resource areas</p> <p>Wānanga and seasonal use activities.</p> <p>Develop restoration and new cultural harvest projects</p> <p>Take advantage of carbon trading scheme programmes that utilise lands within the Ngāti Rangitihi rohe.</p> <p>Co-management of customary resource areas on public or Crown land.</p> <p>Work with BOPRC and District Council to prepare a heritage inventory of places of significance to Ngāti Rangitihi.</p> <p>Develop a heritage plan that</p>





<p><b>Rangitihi.</b></p> <p><b>Ngāti Rangitihi have a role in preserving and managing the integrity of their cultural intellectual knowledge.</b></p> <p><b>To preserve or protect a diverse and representative range of the Ngāti Rangitihi heritage resources.</b></p> <p><b>To maintain, enhance or provide Ngāti Rangitihi access to the Region’s heritage resources consistent with their ownership and maintenance of their heritage value.</b></p> <p><b>To protect and restore ecosystems and other heritage resources, whose heritage value and/or viability is threatened.</b></p> <p><b>Ngāti Rangitihi maintains and enhances access to areas where customary resources are located.</b></p> <p><b>Customary resource areas are preserved and actively managed.</b></p> <p><b>New customary resource areas are established for the benefit of Ngāti Rangitihi and wider community.</b></p> <p><b>Traditional names for places of significance and customary resource areas are appropriately recognised and acknowledged.</b></p>	<p>Public access to ngā rawa whakahirahira shall be restricted where it is necessary to:</p> <p>(i) preserve or protect conservation values;</p> <p>(ii) preserve or protect sites and areas of Māori spiritual and cultural value;</p> <p>(iii) protect public health and safety;</p> <p>(iv) ensure a level of security consistent with the purpose of a resource consent;</p> <p>(v) in other exceptional circumstances, that justify the restriction notwithstanding the national importance of maintaining access;</p> <p>(vi) protect areas prone to natural hazards.</p> <p>Identify and record the traditional names of Ngāti Rangitihi for POS and CRAs.</p> <p>In the protection of heritage encourage the use of the following tools:</p> <p>(i) advocacy and the provision of information;</p> <p>(ii) providing for voluntary heritage preservation and protection;</p> <p>(iii) providing for incentives and economic instruments, e.g., for restoration or fencing;</p> <p>(iv) discretionary controls to facilitate protection, e.g., bush lot subdivision</p> <p>(vii) land acquisition and designation, including the use of funding sources such as the Forest Heritage Fund, and Ngā Whenua Rāhui;</p> <p>(viii) the provision of esplanade reserves and marginal strips;</p>	<p>recommends appropriate management mechanisms for each place of significance to Ngāti Rangitihi. This would include identification of those places which should be included in the schedules of regional policy statement, regional plans and district plans and/or registered on the NZ register of historic places, areas, waahi tapu and areas.</p> <p>Actively perform and make provision for the performance of appropriate traditional ceremonies and rituals including openings of public facilities, new large developments, new community initiatives.</p> <p>Ngāti Rangitihi participate in authority to destroy, damage or modify an BOPRChaeological site process of Historic Places Act 1993.</p> <p>Ngāti Rangitihi work with Te Puni Kōkiri and Ministry for Economic Development to ensure Ngāti Rangitihi participates in the management of intellectual property matters relating to flora and fauna.</p> <p>Ngāti Rangitihi establishes a network and system of monitoring the state of places of significance to Ngāti Rangitihi.</p> <p>Regional and district plans shall include provisions for the taking of financial contributions for the preservation, protection and restoration of heritage resources, and to offset any unavoidable adverse effects to heritage resources.</p> <p>Regional plan provisions or changes to the RPS will be prepared which:</p> <p>(i) identify heritage resources;</p> <p>(ii) provide details and values of heritage resources;</p>
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	<p>(ix) disincentives which penalise non-compliance with controls;</p> <p>(x) prohibition of activities;</p> <p>(xi) provision of works and services;</p> <p>(xii) use of rates relief.</p>	<p>(iii) deal with heritage assessment, preservation and protection, restoration and enhancement, effects analysis, plan evaluation procedures, the level of heritage resource loss, and the degree of resource fragmentation in the Region;</p> <p>(iv) develop comprehensive strategies for the preservation or protection, restoration and enhancement of heritage resources;</p> <p>(v) deal with landscape assessment and protection.</p> <p>The BOPRC and TAs will consult with the public, appropriate agencies, and landowners in recognising heritage sites and areas.</p> <p>The BOPRC and TAs will consult with Tangata Whenua to recognise heritage sites and areas of significance to Iwi and hapu.</p> <p>The BOPRC will promote an integrated and coordinated approach to heritage management through consultation and the provision of information.</p> <p>The BOPRC and TAs will encourage and actively promote a greater public awareness and understanding of heritage resources by:</p> <p>(i) providing advice and information on heritage resources where appropriate;</p> <p>(ii) advocating the conservation of heritage resources as appropriate;</p> <p>(iii) developing and implementing heritage education programmes where appropriate.</p> <p>The BOPRC, TAs and DoC will ensure that tourism and recreational use of heritage resources does not detract from the conservation values of those resources.</p>
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		<p>The BOPRC, TAs and DoC will recognise significant heritage resources listed in the RPS, regional plans and district plans, and in non-statutory documents, to guide them in the future purchase of land for conservation, public open space and reserves.</p> <p>The BOPRC will, in conjunction with DoC, TAs, Ngāti Rangitahi, landowners and interest groups, identify priority areas for public access to heritage resources. Once identified, TAs will make provision for appropriate access to these heritage resources in district plans.</p> <p>The BOPRC and TAs will ensure that Iwi and hapu are informed of the various opportunities that exist for affording their taonga an appropriate level of protection.</p> <p>The BOPRC and TAs will, when requested by Tangata Whenua, evaluate appropriate management techniques for heritage sites and areas of high significance to Ngāti Rangitahi.</p> <p>The BOPRC and TAs will, in consultation with Ngāti Rangitahi, identify and list in regional and district plans sites and areas of significance to Ngāti Rangitahi, and such plans will include provisions which afford appropriate levels of protection to the items listed; and such listings will be kept up-to-date.</p> <p>The BOPRC and TAs will make provision in regional and district plans to achieve appropriate levels of protection for sites and areas of special significance to Ngāti Rangitahi where such sites and areas are known to exist but are not listed or identified</p>
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		<p>in such plans.</p> <p>Develop interpretation plans and programmes for re-naming POS and CRAs.</p> <p>Work with TA's and geographic Board regarding the correct naming of places.</p>
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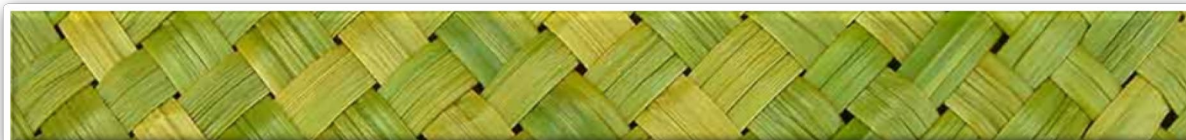


## NGĀ RAWA WHAKAHIRAHIRA

Resource	Issues	
<p><b>Archaeological sites</b></p>	<p>The systematic on-going loss of archaeological resources through land-use activities and earthworks.</p> <p>The costs associated with effectively managing archaeological resources.</p> <p>The inaccessibility of archaeological information, knowledge and understanding.</p> <p>Archaeological sites are often located on private lands.</p>	
Objectives	Policies	Methods
<p><b>Preserve archaeological resource as a tangible evidence of Māori occupation and use of the ancestral landscape.</b></p> <p><b>Archaeological techniques and information are a key tool in understanding the tradition of occupation, settlement and use of the ancestral landscape.</b></p>	<p>Archaeological survey and assessment should be undertaken for any new developments.</p> <p>Regular updates of archaeological record should be undertaken by archaeologists.</p> <p>Access to archaeological information is an important factor in managing the</p>	<p>Regional and district wide survey.</p> <p>Survey and assessments for resource consents, and designation processes that will include earthworks that may affect recorded and highly likely archaeological resources.</p> <p>Relationship with NZAA, DoC and NZHPT.</p> <p>Use of formal protection methods</p>



	<p>resource for future generations.</p> <p>Archaeological resources an important Māori resource.</p>	<p>such as registration, scheduling in district plans, acquisition, and reserves.</p> <p>Accidental discovery protocols</p> <p>Processes of Protected Objects Act 1975</p>
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## NGĀ RAWA WHAKAHIRAHIRA

Resource	Issues	
<b>Water bodies</b>	<p>Rivers, streams, lake beds and banks have been dramatically altered to provide for land-use.</p> <p>Water bodies are unable to support living ecosystems including fish and bird habitats.</p>	
Objectives	Policies	Methods
<p><b>Preserve or restore and maintain the natural form and character of water bodies including the margins and fauna.</b></p> <p><b>The restoration and enhancement of the Tarawera River, Rangitaiki river, Lake Tarawera, Lake Rerewhakaaitu, and Lake Rotomahana.</b></p> <p><b>The free flow of water from the mountains and lakes to the sea.</b></p>	<p>Identify waterbodies where dams should be avoided.</p> <p>Avoid channelling, diversions of rivers and streams in a way that significantly alters the natural character and mauri of that water body.</p> <p>Avoid significant changes to natural character of lake and stream margins.</p> <p>Identify priority locations for restoration of water bodies.</p> <p>Support proposals and activities that restore water body beds and margins.</p>	<p>Environmental restoration programmes.</p> <p>Resource consent applications.</p> <p>Public works on rivers, streams and lakes.</p> <p>The securing of Statutory Acknowledgements on water bodies of significance to Ngāti Rangitahi including:</p> <ul style="list-style-type: none"> <li>• Lake Tarawera;</li> <li>• Lake Rerewhakaaitu;</li> <li>• Lake Rotomahana;</li> <li>• Lake Okaro;</li> <li>• Tarawera River;</li> <li>• Parts of the Rangitaiki River</li> <li>• Awatarariki River</li> </ul>

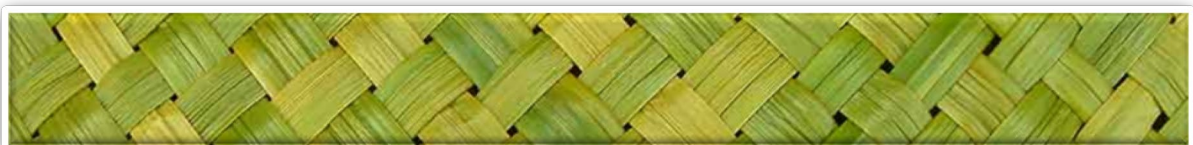
	Support proposals and activities that enhance the life-supporting capacity of water bodies.	<ul style="list-style-type: none"> <li>• Pikowai River</li> <li>• Haupapa Stream</li> <li>• Te Takutai Moana o Ngāti Rangitihi.</li> </ul>
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## HE WAI - WATER

Resource	Issues	
<b>Wai Māori – Freshwater</b>	<p>The discharge of contaminants including human and animal waste into freshwater</p> <p>The degradation of the quality of freshwater resources to meet the environmental, economic, cultural and social well-being of Ngāti Rangitihi.</p> <p>The overuse of finite freshwater resources.</p>	
Objectives	Policies	Methods
<p>Restore, maintain and protect the mauri of freshwater resources.</p> <p>Maintain and enhance freshwater supply to meet the basic health and safety needs of people, including drinking water</p> <p>Maintain and manage freshwater for meeting the needs of sanitation and economic activities.</p> <p>Maintain levels of water in rivers and lakes to sustain fish and other customary resources for future generations.</p> <p>To maintain water levels and flows sufficient to protect the:</p>	<p>Identify freshwater resources that are in pristine condition and are affected by activities and land-uses.</p> <p>Identify freshwater resources that are of cultural significance to Ngāti Rangitihi and their special characteristics.</p> <p>Utilise catchment management planning as an important means of achieving effective integrated management.</p> <p>Protect and enhance the opportunities for Ngāti Rangitihi to use freshwater resources in the future.</p> <p>Accord priority to ensuring the availability of sufficient quantities of water of appropriate water quality to</p>	<p>Baseline survey</p> <p>Research and monitoring</p> <p>Participation of Ngāti Rangitihi in planning and management.</p> <p>Development of policies to inform and address issues of Ngāti Rangitihi.</p> <p>Submissions to freshwater management strategies, RPS, regional plans and district plans.</p> <p>Submissions to resource consents.</p> <p>Implement existing strategies and develop new strategies to improve the mauri of freshwater.</p>

<p>(i) natural character,  (ii) fisheries and other customary resources  (iii) cultural values  (iv) aquatic habitats and ecosystems, of streams, rivers, lakes and wetlands</p> <p>To maintain water levels and flows of aquifers in the long term so as to retain adequate spring flow, prevent seawater intrusion at the coast, and to maintain temperatures in geothermal aquifers.</p> <p>To maintain water quality in water bodies and coastal waters which have good water quality, and to enhance water quality which is degraded particularly for the following purposes:</p> <p>(i) Estuaries and harbours: protection of aquatic ecosystems, recreation, fishing and shellfish gathering, cultural and aesthetic purposes.  (ii) Open coastal waters in its natural state.  (iii) Groundwater: water supply.  (iv) Lakes, rivers and streams: protection of aquatic ecosystems, recreation, food gathering, water supply, cultural and aesthetic purposes.  (v) Wetlands: protection of aquatic ecosystems</p>	<p>restore, maintain and protect the mauri of freshwater</p>	
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## HE WAI - WATER

Resource		Issues
<b>Wai Tai - Coastal Waters</b>		<p>Risk of one-off coastal disasters such as oil spills, ballast discharges, and accidental ship groundings.</p> <p>Limited access to the coastline and coastal waters from development.</p>
Objectives	Policies	Methods
<p>Maintain pristine coastal environments, in particular the coastal beaches between Otamarakau and the mouth of the Rangitaiki River.</p> <p>Whānau have access to fresh and healthy kai moana from beaches and coastline.</p> <p>Maintain and enhance access along the beaches and water body margins</p>	<p>Statutory agencies have in place accidental disaster prevention and clean-up plans.</p> <p>Maintain pedestrian access along the coastline, in particular beaches.</p> <p>Appropriate limited vehicular access near the coastal margins for the purposes of launching small boating and canoe craft.</p> <p>Avoid or restrict activities that have a significant effect on coastal waters.</p>	<p>Existing statutory agency roles and responsibilities in protecting and preserving coastal waters from inappropriate activities including one-off events.</p> <p>Participation in development and implementation of plans and strategies that manage access to coastal waters.</p> <p>Check arrangements for existing and future structures along coastal margins.</p>



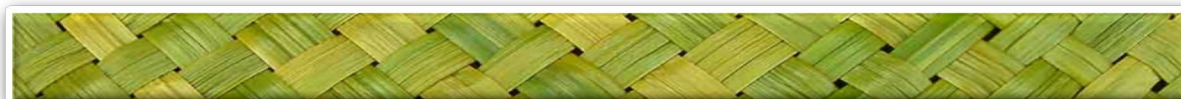
## HE WAI –WATER

Resource	Issues
<b>Wai Kino - Wastewater</b>	<p>Matters of concern to Ngāti Rangitihī include protecting the mauri of water. Ngāti Rangitihī state that mauri is the essence within water that ensures the continuation of life that dwells within it. In order for future generations to gain benefits from both the sea and freshwater, the mauri of water must not be defiled.</p> <p>Contaminants of particular concern are: Sewage and effluent discharges; rural, industrial and urban discharges; stormwater and sediment</p>



runoff; leachate from landfills; disposal of dredgings; sedimentation; spreading of ashes at significant water bodies, discharges from boats; dumping of animal carcasses; and shelling and gutting fish and shellfish on the foreshore or on the water. Mixing of wastewater with waterbodies directly may be spiritually and culturally offensive.

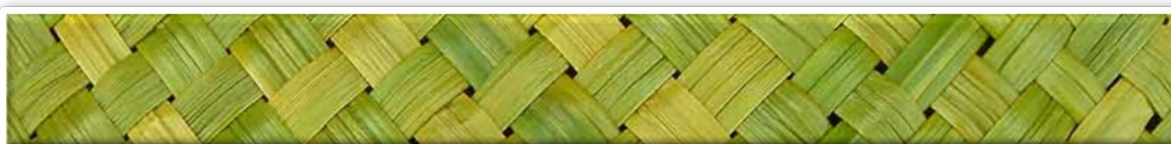
Objectives	Policies	Methods
<p><b>Water is avoided as a medium for transporting and treated waste.</b></p> <p><b>Waste is reduced, recycled or reused at the source.</b></p> <p><b>Wastewater is treated and discharged to land (Papatuānuku).</b></p>	<p>The appropriate treatment of wastewater (to remove solids, changes in colour, smell, bacteria) and its discharge and penetration to land, avoiding direct discharge to rivers, lakes and the sea.</p> <p>The minimisation of use of water to transport waste.</p> <p>The minimum standards for water quality outputs from wastewater treatment increase over time.</p> <p>Encourage and promote new technologies that utilise different mediums for treating waste (rather than water) and minimising the use of water.</p> <p>Preference for treating wastewater at source.</p>	<p>Waste reduction programmes.</p> <p>Trialling composting toilets in appropriate situations including public areas, rural situations, remote areas with no infrastructure.</p> <p>Conduct clean-up programmes</p> <p>Work with consent authorities to ensure consent conditions relating to water quality and quantity of consent holders being adhered to through regular monitoring and response to compliance issues and complaints.</p> <p>Submissions to LTCCP, annual plan, designations and consent applications regarding wastewater treatment systems and plants.</p> <p>Work with joint-agencies to improve lake water quality in Rotorua lakes, Tarawera and Rangitaiki Rivers.</p>



## KO TANGAROA ME TŪTEWEHIWEHI

Resource	Issues
<p><b>Ika / Kai moana</b></p>	<p>Fisheries stocks are depleted due to overfishing and poor fisheries management practices</p> <p>The environment in which fish live is no longer able to sustain them due to changes in quality and</p>

		quantity of habitat.  Ngāti Rangitihi whanau are unable to sustain a customary harvest.
<b>Objectives</b>	<b>Policies</b>	<b>Methods</b>
<p>Improve fish habitats for the purposes of maintaining and enhancing food production capacity</p> <p>Ngāti Rangitihi people have access to customary fisheries and other traditional materials in accordance with Ngāti Rangitihi tikanga and kawa.</p> <p>Ngāti Rangitihi has a leadership role in preserving and restoring the fishery.</p>	<p>Fishing practise</p> <p>Support the establishment of mataitai reserves and similar mechanisms.</p> <p>Conduct baseline surveys to ascertain abundance or otherwise of the fishery.</p> <p>Ongoing research programme to understand the ecology of fisheries.</p> <p>Pass on the traditional knowledge of fisheries to future generations of Ngāti Rangitihi.</p> <p>Encourage and promote formal mechanisms for protecting and enhancing traditional and customary fisheries.</p>	<p>Involvement in strategies and management plans</p> <p>Work with landowners/land managers to broker long-term access agreements.</p> <p>Develop environmental enhancement programmes.</p> <p>Conduct further research on the health of customary fisheries resources and areas.</p> <p>Conduct wānanga and seasonal customary harvest.</p> <p>Investigate the establishment of mataitai reserves and similar mechanisms along coastal waters and Tarawera River and its tributaries that will preserve and enhance the customary fishery resource.</p> <p>Establishment of Tangata Kaitiaki to manage permits for customary take and keep eyes and ears open to commercial and recreational fisheries overfishing or illegal take.</p>



## KO TE PAPA - KO TĀWHIRIMĀTEA - KO TANGAROA

<b>Resource</b>	<b>Issues</b>
Natural hazards – tsunami, earthquake, volcanic eruption – Ngā rū whenua,	Natural hazards pose a risk to people, property and the environment.

Objectives	Policies	Methods
<p><b>To avoid, remedy, or mitigate the adverse effects of natural hazards on human life, property and the environment, while minimising the adverse effects of measures implemented to reduce the risks of natural hazards</b></p>	<p>Natural hazard management is an important role of Councils, Civil defence and other agencies.</p> <p>Before provision is made enabling significant development or redevelopment of land which will result in intensification of land use, any flood hazards and measures to avoid or mitigate their adverse effects shall be identified.</p> <p>Development shall not be permitted if it is likely to accelerate, worsen or result in inundation of other property, unless it can be demonstrated that the adverse effects can be avoided or mitigated.</p> <p>Construction of mitigation works shall be encouraged only where people, property and the environment are subject to unacceptable risk from flood hazards.</p> <p>In the coastal environment, new subdivision, use or development should be located and designed, so that the need for hazard protection measures is avoided.</p> <p>Where existing subdivision, use or development is adversely affected by a coastal hazard, coastal protection works should be permitted only where they are the best practicable option for the future.</p>	<p>BOPRC will co-ordinate the management of natural hazards throughout the Region by setting standards and ensuring consistency among TAs.</p> <p>The BOPRC and TAs will jointly advocate methods to avoid, remedy, or mitigate the adverse effects of natural hazards on the environment.</p> <p>Ngāti Rangitihi will promote a comprehensive catchment-wide approach to flood management.</p> <p>TAs will ensure that any required hazard mitigation works are undertaken, and that they are adequately maintained.</p> <p>BOPRC will implement objectives, policies and rules with respect to coastal hazards in the coastal environment, through the provisions in the Regional Plan – Coastal, which will encourage subdivision, use and development in the coastal environment to locate in appropriate areas.</p> <p>TAs will ensure that current information about known hazards is available to all persons.</p>

	<p>The abandonment or relocation of existing structures and the use of non-structural solutions should be considered among the options.</p> <p>A precautionary approach shall be used in avoiding, remedying, or mitigating the adverse effects on development, of earthquake, volcanic activity, sea level rise and global climatic change.</p>	
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## KO TE PAPA - LAND

Resource	Issues
<b>Forestry</b>	Forestry is removing the natural features significant to Ngāti Rangitihī including landmarks, rivers and stream beds.

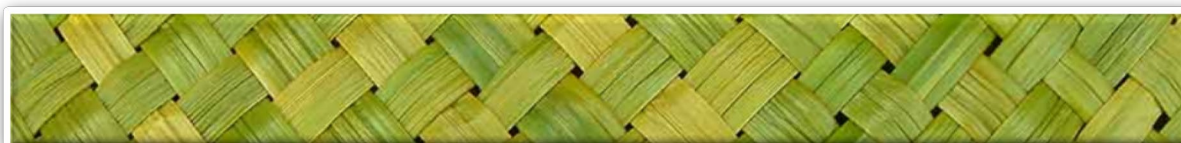
Objectives	Policies	Methods
<p>The preservation of natural features including landforms such as mountains, lake margins, river geomorphology.</p> <p>Land is used in a way that does not have adverse effects on the relationship of Ngāti Rangitihī with that land.</p>	<p>Identify and record important natural features and their special characteristics that should be preserved.</p> <p>Avoid forestry activities on natural features in a way that changes or diminishes the value of the special characteristics of that feature.</p>	<p>Identify natural features of significance to Ngāti Rangitihī for recognition in schedules of RPS, regional plans and district plans.</p> <p>Discuss directly with forest managers regarding appropriate mechanisms and techniques for preserving natural features on forestry lands.</p> <p>Develop guidelines for managing cultural resources in forestry in conjunction with other stakeholders.</p>





## KO TE PAPA – LAND

Resource		Issues
<b>Farming</b>		<p>Farming practises are responsible for the discharge of animal wastes, agri-chemicals and sediment into waterways.</p> <p>Fragmentation of agricultural land increases the number of landowners and productive capacity of soils.</p>
Objectives	Policies	Methods
<p>The preservation of natural features including landforms such as mountains, lake margins, river geomorphology.</p> <p>Land is used in a way that does not have adverse effects on the relationship of Ngāti Rangitihi with that land.</p> <p>The avoidance of fragmentation of farming land into uneconomically viable units and subsequent residential or intensive industrial development.</p>	<p>Identification of natural features of significance to Ngati Rangitihi that may be affected by farming practises.</p> <p>Reduce run-off from farming practises that may enter waterbodies.</p> <p>Appropriate treatment of existing and new run-off from farm practises to waterbodies.</p> <p>Promote riparian planting zones and similar activities that remove, reduce, avoid sedimentation and other contaminants entering water bodies.</p>	<p>Identify natural features for recognition in schedules of RPS, regional plans and district plans.</p> <p>Regional and district plans have provisions to manage farm activity run-off including measures to avoid, mitigate or remedy effects.</p> <p>Comments and submissions to resource consent applications.</p> <p>Relationships with landowners and farming business co-operatives and industry representatives.</p>



## KO TE PAPA - LAND

Resource		Issues
<b>Urban Development</b>		Rural sprawl and the inefficient use of productive soils.
Objectives	Policies	Methods
Containing residential	Minimise rural subdivisions in	Submissions to district plan

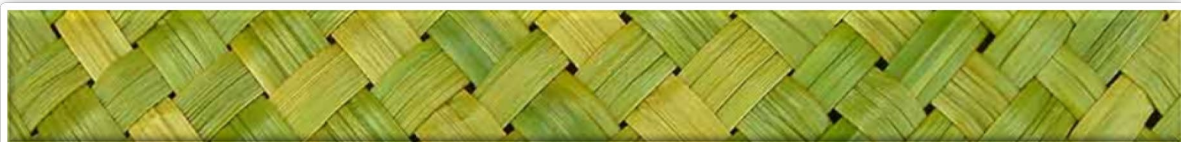
<p>development within prescribed urban limits and in village nodes.</p> <p>Limiting the sprawl of residential dwellings across the landscape.</p>	<p>rural areas.</p> <p>Urban development encouraged to occur within existing or planned urban limits.</p> <p>Avoid inappropriate subdivision and residential development in the areas outside the urban centres.</p>	<p>residential and rural zones and associated rules.</p> <p>Comments and submission to resource consent applications.</p>
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<h2 style="text-align: center;">KO TĀWHIRIMĀTEA</h2>		
Resource	Issues	
<p><b>Air</b></p>	<p>Air pollution can diminish the quality of experience in the natural environment in particular places of significance, customary resource areas, water bodies and residences.</p> <p>Noise nuisances at places of significance to Ngāti Rangitahi diminish the value of those places and may make the function and use of those places less attractive.</p>	
Objectives	Policies	Methods
<p>Avoid the permanent and long-term sources of air pollution including noise that affect the social and cultural well-being of Ngāti Rangitahi residents and places important to Ngāti Rangitahi.</p>	<p>Ngāti Rangitahi are particularly sensitive to noise pollution, chemical vapours, odours and smoke at Rangiaohia marae, Matatā residential areas, Tarawera lakes, Tarawera River and places of significance.</p> <p>Encourage and promote new technologies and methods that reduce existing air pollution including noise.</p>	<p>Submissions to RPS, regional plans and district plans to ensure noise related matters are considered in planning zones and designations for Matatā, Tarawera and other residences of Ngāti Rangitahi whanau.</p> <p>Submissions to consent applications that produce a noise nuisance and air pollution.</p> <p>Consultation with those potential producers of air pollution including noise with a view to practical methods of reducing pollution and its associated effects.</p>

## KO TĀNE MAHUTA

Resource		Issues
Biosecurity		The introduction of animal and plant pests and pathogens may have detrimental impacts on native flora and fauna and economic forests of importance to Ngāti Rangitihi.
Objectives	Policies	Methods
Avoid the introduction of pest and weed species into the rohe of Ngāti Rangitihi, in particular species that may have a significant negative impact on lakes and river environments, wetlands and native forests, economic crops and plantation forests.	<p>Oppose the introduction of</p> <p>Seek comprehensive and rigorous scientific and cultural research and testing before any testing in the rohe of Ngāti Rangitihi occurs.</p> <p>Minimise any impacts and spread of unwanted animal and plant species and pathogens through active control and management tools.</p>	<p>Submissions to ERMA</p> <p>Submissions to bio-security strategies and plans</p> <p>Consultation processes</p> <p>Keep eyes and ears open to any outbreaks</p> <p>Keep abreast of recent biosecurity warnings.</p> <p>Work with Ministry of Agriculture and Forestry in risk management of animal and plant pests.</p>



## KO TĀNE MAHUTA

Resource		Issues
Matauranga Māori – Intellectual Property		The matauranga and māramatanga of Ngāti Rangitihi is a sacred taonga and its integrity and form is to be cared for and protected.
Objectives	Policies	Methods
Ngāti Rangitihi maintains and enhances the customary uses and passes on this knowledge and experience to future generations.	<p>Traditional forms of teaching will be encouraged including wananga.</p> <p>Ngāti Rangitihi are</p>	Te Mana o Ngāti Rangitihi Trust will vet information regarding environmental knowledge and understandings e.g. conference papers, serials, publications, media.

<p><b>Traditional and contemporary techniques and skills are developed to enhance harvest of hua rākau (fruits), hua whenua (gardens) and Rongoa (traditional remedies.</b></p> <p><b>The knowledge and understandings Ngāti Rangitihi have regarding the environment and veted before general distribution to external agencies and public.</b></p>	<p>acknowledged as the source of information that has been derived from them.</p> <p>Ngāti Rangitihi will participate where relevant in the recent reforms to the management of intellectual property rights regarding flora and fauna.</p>	<p>Active participate in the structure, appointment and implementation processes of any new statutory bodies with authority over intellectual property of flora and fauna.</p> <p>Ngāti Rangitihi will hold wānanga with Ngāti Rangitihi descendants regarding traditional knowledge and understandings.</p> <p>Ngāti Rangitihi will hold an archive including document bank of traditional and historical work on customary practises relating to flora and fauna.</p>
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## 4.0 Te Hononga - Consultation and engagement principles

### 4.1 Introduction

Te Mana o Ngāti Rangitahi Trust is the mandated iwi authority to represent the interests of Ngāti Rangitahi in resource management matters pertaining to the Resource Management Act 1991 and enhancing the social, cultural, environmental and economic well-being.

Engagement processes under the auspices of various legislation is important in influencing decision-making processes.

This plan sets out the core principles of consultation and engagement for Ngāti Rangitahi that will facilitate meaningful and mutually beneficial outcomes.

### 4.2 Principles

Te Mana o Ngāti Rangitahi Trust seeks to uphold the following principles in engaging with external parties.

- **Te Mana me te rangatiratanga** – the ability and mandate to make decisions and stick to them
- **Kanohi ki te kanohi** – face to face engagement
- **Ko te wā** – time to consider the proposal
- **He Utu** – the ethic of reciprocity
- **Manaaki Tangata** – hospitality for our guests and visitors

### 4.2 Information requirements

Te Mana o Ngāti Rangitahi has an information requirement sheet with consultation guidelines. These should be reviewed before undertaking formal consultation. Detailed information requirements are included in a consultation guideline. The general information that will be requested includes:

- A summary of the proposal
- Identification of any significant resources including rivers, streams, springs, wetlands, archaeological sites, native trees or bush
- What is proposed and any measures that will avoid, mitigate or remedy effects
- What is being sought from Ngāti Rangitahi – comments, consultation, written approval
- Contact details

## 5.0 Monitoring and review provisions

### 5.1 Monitoring

- It is suggested that Ngāti Rangitihi identifies priority areas where monitoring could take place and the areas where anticipated environmental outcomes could be targeted
- The areas of baseline work recommended are in heritage resources, customary use areas, participation in decision-making processes, river conservation, native flora and fauna, and ceremonial practises
- There should be an establishment of a whānau network – eyes and ears (Ngā karu me ngā taringa)



## 6.0 Ngā Mihi - Acknowledgements

This plan would not have been possible without the support and assistance of a number of people and organisations. Ngāti Rangitihi would like to thank the following organisations and people for their assistance and support in preparing this iwi environmental management plan.

- *Bay of Plenty Regional Council*
- *Rotorua District Council*
- *Taupō District Council*
- *Western Bay of Plenty District Council*
- *Whakatane District Council*
- *Department of Conservation, Rotorua*
- *Boffa Miskell Limited, Tauranga Office*

*Special thanks to:*

Nick Alexander, Craig Batchelar, Kataraina Belshaw, Mokohiti Brown, Garry Christofferson, Mere Butler, Robert Butler, Antoine Coffin, Nigel Ihaia, Mauriora Kingi, Erana Leaf, Lucy Manning, Lindsay Marr, Martin Marr, Tipene Marr, Patrick Minarapa Anthony Olsen Fay Pryor-Rawson, Jane Walden,

Te Mana o Ngāti Rangitihi Trust board, CEO and staff





## Glossary

### Acronyms

BOPRC	Bay of Plenty Regional Council
EMP	Environmental Management Plan
TA	Territorial authority (city and district councils)

### Māori terms

Mana	prestige, control, authority
Manaakitanga	ethic of hospitality, looking after guests through catering, safe passage and rest
Rangatiratanga	ethic of leadership and chieftainship

## Schedules

### Schedule 1 – Nga rawa whakahira o Ngati Rangitihi - Places of Significance and Customary Resource Areas

### Schedule 2 – Archaeological sites (Pa)

### Schedule 3 – Water bodies



## Schedule 1 – Ngā Rawa Whakahirahira o Ngāti Rangitihi

### Places of Significance (POS)

Category	Interpretation	Definition
<b>Aukati</b>	Border, boundary marker	A formal boundary between two or more iwi/hapu.
<b>Kāinga</b>	Village	A traditional village and living areas.
<b>Marae</b>	Marae	Formal reserve with wharenui, wharekai and facilities.
<b>Maunga</b>	Mountain	Named ancestral mountain
<b>Nohoanga</b>	Open settlement	Temporary or seasonal settlement area
<b>Pā</b>	Fortified position	A fortified position with formal defences such as earthworks (maioro) or palisading (tūwatawata/pekerangi) and may include temporary or long-term living area(s).
<b>Pari(nga)</b>	Cliff(s)	Steep escarpment, rock face or cliff. Refers to the face of the feature.
<b>Parekura</b>	Battlefield	A place where traditional armed conflict has occurred, often leading to loss of blood and life.
<b>Taonga</b>	Treasured artefact	The place from where an artefact is located, was discovered or retrieved. May include tools and human-made objects of art.
<b>Tauranga waka</b>	Canoe landing place	A safe anchorage, haulage or landing place for traditional waka and small boats. May also be known as taunga waka and urunga waka.
<b>Tatau pounamu</b>	Peace boundary marker	A formal boundary marker between two or more iwi that acknowledges the making of peace through marriage, gifts and rituals.
<b>Urupā</b>	Burial ground	Formal and discrete places of human burial. May include rua kōiwi, waro, waahi hahunga, and cemeteries.
<b>Wāhi</b>	Place	Named place of significance including landmarks, natural features and geo-reference points.



## Customary Resource Areas (CRA)

Category	Interpretation	Definition
<b>Pā tuna</b>	Eel weir	A traditional timber structure constructed in a flowing water body for the purposes of catching and harvesting eels.
<b>Mahinga kai</b>	Food gathering area	A food gathering area including birding areas, forest foods and materials that assists with food gathering.
<b>Maara kai</b>	Garden	Traditional vegetable gardens including kumara (sweet potato), aruhe (fern root), riwai (potato) and kanga (maize) and contemporary fruits (e.g.peaches).
<b>Rua kōkōwai</b>	Location of red ochre	Places where red ochre (kōkōwai) was sourced as an ingredient for red skin paint.
<b>Wai paru</b>	Mud dye	Places where anaerobic black muds used for dyes were procured.
<b>Taunga ika</b>	Fishing place	Coastal and freshwater fishing places.
<b>Ngahere</b>	Forest / timber	Forest trees and plants used in the construction of buildings, vessels, tools and implements, and use for clothing, cooking and heating.

## Significance Criteria for places of significance and customary resource areas

### Association

- Context or group association
- Association with Atua, metaphysical beings, celestial bodies, seasonal patterns, specific ancestors, kin groups, plants and animals.

### Tradition and history

- Association with events and activities important to the identity of the kin group, settlement patterns, the wider district and the nation.
- Anthropomorphism – human behaviours and characteristics applied to natural features and landscapes

### Function and use

- The activities associated with the place such as settlement, subsistence economy, resource gathering, battle, burials, rituals, etc and any restrictions (tapu) that may apply to that place.
- Continuity of occupation and use

#### Physical

- Physical characteristics
- Physical state or condition

#### Research and education

- Archaeological values and information that will contribute to the understanding of the history of the area
- Ecological information that will contribute to the understanding of and better conservation of these values

### Places of Significance and Customary Resource Areas

No.	Name	Other Name	Description	Significance	Location
001	Matatā	Lot 63D Parish of Matatā, Te Awa o Te Atua	kāinga	Matatā is associated with Ngāti Tionga of Ngāti Rangitihī. The kāinga was settled by many other hapu of Ngāti Rangitihī following Crown awards and the Tarawera eruption in 1886. Matatā has been the primary residence of Ngāti Rangitihī since that time.	
002	Rangiaohia Marae	Matatā 930, Matatā Marae	Marae	Built in 1890, the marae is a cultural centre for Ngāti Rangitihī. The whare tupuna, Rangiaohia, derives its name from the important ancestor who lived around the eastern and southern shores of Lake Tarawera.	
003	Urupa	Part 3 4047, Cemetery	Urupa	The current cemetery used by Ngāti Rangitihī and whānau, directly adjacent to Rangiaohia Marae.	

No.	Name	Other Name	Description	Significance	Location
004	Matamanu		maunga	This is a maunga, prominent landmark along the Matatā coast.	
005	Pikowai	Puakowhai	Pārekura, Urupa, Kāinga	A settlement and battle ground of Ngāti Rangitihī.	
006	Otamarora	Whakapaukōrero	Mahinga kai	A seasonal settlement and food gathering area of significance to Ngāti Rangitihī.	
007	Koari Pā		pā	A defended settlement associated with the ancestor Rangitihī.	n/l
008	Maketu	Te Ihu o Te Waka	kāinga	The birth place of the ancestor Rangitihī and associated with the arrival of the Te Arawa waka	
009	Pakotore		pā	A defended settlement associated with the ancestor Rangitihī.	
010	Matapara	Matapura	pā	A defended settlement associated with the ancestor Rangitihī located close to Pakotore Pa.	n/l
011	Pukekahu	Pukekaikahu	pā	A defended settlement associated with Ngāti Rangitihī and conflict with other iwi and hapu.	
012	Ruawāhia	Ruawāhia Dome, Ruawāhia Rotomahana, Rotomahana Parekarangi 5	maunga, urupa	Ruawāhia is the ancestral mountain of Ngāti Rangitihī and lies at the heart of the iwi inland rohe.	

No.	Name	Other Name	Description	Significance	Location
013	Rangiwhakakapua		pā	A defended settlement associated with the ancestor Rangitihī and his children.	
014	Tapahoro		pā	An important long-term residence of Ngāti Rangitihī directly associated by location to Tarawera Lake and river.	
015	Te Pakanga o Pukekaikahu		parekura		
016	Otaramuturangi		urupa	A traditional and contemporary urupa associated with a number of iwi including Ngāti Rangitihī. Much of the urupa has been washed away by the Tarawera cut. The name is associated with the giant octopus of Muturangi, and traditions of the important and well known ancestor Kupe.	
017	Hauani		kainga	This place is associated with a number of battles and internment. A piece of land was awarded to Ngāti Rangitihī in the 1890s.	
018	Wahieroa			This is a traditional fishing marker. It roughly aligns with Putauaki and the off shore islands.	
019	Ruataniwha			Identified as a settlement of Ngāti Rangitihī and was affected by historical tsunami.	
020	Te Takutai Moana o Ngāti Rangitihī		taungaika, moana	This coastal space is the traditional and contemporary fishing area	





No.	Name	Other Name	Description	Significance	Location
				for Ngati Rangitihi.	
021	Wahanga	Wahanga Dome	maunga	This maunga is closely associated with Tarawera and Ruawahia.	
022	Motutawa		Motu, parekura	An island that is of significance to Ngati Rangitihi and associated with early musket conflict with northern tribes.	
023	Tarawera	Tarawera Dome	Maunga	An important ancestral mountain and landmark of Ngati Rangitihi and other Te Arawa iwi.	
024	Tarawera	Roto Tarawera, Tarawera River	roto	An important ancestral icon and source of sustenance for Ngati Rangitihi and other Te Arawa iwi.	
025	Waikato	Waikato River	Awa, Mahinga kai, taunga ika, taunga waka	The southern extent of Ngati Rangitihi ancestral interests and associations.	
026	Rangitaiki		Awa, taunga waka, taunga ika, taunga waka	An important access from the interior lakes and areas, to the coastal areas. Also an important source of food and materials.	
027	Rerewhakaitu		roto, taunga waka, taunga ika, taunga waka	An important source of sustenance and area for settlement.	
028	Rotomahana		Roto, taunga waka,	An important source of sustenance and area for settlement.	

No.	Name	Other Name	Description	Significance	Location
			taunga ika, taunga waka		
029	Tokiamanga	Tokiaminga, Tokeamanga	wahi	a landmark identified by Ngati Rangitahi ancestors.	n/l
030	Wharekauanga		wahi	a landmark identified by Ngati Rangitahi ancestors.	
031	Torepatutahi		wai, aukati	The southern extent of Ngati Rangitahi ancestral interests and associations.	
032	Ngātamawāhine				
033	Okaro		roto, aukati	An important water body, source of sustenance and a landmark for Ngati Rangitahi.	
034	Wairapukao	Wairapukau	repo, aukati	An important wetland area to Ngati Rangitahi. This area was a contentious boundary point for the Kaingaroa block, and as a result at least two places of the same name have been identified, a wetland and a headland.	
035	Te Kopu a Kuku	Te Kopua kuku	Tauranga Waka		
036	Moura		kāinga	One of two important settlements and the largest on the shores of Lake Tarawera. This settlement was destroyed by the Tarawera Eruption in 1886, with some 39 lost. In 1920 the site was reserved.	
037	Paeroa		maunga	an important landmark and mountain range.	

No.	Name	Other Name	Description	Significance	Location
038	Kaingaroa		mahinga kai, rākau, taunga ika	Formerly a massive open land of aruhe, tussock and wetlands. An area used for hunting and harvesting with temporary shelters.	
039	Puna Kotahi	Te Puna Takahi	wāhi	a traditional line that was set by Ngatoroirangi and Maaka. The southern part of this line is located between Wairapukao and Puna Kotahi.	
040	Ngahereta		kainga	a significant kainga on the northern shores of Lake Tarawera. There are associated historical gardens.	
041	Otamaka	Atamaka. Tamaka	aukati, kāinga, parekura, pā tuna	This place is a settlement and important boundary of certain rights between Ngati Rangitihi and Ngati Awa on the Tarawera River.	
042	Kanaehapa		parekura	A landmark identified by Ngati Rangitihi ancestors on the east side of Lake Tarawera, north of Te Puna (aka Te Puha)	n/l
043	Te Puha	Te Puna		A important site located on the east side of Lake Tarawera, opposite Moura. There is an urupa close by.	
044	Te Ariki		Parekura	The location of a small battle over fishing rights on the southern shores of Lake Tarawera.	
045	Kaitaha		aukati	a landmark identified by Ngati Rangitihi ancestors.	
046	Mokaingara		Pā, urupā	a pa and urupa located in the	n/l

No.	Name	Other Name	Description	Significance	Location
				hills behind present day Matata.	
047	Omarupotiki		Kainga	A settlement east of Te Kohika.	n/l
048	Te Rekereke		aukati	a landmark identified by Ngati Rangitihī ancestors.	
049	Kakahu o te Ritenga		aukati	a landmark identified by Ngati Rangitihī ancestors.	
050	Waikakareao		aukati, maunga	a landmark identified by Ngati Rangitihī ancestors in the description of the Te Pokohu lands.	
051	Te Iwi o Hau	Te Iwi o Hau,	aukati	a landmark identified by Ngati Rangitihī ancestors.	
052	Taihorangi		placename	a landmark identified by Ngati Rangitihī ancestors in the description of the Ruawahia Rotomahana Block.	
053	Pekepeke		mahinga kai	an important harvesting area identified by Ngati Rangitihī ancestors.	n/l
054	Maungakakamea	Maungahakamea, Rainbow Mountain	maunga	an important landmark, harvesting and hunting place. It contains a number of specific features named after ancestors of Ngati Rangitihī. Ngati Rangitihī and Ngati Whaoa joined forces in a battle here.	
055	Maungaongaonga	Maungaongaonga	maunga	a landmark identified by Ngati Rangitihī ancestors.	
056	Tawa o Tionga		Rakau	A tree at Te Whaiti associated with the death of Tionga, an important Ngati	n/l

No.	Name	Other Name	Description	Significance	Location
				Rangitahi ancestor.	
057	Te Auheke o Tionga	Te Tatau a Hape, Tarawera Falls	Wairere	The falls at Tarawera River associated with the ancestor Tionga.	
058	Te Taketake a Tū	Takitaki o Tu, Taketake o Tua	Wairere	Area below Tarawera Falls	
059	Arawhata Tawhito	Arawhata	kāinga	This settlement is located on the banks of the Rangitaiki and is the south eastern extent of Ngati Rangitahi interests.	
060	Maungawhakama a		maunga	This prominent mountain on the former Haehaenga block.	
061	Tumutara	Tumutara- Ngahuia Pā	pā	This pa and settlement located on both sides of the Tarawera River is associated with the incident known as Te Angaanga o Tumutara (where Tumutara's skull was cracked). Ngahuia pa is located at this point or very closeby.	
062	Te Whanautanga a Tuhourangi		wāhi	A place of significance to Ngati Rangitahi associated with the Tarawera River	
063	Ngahuia Pa		pā	This pa located on both sides of the Tarawera River is associated with Tumutara and an incident in battle.	
064	Te Waipuna a Mokouiarangi		waipuna	This place is associated with a Ngati Rangitahi ancestor and cheif Mokouiarangi located south of Tarawera Falls.	



No.	Name	Other Name	Description	Significance	Location
065	Te Tuahu a Rangiaohia		tuahu	A special ritual alter.	n/l
066	Rotokakahi	Lake Rotokakahi	kāinga	Associated with one of Rangitihi's sons, Apumoana. An important settlement.	See 2036
067	Te Pakanga o Kaiwhatiwhati	Battle of Kaiwhatiwhati	Parekura	A battle near the Ngatamawahine stream involving the theft of a dog.	n/l
068	Ōkāreka		wahi	This is an area of land of some significance to Ngati Rangitihi, through the ancestor Huakai.	
069	Whakanoho Pā	Te Whaiti	pā tuna	an important pa where Tionga lived.	n/l
070	Te Urenga	Te Whaiti	kāinga	a settlement where a hapu of Ngati Rangitihi lived.	n/l
071	Otukopeka	Te Whaiti	kāinga	a settlement where a hapu of Ngati Rangitihi lived.	n/l
072	Te Awa o Te Atua		Awa / kāinga	Part of the Rangitaiki/Tarawera rivers and a settlement of Ngati Rangitihi.	
073	Te Karikiriki		parekura	This battle place is located on the southern shore of Lake Tarawera.	n/l
074	Nga Pari Whakairo	Pikowai cliffs	Paringa	A significant natural feature along the coastline, the name denoting the many features.	
075	Otamarakau		aukati	The settlement and pa of Ngati Makino, relations of Ngati Rangitihi.	
076	Te Houroa	Houroa	aukati	A place of significance identified by Ngati Rangitihi.	



No.	Name	Other Name	Description	Significance	Location
077	Otumutu Pā	Otumutu	pā, aukati, maara kai	A pa of significance identified by Ngāti Rangitihi that was when no longer used for defence became an important cultivation area. The pa became an island following the Tarawera eruption.	
078	Kāinga Kākahi		kāinga, aukati, pā	This pa and settlement is located on the southern shore of Lake Tarawera. There was kumara grown here.	
079	Pareheru		aukati, maara kai	This was an area of important cultivations that stretched from this place to Okiato.	
080	Ngawe	Ngehewa	roto, aukati	The name of this lake and another place nearby derives from the important ancestor Ngawe (or Ngehewa). On the shores of this lake were settlements.	
081	Onuku		kāinga	This settlement is identified by Ngāti Rangitihi at Rotomahana.	
082	Te Kauae		aukati, maunga	a landmark identified by ancestors of Ngāti Rangitihi.	
083	Te Kanakana	Te Kanakana Dome	aukati, maunga	This important maunga is located close to Ruawahia and Tarawera. It is a landmark associated with areas of land around Rerewhakaaitu.	
084	Te Waihinakahu		roto, kāinga	This small lake was identified by Ngāti Rangitihi ancestors associated with	n/l

No.	Name	Other Name	Description	Significance	Location
				Rotomahana.	
085	Kumete		aukati	a place identified by ancestors of Ngati Rangitahi.	
086	Ōmanuhiri		aukati	a place identified by ancestors of Ngati Rangitahi.	
087	Whakapapataranga		aukati	a landmark identified by Ngati Rangitahi ancestors closely associated with Maungakakamea.	
088	Mangaharakeke	Mangaharakeke Stream, Harakeke River	wai	An important stream that is a landmark to Ngati Rangitahi in defining the areas to be leased by Ngati Rangitahi in 1869.	
089	Waitehouhi	Ngatamawahine Stream, Waitehoui River	wai	a stream and a hill at the head of the stream of the same name, of significance to Ngati Rangitahi.	
090	Oteao		kāinga, maara kai, mahinga kai, ngahere	A massive area that contained harvesting areas, gardens, bush and settlement. This was a highly prized and guarded customary resource area that contained birds, trees for waka, churches and other structures.	
091	Puhipuhi	Te Puhipuhi	pā	An important pa identified by Ngati Rangitahi in 1881. This one of a number of pa identified on the Pokohu block.	
092	Waihinahina		aukati	This important landmark was identified by Ngati Rangitahi in the definition of their interests south and south-east of the Tarawera	



No.	Name	Other Name	Description	Significance	Location
				River.	
093	Te Arohau		aukati	an important hill that marks the southern portion of a ridgeline that was associated with a traditional battle.	
094	Te Puta o Rangitaua	Putā o Rangitaua, Putā o Rangitawa, Puaorangitawa	aukati	This place is located near to Otamaka and is the northern portion of an important ridgeline that is associated with a traditional battle.	
095	Ranga a Maaka	Te Rangamaaka, Te Ranga o Maaka	aukati, pā	This pa and important boundary marker was identified by Ngāti Rangitīhi ancestors.	
096	Ohuka		aukati	an important landmark identified Ngāti Rangitīhi ancestors.	
097	Pohutakawa		urupā	An area associated with funeral rituals and ceremonies.	n/l
098	Kakaramēa Pā		Pā	A pa located in Matata reserve	
099	Te Papamaenene		kāinga	This settlement was identified by ancestors of Ngāti Rangitīhi and has kokowai pits close by.	
100	Te Mahanga Manu	Te Mahanga Maunu	kāinga, mahinga kai, taunga ika	This is an important fishing spot and settlement of Ngāti Rangitīhi.	
101	Te Matae		wāhi	This place was identified by Ngāti Rangitīhi ancestors as a place of significance along the Tarawera River, together	

No.	Name	Other Name	Description	Significance	Location
				with a number of other places.	
102	Kapuroa	Kupuroa	Wāhi	This place was identified by Ngati Rangitahi ancestors as a place of significance along the Tarawera River, together with a number of other places.	
103	Otamure		wāhi	This place was identified by Ngati Rangitahi ancestors as a place of significance along the Tarawera River, together with a number of other places.	
104	Pukemaire		wāhi	This place was identified by Ngati Rangitahi ancestors as a place of significance along the Tarawera River, together with a number of other places.	
105	Waikarikari	Waikarikarei, Waikirikiri	wāhi	This place was identified by Ngati Rangitahi ancestors as a place of significance along the Tarawera River, together with a number of other places.	
106	Te Tōtara		taunga ika, kāinga,	This place was identified by Ngati Rangitahi ancestors as a place of significance along the Tarawera River, together with a number of other places.	
107	Ngā Mōkai o Kuru		wāhi	This place was identified by Ngati Rangitahi ancestors as a place of significance along the Tarawera River, together with a number of other places.	





No.	Name	Other Name	Description	Significance	Location
108	Haehaupone	Haehaepona mu, Haehaepoun amu	wahi	This place was identified by Ngati Rangitahi ancestors as a place of significance along the Tarawera River, together with a number of other places. Located upstream from Otamaka.	
109	Umukaraka		aukati	This place is an identified boundary marker of Ngati Rangitahi in the block known to Ngati Rangitahi as Pokohu.	
110	Te Tātua Hape		aukati	This is a place identified by Ngati Rangitahi ancestors.	
111	Te Piripiri		aukati	This place is an identified boundary marker of Ngati Rangitahi in the block known to Ngati Rangitahi as Pokohu.	
112	Te Tāpapatanga o Wharawhara	Te Tāpapatanga o Wharawhara, Tāpapatanga o Wharawhara	aukati	This place is an identified boundary marker of Ngati Rangitahi in the block known to Ngati Rangitahi as Pokohu.	
113	Te Pakipaki o Rohi	Pakipaki o Rohi		This place is an identified boundary marker of Ngati Rangitahi in the block known to Ngati Rangitahi as Pokohu.	
114	Mihi a Whakaata	Ngamotu, Mihiawhaata			
115	Aruhetawiri		aukati, mahinga kai, kāinga	This place is an identified boundary marker of Ngati Rangitahi in the block known to Ngati Rangitahi as	

No.	Name	Other Name	Description	Significance	Location
				Pokohu.	
116	Motuparapara		aukati	This place was identified by Ngati Rangitahi ancestors.	
117	Raorao Karetu	Rao Rao Karetu	aukati	This place was identified by Ngati Rangitahi ancestors.	
118	O Te Monehu	Te Monehu	aukati, kāinga, maara kai	This cultivation area and important bird harvesting area was also a former settlement of Ngati Rangitahi.	
119	Ōkahu		wāhi	a place identified by ancestors of Ngati Rangitahi north-west of O Te Monehu.	n/l
120	Tokotokorau	Whatarangi	aukati, parekura	This landmark, a ridge, is associated with a battle that took place.	
121	Ō Te Ranginui	Oteranginui	aukati, maunga, pā	a place identified by ancestors of Ngati Rangitahi.	
122	Okorotere		aukati, pā, wai, maara kai	The stream and the pa of the same name are associated with harvesting areas and gardens.	
123	Maratahia		aukati, kāinga	One of two important settlements of a hapu of Ngati Rangitahi.	
124	Waiapurua		aukati, kāinga	One of two important settlements of a hapu of Ngati Rangitahi.	
125	Otamaruroa		aukati	a boundary point identified near a settlement.	
126	Waipapa		aukati		
127	Maungarawhiri		maunga		



No.	Name	Other Name	Description	Significance	Location
128	Ngapakau	Opakau	Maara kai, nohoanga		
129	Te Pohomatatua		aukati		
130					
131	Motukura		Pā	A defended place and boundar marker of Ngati Rangitihī	
132	Waiotapu		wai, ngāwhā, aukati	An important boundar marker, springs, and source of traditional materials for many iwi inlcuding Ngati Rangitihī.	
133	Te Ahunga		wāhi		
134	Runganga		Wāhi		
135	Pukemoremore		Wāhi		
136	Akatariri		wāhi		
137	Tokotoko		parekura		
138	Tumunui		ngahere		
139	Te Kete Inanga		pā		
140	Ruaparapara		maunga		
141	Ahiwhakamura		mahinga kai,		
142	Upoko o Po		waahi		
143	Ngati Whakawe				
144	Paharakeke				
145	Otonga				
146	Oiraraurau		Waahi		
147	Kohika Pā		pā		

No.	Name	Other Name	Description	Significance	Location
148	Kaokaoroa	Te Kaokaoroa, Kaokaoroa Battlesite	Parekura, urupa	A large area associated with a traditional urupā, and series of battles.	
149	Horopaka			A fishing place of Ngati Rangitahi offshore located within Te takutaimoana o Ngati Rangitahi.	n/l
150	Ngawhana			Located beside Lake Rotomahana. Ngati Rangitahi cured their crop of the tawa berries at this place.	
151	Ruakokopu		Mahinga kai	This was a major occupation site and gathering area, located on the banks of Lake Tarawera between tapahoro and Ngahereta.	
152	Waingongo	Waingongo Flat	Nohoanga	A settlement of Ngati Rangitahi led by Te Niheta	
153	Ngarara		wāhi	This place is located just south of Moura on southern shores of Lake Tarawera	n/l
154	Pakepake		pā tuna		n/l
155	Okuha		pā tuna		n/l
156	Ngahunga		pā tuna		n/l
157	Tuturautawhiri		pā tuna		n/l
158	Pukehou		Maunga, kainga		
159	Wairua		Mahinga kai / Maara Kai		
160	Waiwhakapa		Mahinga kai / Maara		



No.	Name	Other Name	Description	Significance	Location
			Kai		
161	Kokota		Mahinga kai / Maara Kai		n/l
162	Te Pakipaki	Pakipaki	aukati	a place on the banks of the Tarawera River near Tumutara.	
163	Awaiti		pā tuna, taunga ika, repo	two important pa tuna are located on this part of the river.	
164	Pukeroa	Lot 30 Parish of Matata	kāinga	Many Ngati Rangitihi subsequently took up residence at Pukeroa, although many continued to reside permanently or seasonally at Tapahoro and other Tarawera kainga following the Tarawera eruption in 1886.	
165	Waiū		waahi		
166	Anaruru		Nohoanga	A cave near teh waitehouhi Stream used for shelter when Ngati Rangitihi hunted and gathered food on Kaingaroa plains.	n/l
167	Te Awaiti Paku	Te Awaiti-Paku Stream	taunga ika	Located near coastal reaches of Tarawera River. Wass joined to the Awaiti river.	
168	Waikare		pa	A pa located just south of Mourea	
169	Otamatea		kainga	A kainga near Tarawera	
170	Whakapoukarakia		pa	A pa located above Te Awatarariki River and associated with Whakapoukorero pa	



No.	Name	Other Name	Description	Significance	Location
171	Whakapoukorero		pa	A pa located above Te Awatarariki River and associated with Whakapoukarakia pa	
172	Rangitapu Pa		pa	Locate by Rugby Club at Matata	
173	Okorero		kainga	Old name for Thornton	
174	Otamapiri			Little hill in Matata reserve	
175	Otuhanga		aukati	A place identified by Ngati Rangitahi ancestors when describing the area or block known as Te Haehaenga. Located to the west of the Tarawera River, and north of Otamaka.	
176	Otamuri		aukati	Located downstream of Kupuaroa.	
177	Kowhetewhete			Located on north side of Tarawera River, northeast of Te Iwi o Hou and north of Te Papamaenene.	
178	Te Matatu			On the edge of bush west of Mangakotukutuku Stream	
179	Te Tarata			Located on the eastern side of the former shores of Rotomahana	
180	Otukapuarangi			Located on the western shore of lake Rotomahana	

*Note: where n/l is noted in the location box of the schedule, this denotes that the place may have one or more of the following attributes:*

- *Not able to be located exactly at the time of this plan*
- *The exact location of this place is sensitive*
- *There is more than one place that carries the name at the present time*
- *Further research is required to locate this place*





## Schedule 2 – Archaeological Sites

The New Zealand Archaeological Association site recording scheme was accessed to . For the purposes of the plan, recorded pa sites have been identified specifically on maps and schedules below. Due to the large number of other archaeological sites (>1900), these have not been listed below in the schedules. For further information regarding these sites consult the New Zealand Archaeological Association site record scheme ([www.](http://www.nzaaa.org.nz)) or contact Te Mana o Ngāti Rangitihī Trust.

### NZAA Pā

NZAA No.	Site Type	Description (name, features)	Location
V14/10	Pā	Herekaki - Bank, Ditch - lateral, Ditch - transverse, Midden	
V14/14	Pā	Ditch - defensive, Scarp	
V14/24	Pā	Depression, Ditch	
V14/22	Pā	Okurei - Bank, Ditch, Pit - bell, Midden, Terrace	
V14/13	Pā	Pukepoto - Midden	
V14/32	Pā	Marae Karaka - Terrace	
V14/31	Pā	Terrace, Ditch - lateral, Ditch - transverse, Midden, Bank	
V14/29	Pā	Midden	
V14/28	Pā		
V14/27	Pā	Takaihuahua Pā - Terrace, Pit, Ditch - transverse	
V14/26	Pā	Midden, Pit, Terrace, Ditch, Bank	
V14/25	Pā	Tirotirowhetu? - Pit, Terrace	
V14/8	Pā/Urupa.	Cemetery/ urupa	
V14/7	Pā	Takaihuahua Pa	
V14/6	Pā and redoubt.	Pukemaire	
V14/2	Pā	Owhara? - Bank, Terrace, Midden, Ditch	
U14/14	Pā		

<b>V15/4</b>	Pā		
<b>V15/79</b>	Pā		
<b>V15/78</b>	Pā		
<b>V15/77</b>	Pā		
<b>V15/874</b>	Pā		
<b>U15/375</b>	Pā		
<b>U15/210</b>	Pā		
<b>U15/145</b>	Pā		
<b>U15/115</b>	Pā		
<b>U15/107</b>	Pā		
<b>V15/579</b>	Pā		
<b>V15/5</b>	Pā	Pit	
<b>U15/99</b>	Pā		
<b>U15/93</b>	Pā		
<b>V14/3</b>	Pā	Pukehina Pā - Bank (earth), Ditch - ring, Midden	
<b>V15/551</b>	Pā		
<b>V15/99</b>	Pā site with flat area, possible filled ditch, possible platform and terrace. The ridge end is c.40m wide and has good natural defence of steep scarp to the east and north.	Terrace, Platform	
<b>V15/872</b>	Pā		
<b>V15/869</b>	Pā		
<b>V15/845</b>	Pā		
<b>V15/754</b>	Pā		
<b>V15/60</b>	Pā		

<b>V15/59</b>	Pā	Ditch, Pit	
<b>V15/32</b>	Pā site with terrace.	Terrace	
<b>V15/31</b>	Pā with pits, defended by a transverse ditch and bank. Findspot for obsidian.	Midden, Bank (earth), Ditch, Pit, Platform, Artefact - obsidian, Scarp	
<b>V15/30</b>	Pā site with ditch and bank. There are natural defences to the north (a sheer cliff) and to the east and south-east (narrow sheer-sided gully).	Ditch, Terrace, Bank (earth)	
<b>V15/29</b>	Pā		
<b>V14/12</b>	Pā		
<b>V15/26</b>	Pā with terraces and raised-rim/rua pits.	Terrace, Pit - bell, Pit - raised rim, Scarp	
<b>V15/22</b>	Pā, defended by a ring-ditch and banks. Possible pits and house floors noted to south (outside defences) in 1970. Tuatua midden recorded on site.	Midden, Terrace, Bank (earth), Ditch - ring	
<b>V15/21</b>	Pā on cliff edge, with transverse/lateral ditch and bank defences. Possible pits on the two platforms.	Ditch - transverse, Bank (earth), Ditch - lateral, Platform, Mound, Scarp	
<b>V15/19</b>	Pā on cliff edge, with ditch defences.	Ditch - lateral, Ditch - transverse	
<b>V15/136</b>	Pā site. Largely destroyed c.1930's. Remaining features include: eastern terraces and a small north section of ditch. Possible terracing on hilltop to the south. Small midden scatter down steep ridge. Findspot for chert.	Terrace, Artefact - chert, Ditch, Midden	
<b>V15/132</b>	Pā		
<b>V15/9</b>	Pā site with features including pits, terraces, scarp, karaka and	Otamarākau	

	graves.		
<b>V15/908</b>	Pā site (with possible ditch/bank remnants).	Depression	
<b>V15/838</b>	Pā		
<b>V15/557</b>	Pā on cliff edge, defended by a ring-ditch (and banks to the south and east).	Terrace, Ditch - ring, Bank (earth)	
<b>V15/41</b>	Pā site consisting of a platform and terraces on a west facing spur, with a double ditch cutting it off to the east and sheer cliffs to the north.	Terrace, Ditch, Platform	
<b>V15/36</b>	Pā site consisting of two defended platform areas surrounded by a ring ditch (except for the north cliff face). Possible small cave to north. Further features are likely along the flat ridgeline to the south.	Ditch - ring, Platform, Depression, Mound, Pit - bell	
<b>V14/5</b>	Pā	Waeheke	
<b>V15/86</b>	Pā		
<b>V15/82</b>	Pā		
<b>V15/62</b>	Pā on ridge with pits and terraces; defended by a transverse ditch. Sites V15/61 to 63 appear to run together.	Bank (earth), Ditch, Pit	
<b>V15/45</b>	Pā located on a long narrow ridge, defended by a ditch to the west and south. A bank also present on the western approach. Natural cliff defences to the north and steep scarp to the east.	Scarp, Bank (earth), Ditch, Terrace	
<b>V15/43</b>	Pā site consisting of two large terraces. A small section of ditch (shallow) and pit recorded in 1972. Site joins to V15/44 (to the	Pit, Scarp, Terrace	



	east).		
<b>V15/71</b>	Pā		
<b>V15/70</b>	Pā		
<b>V15/69</b>	Pā		
<b>V15/68</b>	Pā		
<b>V15/67</b>	Pā site consisting of a defended high point on cliffs with terraces to the west and east, and a long narrow connecting ridge to the south.	Ditch, Platform, Scarp, Terrace	
<b>V15/53</b>	Pā site consisting of a rectangular platform (on the high point) with a defensive ditch to the east and south. Large terraces down the steep slopes to the west; some with rock scarps. Expansive site with features from the high point to almost the stream.	Scarp, Pit, Ditch, Artefact - obsidian, Terrace - stone faced, Terrace, Platform	
<b>V15/57</b>	Pā site, consisting of a small platform and terraces on a north facing spur with a transverse ditch on the southern approach.	Bank (earth), Ditch, Terrace, Platform	
<b>V15/55</b>	Pā site consisting of northern and southern platforms, with defensive ditches and terracing. V15/55 and V15/56 (to the south) are basically one site. Approximately 50 m south is a steep path leading down to caves (V15/58).	Ditch, Platform, Terrace	
<b>V15/1105</b>	Pā		
<b>V15/96</b>	Pā		
<b>U15/389</b>	Pā		
<b>V15/1237</b>	Pā defended by lateral terracing and a transverse ditch. A single kumara pit identified 60 m south-	Ditch - transverse, Pit, Terrace	

	east of the pā, on a flat terraced area, on neighbouring property.		
<b>V15/1358</b>	Pā	Ditch - ring, Terrace	
<b>V15/1283</b>	Pā		
<b>V15/121</b>	Pā		
<b>V15/120</b>	Pā		
<b>V15/119</b>	Pā site. Evidence of defensive ditch to the south and north.	Terrace, Ditch, Platform	
<b>V15/95</b>	Pā		
<b>V15/129</b>	Pā site. Appears to have been a roughly triangular raised section with a ring ditch defence and possible extra ditch to north.	Umukika Pā	
<b>V15/95</b>	Pā		
<b>V15/129</b>	Pā site. Appears to have been a roughly triangular raised section with a ring ditch defence and possible extra ditch to north.	Umukika Pā	
<b>V15/1246</b>	Pā with associated undefended settlement. Pā defended on eastern and western flanks by lateral ditches; northern and southern approaches by at least one transverse ditch and bank. Pit (2 x 1 m) located south of the pā.	Bank (earth), Pit, Platform, Terrace, Ditch - lateral, Ditch - transverse	
<b>V15/552</b>	Pā site on a small hill at the north end of a small ridge.	V15/552	
<b>V15/135</b>	Pā		
<b>V15/134</b>	Pā		
<b>V15/131</b>	Pā site consisting of a rectangular platform with what was once a ring ditch defence. Small amount of tuatua shell in SW corner of platform. The site has expansive	Midden, Platform, Bank (earth), Ditch - ring	

	views.		
<b>V15/14</b>	Pā	Te Matapihi	
<b>V15/6</b>	Pā	Pukemaire - Ovenstones, Pit	
<b>V15/51</b>	Pā located on a small 'peninsula', jutting into a lagoon. Transverse ditch on the western approach. Features include: terraces; rua; and a large flat area with bumps and hollows. Findspot for obsidian flakes.	Pit - bell, Terrace, Ditch, Artefact - obsidian	
<b>V15/1197</b>	PĀ/MIDDEN	Midden	
<b>V15/130</b>	Pā site consisting of a rectangular raised area in two levels with a ditch and bank defence on south, east and west sides and a probable ditch or terrace down lower on the north. Some terracing on surrounding spurs.	Bank (earth), Ditch, Terrace	
<b>V15/128</b>	Pā site. Appears to have been a large rectangular platform with ring ditch defence. Probable terracing down ridges and spurs.	Terrace, Platform, Ditch - ring	
<b>V15/127</b>	Pā site with a long narrow platform, a ring ditch defence and a lagoon to the north.	Ditch, Platform, Bank (earth)	
<b>V15/126</b>	Pā site consisting of a flat peninsula defended by a mainly filled ditch to the west with a terrace and lagoon on the other sides. The defence is very similar to the V15/51, directly to the north.	Ditch, Terrace	
<b>V15/1217</b>	Pā site. Enclosed by inner/outer ditches and banks. Inner area - 82 x 10 m. Total length - 150 m. Lens of shell midden (2 m long) exposed at top of eroded cliff.	Midden, Bank, Ditch - ring	

<b>V15/1216</b>	Pā - 40 x 10 m. Defended by a transverse ditch and a lateral scarp/terrace (formerly a ditch?). A north-north-east running ditch/bank fence is located 65 m to the west.	Fence - ditch and bank, Ditch - lateral, Scarp, Ditch - transverse	
<b>V15/151</b>	Pā		
<b>V15/144</b>	Pā site, defended to the north and east by ditches. Several pits located within and outside defences.	Ditch, Pit, Platform, Terrace	
<b>V15/214</b>	Pā defended by a 2 m deep transverse ditch (with 'artificial bridge').	Marua	
<b>V15/1219</b>	Pa site with double line of ditch and bank defences. One piece of obsidian seen in stock track on lower part of pa.	Ditch, Artefact - obsidian, Bank (earth)	
<b>V15/514</b>	Pā site. A ditch and bank (1.5 - 2 m deep and 6 m wide) encloses an area 50 x 40 m.	Poronui	
<b>V15/513</b>	Pā marked on 1900 survey map. No visible surface evidence.	Paiaka	
<b>V15/511</b>	Pā site. "Inner pā" defended by two ditches. An additional double transverse ditch and lateral ditch recorded in 1996, further north (enclosing an area of approximately 80 x 35 m).	Ditch - transverse, Platform, Pit - raised rim, Bank (earth), Ditch - lateral	
<b>V15/510</b>	Pā with transverse ditch (15 m long) and a deeply scarped lateral trench (130 m long), running down slope parallel to the ridge crest on the south side. Terraces on upper platform and at base of ridge. Three pits recorded in 1975.	Ditch - transverse, Terrace, Platform, Pit, Ditch - lateral, Scarp	
<b>V15/508</b>	Pā. Platform (40 x 9 m) is defended by a transverse ditch	Platform, Terrace, Ditch - transverse, Scarp	

	(turning to cover the northern side for part of its length) and then plunging downhill. Terraces to the north (5 to 10 m above the lake) and to the west (45 m away).		
<b>V15/207</b>	Pā site. Eastern section comprised of eight descending platforms, with terraces running parallel to length of pā. Two transverse ditches recorded in 1974. Additional terraces and ditches recorded further west in 1996.	Putaatua	
<b>V15/452</b>	Pā.	Pukekakariki - Bank, Ditch - defensive, Terrace	
<b>V16/24</b>	Pā with terrace and defensive ditch.	Ditch, Terrace	
<b>V15/403</b>	Pā		
<b>V15/402</b>	Pā site recorded in 1970 ( - viewed only; not visited).	V15/402	
<b>V15/150</b>	Pā site consisting of a rectangular raised platform with what was a ring ditch defence. Hoanga stone found on north slope of main south ditch. Possible rua.	Bank (earth), Platform, Artefact, Ditch	
<b>V15/146</b>	Pā		
<b>V15/141</b>	Pā site consisting of a small but very prominent conical hill with an encircling terrace, and ditches to the north down a small spur.	Otu te Reinga	
<b>V15/159</b>	Pā		
<b>V15/139</b>	Pā		
<b>V15/295</b>	Pā site consisting of a long narrow ridge with what was probably a ring ditch defence, and an additional ditch at the south end. Numerous terraces and probable	Ditch, Pit, Bank (earth), Ditch - ring, Terrace	

	pits/rua along ridge.		
<b>V15/294</b>	Pā site consisting of a long rectangular platform with a ring ditch defence, on a low ridge in river and stream flats.	Bank (earth), Ditch, Platform	
<b>U16/4</b>	Pā. Buried under 1886 volcanic ejecta.	Karikaria	
<b>U16/60</b>	Pā site. Remnants of a ditch and bank recorded on the southern side in 1977.	Bank (earth), Ditch	
<b>V16/258</b>	Pā	Whareroa	
<b>V16/73</b>	Pā site. Buried under 1886 volcanic ejecta.	Otamatea	
<b>U16/61</b>	Pā with ditch and bank defences.	Bank (earth), Ditch	
<b>V16/19</b>	Pā		
<b>V16/278</b>	Pā. Site consists of the remains of a defensive ditch and bank across the neck of a ridge saddle ( - area has been extensively modified by a ridge track).	Ditch, Bank (earth)	
<b>V16/275</b>	Pā site, consisting of a flattened knoll surrounded by a terrace and scarp (up to 4 m high). A lower terrace adjoins the upper terrace in the south-west corner. NZHPT Authority 2004/228.	Te Pataua	
<b>V16/274</b>	Pā site, consisting of a platform with terraces and pits. NZHPT Authority 2004/228.	Kurutoa pa	
<b>V16/273</b>	Pā site, consisting of a series of scarps and terraces extending along 400 m of ridgeline.	Wekaunu	
<b>V16/27</b>	Pā		
<b>V16/284</b>	Pā on spur, defended by a ditch and bank. NZHPT Authority	Bank (earth), Ditch	



	2004/228.		
<b>V16/262</b>	Pā		
<b>U16/31</b>	Pā. The site is buried under 1886 Tarawera eruption deposits.	Kakanui	
<b>V16/72</b>	Pā site. Buried under approximately 2 m of 1886 volcanic ejecta.	Pukekiore	
<b>V16/70</b>	Pā site. Covered by 1886 volcanic ejecta.	Hokotaia	
<b>V16/69</b>	Pā site. Buried under 1886 volcanic ejecta.	Te Koutu	
<b>V16/2</b>	Pā	Not visited. Location matches former Puai Island on an old map (by Walker and Boutall). Would have been covered by 1886 volcanic ejecta.	
<b>V16/18</b>	Pā and associated lakeside settlement/farm, covered during the 1886 Tarawera eruption. In 1903 and 1904, erosion of ash and mud revealed some skeletons.	Moura	
<b>V16/17</b>	Pā site with 4 m wide trenches.	Mataru Makino	
<b>U16/30</b>	Pā	Te Kauae	
<b>V16/281</b>	Pā on ridge, defended by ditches/scarp. Area traditionally used for forest food gathering - named Motukura.	Ditch	



## Schedule 3 – Water bodies

### Ngāti Rangitihi lakes, rivers, streams and wetlands

Category	Interpretation	Definition
<b>Roto</b>	Lake	Large freshwater body.
<b>Awa</b>	River	Large and long flowing freshwater body.
<b>Wai</b>	Stream/Creek	Narrow and shallow flowing freshwater body.
<b>Waipuna</b>	Spring	Surface artesian (cold) water feature.
<b>Ngāwhā</b>	Hot spring	Surface geothermal (hot) water feature.
<b>Repo</b>	Wetland	Freshwater and salt water feature with significant vegetation.
<b>Moana</b>	Sea	Coastal seawaters.

No.	Traditional Name	Other Name	Description
2000	Tarawera	Lake Tarawera	Roto
2001	Rotomahana	Lake Rotomahana	Roto
2002	Rerewhakaaitu	Lake Rerewhakaaitu	Roto
2003	Te Korokoro o te Huatahi		Waipuna
2004	Mangaharakeke	Mangaharakeke Stream	Wai
2005	Ngatamawahine	Ngatamawahine Stream	Wai
2006	Waitehouhi	Ngatamawahine Stream	Wai
2007	Wairua	Wairua Stream	Wai
2008	Mangaiti	Mangate Stream	Wai
2009	Kaipara	Kaipara Stream	Wai
2010	Waiaute	Waiaute Stream	Wai
2011	Mangawhio	Mangawhio Stream	Wai
2012	Waiwhakapa	Waiwhakapa Stream	Wai

2013	Rotoitipaku	Lake Rotoitipaku	roto
2014	Okataina	Lake Okataina	roto
2015	Okareka	Lake Okareka	roto
2016	Te Waiū o Pukemaire	Braemar Springs	waipuna
2017	Rangitaiki	Rangitaiki River	awa
2018	Te Awaiti	Awaiti Stream	wai
2019	Waikamihī	Waikamihī Stream	wai
2020	Awakaponga	Awakaponga Stream	Wai
2021	Tarawera	Tarawera River	
2022	Te Awa o te Atua	Old Rangitaiki River	awa
2023	Waitepuru	Waitepuru Stream	Wai
2024	Te Awatarariki	Te Awatarariki Stream, Waitarariki	Wai
2025	Ohinekoao	Ohinekoao Stream	Wai
2026	Mimiha	Mimiha Stream	Wai
2027	Herepuru	Herepuru Stream	Wai
2028	Ruataniwha	Ruataniwha Stream	Wai
2029	Pikowai	Pikowai Stream	Wai
2030	Hauone	Hauone Stream, Hauani	Wai
2031	Waitahanui	Waitahanui Stream	Wai
2032	Wairapukao	Waipurakau	Repo
2033	Okaro	Lake Okaro	Roto
2034	Ngawe	Ngahewa, Lake Ngahewa	Roto
2035	Rotoroa	Lake Rotoroa	roto
2036	Rotokākahi	Lake Rotokākahi	Roto
2040	Waiotapu	Waiotapu Stream	wai
2041	Wairua	Wairua Stream	wai



2042	Tunaparaure	Tunaparauri	wai
2043	Okahu	Okahu Stream	wai
2044	Onepu		wai
2045	Otangihiaroa	Ohakiri Stream	wai
2046	Pareheru		wai
2047	Ahiweka		wai
2048	Okorotere	Okorotere Stream	wai
2049	Kaituna	Kaituna River	awa
2050	Mangaharakeke		wai
2051	Kawaunui		wai
2052	Paparingawera		repo
2053	Kohanga Tahere		
2054	Rotowhero		roto
2055	Roto Ngata	Rotongata	roto
2056	Mangakokomuka	Waikokomuka, Waikokomuka Stream	wai
2057	Te Moananui o Toi te Huatahi	Bay of Plenty	moana
2058	Waiotapu	Te Wai o tapu	ngāwhā
2059	Waikato	Waikato River	awa
2060	Waihinakahu	Not located	roto
2061	Rotomakariri	Lake Rotomahana	roto
2062	Mangawhiki	Mangawiki, Mangowhiki	wai
2063	Mangaone	Mangaone Stream	wai
2064	Karaiwhango	Karaponga Stream	wai
2065	Te Awaiti Paku	Te Awaiti-Paku Stream	wai
2066	Tumurau	Tumurau Stream	Wai

2067	Waiu a Paremokai		waipuna
2068	Waimea	Not located	wai
2069	Mangakotakataka	Mangakotukutuku	wai
2070	Otuhanga	Otuhanga Stream	wai
2071	Whangaruru		roto

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## **Maps**

ML 4704 Pokohu Block

ML 5342 Rotomahana Parekarangi

ML 3091 Te Haehaenga

ML Putauaki

ML 5383 Ruawāhia

ML 4707 Rerewhakaitu

ML 4440 Paeroa East

Kaingaroa No. 1 sketch map (Ngāti Hinewai)

Ngāti Awa Confiscation Block (Ngāti Rangitahi Awards)

Lot 63D, Hauani Block

Te Rohe o Ngāti Rangitahi. Map.

## **Images**

Courtesy of Te Mana o Ngāti Rangitahi Trust.





**Te Māhere ā Rohe mō Ngāti Rangitihī**  
**Draft Ngāti Rangitihī Iwi Environmental Management Plan**