



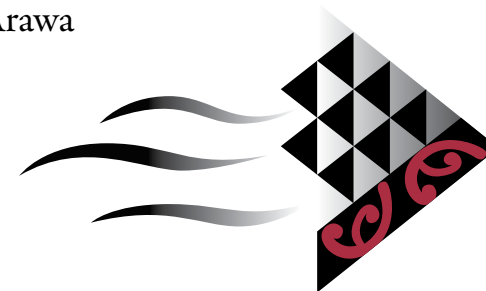
Te Tūāpapa o ngā Wai o Te Arawa

Te Arawa Cultural Values Framework

With the addition of

He Mahere Taiao mō ngā Wai o Te Arawa

Te Arawa Lakes Environmental Plan



TE ARAWA LAKES TRUST

He Tūpuna ngā Rotomoana

Wai Māori | Wai Ariki | Wai Puia



LAKE TARAWERA

Document Update:

November 2019, with the addition of He Mahere Taiao
mō ngā wai o Te Arawa, Te Arawa Lakes Environmental Plan

Te Tūāpapa o ngā Wai
o Te Arawa
Te Arawa Cultural Values
Framework 2015

He Mahere Taiao
mō ngā Wai o Te Arawa
Te Arawa Lakes
Environmental Plan 2019

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Thanks to all Te Arawa
people who attended hui
or gave feedback.

Acknowledgements to:

Nicki Douglas
& Deliah Balle.

Plan Recognised & Endorsed By:

Te Arawa Lakes Trust
on 27 November 2019.
As such, this Plan has
statutory weight under
sections 5-8, 35A, 61, 66,
74 & 108 of the Resource
Management Act.

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Nō reira kuhu mai...



ROTORUA



ROTOITI



ROTOEHU



ROTOMĀ



OKATAINA



OKAREKA



TIKITAPU



TARAWERA



ROTOMAHANA



REREWHAKAAITU



OKARO



NGĀHEWA



TUTAEINANGA



NGĀPOURI

The time has arrived for us to enter...

Foreword

Piki mai rā, kake mai rā

Hōmai te waiora kia tū tākiwai tākiwai tākiwaiora e.
Ki ngā kākahi whakairoiro o uta, kai ngā rake pīngao o tai,
tēnā koutou tēnā koutou tēnā koutou katoa.

Nō te rētōtanga o Te Korokoro o Te Parata, nō Te Whare
hukahuka nui a Tangaroa i whānau ai te waka nui, te waka
roa, te waka pakari o Te Arawa. Nō te wai a Te Arawa
i mahuta ake, nā te wai mātau i kawē mai ki konei.

Kua roa nei a Te Arawa e noho āhuru mai ki tēnei rohe whao
ana i te wai mahana, i te wai māori i te wai tuku kiri hoki rā.
Ko te urupounamu ia nei e mea ana, mā te aha ka rongō te
wai ki te aroha o te tangata?

Mā te mārāma ki tōna whakapapa rānei, mā te hāpai
i te rere o tōna au rānei, mā te whakatū tūāpapa e ora tonu
ai te piringa kai waenga i a tātau me te wai.

A kāti, e pātōtō ana te tangata i te whatitoka o te whare
o mārāmatanga? Nō reira kuhu mai...

Piki mai rā, kake mai rā

Hōmai te waiora kia tū tākiwai tākiwai tākiwaiora e

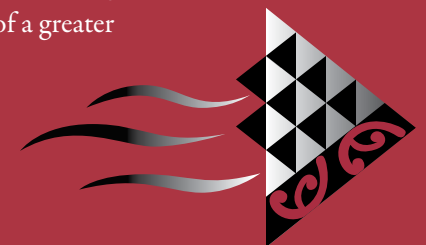
To the many strategists and leaders from inland and the
coastal areas. Proudly, we greet you all.

It has been said that the Te Arawa canoe was born from
the depths of a mighty whirlpool in the heart of the mighty
ocean. They narrowly escaped the very throat of the
leviathan called Te Parata. Te Arawa arose from the waters
and indeed they traversed the seas to arrive to Aotearoa.

For generations Te Arawa have lived in the embrace of
the land surrounded by water, be it thermal, natural or for
bathing. The question must be, how can we reciprocate?

We must be cognisant of the origins and the significance
of water, we must allow the water to flow and contribute
to the environment as a whole, we must build a pathway that
ensures that the relationship we have with water and that
water has with us endures.

Can you hear the sound of knocking
on the door of the house of a greater
understanding?
The time has arrived
for us to enter...



TE ARAWA LAKES TRUST



LAKE OKAREKA

A. About this Framework

Te Tūāpapa o ngā wai o Te Arawa / Te Arawa Cultural Values Framework (The Framework) is a values-based Policy Statement developed by the Te Arawa Lakes Trust (TALT).

It articulates our values in relation to the long term aspirations for the Te Arawa Lakes.

These values are intrinsic and recognise our inalienable relationship with the Lakes, rivers, streams, groundwater aquifers and geothermal resources.





Framework Purpose

The purpose of this Framework is to provide a holistic and values-based foundation for the management of the Te Arawa Lakes and surrounding land.

This has been achieved by identifying and articulating Te Arawa values, in a form that is easy to understand and apply.

This Framework has been developed for Te Arawa and TALT, first and foremost. It has also been developed for Councils and the wider community.

Framework Objectives

	To ensure the Te Arawa Lakes are managed and restored in a manner consistent with Te Arawa values.
	To effect positive change in relation to the Te Arawa Lakes — environmentally, socially, culturally and economically.
	To show leadership in relation to the Te Arawa Lakes for intergenerational benefit.
	To improve awareness and knowledge about the traditional relationship of Te Arawa with the Lakes.

Intended Outcomes

This Framework intends to:

Have An Influence On	How TALT operates. (i.e. Leading by example.)
	The Rotorua Te Arawa Lakes Programme. ¹
	Strategic Plans such as: <ul style="list-style-type: none"> • Strategy for the Lakes of the Rotorua District. • Te Arawa Lakes Strategic Plan. • Council Long Term / Annual Plans.
	RMA Documents and Processes such as: <ul style="list-style-type: none"> • Regional Policy Statement. • Regional & District Plans. • Resource consent processes.
Help Implement	Strategy for the Lakes of the Rotorua District <ul style="list-style-type: none"> • Goal 4 — The Lakes Catchment is managed through Te Arawa values.
Support	Te Arawa hapū and iwi initiatives relating to the Lakes, rivers, streams, groundwater aquifers and geothermal resources.
Build	Cultural Awareness and Understanding — with Te Arawa, Councils and the wider community.

¹ The Rotorua Te Arawa Lakes Programme is responsible for improving and protecting the water quality in the historic Rotorua Te Arawa Lakes. This is a joint partnership of TALT, Bay of Plenty Regional Council and the Rotorua Lakes Council.

This Framework has been recognised by TALT as a planning document under the Resource Management Act.

This Framework does not replace:

- Any obligation to consult individually with Te Arawa hapū or iwi.
- Any planning document prepared by Te Arawa hapū or iwi. e.g. Iwi Management Plan.

Development Process

This Framework was developed through engagement with Te Arawa hapū and iwi, as outlined below.

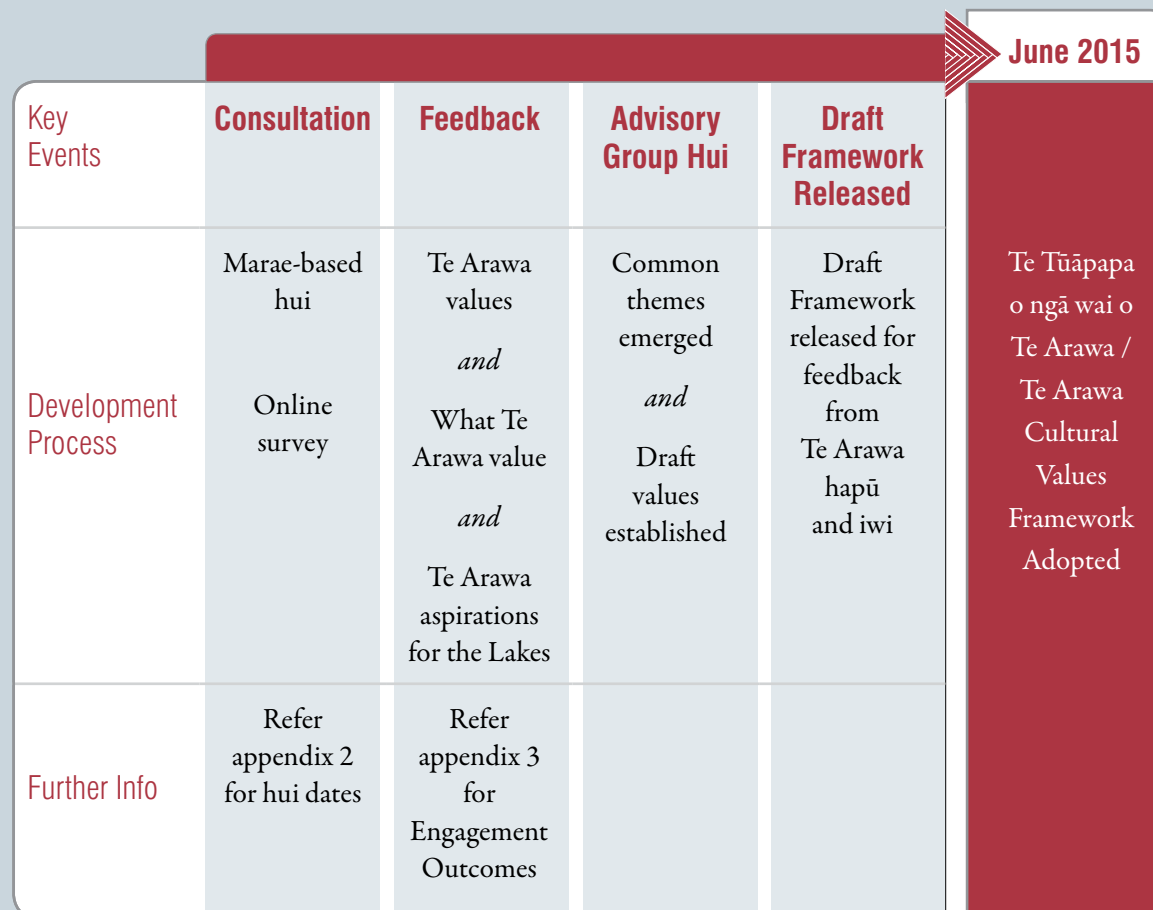


Figure 1. Development Process for Te Tūāpapa o Ngā Wai o Te Arawa / Te Arawa Cultural Values Framework.

*We know the Lakes are alive
and it is our responsibility to take care of them*

B. Ko Wai Mātau: Who We Are

Te Arawa waka | Te Arawa tangata

Our Origins

The Te Arawa people of the Bay of Plenty are the offspring of Pūhaorangi, a celestial being who descended from the heavens to sleep with the beautiful maiden Te Kuraimonoa.

From this union came the revered ancestor Ohomairangi. He was responsible for protecting Taputapuātea marae — a place of learning on the island of Raiatea or Rangiātea, in the Polynesian homeland known as Hawaiki. High priests from all over the Pacific came to Rangiātea to share their knowledge of the genealogical origins of the universe and of deep-ocean navigation.

By the time Ohomairangi's revered descendant, Atuatua, was born the people were known as Ngāti Ohomairangi and lived in the village of Maketū. Atuatua married the four granddaughters of Ruatapu. A generation later, six of their sons, Tia, Hei, Rakauri, Houmaitawhiti, Oro and Makaa became the leading family group of Ngāti Ohomairangi.

The Migration

The migration to Te Ika-a-Māui over 20 generations ago was instigated by war over scarcity of resources and land.

Houmaitawhiti, one of Atuatua's six sons, had a son, Tamatekapua. Tamatekapua took up the challenge laid down by his father: to seek a peaceful new home in a land far to the south.

Over 30 Ngāti Ohomairangi tribe members accompanied Tamatekapua and the tohunga, Ngatoroirangi, in the double-hulled canoe originally named Ngā rākau rua a Atuatua (the two trunks of Atuatua) in memory of their father.

During the voyage they had a perilous encounter with the great ocean creature, Te Parata, who almost swallowed them. However, one story goes that they were delivered from the jaws of certain death by a mythical great shark, and the people renamed the canoe and themselves Te Arawa in its honour.

Arrival

On entering the Kaituna estuary beside Ōkūrei, the bow of the Te Arawa canoe was tethered to a large rock, Tokaparore, and to an anchor rock called Tūterangiharuru, which held her fast in the current of the Kaituna River. The tohunga Ngātoroirangi was the first to step off, conducting rituals beneath a pōhutukawa tree in full bloom.

Today this site is remembered as Ōngātoro, and commemorated by a monument built in 1940. A pā established on the Ōkūrei headland close to the moored canoe was named Maketū, after their home village on Rangiatea, in Hawaiki.

Our Rohe

Te Arawa multiplied and spread across the geothermal zone of the central North Island, occupying lands in a continuous line from coast to volcanic mountain interior. This area became identified with Te Arawa, and is affirmed on marae with the proverb:

Mai Maketū ki Tongariro

Ko Te Arawa te waka

Ko Te Arawa māngai-nui ūpoko tū-takitaki

From Maketū to Tongariro

Te Arawa the canoe

Te Arawa the determined people

Photography: top, Kaumātua at Te Takinga Marae, Mourea; base, S Zhang



LAKE ROTORUA

B. Ko Wai Au: Who We Are

Te Arawa Lakes Trust



Our Role

TALT (formerly Te Arawa Māori Trust Board) was established to represent the interests of Te Arawa hapū² and iwi members in relation to the Te Arawa Lakes Settlement Act 2006.

This includes:

- The promotion amongst Te Arawa of the educational, spiritual, economic, social, health and cultural advancement or wellbeing of Te Arawa and its whānau.
- The maintenance and establishment of places of cultural and/or spiritual significance to Te Arawa.
- The promotion amongst Te Arawa of mental health and wellbeing of the aged or those suffering from mental or physical sickness or disability.
- Any other purposes that is considered by the Trustees from time to time to be beneficial to Te Arawa.

² As listed in Appendix 1.

Our Iwi

Mai Maketū ki Tongariro

Ko Te Arawa te waka

Ko Te Arawa māngai-nui ūpoko tūtakitaki

From Maketū to Tongariro

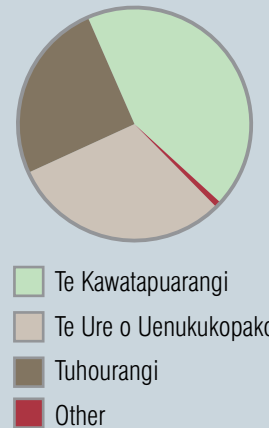
Te Arawa the canoe

Te Arawa the determined people

The Lakes Trust represents 56 hapū from the confederated tribes of Te Arawa, Ngā Pūmanawa e Waru o Te Arawa, (the eight beating hearts of Rangitihi). Refer to Appendix 1 for a list of these hapū.

According to the 2013 Census, 43,374 people affiliate to Te Arawa. 19,548 people are registered with the Lakes Trust.

Figure 2. Iwi Affiliation Within the TALT Register



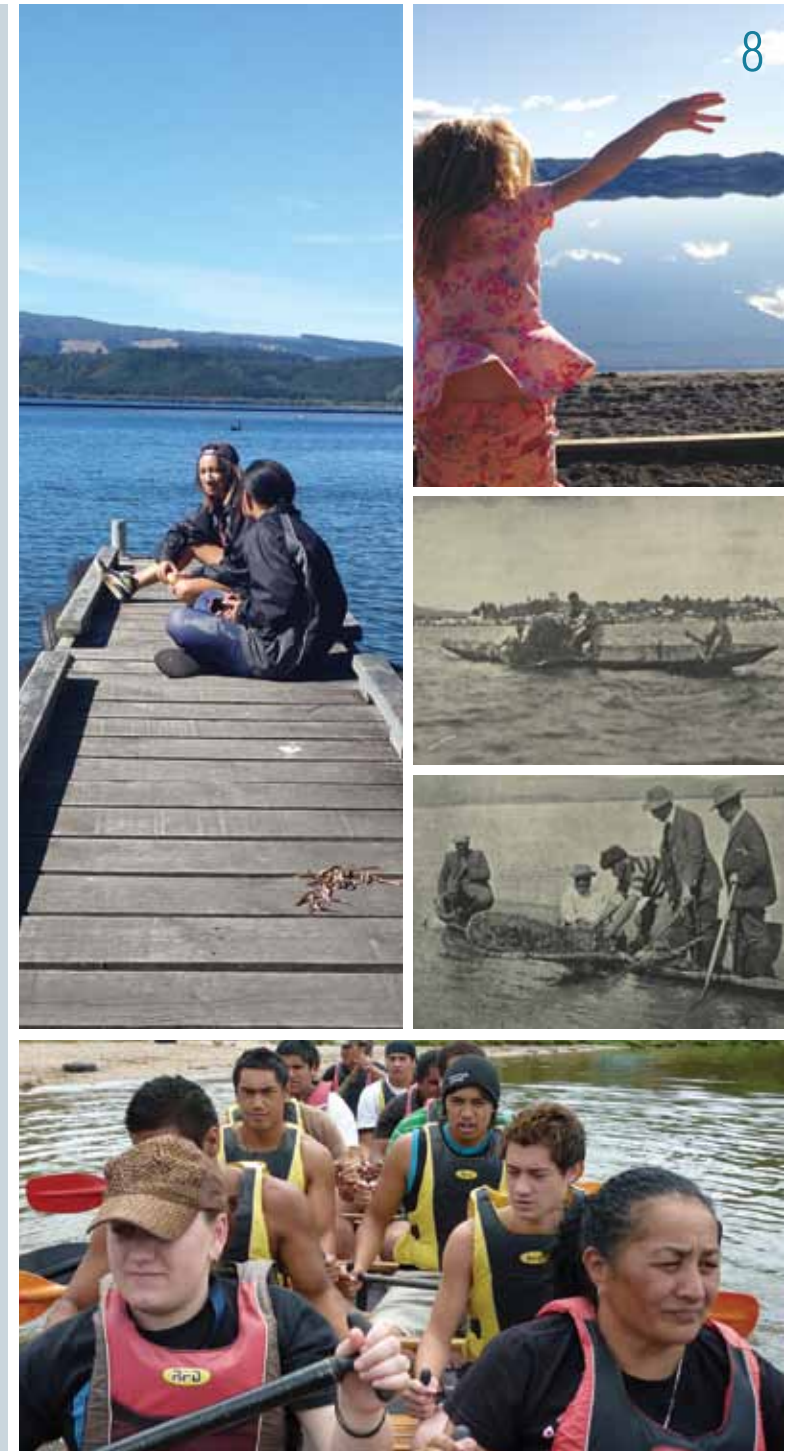
Rotorua Te Arawa Lakes Strategy Group

TALT has two representatives on the Rotorua Lakes Strategy Group. This is a joint committee, comprising TALT, Rotorua Lakes Council and Bay of Plenty Regional Council.

The purpose of the Rotorua Lakes Strategy Group is to: *“Promote the sustainable management of the Te Arawa/Rotorua Lakes and their catchments for the use and enjoyment of present and future generations, while recognising and providing for the traditional relationship of Te Arawa with the Lakes”.*

The roles and responsibilities of each member is provided in Appendix 4.

Photography: top left, TALT Education & Training Unit students at Lake Rotoiti (credit: Leilani Ngawhika); top right, N Priestly; mid right, Tau koura on Lake Rotorua circa 1930's (credit: "Source: Te Rangi Hiroa: Māori food supplies of Rotorua. Photos taken with H Tai Mitchell and other elderly men before WWII"; base, TALT Education & Training Unit students at Lake Okareka (credit: Joyce Tutaki)





LAKE TIKITAPU



C. Nā Wai Au: Where this Framework Relates

This Framework relates to the 14 Lakes subject to the Te Arawa Lakes Settlement Act 2006.

It also relates to the rivers, streams, tributaries, puna (springs) and other freshwater sources (including waterways) in the Te Arawa rohe as proclaimed under the Waitangi Treaty claim Wai 1875.

Under this legislation, the traditional, historical, cultural and spiritual relationship and association that Te Arawa hapū/iwi have with the Te Arawa Lakes is recognised by the vesting of the Lakebeds of thirteen Lakes in the Trust.

The Te Arawa Lakes Are:

- Lake Ngāhewa
- Lake Ngāpourī (or Opouri)
- Lake Okareka
- Lake Okaro (or Ngakaro)
- Lake Okataina
(Te Moana-i-kataina-a-Te-Rangikaroro)
- Lake Rerewhakaaitu
- Lake Rotoiti
(Te Roto-kite-a-Ihenga-i-Ariki-ai-a-Kahumatamomoe)
- Lake Rotoehu
- Lake Rotomā
- Lake Rotomahana
- Lake Rotorua
(Te Rotorua-nui-a-Kahumatamomoe)
- Lake Tarawera
- Lake Tikitapu
- Lake Tutaeinanga

Three of the Te Arawa Lakes — Ngāpourī / Opouri, Tutaeinanga and Ngāhewa are located in the Waikato Region. The remaining 11 Lakes are located within the Bay of Plenty Region.



Figure 3. Te Arawa Lakes

D. Te Whakapapa o Te Wai: Our Guiding Te Arawa Values

Values are a set of beliefs and way of *being*.
This is different to Principles, which are a set of expectations for a way of *doing*.

We need to ensure that the Te Arawa Lakes are managed through our values. For this to be effective, Te Arawa values need to be identified and articulated as well as being easily understood and applied.

How the Values Were Selected

Our guiding Te Arawa values were selected following engagement with Te Arawa tribal members.

Tribal members provided their views on values, issues and aspirations. Values such as rangatiratanga and kaitiakitanga were not selected because tribal members felt that they had been overused and defined to the extent that they had lost meaning.

The selected values framework encapsulates the common themes from the engagement.

The following diagram illustrates the journey.

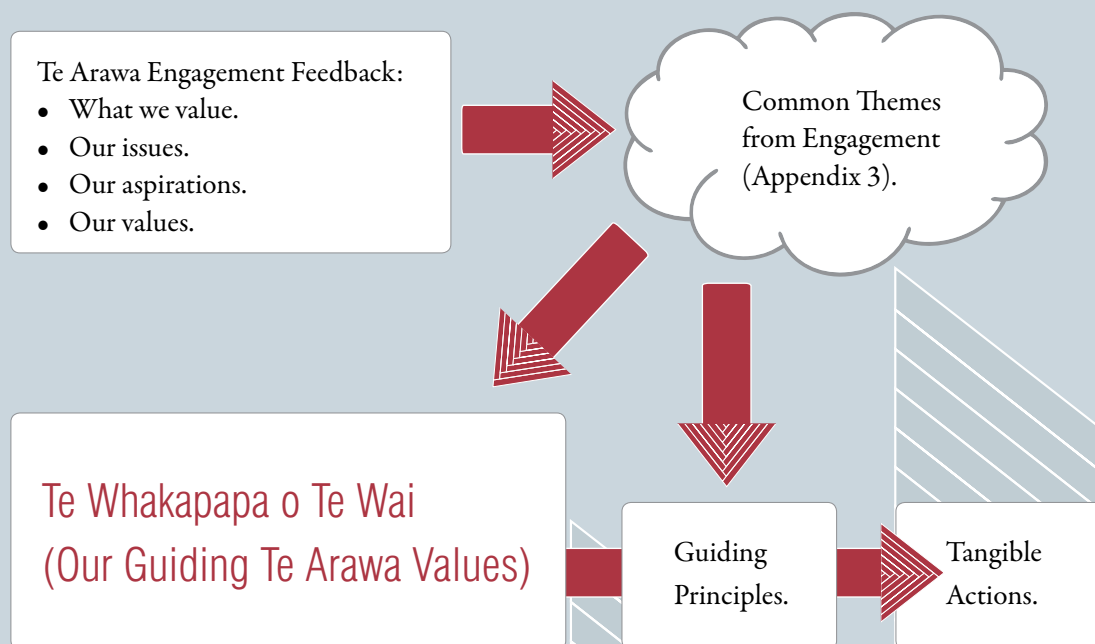


Figure 4. The Journey of Selecting Our Te Arawa Values.

Te Whakapapa o Te Wai – Our Guiding Te Arawa Values

Our guiding Te Arawa values (Te Whakapapa o te Wai) are: Wai, Waiariki, Waiora, Wairua and Waiata.

The values illustrated below are outlined in further detail in Figure 6 (overleaf).

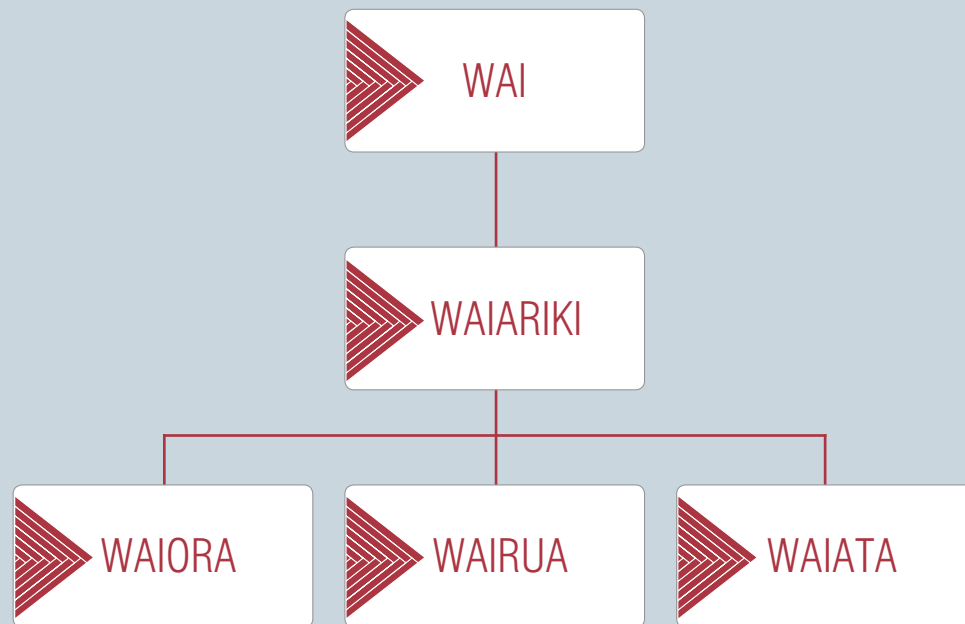


Figure 5. Te Whakapapa o Te Wai — Our Guiding Te Arawa Values (short version).

Photography: top, Ian Kusabs and Willie Emery lifting a tau koura (credit: TALT);
base, TALT Education & Training Unit students on a floating wetland at Lake Rotoehu (credit: Leilani Ngawhika)



Our Guiding Te Arawa Values:

Are Based Around Wai

Water is central to life. It symbolises the lifeblood of Papatūānuku (earth mother) and the tears of Ranginui (sky father). It is the element that binds the physical and spiritual realms together.

When used as a prefix to a word, water indicates a synchronised action. For example, waiata (or wai—water, and, ata — shape/form) means to sing or chant.

Are Structured & Layered Like Whakapapa

Whakapapa encapsulates the Māori world view and acknowledges our connection with the gods, the natural world and with each other. All things whether animate or inanimate are connected through whakapapa and have mauri (life force).

It is the foundation for mātauranga Māori that binds whānau, hapū and iwi together.

When used as a suffix for a word, papa means foundation or base as personified in Papatūānuku (earth mother). So literally, whakapapa means ‘to provide a solid base or foundation.’

Reflect the Voice of Te Arawa

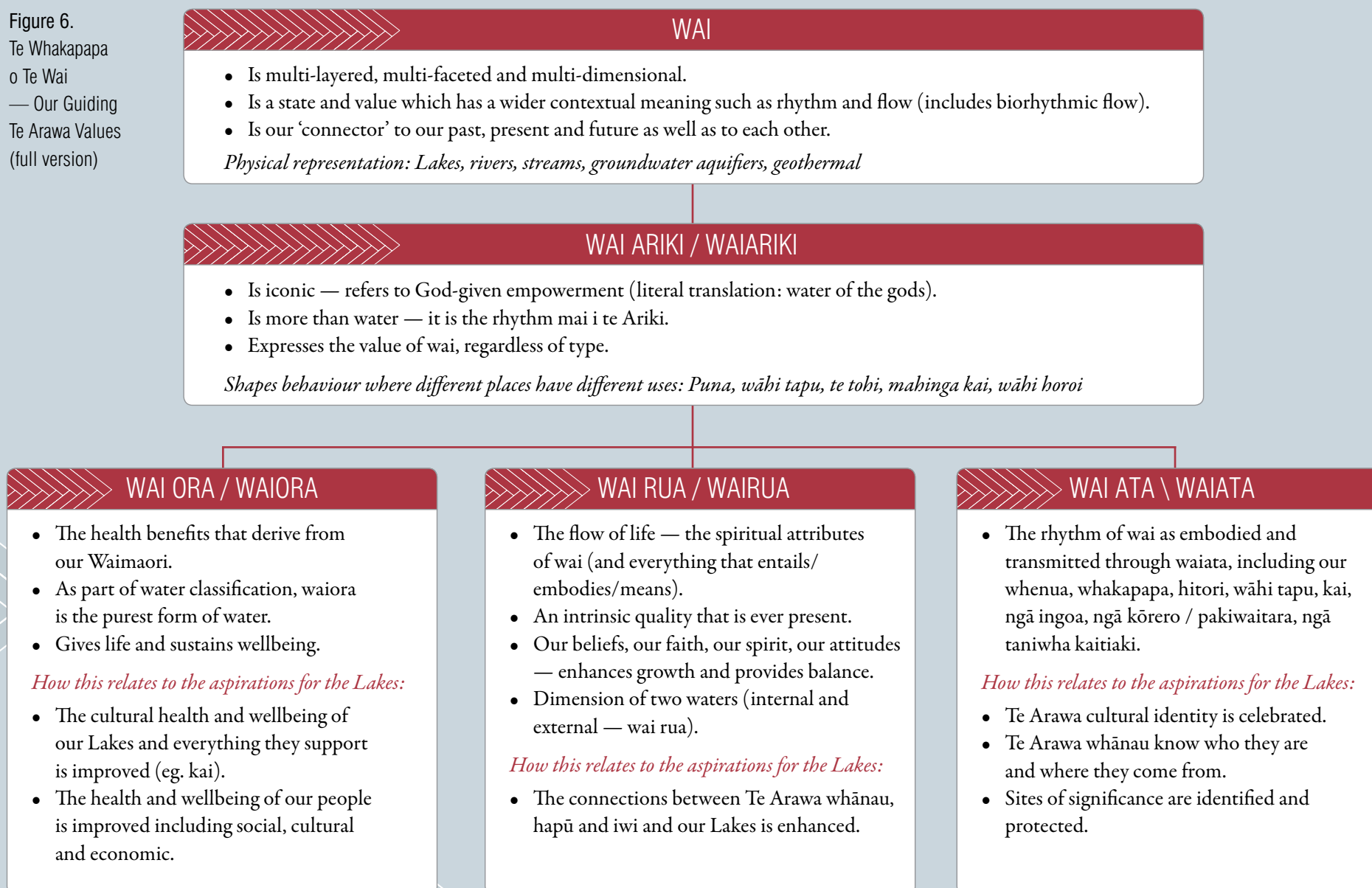
These values encapsulate the common themes from engagement with Te Arawa tribal members voiced in early 2015. (Refer Appendix 2 for Engagement Outcomes).

The practical expression of each of these values will vary within Te Arawa (iwi/hapū/whānau). Instead, the essence of these values can be understood through guiding principles associated with Te Whakapapa o Te Wai. This is explained in Chapter 5.

Photography: top, R Spannagle; base, B Lingard

LAKE ROTOITI

Figure 6.
Te Whakapapa
o Te Wai
— Our Guiding
Te Arawa Values
(full version)



*Wai provides life; it cleanses and strengthens us
— whai kaha ai koe*

E. Te Au o Te Wai: Connecting Our Values to Tangible Actions

Upon seeing Te Whakapapa o Te Wai, the following questions may come to mind:

- How do I incorporate these values?
- What do these values mean to my work?
- How do these values influence what I do?

This chapter provides guidance about how these values could be incorporated, in a practical sense and can be used to guide strategic planning by TALT and the Rotorua Te Arawa Lakes Strategy Group.

Guiding Principles

Two Guiding Principles have been developed to provide a 'bridge' between the conceptual components of Te Whakapapa o Te Wai and the tangible actions.

These Guiding Principles enable the Lakes (and surrounding land and waterways) to be seen, valued and managed through Te Arawa values. They can also identify potential changes required in perspective, mind-set, assumptions, behaviour and/or practices.

Te Whakapapa
o Te Wai /
Our Guiding
Te Arawa Values

Principle 1: Value the role that TALT and Te Arawa have to play regarding the Te Arawa Lakes.

Principle 2: Value Te Ao Māori.

Tangible
Actions

GUIDING
PRINCIPLE

1

Value the role that TALT and Te Arawa have to play regarding the Te Arawa Lakes

Te Arawa have a long standing physical and spiritual connection to the Te Arawa Lakes since settling in the rohe.

This Means That:

- Te Arawa are kaitiaki / hunga tiaki of the mauri of the Te Arawa Lakes.
- Lakes management, guided by science and technology, can benefit from intergenerational knowledge and experience of Te Arawa, in relation to the Te Arawa Lakes.
- The collective knowledge and expertise of Te Arawa, as it relates to the Te Arawa Lakes, should not be limited to just cultural matters.

Examples of This Principle in Action:

TALT and Councils supporting initiatives by iwi / hapū:

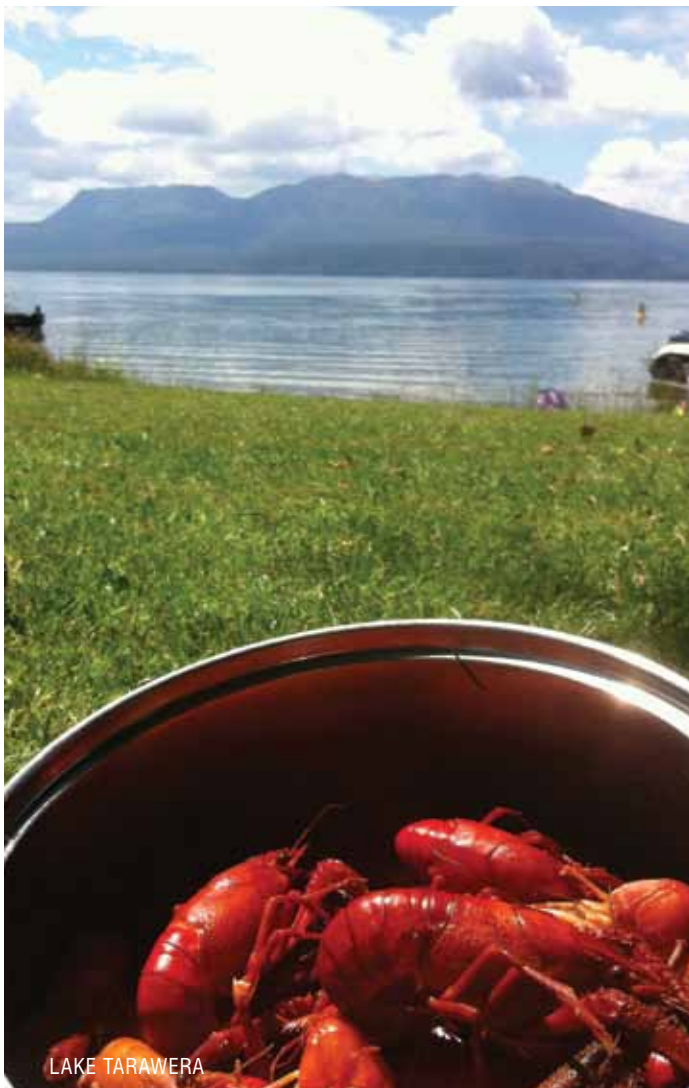
1. To develop Environmental Management Plans.
2. For capacity building e.g. water quality monitoring, RMA planning.
3. To carry out restoration projects (e.g. riparian, wetland, mahinga kai).

Regional Council involving Te Arawa early when setting water quality and quantity limits within the Lakes catchment.

Measures could include:

- Iwi and hapū who have planning documents.
- Projects incorporating Mātauranga Māori.
- Te Arawa involved in decision making.

Photography:
top, L Phelan;
base, J O'Brien



GUIDING PRINCIPLE 2



Value Te Ao Māori

The Māori world view, culture and values are a core element of what it means to be Te Arawa.

This Means That:

- **Improving the health and wellbeing of the Te Arawa Lakes that involves:**
 - Managing the whole system including the land surrounding the Lakes and the rivers and streams that feed into the Lakes.
 - Reconnecting people to the Te Arawa Lakes to instil a greater sense of collective responsibility.
 - Restore connections and relationships.
- **The Te Arawa Lakes are more than physical waterbodies.**

To Te Arawa, they are taonga, to be treasured. They are also multi-faceted and valued for their tangible and intangible aspects, such as:

 - Providing a place for healing, cleansing and inspiration.
 - Being a place to swim, paddle and gather kai.
- Their landscapes and amenity.
- Their employment opportunities from tourism and farming on adjacent land.
- **Contemporary resource management needs to incorporate Mātauranga Māori and tikanga.** Lakes management can benefit from inter-generational knowledge and experience of Te Arawa, in relation to the Te Arawa Lakes. This includes:
 - The use of traditional practices such as karakia and rāhui to restore balance.
 - The use of traditional resource management philosophies centred on aroha (respect), tau utuutu (reciprocity) and kawenga (responsibility).
 - The development of tools and indicators to align or bridge Māori and western world views.
- **The Te Arawa Lakes are significant because they are central to the cultural identity of Te Arawa.** This is evident through:
 - The physical presence (or remnants) of historic settlements and places of significance e.g. wāhi tapu.
- The number of marae located on the shores of the Te Arawa Lakes.
- Historical accounts and associations with the Lakes, as expressed through waiata (song), pepeha (tribal sayings), ngā ingoa (place names), pakiwaitara (stories) and whakatauki (proverbs).

Examples of This Principle in Action:

Mātauranga-based tools are developed to measure and monitor the health of the Lakes e.g. a cultural health index specifically for the Lakes.

Opportunities for partnerships are explored with research agencies in relation to environmental research, particularly incorporating Mātauranga Māori and mahinga kai restoration.

Traditional place names are identified, mapped and restored.

Measures could include:

- Cultural health assessments completed for all Lakes.
- Projects incorporating Mātauranga Māori.
- Culturally significant sites in or near Lakes are mapped.

Adaptation & Use

This Framework is not limited to use by TALT.

If an iwi or hapū chooses to use and adapt this framework for their own purposes, TALT should be informed beforehand. This is so that TALT can provide guidance regarding implementation of the Framework and to maintain the integrity of the process.

Leading by Example: TALT

The success of this Framework relies on the active implementation and use by TALT. In leading by example, TALT will demonstrate a commitment to bring the words of this Framework to life.

This in turn will:

- Help Te Arawa iwi and hapū to adapt and use the Framework within their own programmes and projects.
- Inspire Te Arawa iwi and hapū to be part of positive initiatives that will revitalise traditional practices on the Te Arawa Lakes.
- Help to build awareness and understanding of Te Arawa values in Councils and the wider community.

Examples of active implementation by TALT are provided below.

Within the Te Arawa Lakes Trust:	Embed the Framework in the TALT Strategic Plan and staff job descriptions.
	Oversee a programme to develop tool(s) to measure and monitor the cultural health of the Lakes.
	Oversee a programme to record and map the stories associated with sites of significance around the Lakes.
With Te Arawa Iwi & Hapū	Coordinate an annual Lakes Event to celebrate the association of Te Arawa with the Lakes
	Share and promote the Framework e.g. through hui and social media.
	Support and/or guide iwi and hapū to use and adapt the Framework.
With Councils:	Support initiatives to share knowledge within Te Arawa to revitalise the use of traditional practices on, or in relation to, the Lakes.
	Support the establishment of a Te Arawa Rangatahi Forum.
	Work with the Rotorua Lakes Strategy Group to identify how Te Arawa values can be incorporated into the Rotorua Te Arawa Lakes programme.
	Workshops with staff to share the Framework and discuss how they could incorporate Te Arawa values into their work.

*We can measure mauri and wairua
by measuring the health of the Lakes — and health of our people*



F. Framework Review

Me hoki whakamuri kia anga whakamua

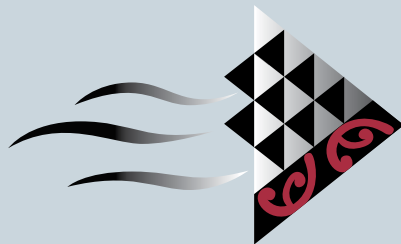
Reflect back to what has been

In order to improve and move forward

The Framework will be reviewed in July 2030 in relation to the following:

- How the Framework has been used by TALT, iwi/hapū, Councils and other agencies.
- What actions have been taken to implement the Framework.
- How easy the Framework has been to use.
- Whether the values are still relevant and applicable.
- Whether the Framework needs to be updated or revised.

The outcome of this review will be reported to the TALT Board and published on the TALT website.



TE ARAWA LAKES TRUST

He Mahere Taiao mō ngā Wai o Te Arawa

Te Arawa Lakes Environmental Plan

An Iwi Planning Document to give effect to

Te Tūāpapa o ngā Wai o Te Arawa / Te Arawa Cultural Values Framework

2019–2030

1. Introduction

He Mahere Taiao mō ngā Wai o Te Arawa is an Environmental Plan ('Plan') developed by Te Arawa Lakes Trust ('Lakes Trust' or 'TALT'). It is an Iwi Planning Document with statutory weight under the Resource Management Act ('RMA').

1.1 Reason for a Plan

Our cultural values framework — Te Tūāpapa o ngā Wai o Te Arawa ('Te Tūāpapa') — articulates our values in relation to the Te Arawa Lakes.

While it provides a solid foundation, it is clear that Te Arawa need to describe our values and views in a format and language familiar (e.g. policy) to those who make decisions and/or fund projects for our Lakes.

This Environmental Plan is intended to provide advice, guidance and support to Councils, Crown entities and our community partners so that they can be part of ensuring our Settlement is enduring.

Te Arawa hapū and iwi want to have greater impact and influence in the management and restoration of the Te Arawa Lakes, as Lakebed owner and hunga tiaki.

Te Arawa hapū and iwi want to have greater involvement in decision making and influence more effectively Council and central government plans, projects, strategies as well as relationships in relation to Te Arawa Lakes.

Having a Plan in place enables us to be proactive and able to be more actively involved in resource management matters relating to our Lakes.

1.2 What This Plan Will Do

This Plan is intended to:

- Articulate issues, objectives and policies for all Te Arawa Lakes, only where generalities apply, and consistency is required (e.g. Lakes structures).
- Sit alongside, and complement, planning documents prepared by Te Arawa hapū and iwi (refer Appendix 5).
- Support those Te Arawa hapū and Iwi who do not have a planning document lodged with Councils.

1.3 What This Plan Will Not Do

This Plan is not intended to:

- Delve into Lake specific matters. That is the role of individual iwi and hapū management plans as well as engagement with Te Arawa hapū and iwi.
- Undermine the mana and rangatiratanga of Te Arawa hapū and iwi.
- Replace any obligation to consult individually with Te Arawa hapū, iwi, or post-settlement governance entities (e.g. Te Arawa River Iwi Trust, CNI Iwi Holdings Limited).

1.4 Where Does This Plan Apply?

In the first instance, this Plan applies to the 14 Lakes subject to the Lakes Settlement Act 2006 ('Settlement Act'). This includes the Lakebeds and associated waters.

Under this legislation, the traditional, historical, cultural and spiritual relationship and association that Te Arawa hapū and iwi have with the Te Arawa Lakes is recognised by the vesting of these Lakebeds in the Lakes Trust¹. Refer to Figure 3 of Te Tūāpapa for a map of these Lakes.

The health of the Te Arawa Lakes is paramount to the Lakes Trust. Therefore, this Plan seeks to ensure that the use and development of land and freshwater does not diminish the mauri of Te Arawa Lakes. This includes impacts on taonga fish species such as kōura and kākahi.

It is noted that TALT does not speak for Te Arawa hapū and iwi when it comes to the values and interests associated with rivers, streams and groundwater aquifers.

The provisions in this Plan acknowledge and uphold the mana and rangatiratanga of Te Arawa hapū and iwi. The provisions are intended to support and enable the aspirations and operations of Te Arawa whānau across their rohe and with regards to their taonga tuku iho.

¹ Rotorua Lakes Council has resolved to transfer ownership of the bed of Okaro (or Ngakaro) to TALT. This requires an amendment to the Te Arawa Lakes Settlement Act 2006.

1.5 Who Will Use This Plan?

This Plan has been written for internal and external audiences, specifically Te Arawa and others.

Use by Others

This Plan has been written for:

- Regional and District Council staff.
- Central government agencies.
- Developers and resource consent applicants.

This Plan is intended to also influence the Te Arawa Lakes Programme and other operational teams (e.g. utilities, land management). Many of the policies will also be aimed at use in Council planning and resource consent processes and decisions.

The Crown acknowledged the mana of Te Arawa in the Lakes Settlement. We encourage local and central government agencies to use this document as a Guide as they uphold their Treaty obligations which includes:

- Involving Te Arawa in decision-making about the Te Arawa Lakes
- Development and evaluation of policies and programmes which impact Te Arawa Lakes.

We expect others to use this plan to:

UNDERSTAND:

- Our values and aspirations for our Lakes.
- That we have frustrations in relation to the care and use of the Lakes.
- Our views on particular activities or land uses.
- That our views are not limited to cultural matters. We are both hungatiaki and land managers and have responsibilities to also provide for the social and economic wellbeing of our people.

INFORM & GUIDE

- Engagement processes so that discussions are focused and productive.
- Decisions associated with consent and concession applications.
- Policy and plan development.
- Council operations, programme development and funding.
- Development with our rohe.

Use by Te Arawa

This Plan will support the work that we (Lakes Trust, Te Arawa hapū and iwi) do and help us to be influential within our respective areas of interest.

WE WILL USE THIS PLAN TO:

GIVE EFFECT to Te Tūāpapa o ngā Wai o Te Arawa.

ARTICULATE our issues of significance and long-term aspirations for our Lakes.

GUIDE & INFLUENCE:

- Council strategies, plans, programmes and decisions.
- Influence consent processes for Lake structures.
- Guide our responses to consent applications, leasees applicants and plan changes.
- Guide and/or support submissions to local and central government proposals and processes.

SUPPORT:

- A more collective and coordinated approach for the betterment of our Lakes.
- On-the-ground initiatives to improve the health and wellbeing of our Lakes.
- Funding applications for projects that align with, or are specified within this Plan.
- our Mahere Whakahaere (Fisheries Plans).

1.6 Status of This Plan

This Plan is recognised by the Te Arawa Lakes Trust Board and therefore has statutory weight under the RMA.

This means that Regional and District Councils:

- Must take into account this Plan when preparing, reviewing, or changing a Regional Policy Statement, District Plan or Regional Plan.
- Must have regard to this Plan when considering a resource consent application.

Policy IW 4B of the Bay of Plenty Regional Policy Statement also seeks to “ensure that iwi and hapū resource management plans are taken into account in resource management decision making processes”.

It is our view that this policy applies to plan change and resource consent processes.

2. Engaging With the Lakes Trust

This section outlines our expectations for engagement by resource consent applicants, developers and Council staff. Engagement — a term that includes, but is not limited to, consultation — is valued as it establishes, builds and/or maintains effective working relationships with the Lakes Trust.

The type and level of engagement will vary depending on the kaupapa, however, we expect that all engagement with the Lakes Trust will align with:

- **Principles of Engagement with the Lakes Trust** (section 2.3).
- **Spectrum of Māori Engagement** (section 2.4).

2.1 Contact Details

Te Arawa Lakes Trust

1194 Haupapa Street

PO Box 128 Rotorua 3040



0508 TE ARAWA (832 729) | (07) 346 1761



www.tearawa.iwi.nz



<https://www.facebook.com/TeArawaLakesTrust>

2.2 How We Will Work With Te Arawa Hapū & Iwi?

The Lakes Trust operates as a conduit, working closely with Te Arawa hapū and iwi members who hold mana whakahaere over their respective areas of interest.

We recognise and acknowledge the mana, mōhiotanga and connection of our Te Arawa hapū and iwi with their respective rohe (area, territory). Each of our hapū and Iwi work in different ways. For this reason, we regularly confirm and document with each of our hapū and Iwi:

- Who to contact and when (e.g. types of applications).
- Preferred method(s) of contact.
- Topics, areas and projects of significance within their rohe.
- Whether support is needed in terms of capacity.

2.3 Principles of Engagement With the Lakes Trust

The following engagement principles have been written for Local and Central Government staff as well as developers and resource consent applicants:

Principle	What This Looks Like In Practice
1. TIKA To act in a way that is just and correct (i.e. doing things right, in the right way, in the right order).	<ul style="list-style-type: none"> • Engage early: This is so there is sufficient time to participate and respond. • Keep us informed about your projects and plan changes: Not just when feedback is needed. It is useful for us to know the ‘bigger picture’ including next steps and project time frames. • Involve us in project and/or engagement planning: This is so that engagement occurs with the right people at the right time.
2. PONO To act with a sense of truth and integrity.	<ul style="list-style-type: none"> • Provide sufficient and clear information: This helps us make informed decisions and provide timely responses. • Provide a ‘feedback loop’: So that we know what has happened to our feedback.
3. AROHA To act with compassion, respect and empathy for others and for the environment around us.	<ul style="list-style-type: none"> • Review this Plan and information on our website before engaging: This helps you to understand who we are; informs engagement and ensures that we are not repeating ourselves. • Be mindful of our limited capacity: We are often involved in many, often ad hoc, consultation processes with limited resourcing. If we do not respond promptly, our silence is not to be taken as approval or lack of interest or concern.

2.4 Spectrum of Māori Engagement

The Spectrum of Māori Engagement² provides guidance on the commitment associated with each level of engagement.

It is best practice to look at engagement as a process running parallel with — not as a stage within — a project. This approach recognises that having us as part of the journey is essential, not just when feedback or approval is needed.

Spectrum	Commitment By Those Engaging With Us	Examples of Methods
Whakamohio <i>Inform</i>	We will provide TALT with information (and keep TALT informed) about what is happening.	Fact sheets, websites.
Whakauiuia <i>Consult</i>	We will listen to TALT (and review TALT's feedback) but still make our own decision.	Workshops, surveys, marae hui.
Whakaura <i>Involve</i>	We will involve TALT in the decision-making process, but we will ultimately decide.	Working group, advisory committee.
Mahi Ngatahi <i>Collaborate</i>	We will discuss and decide together.	Rotorua Te Arawa Lakes Strategy Group.
Whakamanahia <i>Empower</i>	TALT will decide and choose to discuss with us.	Transfer of powers (s33 RMA).

² Developed by the International Association of Public Participation (IAP2) and adapted within the Bay of Plenty Regional Council for their Māori Engagement Toolkit.
<https://www.boprc.govt.nz/media/717746/engagement-toolkit.pdf>

2.5 Council & Central Government Planning Processes

This protocol applies when Councils and Central Government agencies are reviewing and/or preparing statutory and non-statutory plans, strategies and bylaws.

When Engagement is Expected

Engagement is required with the Lakes Trust when Councils and Central Government agencies are reviewing or preparing:

- Statutory strategies e.g. land transport; pest management.
- Non-statutory strategies, plans or policies.
- A planning document prepared under the RMA e.g. Regional Policy Statement as well as a Regional or District Plan.
- A long term plan or annual plan prepared under the Local Government Act.
- District Council bylaws.

The Principles of Engagement, outlined in Section 2.3 of this Plan, apply to this protocol.

Taking Into Account This Plan

Sections 61, 66 and 74 of the RMA require Councils to take into account this Plan when preparing or changing regional policy statements and regional and district plans.

Policy IW 4B of the Bay of Plenty Regional Policy Statement also seeks to “ensure that iwi and hapū resource management plans are taken into account in resource management decision making processes”.

We consider ‘taking into account’ to mean that this Plan has:

- Been reviewed and acknowledged within officer reports.
- Made a tangible difference within the planning process, including decision making.

2.6 Resource Consent Processes

This protocol applies to Council staff, developers and consent applicants in relation to resource consent processes.

When Engagement is Required

Engagement is required with the Lakes Trust for:

- All resource consent applications associated with Lake structures.
- Any activity within, adjacent to, or impacting directly on one or more of the Te Arawa Lakes (except where the application is from a Te Arawa hapū or iwi entity and there is a hapū or iwi management plan in place).

If you are uncertain if this applies to your activity, give us a call.

Refer to Section 2.1 of this Plan for our contact details.

The Principles of Engagement, outlined in 2.3 of this Plan, apply to this protocol.

Depending on the type and scale of the activity, a meeting and/or site visit may be arranged to discuss the proposal face-to-face.

A written response may also be prepared, which may vary from a basic email to a cultural impact assessment.

Like any expert providing technical advice (e.g. engineer, ecologist), and engagement fee may be incurred. This will be discussed at the time of enquiry.

Information Requirements — Lake Structures

As a minimum, any application for a Lake structure on any Lake should detail:

- Type and purpose of structure.
- Use and frequency of the structure for public and/or private use.
- Structure design including colour(s) and finish(es), dimensions and materials.
- For an existing structure, evidence that it was in place at time of our Treaty Settlement (2006).
- Location of the structure on a survey or aerial plan, including distances to existing Lake structures or developments.
- How the structure complements existing structures within vicinity.
- How construction will be carried out including excavation works or disturbance to the the Lakebed and associated vegetation.
- Discussion of alternatives i.e. alternative location and/or design.
- Identification number, if structure removal is proposed.
- Outcomes of consultation with other parties.
- Measures proposed to avoid, remedy or mitigate adverse effects.
- Measures proposed to address the Lake structure policies in Section 7.2 of this Plan.

Information Requirements — All Other Activities

Information required includes, at a minimum:

- A summary of the proposal, including location, methodology and timing of works.
- Measures proposed to avoid, remedy or mitigate adverse effects.
- Measures proposed to address the relevant policies in Sections 5–7 of this Plan.

Statutory Acknowledgements

All of the Te Arawa Lakes are subject to a statutory acknowledgement under the Settlement Act. As stated in Sections 62, 63 and 66 of the Settlement Act, consent authorities must:

- Provide the Lakes Trust a summary or notice for each consent application for an activity is “within, adjacent to, or impacting directly on a statutory area”.
- Have regard to a Statutory Acknowledgement Area when deciding if the Lakes Trust has “Affected Party Status” under Section 95E of the RMA.

Refer to Appendix 6 for a list of Statutory Acknowledgements Areas:

- Relating to the Te Arawa Lakes.
- Associated with Treaty Settlements for other Te Arawa hapū, iwi and entities.

Resource Consent Decision Making

Policy IW 4B of the Bay of Plenty Regional Policy Statement seeks to “ensure that iwi and hapū resource management plans are taken into account in resource management decision making processes”.

This policy clearly applies to resource consent processes.

We consider ‘taking into account’ to mean that this Plan has:

- Been reviewed been acknowledged within officer recommendation reports.
- Made a tangible difference within the planning process, including Council’s decision and/or condition(s) of consent.

3. Policy Overview

3.1 Policy Framework

Our policy topic chapters are clustered in four interconnected chapters that align with Te Whakapapa o Te Wai.

SECTION 4	HE KOROWAI Governance & Partnerships	<ul style="list-style-type: none"> • Recognition of Treaty Settlement Outcomes. • Working in Partnership with the Lakes Trust.
SECTION 5	WAI ORA WAIORA Lake Health & Wellbeing	<ul style="list-style-type: none"> • Land Use & Water. • Ecosystems & Habitats. • Bio security & Pest Management.
SECTION 6	WAI RUA WAIRUA Our People, Knowledge & Practices	<ul style="list-style-type: none"> • Cultural Knowledge & Practices. • Building Capacity & Succession Planning. • Adapting to a Changing Environment.
SECTION 7	WAI ATA WAIATA Our Special Places	<ul style="list-style-type: none"> • Cultural Identity. • Sites, Areas & Landscapes of Cultural Significance. • Lake Structures & Activities.

Each policy topic chapter will include issues, objectives and policies. We want this Plan to have a tangible impact. For this reason, we have included specified projects of significance for TALT to lead over the next 10 years. These are listed at the end of each section and collated in Section 8 of this Plan.

3.2 Acronyms Used in This Plan

The following organisations are identified within the policy tables, using the following acronyms.

BOPRC	Bay of Plenty Regional Council
“Councils”	Refers primarily to BOPRC and RLC. It is important to note that three Te Arawa Lakes are located within the Waikato Region.
DOC	Department of Conservation
MCH	Ministry of Culture and Heritage
MFE	Ministry for the Environment
MPI	Ministry for Primary Industries
RLC	Rotorua Lakes Council
WRC	Waikato Regional Council

4. He Korowai: Governance & Partnerships

The theme of this section is “matters which affect or enhance our mana and influence”. It articulates the expectations of the Lakes Trust in decision making as a post-settlement Iwi and Lakebed owner. This extends to decisions including, but not limited to water quality, Lake structures, and cultural heritage.

The following topics are included within this section:

- Recognition of Treaty Settlement Outcomes
- Working in Partnership with the Lakes Trust

4.1 Recognition of Treaty Settlement Outcomes

Our Treaty Settlement took effect on 25 September 2006. There are a number of components to our settlement, including cultural and commercial redress.

Te Arawa Lakes are subject to Statutory Acknowledgements, but we don't know for certain if the obligations associated with these statutory areas are being met. We are uncertain how consent officers are making the judgement call about the kinds of activities that trigger a notice under Section 66 of the Te Arawa Lakes Settlement Act 2006.

Although we own the Lakebed, we — at times — feel like one of many stakeholders or interested parties to resource consent and plan development processes. Sometimes consultation does not happen at all or our views are ignored.

Issues

1. Our statutory tools are not given due recognition.
2. Our protocol agreements with central government agencies are not actively implemented or monitored by the Crown.

Objectives

Objective 4.1

Recognition of Treaty Settlement outcomes. This means that:

- The legislative requirements associated with statutory acknowledgements are adhered to.
- Protocol agreements are honoured, resulting in constructive and enduring working relationships.

Policies

Policy 4.1.1	For all resource consent applications “within, adjacent to, or impacting directly on ³ Te Arawa Lakes, we: a) Require summaries of the applications as provided for by Section 66 of the Te Arawa Lakes Settlement Act 2006. b) Consider ourselves an affected party under Section 95E of the RMA ⁴ .
Policy 4.1.2	Regional and District Council consent teams to meet with TALT on an annual basis to ensure that there is a clear awareness and understanding about: a) The location and significance of our statutory acknowledgement areas. b) When summaries are required under Section 66 of the Te Arawa Lakes Settlement Act 2006. This includes clarifying what is meant by activities “within, adjacent to, or impacting directly on Te Arawa Lakes”.
Policy 4.1.3	MfE to meet TALT six monthly to discuss and review the implementation of the Environment Protocol.
Policy 4.1.4	DOC to meet TALT six monthly to: a) Discuss and review the implementation of the DOC Protocol. b) Ways in which Te Arawa can: i) Exercise kaitiakitanga over natural resources and other taonga managed by DOC. ii) Actively participate in conservation management and activities. iii) Identify priorities for projects. iv) Discuss planned engagement with regards to wildlife refuges; species management; freshwater fisheries; RMA; pest and weed control; and visitor and public information. The above matters are specifically provided for in Sections 5–12 of the DOC Protocol. The implementation of this policy will be guided by Te Arawa hapū and Iwi.
Policy 4.1.5	MPI to meet TALT annually to discuss and review the implementation of the Fisheries Protocol. This is provided for in Section 4.2 of the Protocol.
Policy 4.1.6	MCH to: a) Meet TALT annually to discuss and review the implementation of the Antiquities Protocol. b) Include a copy of the Antiquities protocol on the Ministry’s “Taonga Tūturu protocols” webpage.
Policy 4.1.7	BOPRC and RLC to work with TALT to review and update the Memorandum of Understanding for the Rotorua Te Arawa Lakes Strategy Group.
Policy 4.1.8	TALT to ensure that dedicated resourcing is available to: a) Monitor ways in which our Treaty Settlement outcomes are recognised. b) Monitor the extent to which legislative requirements relating to statutory acknowledgements are met. c) Review protocol implementation and maintain constructive working relationships. This includes regular meetings regularly with Council and central government staff, as outlined in the above policies.

³ The terminology “within, adjacent to, or impacting directly” comes directly from the Settlement Act 2006.

⁴ This policy provides clarity for consent authorities in relation to Section 62 of the Settlement Act.

4.2 Working in Partnership With the Lakes Trust

In our view, working in partnership means working together in good faith. It is based on respect (aroha), reciprocity (tau utuutu) and responsibility (kawenga). It is about realising and valuing our contribution and intergenerational knowledge as tangata whenua and hunga tiaki.

Working in partnership creates opportunities for better outcomes for the Te Arawa Lakes. It recognises our role as owner of the Lakebeds. It also enhances the role of Te Arawa hapū and Iwi as hunga tiaki of the Lakes.

Working in partnership supports us to achieve our aspirations while contributing to the strategic goals and focus areas of local and central government agencies.

Issues

3. We do not always have a culturally attuned, governance-level relationship that reflects a more genuine Treaty partnership.
4. Constant, and often ad hoc, consultation processes by local and central government agencies and teams mean that we are unable to be actively or effectively involved in these processes.

Objectives

Objective 4.2A

Progress towards a genuine Treaty partnership with local and central government. This means:

- Te Arawa values, interests and intergenerational knowledge are reflected in central and local government plans, programmes, processes and decisions.
- Working in a more focused and efficient manner.
- A working relationship that is genuine, collaborative and enduring.

Objective 4.2B

Agreed processes are in place to ensure effective working relationships between TALT and Te Arawa hapū and Iwi.

Policies

Policy 4.2.1

TALT to engage with Te Arawa hapū and Iwi on a six monthly basis to confirm and document:

- a) Point(s) and preferred methods of contact.
- b) Topics, areas and projects of significance within their rohe.
- c) Whether support is needed in terms of capacity.

Policy 4.2.2

TALT to investigate the feasibility of a Mana Whakahono-ā-Rohe agreement with Regional and District Councils. This would be informed by engagement with Te Arawa hapū and Iwi to determine feasibility, purpose and scope.

Policy 4.2.3

Regional and District Councils and Central Government agencies to:

d) Articulate practical steps to achieving Objective 2 of this Plan.

This is to include:

- i) Annual meetings to discuss and review mutually agreed work programmes.
- ii) Ensure that funding is set aside to ensure our involvement and contribution in work programmes and projects.

e) Adhere to the engagement principles and protocols in Section 2 of this Plan and:

- i) Recognise the amount of consultation occurring with us at the same time.
- ii) Coordinate internally within teams to prevent hui fatigue.
- f) Provide support and assistance to help us to build capacity and capability to be more actively involved.

5. Wai Ora | Waiora: Lake Health & Wellbeing

WAI — *Water* | ORA — *To be alive, well, healthy* | WAIORA — *State of health & wellbeing*

The theme of this section is “matters which affect or enhance the health and wellbeing of Te Arawa Lakes”.

Within Te Tūāpapa, **Wai Ora | Waiora** relates to the:
“cultural health and wellbeing of our Lakes and everything they support”.

Our Te Arawa Lakes are a tāonga — to be treasured — a place for healing, cleansing and inspiration; a place to swim and gather kai; a place that is ātaahua and revered; a place with plentiful opportunities.

Wai Ora | Waiora also relates to the health and wellbeing of our people, as articulated in the following whakataukī:

*Toitū te wai, Toitū a Papatuanuku, Toitū te Tangata
If the water is healthy, Mother Earth will be healthy,
and the people will be healthy*

This acknowledges the enduring and inextricable connection between the health of Te Arawa Lakes, and everything they support, including (but not limited to) kai and people.

The following topics are included within this section:

Water
& Land

Ecosystems
& Habitat

Bio Security &
Pest Management

5.1 Water & Land

The traditional, historical, cultural and spiritual relationship of Te Arawa with the Lakes and contributing rivers, streams and wetlands, is evident through:

- The location of marae and historic settlements, often adjacent to Lakes, streams and/or springs.
- Proximity of settlements to wetlands for cultural resources e.g. raupō, kokowai (red ochre).
- The number of traditional fishing grounds within the Lakes.
- Pakiwaitara (stories) and waiata (songs) featuring the Lakes, rivers and streams.

This section articulate our aspirations and statements of position regarding the impacts of land and water use on the health of the Lakes.

It is essential that the Lake catchments are viewed and managed as whole systems, including:

- The land surrounding the Lakes; and,
- The rivers, streams and groundwater that feed into the Lakes.

We want to encourage and instil a greater sense of collective responsibility for the care of the Lakes.

It is reiterated that the Lakes Trust does not speak for Te Arawa hapū and iwi when it comes to the values and interests associated with rivers, streams and groundwater aquifers. The provisions in this Plan acknowledge and uphold the mana and rangatiratanga of Te Arawa hapū and iwi. The provisions are intended to support and enable the aspirations and operations of Te Arawa whānau across their rohe and with regards to their taonga tuku iho.

Issues

5. Inadequate recognition of Te Arawa values, interests and intergenerational knowledge.
6. Inappropriate land use and development has degraded the health and mauri of Te Arawa Lakes.
7. Inefficient allocation and use of water from rivers and streams which, in turn, feed the Lakes.
8. Cumulative impact of inefficient water allocation and inappropriate land use and development on the health of the Lakes and all they sustain.

Objectives

Objective 5.1A

Te mā o te wai e rite ana kia kite i ngā tapuwae ā te kōura.

The quality of the water is such that you can see the foot steps of the koura.

Objective 5.1B

Land and freshwater planning and management:

- Affords greater priority to the natural limits of the Lakes; lands; and, freshwater that feeds into the Lakes.
- Recognises the values and interests of mana whenua.
- Recognises the intergenerational knowledge and experience of mana whenua.
- Values the role of Te Arawa as a Treaty partner.
- Values the role of TALT as Lakebed owner.
- Encourages collective responsibility for the care and use of land and water.

Water & Land Policies

Integrated Management

Policy 5.1.1	Regional and District Councils to value and manage the Lake catchments as a network of interconnected ecosystems. This includes recognising the localised and cumulative effects of land use and development on: <ul style="list-style-type: none"> a) The health and wellbeing of Te Arawa Lakes. b) Taonga fish and plant species found in, and around, the Lakes. c) Te Arawa cultural practices, heritage and identity.
Policy 5.1.2	Regional and District Councils to work with TALT, hapū and iwi regarding plans, bylaws, strategies and/or projects relating to, or affecting, Lake water quality. This: <ul style="list-style-type: none"> a) Includes stormwater and wastewater discharges. b) Ensures early and meaningful involvement with Water Management Area processes. c) Ensures that District Councils are preparing and implementing effective Water Management Plans, developed as a resource consent requirement for municipal water supply takes.
Policy 5.1.3	BOPRC to work with TALT, hapū and iwi to determine how, in practice: <ul style="list-style-type: none"> a) Te Mana o Te Wai; and, b) Te Arawa values, interests; and intergenerational knowledge is to be recognised within land and/or freshwater planning, management and decisions.

Land-Specific

Policy 5.1.4	TALT supports and advocates for a natural capital approach to nutrient management, based on the productive capacity of the land rather than using methods that favour those who have already developed.
Policy 5.1.5	TALT opposes nutrient discharge allocations based on grandparenting of historical nutrient discharges to land.

Freshwater-Specific

Policy 5.1.6	BOPRC to involve TALT, through a co-design process, in the setting of freshwater objectives and limits in the Rotorua Lakes Water Management Area. This includes identifying and utilising a range of methods to involve Te Arawa hapū and iwi to identify and articulate freshwater objectives and values to inform the limit.
Policy 5.1.7	Rotorua Te Arawa Lakes Strategy Group to review and update the “Vision and Strategy for the Lakes of the Rotorua district”.
Policy 5.1.8	For consented discharges to water within our rohe, require: <ul style="list-style-type: none"> a) Metering and compliance monitoring. b) Enforcement action for non-compliance. c) Annual reporting to the Rotorua Te Arawa Strategy Group in relation to the above.
Policy 5.1.9	Rotorua Lakes Council to provide an annual report and presentation to the Rotorua Te Arawa Strategy Group in relation to: <ul style="list-style-type: none"> a) Water conservation and efficiency measures implemented during the previous year. This is to show, the extent to which, RLC is encouraging the efficient and responsible use of municipal water. b) Stormwater and wastewater treatment and management. This is to show, the extent to which, RLC is actively managing stormwater and wastewater and planning for a growing population and climate change.

Freshwater-Specific (cont'd)

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| Policy 5.1.10 | <p>TALT to work with Te Arawa hapū and Iwi to prepare for the Regional Council's implementation programme for the National Policy Statement for Freshwater Management via Water Management Areas. This includes:</p> <ul style="list-style-type: none"> a) Articulating and documenting cultural values and interests associated with freshwater. b) Articulating how, in a practical sense, Te Mana o Te Wai could be recognised within freshwater planning, management and decisions. c) Identifying research requirements about how we incorporate (i.e. quantify) cultural values and interests into the setting of water quantity and quality objectives and limits. d) Identifying and communicating with the Regional Council what information and support we might need to be involved effectively. e) Identifying how Council environmental monitoring plans could incorporate Mātauranga Māori. f) Identifying learnings from other Water Management Area processes. |
| Policy 5.1.11 | <p>TALT to encourage and advocate for:</p> <ul style="list-style-type: none"> a) Innovative solutions to remedy the long-term effects of discharges on the historical, cultural and spiritual values of freshwater. b) Low impact design features for new subdivisions (e.g. rainwater and greywater storage and reuse). c) The use of wetlands to provide additional treatment prior to the discharge of contaminants, including stormwater, to land or water. |

Research & Monitoring

- | | |
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| Policy 5.1.12 | <p>TALT to share outcomes of research and monitoring in plain English and user friendly format (e.g. dashboard). This includes:</p> <ul style="list-style-type: none"> a) Water quality monitoring. b) Research and monitoring associated with taonga fish species found in the Lakes. |
| Policy 5.1.13 | <p>BOPRC to involve TALT and mana whenua in State of the Environment monitoring and/or reporting in relation to Te Arawa Lakes.</p> |
| Policy 5.1.14 | <p>BOPRC to involve mana whenua in State of the Environment monitoring and/or reporting in relation to rivers, streams and groundwater aquifers.</p> |
| Policy 5.1.15 | <p>Rotorua Te Arawa Strategy Group to continue funding koura monitoring on all Te Arawa Lakes.</p> |
| Policy 5.1.17 | <p>TALT and mana whenua to work together in relation to:</p> <ul style="list-style-type: none"> a) How we use traditional resource management philosophies — centred on respect (aroha), reciprocity (tau utuutu) and responsibility (kawenga) — in contemporary Lake management. b) Identification of cultural indicators and tools to measure the health and wellbeing of Te Arawa Lakes. c) Developing and implementing a cultural monitoring programme for Te Arawa Lakes. d) The application of traditional practices such as karakia and rāhui to restore balance. |

TALT Projects

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| PROJECT 1 | Te Arawa Cultural Health Monitoring Programme To give effect to Policies 5.1.113 and 5.1.17 (Water & Land). |
| PROJECT 2 | Rotorua Catchments Water Management Area Project To give effect to Policies 5.1.3, 5.1.6, 5.1.10 (Water & Land) and 5.2.5 (Habitats & Ecosystems). |
| PROJECT 3 | Kākahiki Project To give effect to Policy 5.1.16 (Water & Land). |
| PROJECT 4 | Hungatiaki Communications and Development Coordinator To give effect to Policies 5.1.10, 5.1.12, 5.1.17 (Water & Land), 5.2.6 (Habitats & Ecosystems), 6.1.1 (Cultural Knowledge & Practices), 6.2.2–6.2.4 (Building Capacity & Succession Planning), 6.3.2 (Climate Change), 7.1.5 (Cultural Heritage & Identity) and 7.2.12 (Structures). |

5.2 Ecosystems & Habitats

This section articulates our aspirations and statements of position regarding ecosystems and habitats in, and around, Te Arawa Lakes.

To define this further:

- Habitats relates to where taonga flora (plant) and fauna (animal) species thrive. In the context of this plan, this includes Lake, riparian and wetland habitats.
- Ecosystems relates to the interconnected system of biological organisms and the physical environments.

Traditional resource plant materials of relevance to the Lakes include harakeke, paopao / kuta, toetoe and raupō. Taonga fish species include kōura, koaro, kakahi (fresh water mussel), tuna (eel), inanga.

Some Lakes were more renowned than others for their abundance of kōura, inanga, kakahi, Morihana (carp), toitoi (bully), or tuna. Traditional species of fish and shellfish are still gathered at certain times of the year from most Lakes.

We need to protect and enhance the ecosystems in, and around, the Lakes as they are an integral part to the health of Te Arawa Lakes and to our cultural wellbeing.

Issues

9. Disturbance, loss and fragmentation of ecosystems and habitats from land use and development
This has a cascading and disruptive effect on natural habitats, particularly on riparian, wetland and aquatic habitats.

This includes:

- Loss of significant sites to Te Arawa, such as mahinga kai, cultural resources and access to carry out customary activities.
- Loss of ecological corridors; the connecting pathways between land-based (forest) and riparian/wetland/aquatic habitats.
- Loss of biodiversity and indigenous flora and fauna increasingly becoming threatened due to loss of habitat.

10. A changing climate may exacerbate threats to ecosystems, habitats and survivability of native flora and fauna species.

Objectives

Objective 5.2A

Restore and enhance the health and diversity of ecosystems and habitats in and around Te Arawa Lakes. This includes:

- Enhancing and creating wetlands and Lake riparian habitats.
- Enhancing ecological corridors within and across Lake catchments.
- Enhancing mahinga kai / kai roto stocks.

Objective 5.2B

Take a targeted approach to improving the habitats in and around Te Arawa Lakes. This includes prioritising efforts in areas that are culturally significant to Te Arawa hapū and Iwi and/or have high ecological value.

Objective 5.2C

No further degradation or loss of wetlands and significant Lake riparian habitats around the Lakes and their catchments.

Objective 5.2D

Revitalise and utilise Te Arawa cultural knowledge and practices in relation to native fauna and flora.

Policies

Policy 6.3.1

In developing and implementing climate change strategies, plans and policies, Councils and central government agencies to:

- Involve the Lakes Trust as well as Te Arawa hapū and iwi.
- Recognise and value the intergenerational knowledge of mana whenua.
- Consider the impacts of climate change on our cultural and social wellbeing, in particular:
 - Sites and areas of cultural significance situated around the Te Arawa Lakes, including our marae and urupā.
 - Indigenous species, particularly our mahinga kai and cultural resources (e.g. for weaving).

Policy 6.3.2

TALT to continue supporting Te Urunga Kea in their role which includes:

- Development and implementation of a Te Arawa Climate Change Strategy and Action Plan.
- Advocacy, on behalf of Te Arawa, at a local, regional and national level.
- Building Te Arawa hapū and Iwi awareness about climate change.
- Supporting Te Arawa hapū and Iwi to improve their resilience to a changing climate and environment.

Policy 6.3.3

TALT to carry out or commission research with hapū and iwi to understand the extent to which climate change may impact:

- The health and wellbeing of Te Arawa Lakes.
- Indigenous species and ecosystems, particularly our mahinga kai and cultural resources (e.g. for weaving).

TALT Projects

- PROJECT 4 Hungatiaki Communications and Development Coordinator** To give effect to Policies 5.1.10, 5.1.12, 5.1.17 (Water & Land), 5.2.6 (Habitats & Ecosystems), 6.1.1 (Cultural Knowledge & Practices), 6.2.2–6.2.4 (Building Capacity & Succession Planning), 6.3.2 (Climate Change), 7.1.5 (Cultural Heritage & Identity) and 7.2.12 (Structures).
- PROJECT 5 Climate Change Research** To give effect to Policy 6.3.3.

5.3 Biosecurity & Pest Management

This section articulate our aspirations and statements of position regarding biosecurity and pest management in, and around, our Lakes.

Biosecurity relates to being prepared for biological threats (e.g. pests, disease) which can displace and/or affect taonga species and associated ecosystems.

In the context of our Lakes, this includes:

- Pest animals found in water such as catfish, koi carp.
- Pest plants found in water such as lagarosiphon (oxygen weed), hornwort and egeria.
- Pest plants found along our Lakes such as pampas grass, woolly nightshade and gorse.
- Pest animals found on land, such as possums and wallabies⁵.

It is important that we are involved in the planning and response to biosecurity threats that impact our Lakes.

Issues

11. Impact of biosecurity threats on taonga fauna and flora species found in and around our Lakes.
12. Impact of biosecurity threats on social and cultural values.
13. Risk of spread of pest plants and fish between Lakes through boats, trailer and associated gear.
14. Risk of new pest plants, fish and algae (e.g. didymo) in Te Arawa Lakes.

⁵ Studies in the Lake Okataina catchment have shown that pest animals contribute to increased erosion and transfer of sediments and nutrients to the Lake.

Objectives

Objective 5.3

Reduce the risks and impacts of biological threats (e.g. disease and pests) on our Lakes, native flora and native fauna, through:

- Surveillance monitoring.
- Increased public awareness, particularly water users.
- Continued management of existing threats.
- Rapid response to new threats.

Policies

Policy 5.3.1	Rotorua Te Arawa Lakes Strategy Group to support the continuation of a biosecurity community action coordinator.
Policy 5.3.2	<p>Aquatic Pest Co-ordination Group⁶ (which includes TALT) to continue working together to increase public awareness and manage biosecurity threats and to coordinate monitoring and reporting in and along our Lakes. This could also include:</p> <ul style="list-style-type: none"> a) Collaborating with other agencies (e.g. NIWA) and networks (e.g. Te Tira Whakamātaki Māori Biosecurity Network). b) Collaborating with Māori Land Trusts and Incorporations in relation to biosecurity threats on land adjacent to our Lakes. c) Utilising Mātauranga-based monitoring tools. d) Incorporating citizen science (e.g. monitoring by tangata whenua, schools or members of the public).

⁶ Formed in 2004, a group comprising Bay of Plenty Regional Council, Department of Conservation, Eastern Fish and Game, Te Arawa Lakes Trust, Land Information New Zealand and Rotorua Lakes Council.

6. Wai Rua | Wairua: Our People, Knowledge & Practices

WAI — *Water* | RUA — *Two, both* | WAIRUA — *Spirit, essence, feeling*

The theme of this section is “**matters which enhance our connection to our Lakes**”.

Within Te Tūāpapa, **Wai Rua | Wairua** relates to the: “connections between Te Arawa whānau, hapū, iwi and our Lakes”.

It relates to the spiritual attributes of water and our spiritual connection to that water and to each other. It is an intrinsic quality that is ever present. The literal translation ‘wai rua’ relates to the dimension of waters — he wai e rere ki waho, me te wai e rere ki roto — the water flowing in our Lakes, the water flowing in our bodies. Our Lakes connect our people to their place, as articulated in the following whakataukī:

Ko ngā roto ko au, ko au ngā roto
I am the Lakes and the Lakes are me

This acknowledges our physical, spiritual and cultural connection to our Lakes. Consequently, this section covers those matters that enhance our connection to our Lakes to, in turn, be effective hunga tiaki.

The following topics are included within this section:

Cultural
Knowledge
& Practices

Building Capacity
& Succession
Planning

Adapting
to a Changing
Environment

6.1 Cultural Knowledge & Practices

Our whenua (land), moana (Lakes) and awa (rivers/streams) connect our people to our past and to each other. We have a long history of living beside, and with, our Lakes. This relationship with our environment shapes our customary practices and associated knowledge. For this reason, the mātauranga held by Te Arawa whānau, hapū and iwi will vary from Lake to Lake, as well as their customary practices and traditions.

This section seeks to ensure that due recognition is given to the customary practices and mātauranga held by hapū and iwi.

While we are seeking greater recognition of intergenerational knowledge within this Plan, it is essential that Te Arawa mātauranga and cultural practices are protected from exploitation or inappropriate use. This includes, but is not limited to, scientific research and development as well as commercialisation of taonga plant species of significance to Te Arawa.

Issues

15. Inadequate recognition of our values, interests and inter-generational knowledge.
16. Impacts of land use and development on customary activities and resource use.
17. Disconnection of whānau from our customary areas and practices.
18. Risk of exploitation or inappropriate use of our cultural knowledge and practices.

Objectives

Objective 6.1A

Recognition of the culture and traditions of Te Arawa hapū and associated with their ancestral lands, water, sites, waahi tapu, and other taonga.

Objective 6.1B

Protection of Te Arawa cultural knowledge and practices from exploitation or inappropriate use.

Objective 6.1C

Enable Te Arawa hapū and iwi to:

- Undertake cultural practices.
- Reinststate traditional activities.
- Strengthen and celebrate whakapapa connections in relation to the Lakes.

Policies

Policy 6.1.1

TALT to support:

- a) Initiatives by whānau, hapū and iwi to protect, pass on and revitalise customary knowledge and practices, within their respective areas of interest.
- b) Revitalisation of tikanga, such as karakia and rāhui.
- c) And acknowledge that each Iwi and hapū:
 - i) Hold their own mātauranga and practices in relation to their respective areas of interest.
 - ii) Will choose when and how they share their own mātauranga and practices.

Policy 6.1.2

TALT to advocate for:

- a) Use of matauranga to inform and guide the Rotorua Te Arawa Lakes Programme.
- b) The development and use of mātauranga-based tools to measure and monitor the cultural health of Te Arawa Lakes.
- c) Implementation and reporting of BOPRC's He Korowai Mātauranga (Mātauranga Māori Framework).
- d) Protocols between mana whenua and others (e.g. Councils, research agencies) to recognise and protect our mātauranga. This includes:
 - i) Protocols for storing, accessing and using our mātauranga.
 - ii) Continued connection with the relevant Iwi and/or hapū who contributed their mātauranga.
 - iii) Appropriate acknowledgement within outputs, such as reports.
 - iv) Peer reviewing draft Council reports, where our mātauranga is referenced, to ensure that it is accurately reflected.

TALT Projects

PROJECT 4 Hungatiaki Communications and Development Coordinator To give effect to Policies 5.1.10, 5.1.12, 5.1.17 (Water & Land), 5.2.6 (Habitats & Ecosystems), 6.1.1 (Cultural Knowledge & Practices), 6.2.2–6.2.4 (Building Capacity & Succession Planning), 6.3.2 (Climate Change), 7.1.5 (Cultural Heritage & Identity) and 7.2.12 (Structures).

6.2 Building Capacity & Succession Planning

Our people are our greatest taonga. We want more whānau, hapū and Iwi actively involved within resource management — whether it is within an office (i.e. preparing submissions) or out in the field (i.e. wetland restoration). This enables Te Arawa to have a louder voice and larger presence to influence positive outcomes for our Lakes, our taiao and our people.

Issues

19. Te Arawa have a limited pool of full time employed hunga tiaki. Hui fatigue and succession planning are significant issues for these hunga tiaki.
20. Te Arawa have a significant number of hunga tiaki who are capable and have the appropriate skills and knowledge but the opportunities for their involvement is limited to voluntary work.

Objectives

Objective 6.2A

TALT has an effective and enduring Resource Management Unit.

Objective 6.2B

Inspire and develop our next generation of hunga tiaki within resource and environmental management.

Objective 6.2C

Increased capacity and capability of TALT and Te Arawa hunga tiaki to:

- Ensure Te Arawa values and interests are recognised and provided for by others, particularly Councils.
- Influence positive outcomes for Te Arawa, our Lakes and taiao.
- Enable more whānau members to be more actively involved in restoring the health and wellbeing of our Lakes and our taiao.

Objective 6.2D

Te Arawa beneficiaries make up 50% of the team working on the Rotorua Te Arawa Lakes programme, at any time.

Policies

Policy 6.2.1	<p>Regional and District Councils to support and enable the building of Te Arawa capacity and capability. This may include, but not be limited to:</p> <ul style="list-style-type: none"> a) Technical support, funding and opportunities for work experience and employment. b) A greater level of open sharing of information and data. c) Ensuring that technical information is made available in plain English and in user-friendly formats.
Policy 6.2.2	<p>TALT to encourage and support Te Arawa whānau — of all ages — to train and work within the resource and environmental management field. This includes:</p> <ul style="list-style-type: none"> a) Identifying career pathways and opportunities for scholarships, internships, secondments, mentoring and work experience. b) Pursuing opportunities to create and/or maintain mutually beneficial working relationships to in turn, establish and support programmes that enhance the skills and knowledge of Te Arawa uri such as: <ul style="list-style-type: none"> i) Local authorities and central government departments. ii) Research entities. iii) Tertiary education providers iv) Māori land trusts and incorporations. c) Encouraging and supporting Te Arawa uri to pursue roles: <ul style="list-style-type: none"> i) Within BOPRC, RLC and TALT. ii) In the Rotorua Te Arawa Lakes Programme. iii) Within research agencies.

Policy 6.2.3	<p>TALT to ensure that:</p> <ul style="list-style-type: none"> a) There is regular communication with Te Arawa hapū and Iwi about opportunities for training, internships, secondments, mentoring and work experience. b) Dedicated resourcing is available to support the communication, education and coordination aspects of the policies within this Plan.
Policy 6.2.4	<p>TALT to work with Te Arawa Iwi and hapū to utilise a range of ways for hands-on training, from an environmental and cultural point of view. This may include:</p> <ul style="list-style-type: none"> a) Understanding what being a hunga kaitiaki means, in practice. b) The role of TALT in resource management processes, decisions and projects. c) The importance of this Plan in guiding and influencing positive change for Te Arawa. d) Restoration of wetland, riparian and Lake edge areas e.g. what to plant, how, when and where. e) Animal and plant pest control and monitoring, including obtaining relevant certification.

TALT Projects

PROJECT 4 Hungatiaki Communications and Development Coordinator
 To give effect to Policies 5.1.10, 5.1.12, 5.1.17 (Water & Land), 5.2.6 (Habitats & Ecosystems), 6.1.1 (Cultural Knowledge & Practices), 6.2.2–6.2.4 (Building Capacity & Succession Planning), 6.3.2 (Climate Change), 7.1.5 (Cultural Heritage & Identity) and 7.2.12 (Structures).

6.3 Adapting to a Changing Environment

We live in an area that is prone to natural hazards, including geothermal activity, flooding and slips. Climate change can exacerbate these risks in, and around, Te Arawa Lakes. For example:

- Warming air temperatures may lead to more extreme weather events, more frequent flooding and an increased risk of Lake erosion. We have numerous marae and wāhi tapu located next to the Lakes.
- Warming waters in the Lakes will impact taonga plant and fish species. Some species (including pests) may thrive while others may diminish. This in turn, affects cultural resources, practices and way of life.

Issues

21. Te Arawa Lakes, mahinga kai species and cultural practices are vulnerable to the effects of a changing climate.
22. We do not fully understand the extent to which climate change will affect Te Arawa Lakes and all they sustain.

Objectives

Objective 6.3A

Te Arawa whānau, hapū and iwi are prepared for, and resilient to, the effects of climate change on, and around the Te Arawa Lakes.

Objective 6.3B

Recognise and value Te Arawa intergenerational knowledge and experience living with natural hazards.

Policies

Policy 6.3.1	<p>In developing and implementing climate change strategies, plans and policies, Councils and central government agencies to:</p> <ol style="list-style-type: none"> Involve the Lakes Trust as well as Te Arawa hapū and iwi. Recognise and value the intergenerational knowledge of mana whenua. Consider the impacts of climate change on our cultural and social wellbeing, in particular: <ol style="list-style-type: none"> Sites and areas of cultural significance situated around the Te Arawa Lakes, including our marae and urupā. Indigenous species, particularly our mahinga kai and cultural resources (e.g. for weaving).
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Policy 6.3.2	<p>TALT to continue supporting Te Urunga o Kea in their role which includes:</p> <ol style="list-style-type: none"> Development and implementation of a Te Arawa Climate Change Strategy and Action Plan. Advocacy, on behalf of Te Arawa, at a local, regional and national level. Building Te Arawa hapū and Iwi awareness about climate change. Supporting Te Arawa hapū and Iwi to improve their resilience to a changing climate and environment.
Policy 6.3.3	<p>TALT to carry out or commission research with hapū and iwi to understand the extent to which climate change may impact:</p> <ol style="list-style-type: none"> The health and wellbeing of Te Arawa Lakes. Indigenous species and ecosystems, particularly our mahinga kai and cultural resources (e.g. for weaving).

TALT Projects

PROJECT 4	Hungatiaki Communications and Development Coordinator To give effect to Policies 5.1.10, 5.1.12, 5.1.17 (Water & Land), 5.2.6 (Habitats & Ecosystems), 6.1.1 (Cultural Knowledge & Practices), 6.2.2–6.2.4 (Building Capacity & Succession Planning), 6.3.2 (Climate Change), 7.1.5 (Cultural Heritage & Identity) and 7.2.12 (Structures).
PROJECT 5	Climate Change Research To give effect to Policy 6.3.3.

7. Wai Ata | Waiata: Our Special Places

WAI — *Water* | ATA — *Form, shape* | WAIATA — *Song, chant, lament*

The theme of this section is “**matters which affect or enhance our special places and our connection to those places**”.

Within Te Tūāpapa, **Wai Ata | Waiata** relates to the: “rhythm of wai as embodied and transmitted through waiata”.

Every Te Arawa hapū and iwi have associations with particular waterbodies that are reflected in their whakapapa (ancestral lineage), waiata (song), and whaikorero tuku iho (stories of the past). We use waiata to transmit and share our stories about our special places and ancestors. They form part of our identity and are of absolute relevance to contemporary resource and environmental management.

The following topics are included within this section:

Cultural Heritage & Identity

Lake Structures & Activities

7.1 Cultural Heritage & Identity

The Lakes are part of us. Every nook and cranny we have a name for, they are named after prominent ancestors and those names are still used today as though they are still living.

— Tā Toby Curtis

This section relates to our special places: sites, areas and landscapes of significance to Te Arawa, located in and around the Lakes. It also relates to those actions that enhance our collective identity as Te Arawa.

Cultural heritage encompasses both tangible (e.g. physical) and intangible values. It includes, but is not limited to, pa sites; marae; kainga (dwelling places); burial grounds; canoe landings; taonga (artefacts); as well as places where food, materials and rongoā is gathered.

It is unsurprising that many recorded archaeological sites are clustered around and near the Lakes. Some natural features around the Lake shores, such as kohatu (rocks), repo (swamps), ana (caves), puna (springs), motu (islands) are also regarded as waahi tapu by hapū for many different reasons. Over centuries, and due to fluctuating Lake levels, many of these sites are now above or below a Lake surface or margin.

The protection of Te Arawa cultural heritage is closely aligned to our spiritual and cultural wellbeing. This relationship is an integral part of our collective identity as Te Arawa and responsibilities as hungatiaki.

Issues

23. Impacts of land use and development on areas and landscapes of cultural significance located on, and around, Te Arawa Lakes.
24. Inadequate Council, developer and public awareness or recognition of areas and landscapes of cultural significance located on, and around, Te Arawa Lakes.
25. Overreliance by Councils on accidental discovery protocols as the main form of mitigation for land disturbance activities on and around Te Arawa Lakes.
26. Disconnection of whānau from sites and areas of cultural significance located on, and around, Te Arawa Lakes.

Objectives

Objective 7.1A

Protect and honour sites, areas and landscapes of cultural significance located on, and around, Te Arawa Lakes.

Objective 7.1B

Recognise and celebrate Te Arawa cultural heritage and identity.

Policies

Policy 7.1.1	Councils to ensure that maps, signage and communication materials reflect the correct spelling (including macrons) of Te Arawa Lakes.
Policy 7.1.2	TALT to support initiatives by Te Arawa hapū and Iwi to map traditional sites, areas and landscapes on, and around, Te Arawa Lakes. This could include original place names, wahi tapu, pā sites, urupā, waipuna, travel routes and mahinga kai areas.
Policy 7.1.3	Council consent officers to ensure that archaeological reports are not the sole source of technical information about the value of a particular site or area. Only engagement with mana whenua can determine the cultural value or significance of a site or area.
Policy 7.1.4	Councils, DOC and HPT to work with mana whenua to take a more strategic and coordinated approach to protecting and managing cultural heritage in and around the Lakes. This includes: <ol style="list-style-type: none"> a) Ways to restore traditional place names. b) Determining how sites could be protected, including formal protection by District plan scheduling or waahi tapu registration. c) Finding ways to build public and developer awareness and understanding about our cultural heritage. d) Capturing and expressing creatively and appropriately Te Arawa hapū and iwi narratives. e) Staff training about the cultural, spiritual and historical significance of our cultural heritage sites, areas and landscapes. f) Use of pou and information boards to celebrate and share cultural and historical information about these sites.
Policy 7.1.5	TALT to coordinate and/or support events organised by whānau, hapū and Iwi to celebrate the association of Te Arawa with the Lakes. This could include: <ol style="list-style-type: none"> a) Walking / boat tours with whānau showing sites and areas of significance. b) Competitions between Iwi, hapū and/or marae. c) Re-opening of Ara Tawhito (Ancient Trails). d) Signage / Interpretation Panels near sites and areas of significance. e) Commemorations e.g. Matariki, Waitangi Day etc.

TALT Projects

- PROJECT 4 Hungatiaki Communications and Development Coordinator** To give effect to Policies 5.1.10, 5.1.12, 5.1.17 (Water & Land), 5.2.6 (Habitats & Ecosystems), 6.1.1 (Cultural Knowledge & Practices), 6.2.2–6.2.4 (Building Capacity & Succession Planning), 6.3.2 (Climate Change), 7.1.5 (Cultural Heritage & Identity) and 7.2.12 (Structures).
- PROJECT 6 Cultural Mapping Project** To give effect to Policy 7.1.2.

7.2 Lake Structures & Activities

Lake structures are an important feature of the Rotorua Te Arawa Lakes. Many of these provide access from land to the water to enable recreational activities and access to the Lakes as well as shelter for watercraft and erosion protection.

Type of Lake Structures

The five main types of structures found on our Lakes are:

1. Public Utilities & Infrastructure

These are temporary or permanent structures installed by local authorities, harbour master or network utility providers to provide a public service and benefit. These include, but are not limited to, navigation buoys and signage, storm water outlets, control gates, pylons as well as flood and erosion protection structures. Section 37 of the Settlement Act includes further definitions of these structures.

2. Scientific Structures

Often of a short-term or temporary nature, these structures are for the purpose of collecting data or information as well as facilitating Lake water quality improvement. These include monitoring buoys, water quality monitoring equipment, diversion walls, aeration fans, and floating wetlands.

3. Private Infrastructure

These are temporary or permanent structures installed by private landowners, primarily to provide erosion control and/or enhanced access to recreation structures (e.g. jetties). These include shoreline walls, reclamations and retaining walls.

4. Access & Recreation Structures

Often of a permanent nature, these structures provide access to the Lakes for private, public or commercial users of the Lake. These structures include, but are not limited to, moorings, jetties, pontoons, platforms, boat ramps, slipways, maimai and boat sheds.

5. Customary Structures

These are temporary or permanent structures installed by tangata whenua for cultural use. These structures include koura farming racks and mahinga kai markers.

Existing Lake structures (i.e. jetties and boat sheds) have been in place for years, many of which were built at a time when there was little or no prior consultation with local iwi/hapū.

Our Role & Responsibility

The Lakes Trust has responsibility, as owner of the Lakebeds, to safeguard places of cultural and spiritual significance on behalf of Iwi and hapū. This responsibility includes revitalising and enhancing the state of wellbeing (mauri) of the Lakes.

Section 33 of our Settlement Act⁷ enables existing Lake structures to remain on a Te Arawa Lakebed without our consent⁸, as landowner. Nevertheless, our Lakes are subject to statutory acknowledgement. These are a formal acknowledgement of our cultural, historical, spiritual and traditional association with our Lakes.

Section 62 of our Settlement Act requires consent authorities to have regard to our statutory acknowledgements when processing consent applications for Lake structures. **For this reason, we expect consultation on all Lakes structures to ensure the best outcome is achieved for our Lakes and our people.**

It is important for all parties to understand the role of the Lakes Trust as landowner and the engagement principles and values we subscribe to, to ensure the on-going relationship can be maintained and encouraged. This is outlined in Section 2 of this Plan.

⁷ Section 33 of our Settlement Act only applies to the use, occupation, access, repair, maintenance, removal or demolition of an existing structure. It does not apply to the alteration, extension, replacement or reconstruction of an existing structure.

⁸ 'Land owner consent' is not the same as written approval under the Resource Management Act.

Issues

1. Inadequate recognition of Te Arawa values, history, interests and intergenerational knowledge associated with the Lakes.
2. Physical, cultural and cumulative impacts of Lake structures, particularly in culturally sensitive areas. This impacts important cultural practices that are at the core of hapū and iwi identity.
3. Physical impact of new Lakes structures and maintenance around existing Lake structures on traditional plant resources e.g. raupō, toetoe, paopao/kuta.
4. Restricted or loss of access to Te Arawa Lakes for cultural practices e.g. rama kōura (kōura gathering). This in turn impacts:
 - The physical connection of Te Arawa hapū and iwi to the Lake.
 - The ability to pass on these practices to our tamariki (children) which leads to loss of intergenerational knowledge.

The severity of impact depends on the type, location and visual prominence of the structure; number of existing structures in the area as well as its proximity to areas of cultural significance (e.g. marae, waahi tapu, mahinga kai areas). For example:

1. **Impacts in high density areas:** Some Te Arawa Lakes have areas with a large number of existing structures. New structures in these areas exacerbate the problem. For example, cultural practices such as rama kōura (kōura gathering) is now rarely practised around Gisborne Point because of the closeness of the many jetties that kōura gatherers have to go over, under, or around.

2. **Structures in highly sensitive or inappropriate areas:** Some existing boat sheds are located in culturally sensitive and inappropriate sites. For example, Kariri Point on Lake Tarawera is regarded as waahi tapu by the Tuhourangi people. This area was set aside as ‘an inalienable cemetery reserve in 1895’. Boatshed owners trespass over waahi tapu land whenever they access the boat sheds. The cultural impact of structures in this area is high and incompatible with cultural values.
3. **Hazardous nature of some structures:** Some Lake structures create under water hazards. For example, where rail lines run into the Lake from an onshore boatshed. Some are still used and others are not, but they remain underwater on the Lakebed. Rama kōura (kōura gathering) is practised at night and the rail lines are a hazard for gatherers.

Objectives

Objective 7.3A

Avoid Lake structures in culturally sensitive areas.

Objective 7.3.B

Manage proliferation of structures on Te Arawa Lakes, particularly within high density areas.

Objective 7.3C

Enhance access to Te Arawa Lakes for recreation and cultural practices.

Objective 7.3D

Promote and provide for structures that:

- Enable shared use.
- Mitigate cultural, spiritual and/or cumulative impacts.
- Are located and designed appropriately.
- Are safe to use and not hazardous for cultural practices.
- Provide multiple benefits e.g. ecological, recreational, cultural.

Objective 7.3E

Ensure that TALT is able to be financially sustainable and able to recover the cost of staff time and expertise to process resource consent applications and, where needed, prepare cultural impact assessments.

Policies

Policy 7.2.1	<p>For all consent applications for Lakes structures and new commercial activities on the Lakes, TALT:</p> <ul style="list-style-type: none"> a) Requires consultation as: <ul style="list-style-type: none"> i) Owner of Lakebeds. ii) A result of the statutory acknowledgement over the Lakes. b) Considers itself an affected party under Section 95E of the Resource Management Act. c) Expects that the views of the Lakes Trust and mana whenua are incorporated into an application (including decision) or structure design.
Policy 7.2.2	<p>Ensure that Lake structures are not located in, or within 400m of culturally or historically significant areas including waahi tapu, marae, mahinga kai or mahinga raranga areas.</p>
Policy 7.2.3	<p>Manage cumulative impacts of Lake structures by:</p> <ul style="list-style-type: none"> a) Ensuring a minimum distance of 100m between recreational structures. b) Encouraging the shared use of structures. c) Providing for Lake structures only in suitable locations, when critical specific activities and alternatives have been explored. d) Not approving new structures, particularly within high density areas, unless critical for specific activities and/or alternatives have been explored. e) Non-renewal of leases when structures become surplus due to sharing agreements.

Policy 7.2.4	<p>Lake structures to provide multiple benefits as follows:</p> <ul style="list-style-type: none"> a) Commercial and local authority access structures are to be accessible for public use. b) Structures to provide positive ecological contributions to the Lake environment. This could include suitable habitat below the waterline for mahinga kai species such as kōura. c) The ability to access the Lake water is not restricted or impeded by Lake structures.
Policy 7.2.5	<p>The duration of resource consents for Lake structures should not exceed 10 years. However, the Lakes Trust is open to a longer consent term where Objective 7.3D is met.</p>
Policy 7.2.6	<p>Within the Lakes A zone, boat lifters are to be considered a non-compliant structure.</p>
Policy 7.2.7	<p>To enable enhanced habitat and access for mahinga kai and/or recreational use, TALT:</p> <ul style="list-style-type: none"> a) Will work with RLC, Te Arawa hapū and iwi (including rangatahi) to identify appropriate access points from Council reserves and structures. b) Encourages weed management around structures and along other shoreline areas to support better access for mahinga kai purposes. c) Promotes the use of rock walls as construction material (either for the structure itself or to protect the structure) for new or replacement retaining walls, to provide good habitat for kōura.

Policy 7.2.8	<p>Where traditional plant resources are to be removed to make way for a new structure or to maintain around an existing structure, the structure owner is to:</p> <ul style="list-style-type: none"> a) Ensure that the amount of vegetation removed is no more than absolute necessary for clearance or maintenance. b) Replant an equivalent area nearby with that plant species to mitigate the cultural impact resulting from any loss of this resource.
Policy 7.2.9	<p>Require structure owners to remove structures that:</p> <ul style="list-style-type: none"> a) Are no longer in use. b) Cause a hazard to Lake Users. c) Are made from materials that are causing a detrimental effect on Lake water quality.
Policy 7.2.10	<p>Hazardous impacts of boat sheds to be managed as follows:</p> <ul style="list-style-type: none"> a) Where a boat shed uses rail lines, these should be replaced e.g. ramp with wheeled trolley or trailer. b) Unused rail lines should be removed by boat shed owners.

Policy 7.2.11	<p>TALT to work with mana whenua and Councils regarding the installation of Pou and/or appropriate signage on Te Arawa Lakes to acknowledge the hapū, iwi and cultural significance of an area. These can act as markers for sites of significance and near places of interest in the vicinity.</p> <p>This:</p> <ul style="list-style-type: none"> a) Is of critical importance in areas that are highly modified and hapū and iwi have limited or no access to Te Arawa Lakes or traditional areas. b) Will be undertaken with hapū and iwi associated with each Lake.
Policy 7.2.12	<p>TALT to make available, a fees schedule which outlines for consent applicants the costs associated with resource consent processes.</p>
Policy 7.2.13	<p>TALT to undertake a bi-annual inspection of our Lakes to identify if there are any new unconsented structures; structures still not removed or inappropriate disturbance of habitat. Findings will be reported to BOPRC for action.</p>
Policy 7.2.14	<p>BOPRC to take compliance action on unconsented or non-compliant Lake structures.</p>
Policy 7.2.15	<p>Provide for the removal of sediment from Te Arawa Lakes, particularly at the mouths of rivers and streams, for the purposes of aquatic weed control; habitat restoration for taonga species and/or restoration of cultural activities and practices on Te Arawa Lakes.</p>

**TALT
Projects**

- | | |
|-----------|--|
| PROJECT 4 | Hungatiaki Communications and Development Coordinator To give effect to Policies 5.1.10, 5.1.12, 5.1.17 (Water & Land), 5.2.6 (Habitats & Ecosystems), 6.1.1 (Cultural Knowledge & Practices), 6.2.2–6.2.4 (Building Capacity & Succession Planning), 6.3.2 (Climate Change), 7.1.5 (Cultural Heritage & Identity) and 7.2.12 (Structures). |
| PROJECT 7 | Cultural Recognition & Access Enhancement Project To give effect to Policies 7.2.7 and 7.2.11. |
| PROJECT 8 | Biannual Lake Structure Inspection To give effect to Policy 7.2.13. |

8. Bringing This Plan to Life

8.1 Plan Ownership & Resourcing

The TALT Environmental Unit will be responsible for ‘owning’ this Plan. Dedicated resourcing is needed to:

- Lead the implementation of TALT-specific policies and projects (including funding and project delivery).
- Enable active involvement in local and central government processes, work programmes and projects.
- Ensure that local and central government agency staff (at all levels) understand how to implement the relevant policies within this Plan. This includes holding workshops with Council staff to help them understand the implications of the Plan on their work.
- Monitor and review the effectiveness of partnerships with Council and Central Government agencies. This includes regular meetings to discuss the effectiveness of the implementation of relationship or protocol agreements.
- Monitor and report on the implementation of this Plan.

8.2 Summary of Projects

PROJECT 1	Te Arawa Cultural Health Monitoring Programme To give effect to Policies 5.1.113 and 5.1.17 (Water & Land).
PROJECT 2	Rotorua Catchments Water Management Area Project To give effect to Policies 5.1.3, 5.1.6, 5.1.10 (Water & Land) and 5.2.5 (Habitats & Ecosystems).
PROJECT 3	Kākahiki Project To give effect to Policy 5.1.16 (Water & Land).
PROJECT 4	Hungatiaki Communications & Development Coordinator To give effect to Policies 5.1.10, 5.1.12, 5.1.17 (Water & Land), 5.2.6 (Habitats & Ecosystems), 6.1.1 (Cultural Knowledge & Practices), 6.2.2–6.2.4 (Building Capacity & Succession Planning), 6.3.2 (Climate Change), 7.1.5 (Cultural Heritage & Identity) and 7.2.12 (Structures)
PROJECT 5	Climate Change Research To give effect to Policy 6.3.3.
PROJECT 6	Cultural Mapping Project To give effect to Policy 7.1.2.
PROJECT 7	Cultural Recognition & Access Enhancement Project To give effect to Policies 7.2.7 and 7.2.11.
PROJECT 8	Biannual Lake Structure Inspection To give effect to Policy 7.2.13.

8.3 Plan Review

This Plan will be reviewed every five years to ensure that the Plan content is relevant and is making a tangible difference for Te Arawa Lakes and our people.





Appendices

Appendix 1: Iwi & Hapū of Te Arawa

Te Kawatapuārangī

Ngāti Hinekura	Ngāti Pikiao
Ngāti Hinerangi	Ngāti Rereamanu
Ngāti Kuri	Ngāti Rongomai
Ngāti Makino	Ngāti Tamakari
Ngāti Marukukere	Ngāti Tamateatutahi/Kawiti
Ngāti Moemiti	Ngāti Te Rangiunuora
Ngāti Moko	Ngāti Te Tākinga
Ngāti Paruāharanui	Ngāti Tuheke-a-Hani
	Ngāti Tutaki-a-Koti
	Ngāti Wahanui
	Ngāti Whakahemo
	Ngāti Whakaokorau

Te Ure O Uenukukopako

Ngāti Hurunga Te Rangi	Ngāti Tawhaki
Ngāti Karenga	Ngāti Te Ngakau
Ngāti Kearoa	Ngāti Te Purei
Ngāti Kereru	Ngāti Tuara
Ngāti Ngararanui	Ngāti Tunohopu
Ngāti Ngata	Ngāti Tura
Ngāti Pukaki	Ngāti Tuteniu
Ngāti Rangiiwaho	Ngāti Uenukukopako
Ngāti Rangiteaorere	Ngāti Waoku
Ngāti Rangiwewehi	Ngāti Whakakeu
Ngāti Rehu	Ngāti Whakaue
Ngāti Ririū	Ngāti Whaoa
Ngāti Taeotu	Te Roro O Te Rangi
Ngāti Tahu	

Tuhourangi

Ngāti Hinemihi
Ngāti Rangitīhi
Ngāti Taoi
Ngāti Tarawhai
Ngāti Tu
Ngāti Tumatawera / Kahuupoko
Ngāti Tuohonoa
Ngāti Wahiao
Tuhourangi

Appendix 2: Te Arawa Engagement 2015

The purpose of engagement was to provide opportunities for Te Arawa whānui to share ideas, opinions and perspectives in relation to:

- Their relationship with the Te Arawa Lakes and wider environment.
- Issues and Aspirations for the Te Arawa Lakes and wider environment.
- How we should articulate what Te Arawa cultural values are, in a contemporary context.

Information relating to the project was disseminated via the Te Arawa Lakes Trust website, emails and social media.

Hui-ā-lwi

Te Arawa engagement focused on the use of hui to discuss the suggested values, kanohi ki te kanohi. Hui were held on:

- Thursday 12 February 2015 at Nukuteapiapi Whare Tūpuna.
- Thursday 19 February 2015 at Te Takinga Marae, Mourea.
- Thursday 2 April 2015 at Tarimano Marae, Awahou.

Online Surveys

An online survey was also held from 3rd – 28th February 2015 to provide an alternative means of collecting information from Te Arawa whānui, particularly those who do not live locally or were unavailable for the hui. There were 21 survey respondents, half of whom lived outside of the Te Arawa Lakes.

A similar survey was held specifically for rangatahi from 18 March until 7 April 2015. Five responses were received, but none from rangatahi (younger than 24 years).

11 responses were received from rangatahi in May 2015 following the release of the draft Framework.

Advisory Group

An Advisory Group was formed to review the feedback from the two hui in February 2015 and confirm the proposed set of Te Arawa values. This group met on 25 March 2015 and after much discussion, proposed a revised set of Te Arawa values that was traditional and multi-dimensional. These are the values outlined in Chapter 4 of this document.

Appendix 3: Engagement Outcomes

This appendix provides a summary of key themes from engagement, in particular:

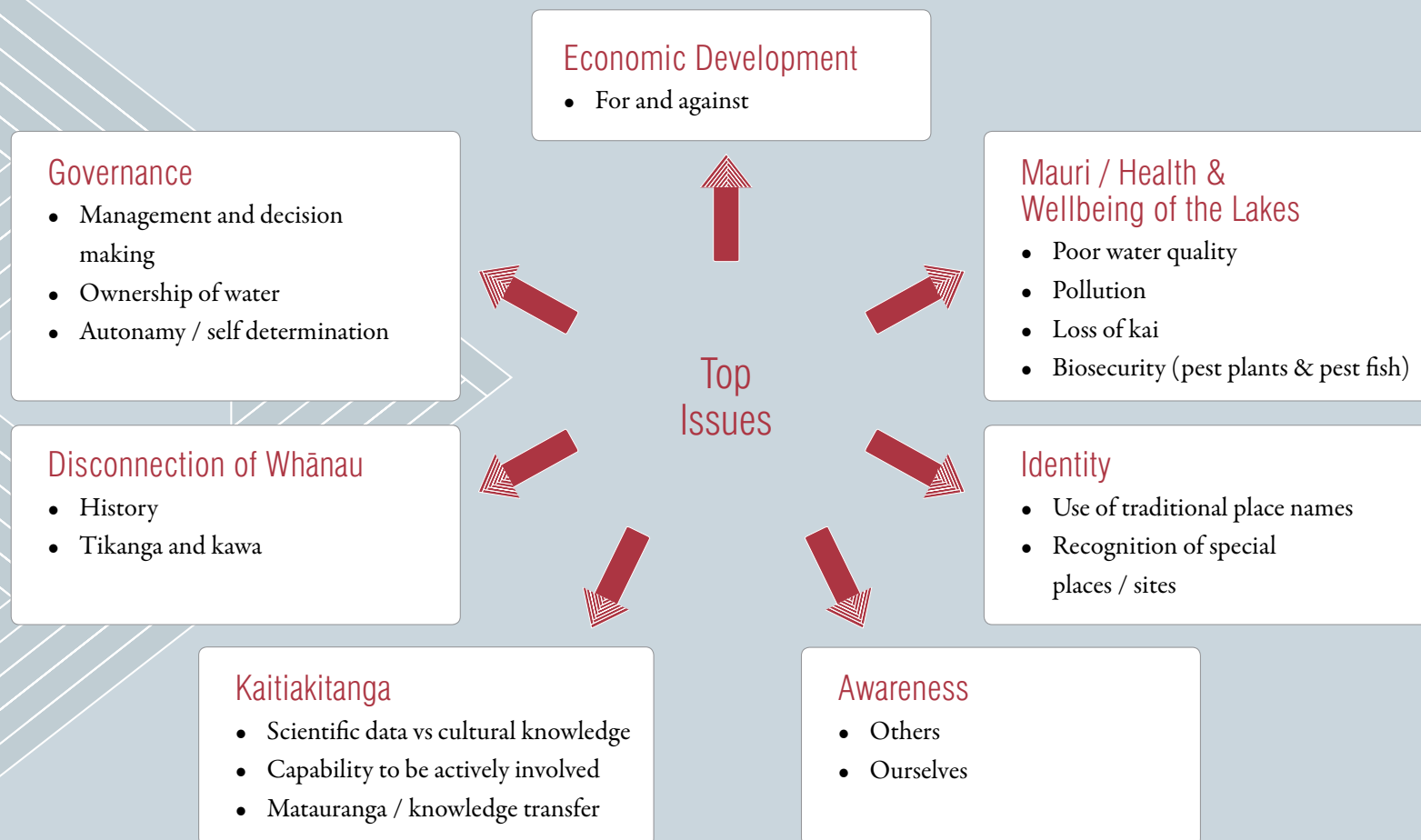
- Why the Te Arawa Lakes are valued.
- Key issues relating the Te Arawa Lakes.
- Aspirations for the Te Arawa Lakes and the wider environment within the next 20 years.
- Feedback in relation to the Te Arawa values.
- Rangatahi Feedback.

These engagement themes can be used to guide strategic planning by TALT and the Rotorua Te Arawa Lakes Strategy Group.

Why the Te Arawa Lakes are Valued



Key Issues Relating the Te Arawa Lakes



Aspirations for Te Arawa Lakes

Cultural Identity	Place names of origin are identified and used by all.
	Celebrate Te Arawa identity on the water e.g. waka ama tournaments.
	Our history and traditional knowledge is passed onto our young people.
	Increase traditional sports on Lakes.
	More explanations about significant sites.
Economic Wellbeing	To realise business opportunities with the Lakes, create employment for our people e.g. eco-tourism.
	Te Arawa are not unfairly disadvantaged in relation to Māori land development around the Lakes.
	Balance prosperity with the health and wellbeing of the Lakes.
Reconnecting Te Arawa:	Working together as one.
	Te honohonotanga — Ngā Pumanawa e Waru.
	Education — Wānanga on all marae.

Aspirations for Te Arawa

Governance	Te Arawa being at the decision making table: having a say, being heard, having a tangible effect.
	Being recognised as kaitiaki / hunga tiaki of the Lakes and being consulted on all matters regarding the Lakes.
	Lakes Strategy Group to adopt a Māori name.
	Show leadership in the restoration of our Lakes so they can be taonga tuku iho.
	Our voice is worthy within local government.
	Kaupapa Māori is integral in the development of policies and laws.
	Ownership.
Education / Awareness / Research	Community awareness and buy-in in relation to our historical connection, values and aspirations regarding the Lakes.
	Kaupapa Māori driven research that helps us to answer our patai — Lakes centre.
Recreational Use	More walkways.
	Maintain access to the Lakes.
	More waka! Less motors.
Health & Wellbeing of the Lakes	Lakes in a healthy state.
	Kua mā te mauri o te wai.
	To be able to swim, drink the water and collect kai in all Lakes again.
	Healthy, plentiful food resources.
	Pest free, pollution free.
Revitalise Traditional Practices	Koura on the table.
	Healthy and balanced ecosystem of the Lakes.
	Maintenance, expression and control by Māori of our traditional customs and practices — Rāhui / Tapu / Mahinga Kai.
	More wānanga for māra kai, rongoa and harvesting.
	Harvest like our tūpuna used to.
Active Involvement	Our people are fully engaged in our tikanga and kawa, cultural practice and kōrero around our Lakes.
	Our people are fully engaged and active in management and restoration of the Lakes.

Rangatahi Feedback

How the Lakes are Valued & Used	Swimming
	Multi-sports
	Kayaking
	Waka ama
	Jumping off cliffs and swings
	Rama
	Trout fishing
	Golf
	Clay fights
	Penny diving
	Bombing
	Camping beside

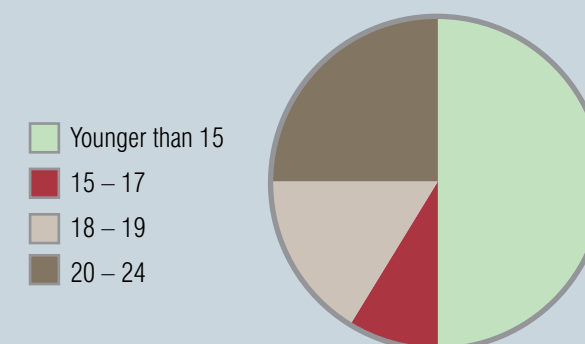
Comments

"I like the Lakes because they provide us food such as trout and koura. The Blue Lake is nice, the colour of it is beautiful."

"More action needed, frustrated at how little is being done."

Top Issues	Water quality / pollution
	Glass
	Branches sticking out of the sand
	No jumping spots
	People cutting down trees
	Leaves / rubbish blown into river
	People on Lake without safety gear
	Kicked off properties
	Unwanted trees (blocks sun from water)
	Too many rocks
Aspirations	Rubbish
	Trout fishermen can get in the way
	Nice clean water, cleaner sand
	Blue / clear water, like Hamurana
	More swimming / jumping spots
	More Māori activities e.g. waka ama, fishing competitions
	Water slides like Tikitapu used to have

Actions	Everyone should gather and have a tidy up, pick up rubbish
	More safety, clean up water
	Swimming lessons for kids
	'Powerful people' join in with whānau activities i.e. more connection between authorities and whānau
	More toilets around swim spots
	More Māori activities e.g. waka ama, fishing competitions
	Water slides like Tikitapu used to have



Appendix 4: Engagement Outcomes — Hunga Tiaki Wānanga 2017

Wānanga Purpose

To Collaborate / To Work Together

- Become more organised, give our Lakes shape
- Collaboration on solution
- Support one another
- Connection/methods
- Collaboration: Share our ideas, funding projects
- Who wants to help? Connect people
- Establish a network of eco-warriors, Māori and non-Māori
- The choice is ours
- Build bridges
- Collaboration: Who can help? What can I offer? (If anything)
- Connect our community

To Work Strategically

- Linking strategies, actions and whānau ora
- A way to effectively share stories and strategies
- Iwi strategies
- Kaupapa Māori rautaki
- Progress growth

To Inspire

- Inspiration
- Celebrate our role as kaitiaki
- Plant seeds in hearts and minds
- Hopeful

To Learn & Share

- Grow knowledge
- Learning from each other
- Learn to listen to what the environment wants/needs
- Knowledge: Scientific research and technology
- Education-tikanga
- Share: Ideas, funding knowledge, projects
- Expert advice and education
- Strategy share knowledge
- Share ideas and aspirations
- Collect purakau about traditional practices that sustain wellness
- Knowledge sharing
- Share information, keep us connected and informed
- More awareness
- Information sharing hapū iwi and keeping informed on plan changes, etc

To Take Action

- Call into action
- Have fun doing serious work
- Funding application support
- Show me things I can do daily to help look after the taiao
- Support with practices that make a difference
- Action: Leading to positive outcomes

To Troubleshoot / Solve Problems

- To find the next step
- Get a shared vision for our people
- Identify the issues
- Listen, learn, identify issues, find solutions
- Identify similar issues at grass roots, for solutions and/or evaluation
- Focusing on the multitude of issues caused by colonisation
- What is the end result? What are we looking for?

To Advocate / To Be the Collective Voice for The Lakes

- Networking of advocates
- Mechanism for hapū iwi voice at local and regional levels/councils, etc.
- Become the lobbyist
- Clear pathways

- System change
- Establish our representation at a high level

Outcomes

- Strengthen Kaitiakitanga now and future
- Revitalise our matauranga
- Restore cultural environmental practices (have Māori lens)
- Restore our kai
- To ensure that kaimoana supply is healthy long term
- How to give effect to kaitiakitanga?

How We Should Work

- Focused on the future
- Action
- No excuses and compromise, No deals
- Rights of Papatuanuku as a person
- Participation
- Urgency
- Inclusive
- Listen to people
- Make practical goals and actions
- Include everyone

How Do We Use Taonga Tuku Iho to Guide Us as Hunga Tiaki?

What Are Taonga Tuku Iho?

- Ture wairua, tangata whenua
- We are reflective of our environmental wellness
- Get the people well
- If environment: Ourselves out of sync unwell: Environment: Us

Matauranga (Contemporary & Traditional)

- Normalise in education
- Kaumatua, hapū, iwi guidance
- Paradigm shifts
- System/toilets
- Share our story more ideally more broadly
- Matauranga from: Nan / Koro, Mum / Dad, older whānau and residents
- Teach gardening
- Weaving
- Unify Māori to celebrate our matauranga + pukenga
Acknowledgement by local, regional central authorities
- Matauranga old. Māori mahi arts, toi, talents + pukenga
- Healing pro-biotics water and blood of people
- To think, act, research, learn
- Mental/physical

- Mahi ki te mahi
- Purakau, ngā mahi a ngā tipuna
- Whakairo, art forms: Story telling
- Ability to act, ability to think, learn
- Ko te kai hei whaingā i te tinana, i te hinengaro, i te wairua
- Science and technology: Rangihakahaka
- What can eat the bacteria pollution
- Eco plumbing
- Gardens
- Nga tohu o te taiao: Growth, loss of species
- Rain, water collectors
- Eco toilets, wharepaku
- Geothermal, rongoa, kaimoana, farming
- Maramataka: Celebrate, reclaim, revitalise. Hapū, matauranga, kaumatua, guidance
- A tool we can use
- Our matauranga
- Elevate matauranga and normalise
- Whose methods, using each other's knowledge
- Daily actions, maramataka
- Iwi promote forestry!

- Myself my family, hapū, iwi, what we can do
- Share ideas, projects, differences
- Storm water drain: Plantings
- What everyone is doing
- System that demonstrates our needs and measures
- Knowledge what ways ngahere tangata heath of our people
- Gathering, preparing + cooking + sharing special food
- Mahi maara

Rawa Tūturu

- Whaikorero
- Clean water source
- Our taonga are our resources we share in
- Geothermal resources
- Taonga protected from/by our tipuna for us today and tomorrow
- Treasures handed down by tipuna
- Whenua natural resources, te rea, tikanga, kawa
- Taniwha kaitiaki o ngā roto (all Lakes have them)
- Kai, water, self sustainable
- Use thermal energy to grow trees, flowers, kai
- Inspirational speakers

Te Arawa Values / Te Arawatanga

- Aroha... te mea nui
- Tino rangatiratanga
- Manaakitanga ahakoa ko wai whānaungatanga
- Māori tikanga, values, reo / language
- Tikanga an activities highlighted in our waiata
- Knowledge matauranga whakapapa uara-values
- Conflict between tuku iho and western practices
- Shared values different people
- Tangible/ intangible
- Trust at higher level not swayed by greed
- The significance of people, taniwha
- Culture, importance of kaimoana
- Be inclusive, whānau hapū, iwi
- Unique way of being
- Ranginui and Papatuanuku, whakapapa
- Why we, think and act Māori
- Whakapapa, connecting, identity

What is Kaitiakitanga?

What Does Kaitiakitanga Mean?

- Relationship we are part of our taiao hoki ki taua whakaaro/matauranga
- Guardianship
- Nurture
- Matauranga Māori, science is not done by people in white coats
- Holding the matauranga
- Matauranga Māori a knowledge base
- Remember I can understand the knowledge of our Atua e.g. Tawhirimatea
- Te ture wairua, te ture tangata, te ture whenua
- Take responsibility, homes, papakainga, hapū and iwi
- Colonisation, take time to reconnect
- Sustainability, future focussed for our mokopuna
- Shelter, warmth, food, kaitiakitanga feeding whānau, keeping warm
- To care, to protect
- A holistic kaupapa
- He tangata tuku iho no mai rānō, our legacy our responsibility to continue
- Looking after people, manaaki, get kai, drop off to whānau kaumatua
- He kaupapa Māori
- Supporting our matauranga
- Keeping/holding and knowledge of mahinga kai
- Our responsibility — not something separate from us as people

What Is a Kaitiaki? What Do They Do?

- Kaitiaki is a healer, nurture, restore the knowledge we heal ourselves
- Roles + responsibility –hands on –manaaki tangata –manaaki whenua
- Restore balance
- Convenience makes us lazy
- Cut off from source-so do we need to think about farming, aqua culture
- Something you do
- Lived close to the whenua
- Acknowledge each other
- Whenua tiakina te pa harakeke
- Science is not just Bunsen burner and white lab coats
- Inherent values at personal level to care for our environment and protect for future whānau
- Te Tiriti o Waitangi
- Mana whenua / tangata whenua
- Manaaki our people
- Marae based mahi, for the living
- Kotahitanga
- Tuakana-teina relationship
- It's reciprocal “you plant a tree it will look after you”
- Consciousness / mindfulness

- Being involved, actions, protect nature, trust earth
- Kaitiaki = understands + protects the balance
- Celebrating our matauranga valuing this more holistically, normalising
- Co ordinated networks, action planned managed
- Every day we consider and act on our actions in relationship to taking care of the environment
- Looking after our taiao, for the benefit of our taiao
- Kaitiaki: Someone who is willing to take action
- Understanding the now to create actions know consequences and how it affects future

What Does Kaitiakitanga Look Like, In Practice?

- Purakau: Important our protocols are in these
- Love
- Purakau, dictates tikanga and practices
- Raise environmental awareness
- Engage with Papatuanuku as we once did, karakia, manaaki tipuna
- Marae master chef
- Electric motors
- Ensure kaitiaki representation comes from the people
- Promote awareness of actions and lifestyle, habits that will support/protect the environment

- Sustaining what we have not what we need
- Manaaki, grow kaitiaki amidst our mokopuna tamariki an rangatahi
- Come up with methods aligned to tikanga, Matariki, maramataka
- Horticulture, organic, gardening skills
- Science to us, rongoa, hi ika, matauranga
- Marae based learning, revitalise our marae like we did with the reo
- Walk the whenua, kura culture succession
- Education programmed info, adults, tamariki, taiohi
- Live as kaitiaki, behaviour changes to ways of old
- Igniting grassroot action
- Use your own kupu
- Learn from (partner with) Ngai Tahu
- Connect/ re connect by doing
- Connectivity-interconnectors holistic lives
- Maramataka
- Kai moana, forming now
- Learn by doing, lead by example
- Use Pakeha tool, bound with matauranga Māori, values, kawa + tikanga
- Reconnect, rebalance, respect (ourselves with taiao)

Appendix 5: Iwi Planning Documents Prepared by Te Arawa Hapū & Iwi Lodged With Councils

In alphabetical order:

- He Mahere Pūtahitanga – CNI Iwi Management Plan (including Ngāti Whakaue, Ngāti Rangitīhi; and Affiliate Te Arawa Iwi and Hapū), 2019
- Nga Tikanga Whakahaere Taonga o Ngāti Pikiao Whanui Iwi Resource Management Plan, 1997
- Ngāti Kea Ngāti Tuara Iwi Environmental Management Plan, 2016
- Ngāti Rangiwewehi Iwi Environmental Management Plan, 2012 (revised)
- Ngāti Rangiwewehi Iwi Management Plan, 2008
- Rising Above the Mist – Te Aranga Ake i te Taimahatanga. Ngāti Tahu – Ngāti Whaoa Iwi Environmental Management Plan, 2019 (revised)
- Tapuika Environmental Management Plan, 2014
- Te Arawa River Iwi Trust Environmental Plan – Whakamarohitia ngā wai o Waikato, 2015
- Te Arawa Trust Board Iwi Resource Management Strategy Plan, 1993
- Te Mahere a Rohe mo Ngāti Rangitīhi – Ngāti Rangitīhi Iwi Environmental Management Plan, 2012
- Te Runanga o Ngāti Pikiao Iwi Resource Management Strategy Plan, 1993
- Te Taiao o Te Whatuoranganuku. Ngāti Tamateatutahi-Ngāti Kawiti Hapū Environmental Management Plan, 2015
- Te Tūāpapa o ngā wai o Te Arawa / Te Arawa Lakes Trust Cultural Values Framework, 2015
- Tūhourangi Tribal Authority Enhanced Iwi Environment Resource Management Plan, 2011



Appendix 6: Statutory Acknowledgement Areas Within Te Arawa Hapū & Iwi Treaty Settlements as at October 2019

Settlement	Statutory Areas Within The Geographic Scope Of This Plan		Post Settlement Governance Entity
Te Arawa Lakes Settlement Act 2006	<ul style="list-style-type: none"> • Bed of Lake Rotorua • Bed of Lake Rotoiti • Bed of Lake Rotoehu • Bed of Lake Rotoma • Bed of Lake Okataina 	<ul style="list-style-type: none"> • Bed of Lake Tikitapu • Bed of Lake Okareka • Bed of Lake Tarawera • Bed of Lake Rotomahana • Bed of Lake Rerewhakaaitu 	Te Arawa Lakes Trust
Affiliate Te Arawa Iwi and Hapū Claim Settlement Act 2008	<ul style="list-style-type: none"> • Otari Pa • Part of the Kaituna River • Part of the Tarawera River • Waitetī Stream • Ngongotahā Stream 	<ul style="list-style-type: none"> • Parts of the Whakarewarewa Forest known as Lake • Rotokakahi and Lake Tikitapu Covenant area • Part Lake Rotoiti Scenic Reserve • Matahana ecological area • Rotorua Region Geothermal System⁹ 	Te Pumautanga o Te Arawa Trust (on behalf of 11 Te Arawa hapū and iwi ¹⁰)
Ngāti Mākinō Claims Settlement Act 2012	<ul style="list-style-type: none"> • Part Lake Rotomā Scenic Reserve 	Part Lake Rotoiti Scenic Reserve	Ngāti Mākinō Iwi Authority

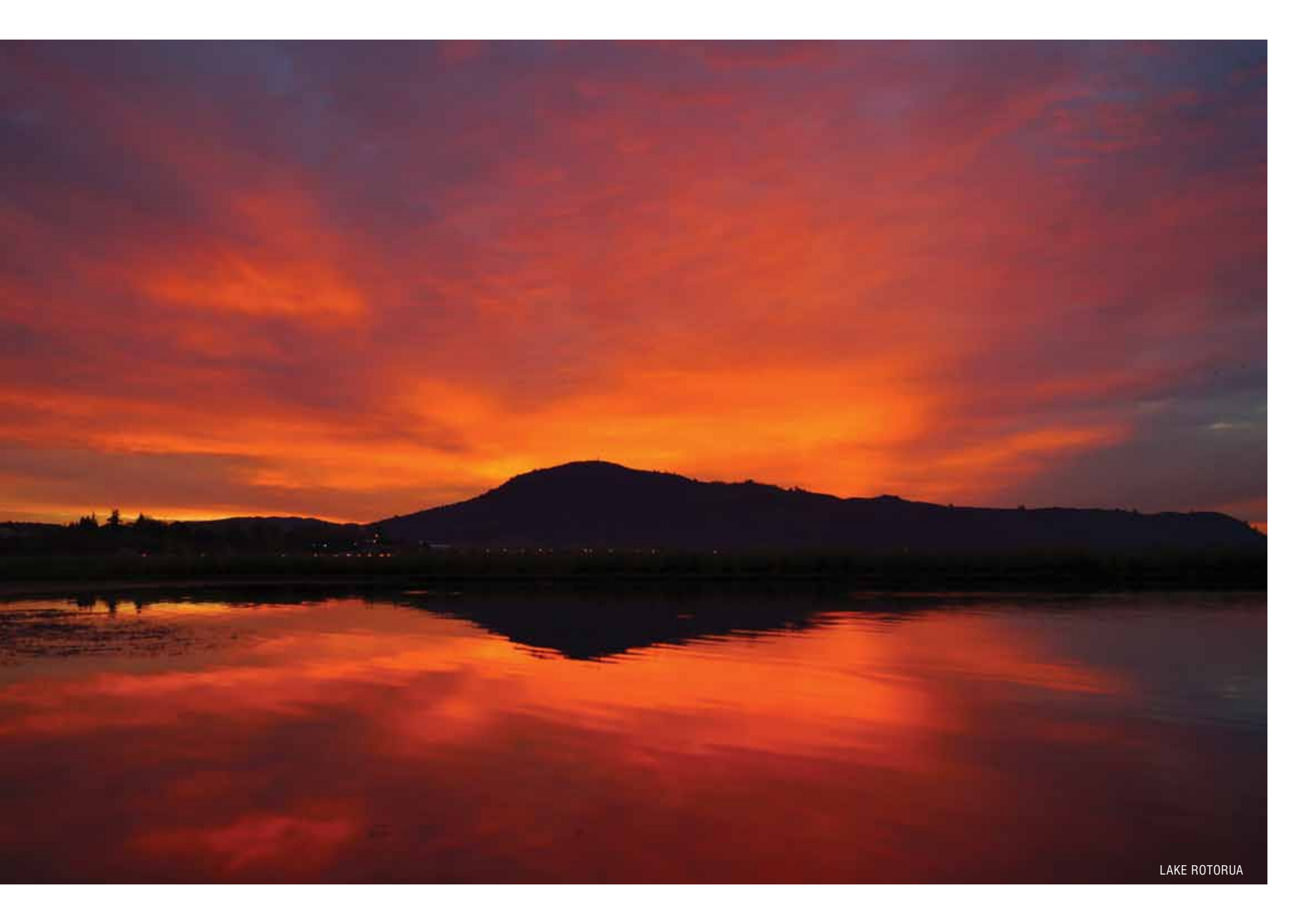
Settlement	Statutory Areas Within The Geographic Scope Of This Plan		Post Settlement Governance Entity
Tapuika Claims Settlement Act 2014	<ul style="list-style-type: none"> • Pokopoko Stream Scenic Reserve • Mangōrewa Scenic Reserve • Part Ruatō Stream Conservation Area • Part Mangōrewa Ecological Area • Kaituna River • Kiwi Stream • Mangōrewa River 	<ul style="list-style-type: none"> • Ruatō Stream • Ōhaupara Stream • Ōnaia Stream • Mangōrewa River, Kaituna River, Te Rerenga Stream and Whataroa Stream marginal strips • Kiwi Stream Conservation Area 	Tapuika Iwi Authority
Ngāti Rangiwehi Claims Settlement Act 2014	<ul style="list-style-type: none"> • Mangapouri Stream Marginal Strip • Mangōrewa Scenic Reserve • Part Kaharoa Conservation Forest • Part Mangapapa Ecological Area 	<ul style="list-style-type: none"> • Part Mangōrewa Conservation and Ecological Area • Part Ruatō Stream Conservation Area • Te Waerenga Scenic Reserve 	Te Tāhuhu o Tawakeheimoa Trust

⁹ Comprising the Rotorua; Tahake Tikitere; Horohoro; Waikite-Waiotapu; Reporoa; Atiamuri; Te Kopia; Orakei-Korako; Ohaaki/Broadlands; Ngatamariki; and, Rotokawa Geothermal Fields

¹⁰ The Ngāti Ngararanui (including Ngāti Tamahika and Ngāti Tuteaiti), Ngāti Kearoa Ngāti Tuara, Ngāti Tura – Ngāti Te Ngakau, Ngāti Te Roro o Te Rangi, Ngāti Tuteniu, Ngāti Uenukukopako, Tuhourangi Ngāti Wāhiao, Ngāti Tahu – Ngāti Whaoa, Ngāti Pikiao (excluding Ngāti Makino), Ngāti Rongomai and Ngāti Tarawhai.

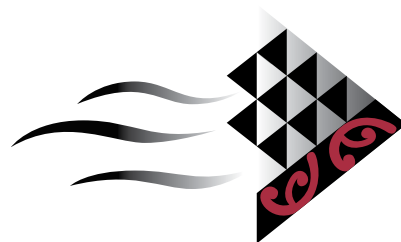
Appendix 7: Rotorua Lakes Strategy Group Roles & Responsibilities

Te Arawa Lakes Trust	Rotorua Lakes Council	Bay of Plenty Regional Council
Represent iwi. Te Arawa has mana whenua as the owner of the Lakebeds and provides cultural advice on all aspects of the Lakes.	Administer the relevant sections of the Resource Management Act 1991.	Implement the Strategy for the Lakes of the Rotorua District.
Aid in the protection of the cultural identity of Te Arawa people and their Lakes.	Provide and maintain sewerage and storm water discharge infrastructure.	Administer the relevant sections of the Resource Management Act 1991.
Ensure the cultural identity wairua, tikanga and kawa of the Te Arawa people is invested in the strategy to improve the Lakes of the Rotorua District.	Plan for and manage land uses within the Lake catchments.	Implement the Rotorua Lakes Recreation Strategy and Regional Pest Management Plan.
Protect the mauri of the Lakes.	Contribute to funding to help improve the health of Rotorua Lakes in association with the Crown and Regional Council.	Implement the Rotorua Te Arawa Lakes Programme through operational objectives.
Ensure meaningful and binding working relationships with iwi/hapū and their ancestral Lakes.		Contribute to funding to help improve the health of Rotorua Lakes in association with the Crown and District Council.





Wai was here before us and will be here after us



TE ARAWA LAKES TRUST

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