

# Ngā Tikanga mo te Taiao o Ngāti Hine



## NGĀTI HINE ENVIRONMENTAL MANAGEMENT PLAN – 2022

Prepared for: Ngā Tirairaka o Ngāti Hine.

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## **TAUPARAPARA**

*Ka papā te whatitiri  
Ka hikohiko te uira  
Kahukura ki te rangi  
He ai tū ka riri rongo mai ka hē  
Ko ngunguru  
Ko ngāngana  
Ko aparangi  
Ko te titi o te rua, ko te tao whakawahine  
Ko te motumotu o te riri  
Ko te awa o ngā rangatira  
Taumarere herehere i te riri  
Te puna i keteriki  
Keteriki, kete tana riki  
Ko Ngāti Hine pukepuke rau  
Ti-hei wā mauri ora!!!*





## **KORERO WHAKATAKI**

*Kei a tātou te tikanga mēnā mō te pai, mēnā mō te kino*

*Ngā mea i mahue mai tātou ki runga i te mata o te whenua ko ā tātou tamariki, ā tātou mokopuna te kaipikau.*

*Kia kaha tātou ki te para i te huarahi tika.  
Ko Hineāmaru te tupuna.*

## **KO HINEĀMARU TE TUPUNA**

*I hīkoi mai tēnei tupuna, wana mātua, wana tuākana me wana teinā mā roto i te wao nui a Tane, tae atu rā ki te tini ki te maha i hīkoi tahi ki ngā mātua o tēnei tupuna a Hineāmaru. Nā tēnā ka tae rātou ki tētahi wāhi e kī ana te kai e kōrerohia nei ko Waiōmio. I reira ka whakatōhia wana kūmara i roto tēnei whenua. Ka whakahuangia ko te māra o Hineāmaru. Mai I reira ka puta te pepeha “He kūmara, He tāngata”. Ko te mauri tēnei, koia te hononga ki te whenua, ki te tangata.*

*Ngā Tirairaka o Ngāti Hine, ko tēnei rōpū i tohutia e Te Rūnanga o Ngāti Hine ki te whakatikatika i te taiao. He kaitiaki tātou katoa, mā tātou e whakatika te taiao.*

*I waihoa mai e ngā tūpuna, ngā pūrākau, ngā mātauranga me ngā tikanga hei tohutohu i a tātou.*

*Me anga mua tātou i raro i ngā kawenata i waihongia mai, pēnei i Te Wakaputanga o te Rangatiratanga o Nu Tīreni me te Tiriti o Waitangi. Ko wēnei kawenata e pā ana ki te rohe pōtae, rohe whenua me te rohe tangata o Ngāti Hine. Me timata tātou i ēnei mahi kei mua i a tātou, timata mai I te whenua ki te taiao.*

### **Nā Tohe Ashby**

*Chairman of Ngā Tirairaka o Ngāti Hine*

This Iwi Environmental Management Plan has been compiled as a written statement that consolidates Te Tu o Ngāti Hine pertaining to natural resources and environmental management issues within the rohe potae o Ngāti Hine and the surrounding takiwa.

This is first and foremost a planning document for Ngāti Hine and recognises our role and responsibilities as kaitiaki to achieve positive environmental outcomes and an environment that is healthy and well.

# GLOSSARY

<b>Ngāti Hine</b>	Descendants of Hineāmaru
<b>Taiao</b>	The natural environment
<b>Rohe potae/whenua</b>	Tribal lands
<b>Kaitiaki</b>	Guardian/Custodians/Caretakers
<b>Kaitiakitanga</b>	To care for
<b>Whānau</b>	Family
<b>Tuna</b>	Eel, ( <i>Anguilla</i> sp.)
<b>Mātauranga</b>	Traditional concepts of knowledge and knowing
<b>Whānaungatanga</b>	Relationships being people, Kinship
<b>Whakapapa</b>	Genealogy, connects us with our tūpuna, whānau, whenua, iwi and marae.
<b>Whenua</b>	Land
<b>Karakia</b>	Incantation/Prayer
<b>Wahi tapu</b>	Sacred area
<b>Tino Rangatiratanga</b>	Self determination/Authority/Rule/Sovereignty
<b>Iwi/hapū</b>	People/Tribe/Subtribe
<b>Kaumatua</b>	Older persons/Elders
<b>Taniwha</b>	Caretakers/Sacred beings
<b>Rahui</b>	Sanctioned area/Closure of an area for a specified time

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## NGĀ MĀTĀPONO O MAIHI

Maihi Paraone Kawiti honouring his father Te Ruki Kawiti's legacy, established the original rūnanga for Te Rohe Pōtae o Ngāti Hine acknowledging ngā ture mo te whenua papatupu. Kawiti is a signatory to Te Tiriti o Waitangi.

### **Ko te ture mo te whenua papatupu**

**Tuatahi** Kia kua e hokoa a matou whenua ki te Pakeha.

**Tuarua** Kia kua e tukua mai te kai rori ia matou whenua papatupu.

**Tuatoru** Kia kua e tukua ki te Kooti Whenua Maori kia waiho ma te tikanga o te iwi Maori.

The Ngāti Hine Iwi Environmental Plan's tūāpapa is shaped by the thinking of our tūpuna such as Maihi and form these mātāpono (guiding values and principles).

### **Mātāpono Tuatahi**

#### **Ngā Atua**

Acknowledging a Māori tangata whenua worldview, where the whakapapa and interconnection of atua as kaitiaki is recognised.

### **Mātāpono Rua**

#### **Mauri**

Recognising the integrity of ngā taonga tuku iho and all resources.

### **Mātāpono Toru**

#### **Kaitiakitanga**

Acknowledging mātauranga Māori, knowledge and the practice of kaitiakitanga, guardianship and custodianship relating to all taonga tuku iho and resources.

### **Mātāpono Wha**

#### **Taonga**

Acknowledging all taonga, and resources are gifts from ngā atua and Ngāti Hine as kaitiaki of these taonga.

### **Mātāpono Rima**

#### **Tikanga**

Ensuring tikanga sets the tone for approaches, policies procedures, processes and practice

## TE PAE TAWHITI

Ngāti Hine's vision is:

***'Ma Ngāti Hine ano Ngāti Hine e korero ma roto i te whanaungatanga me te kotahitanga'***

**'Self-determination through kinship and unity'**

This vision is broken down into the following policies:

- Ma Ngāti Hine ano Ngāti Hine e korero – Ngāti Hine will speak for Ngāti Hine – rangatiratanga / self determination
- Self-reliance, Economic independence
- Whanaungatanga – relationships
- Kotahitanga – working together

## ABOUT THIS PLAN

This plan is an Iwi/Hapū Environmental Management Plan. The plan recognises and reinforces Ngāti Hine mana motuhaketanga, values and policies regarding natural resource and environmental management within the Ngāti Hine rohe. The plan is a means for tangata whenua and as Indigenous people to carry out the role of kaitiaki and rangatira over tribal, ancestral lands and taonga.

The plan is not intended as a substitute for consultation with Ngāti Hine and every effort should be made by others to ensure there is an ongoing dialogue with Ngāti Hine that is genuine, reciprocal and mana enhancing. This document does provide a basis for understanding Ngāti Hine mātaḥono, tikanga and nga kaupapa here related to natural resource and environmental management.

The information and kōrero, unless referenced, is a taonga tuku iho that should be attributed to the people of Ngāti Hine as kaitiaki. In matters of copyright, Ngāti Hine are the kaitiaki in any circumstances where this material may be used by other agencies and local authorities. All enquiries regarding artwork used in this plan are to be made directly to the artist. Ngāti Hine reserves the right to update and revise any policies and processes contained in this plan. The plan is considered a living, working document.



*Kaitoki awa, Motatau.*

## HE MIHI KI NGA IWI O NGĀTI HINE

He mihi nui ki ngā kaumātua me te whānau whānui o Ngāti Hine. Thank you to those who have been involved and contributed to this revised edition of the Ngāti Hine Environmental Plan, first released in 2008.

This Iwi Environmental Management Plan reflects the whakaaro and values of the people of Ngāti Hine, it would not and could not have happened without them. Our kaumātua past and present, who began this mahi, establishing the value base for the policies that guide us today, we thank you for embracing this project so willingly even if at times we frustrated you with our haste and impatience. You have mentored us, instilled in us the inherent principles of respect and aroha for the natural environment and guided us on the wise use of the resources provided by Papatūānuku, Tangaroa and all our atua Māori. He mihi nui.

*Na ngā kaimahi o Ngā Tirairaka o Ngāti Hine*

## NGĀ TIRAIRAKA O NGĀTI HINE

Ngā Tirairaka o Ngāti Hine is the Ngāti Hine environmental group which was initially established through Te Rūnanga o Ngāti Hine. The group's origin was driven by the grief and anger of our people concerning the destruction and modification of the natural world in the tribal homeland. Ngā Tirairaka o Ngāti Hine represents the collective voice of the Ngāti Hine peoples and tribe concerning all matters relating to the natural environment/world known also as te taiao and te ao tūroa.

Mātauranga and tikanga is organic and changes as we adapt to new circumstances that impact on the survival of our ways of being as tangata whenua and indigenous peoples. As a people we continue to learn from our own mistakes always mindful of our ancestral legacies. Our tūpuna, ancestors ensured we survived, this is despite the impacts of colonisation, modernisation and globalisation which has decimated our natural world and whenua. We take pride in how our tūpuna managed to keep our ahikaa a roto (internal flame) alight, even under the relentless and pervasive actions delivered through colonisation and assimilation.

Following extensive consultation with our Ngāti Hine people, a way forward is in the implementation and execution of the Ngāti Hine Environmental Management Plan within te rohe potae and rohe whenua o Ngāti Hine.

The key areas of focus is taking action around what needs to happen 'on the ground' when the National Policy Statements for Indigenous Biodiversity (NPSIB)<sup>1</sup> and Freshwater Management (NPFM)<sup>2</sup> come into effect. There are current and ongoing legislative changes that will need to be prioritised. Therefore, this Environmental Management Plan will be reviewed after a three-year period.

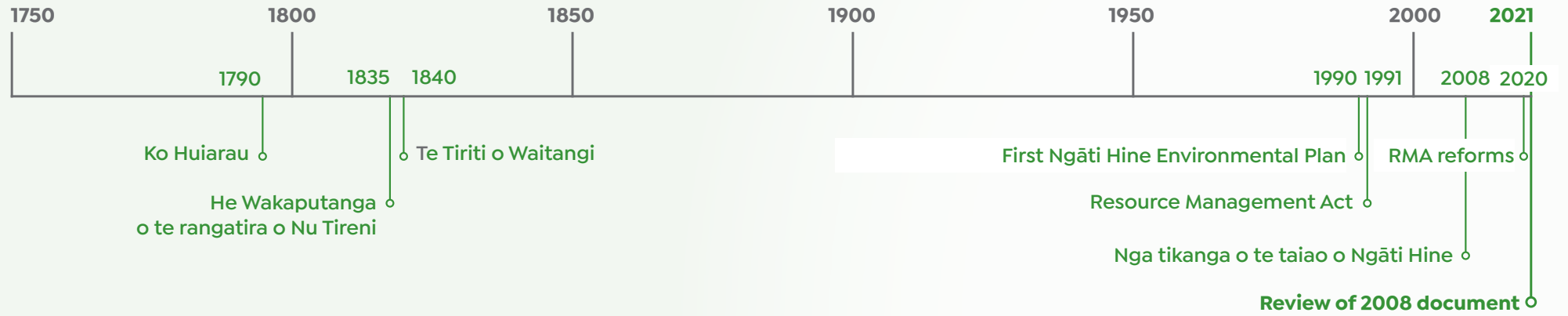
We are a people of relationships, connecting to the natural world as tangata whenua and each other as whanaunga and part of humanity. It is this capacity for relationships that we are able to network and engage with anybody that holds the same values and passion for the restoration, protection, kaitiakitanga and enhancement of indigenous biodiversity and other natural resources.

<sup>1</sup> <https://environment.govt.nz/acts-and-regulations/national-policy-statements/proposed-nps-indigenous-biodiversity/>

<sup>2</sup> <https://environment.govt.nz/acts-and-regulations/national-policy-statements/national-policy-statement-freshwater-management/>

## TE TAKANGA O TE WĀ

A timeline of taiao related events pertaining to Ngāti Hine.



## HOW TO READ THIS PLAN

In reading this document it is assumed that the reader has an understanding and prior knowledge of Te Reo Māori and Te Ao Māori. Any English translations that appear within this document do not necessarily translate precisely to the korero that has been conveyed in Te Reo Māori. This document also intends to add to the existing literature and mātauranga that is available within the rohe potae of Ngāti Hine and may assist in understanding tangata whenua values, mātāpono and policy.

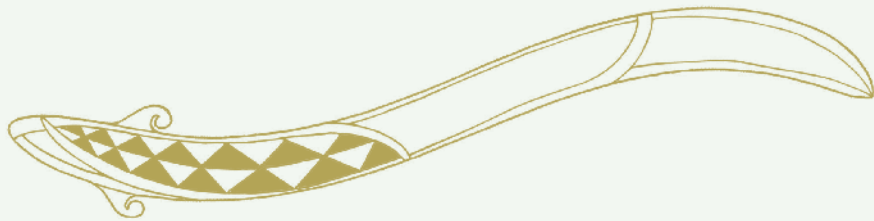
## TUNA IS THE LENS WE USE TO LOOK AT THE NATURAL WORLD AND ENVIRONMENT

As Māori tangata whenua, we are connected to the environment, all beings, creatures and animals. We acknowledge that we are the teina to our trees who are the tuakana. We acknowledge kararehe and animals who provide unique insights that can enhance how we approach the environment. Therefore we turn to the tuna to provide an approach in how we view things



*Hinaki set at Te Rere I Tiria.*

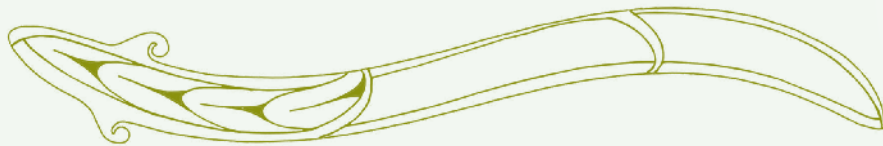
# TUNA IS THE LENS WE ARE LOOKING THROUGH. WHAT DO THE TUNA SEE?



## **TUĀTAHI: PARA I TE HUARAHI**

### *Paving the way.*

The tail of the tuna is like the rudder of a boat and how the tuna travels through the waters. Propelling and guiding forward. Ngā whakapapa, hitori me ngā kōrero tuku iho o Ngāti Hine.



## **TUĀRUA: PARA TUNA**

### *Protecting ngā taonga tuku iho o Ngāti Hine.*

The 'para' of the tuna helps with breathing and protects the skin of the eel when it is out of the water. Issues and values pertaining to the environment that are relevant to Ngāti Hine and ensuring the protection for future generations.



## **TUĀTORU: PARA HIAKO**

### *Looking through the eyes of Ngāti Hine whānau and hapū.*

The 'hiako' is the sensitive skin of the eel beneath the para that enables the tuna to see. Protecting the entire environmental world.



## **TUĀWHA: PARA MĀTENGA**

### *Monitoring and Review*

The head of the tuna has tubular nostrils which help in hunting. It also has sensors along the side of the head which are used for navigating. Assisting in sensing danger, to be careful and aware of issues that may come before us.

## NGĀ TUNA

The generic Ngāti Hine name for the eel family is Tuna. Western research and science claims there are two species of eel in New Zealand waters (*Anguilla dieffenbachia* and *A. Australis*). However we know from our ancestors kōrero tuku iho and pūrākau there are 100 different species. The Māori names were usually derived from distinguishing features, colour of the eel and the environment type within which the eel is found.

Within Ngāti Hine there are tuna heke, kuwharu, kirirua and oke. These eel can be sourced from places such as rock pools, open drains, creeks and under weeds. Traditional fishing methods have included kupenga, punga, hinaki, pia, rama, tao, titikoara, nanao and rami to name but a few of the more common methods used within Ngāti Hine.

The many marae of Ngāti Hine have a reputation among Māori gourmards of the north in Taitokerau and further afield as the place where the best, cleanest and the sweetest eel are placed on the table. Alas, this reputation for size and quality of eel is fast being eroded due to poor water quality, habitat degradation and commercial fishing.

## PURU TUNA

Puru tuna are underground aquifers. They are the homes and underground waterways of our taonga species, eels. Eels use underground aquifers to migrate and hibernate in. Some people are quite shocked when they see eels dig themselves into the ground in the middle of paddocks with no waterway in sight but puru tuna is a common known aspect within Ngāti Hine.

Puru tuna have been used to inform tikanga within Ngāti Hine and globally. Probably the less known global practise being trench warfare. Ngāti Hine rangatira Kawiti (known also as Te Ruki Kawiti), and Mataroriateringakaha o Kawiti together they came up with the idea of trench warfare. Having seen their fall in battle. So too at Ohaeawai, at the battle against the koti whero or red coats, he designed the first battle ground using trenches and underground tunnels. Similarities can be drawn from the actions of tuna and how the people of Ngāti Hine look to the environment to guide tikanga.

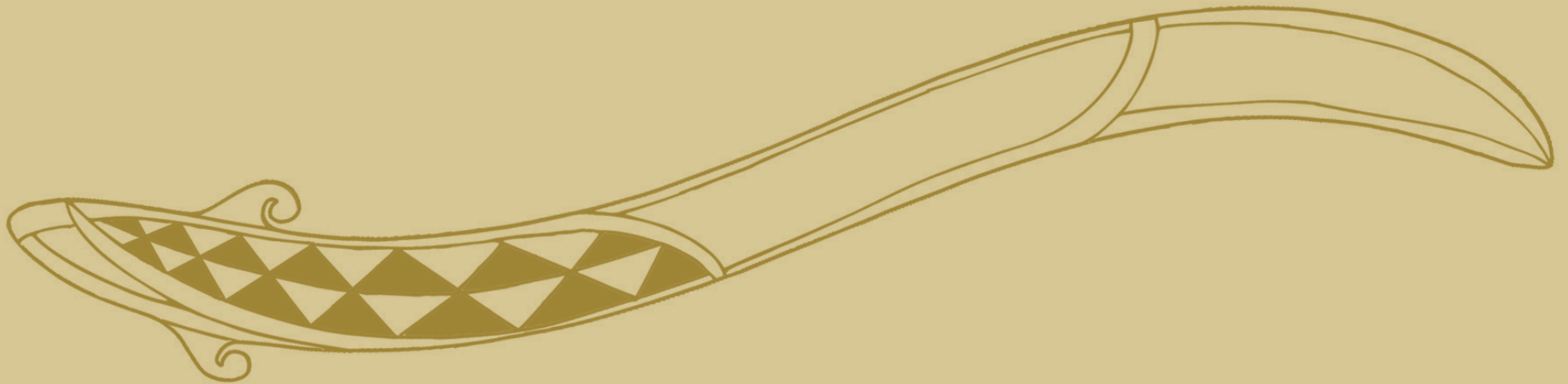






## **TUĀTAHI – PARA I TE HUARAHI**

*Paving the way – Niho Taniwha – leading from the front*



**The tail of the Tuna is like the rudder of a boat and how the Tuna travels through the waters. Propelling and guiding the tuna forward.**

In this section: Nga whakapapa, hitori me nga korero tuku iho o Ngāti Hine.

## 1.1 MANA I TE WHENUA

### *Ko Hineāmaru te tūpuna*

### *Ko Taumārere te awa*

### *Ko Ngāti Hine te iwi*

### *Ngāti Hine Pukepukerau*

*Ko Hineāmaru te pou hei herenga, hei pupuri hoki i te tikanga o ngā uri a Hineāmaru, mō te whenua papatupu āpiti iho ko te whakakotāhitanga i ngā uri a Hineāmaru (Maihi Kawiti).*

Hineāmaru, the tūpuna, was a leader of great mana. In her youth she journeyed from the Hokianga to the Bay of Islands. She settled in many parts of Ngāti Hine including the Waiomio Valley which became the cradle of Ngāti Hine.

Hineāmaru was the first born of Hauhaua and Torongare. Torongare of Ngāti Kahu fell out of favour with his wives people, Ngāti Tamatea, and was forced to leave their village at Waimamaku. And so began the journey in search of land, which would take many years.

They were confronted by a mountain range to the east, which was named Whakaterere, after the drifting away of Torongaere and his family from Hokianga. By the time the party had reached Papatahōra, near the Motatau ranges, Torongare was ailing and unable to walk. There is no mention of Hauhaua ever reaching this final camp.

Hineāmaru, inherited the mana, leadership, power and wisdom of Hauhaua, daughter of Uenuku, and great- great- grand daughter of Rāhiri.

From this time the large tracts of land she trekked through to reach Taumarere become hers as kaitiaki. Hineamaru led expeditions through the Waiomio valley and along the south banks of the Taumarere River to the pīpi banks and fishing grounds of the southern Bay of Islands. Hineamaru married Koperu of Ngāti Tu, who she met at his home in Te Wharau on the shore of the Taumarere inlet.

## 1.1.1 KIA TUKAU NGA MARAMARA A HINEĀMARU

Traditionally this pepeha referred to chiefs of Ngāti Hine and in this sense, it refers to our descent from Hineāmaru from whom, through the principles of mana tupuna, we derive our ancestral hereditary rangatiratanga and by whom, through the principles of whanaungatanga, we are united. Tukau is also a variety of kumara which Hineāmaru cultivated.

The occupation of our land by Ngāti Hine has never been seriously challenged during the 400 years and centuries since the time of Hineāmaru. Apart from the geographical advantages of the terrain, we have had able leaders, strategists, kaitiaki and warriors in every generation ready to defend it. These leaders, commencing with Hingatuauru, great grandson of Hineāmaru, and through to five generations later with Kawiti, all possessing extraordinary qualities of leadership, daring, wisdom and ever mindful of their responsibility to the collective will of their whānau, hapū and iwi.

In asserting this land as Ngāti Hine, our people have named all-natural features and resources within our rohe. Those names tell of the relationship our tupuna forged with every stream, hill, wetland, path, nook and cranny. The kōrero tuku iho and stories behind the names provide with the whakapapa and legacy of the close relationship between tangata and whenua and the lengths our tupuna went to, to protect that.

An example to illustrate the role of Ngāti Hine as kaitiaki can be seen in this kōrero tuku iho.

### 1.1.2 TE RAHUI KIWI A MOEAHU – THE KIWI RESERVE BELONGING TO MOEAHU

*“This happened ten generations ago, when the rahui of a prominent Ngāti Hine chief called Moeahu had his kiwi reserve violated by an unwitting poacher. This reserve spanned the head waters of what are now called the Kirikiroa and the Hihaere streams. The former which feeds out to the west coast (Kaipara harbour) and the latter feeding out to the east coast at Opua. Kiwi could be freely hunted outside this zone but strictly forbidden within the designated area.*

*While sitting at his Pa in Pipiwai he saw smoke coming up through the mountain. He sent some warriors knowing that the smoke would only come from a poacher cooking kiwi on a fire they proceeded quickly to investigate and named the immediate area they were running through Ahikiwi (fire used to cook Kiwi).*

*On reaching the area, just on dark, they scouted around and heard the sound of an unsuspecting diner “licking his chops” just prior or to eating a well-browned roasted kiwi. Needless to say, the*

*disturbed diner fled without having the pleasure of sinking his teeth into the sumptuous meal. That locality was named Wahapako to mark that event {waha = mouth, pako = the clicking sound made while the mouth is salivating}. Subsequent narrators have suggested that it was more likely named after the “gob smacking” sounds made by the famished warriors consuming the confiscated gourmet, otherwise they should have easily caught the offender. The poacher heard the warriors*



*Hineāmaru with handler Todd Hamilton at Purua reserve.*

*approaching so he took off down the mountain and came to a swampy area called Rapukaitunuana here he searched for a small Tuna called Kaimaru. As he was searching for the Tuna, he once again heard the warriors of Moeahu approaching and this area was named Hihaere, on the run once again he came upon a river that was flowing high so he jumped in and waddled himself across the river, this place was named Waimahaehae.*

*The poacher continued to run and he started to get hot so he removed his garments, this place became Horahora. As he climbed up the hill night was approaching so he lit himself a torch and kept running through Takawaro then as he approached Tororoa he threw down his torch with set alight the whole valley, hence the name Takawaro. The poacher continued to run and came to some large wivi which looked as though rats had been through it, this place was hence named Pakakiore*

*and continued to run until he came to a small hill where he was finally caught in the early hours of the morning this place was then named Utukaeo also known as Otukaiao.*

*The poacher’s jaw was cut out and nailed to a stump, this place is now called Te Tumutumu. His body was then taking to a swamp and hung upside down, this place was named Waiwerewere. The gory sight of blood dripping from the mouth of the mutilated corpse was sufficient to deter any possible offenders of the day”. As recited by Tohe Ashby, 2020.*

This story being told and retold over six generations has acted as a huge deterrent to any potential poachers. Until the arrival of Pākehā Western law or government policies to this land. Māori enacted Māori Lore or ture tikanga. However, Pakeha western and government law mean no one could be killed for taking from a reserve. This was the beginning of the undermining of Maori lore and the introduction of Pakeha western law re-enforced by government policy and actions.

While the death of a person is an extreme example of Maori lore or ture tikanga. History has shown that a combination of disrespect by Pakeha western law toward Māori lore, the impacts of colonisation, such as land clearing, draining wetlands, the introduction of weeds and pests, creating loss of habitat and competition for food has resulted in severe degradation of Maori indigenous biodiversity.

### 1.1.3 KO NGĀ TATAI HONONGA O NGĀ HAPŪ

Ko Hineāmaru te pou hei herenga, hei pupuri hoki i te tikanga o ngā uri a Hineāmaru, mō te whenua papatupu āpiti iho ko te whakakatāhitanga i ngā uri a Hineāmaru (Maihi Kawiti).

Ngāti Te Rino, Ngai Tai, Te Orewai, Ngāti Ngaherehere, Te Kauimua, Ngāti Kopaki, Ngāti Te Ara, Ngāti Te Tarawa connecting to allied hapu of Ngāti Manu, Te Kapotai, Te Uriroroi, Te Parawhau, Ngāti Kahu o Torongare and Ngāti Hau. (Ta Himi Henare, Motatau).

### 1.1.4 TE ROHE O NGĀTI HINE

I rohetia e Maihi I tenei takiwa hei Rohe Tangata mo Ngāti Hine i te tau 1878:

*“Hikurangi titiro ki Pouerua, Pouerua titiro ki Rakaumangamanga, Rakaumangamanga titiro ki Manaia, Manaia titiro ki Whatitiri, Whatitiri titiro ki Tutamoe, Tutamoe titiro ki te Tarai o Rahiri, Te Tarai o Rahiri titiro ki Hikurangi, ki nga kiekie whawhanui a Uenuku.”*

This area was identified by Maihi Kawiti as the ‘Te Porowini o Ngāti Hine’ or the ‘Province of Ngāti Hine’



- + recorded cemeteries
- recorded marae
- recorded pā
- river bodies

Ta Himi Henare later identified Te Rohe Whenua o Ngāti Hine or ‘the land area of Ngāti Hine as:

*“Haere mai Opuā ki Pouerua: i Pouerua ki Tautoro, te maunga Totaro i roto Kereru; i reira, Hikurangi; Hikurangi ki Mangakahia; i Mangakahia ka huri mai ki Moengawahine; whakawhiti tonu ki runga i te tihi o Motatau, ko Unuwahao; haere mai ki runga i tena kaweka kia tau ma/ ki Hukerenui; ka huri iho ki Akerama; na ki Taumarere. He rohe tino nui, na te mana o tenei wahine a Hineamaru.”*

In terms of kaitiaki responsibilities Ngāti Hine recognise that others connect and claim an interest within our tribal areas and boundaries. Our whanaunga ties through whakapapa and shared interests provide opportunity for collaboration within and between hapū and iwi. Ngāti Hine acknowledges the tatau hono with whanaunga through the whenua and strives to work with all tangata whenua for the common good of our environment and to ensure hohou te rongopai.

### 1.1.5 NGĀTI HINE PUKEPUKE RAU – NGĀTI HINE OF A HUNDRED HILLS



Ngāti Hine rohe is characterised by its hilly terrain, formerly clad in native bush, now largely replaced with pinus radiata and pasture. Between the hills are the more fertile river valleys like Waiomio, Pipiwai, Motatau and Matawaia where Hineamaru grew kumara. Areas where early in the last century tupuna Kaka Porowini also grew crops.

The highest peak in the rohe is Te Tarai o Rahiri (697 metres above sea level). Others stand high above their surroundings like Pouerua (270 metres above sea level).

Within the rohe are the many streams which form the catchment of Te Awa Tapu o Taumarere. There are still some extensive swamp areas, despite the large scale drainage that has been undertaken. Lake Owhareiti in the north at the foot of Pouerua is the largest single body of water. Owhareiti belongs to Ngāti Hine and is vested in a Trust. There are areas of Crown Land that are being contested through the Waitangi Tribunal processes around ownership and kaitiakitanga. The largest being the Motatau State Forest (325 ha) which was returned to Ngāti Hine to fulfil our obligations and responsibilities as kaitiaki. Our urban or town centres of Moerewa and Kawakawa have a combined population of just over 3000 (Statistics New Zealand, 2018). Most of the land in our rohe is in collective Maori ownership, either as individual farms, incorporations or trusts. Ngāti Hine Forestry Trust, on behalf of Ngāti Hine beneficiaries, manages the large Ngāti Hine pine and native tree plantations and other subsidiary businesses in the centre of our rohe.

## 1.2 HE WHAKAPUTANGA O TE RANGATIRATANGA O NU TIRENI (1835) ME TE TIRITI O WAITANGI (1840)



Ngāti Hine is the guardian of the constitutional document of the land - Te Tiriti o Waitangi (the Māori language version) from 1840 and He Whakaputanga o te Rangatiratanga o Nu Tireni from 1835. These kawenata or foundational documents define the relationship between Ngāti Hine as rangatira and the Crown. Ngāti Hine recognises as critical documents in any relevant planning under the Resource Management Act (1991), Local Government Act (2002) and other any other relevant government legislation.

More importantly Ngāti Hine have long held the view that our people and rangatira did not cede sovereignty to anyone to make laws over or against us. That ultimately any decision making in any ruling when concerning Ngāti Hine peoples, connected whenua and taonga belongs with Ngāti Hine as sovereigns.

The Waitangi Tribunal 2014 report He Whakaputanga me Te Tiriti - The Declaration and the Treaty: The report on stage 1 of the Te Paparahi o Te Raki inquiry affirmed Ngāti Hine's position around its tribal authority in all decision-making stating:

“We have concluded that in February 1840 the rangatira who signed te Tiriti did not cede their sovereignty. That is, they did not cede their authority to make and enforce law over their people or their territories. Rather, they agreed to share power and authority with the Governor. They agreed to a relationship: one in which they and Hobson were to be equal – equal while having different roles and different spheres of influence. In essence, rangatira retained their authority over their hapu and territories, while Hobson was given authority to control Pakeha” (Waitangi Tribunal, 2014, p.xxii).

### 1.3 TE MATAA KAWITI, 1846

*E te whanau, i tu au ki te riri ki te atua o te po, a, kahore au i mate. Na reira, i tenei ra takahia te kino ki raro i o koutou waewae. Kei takahia e koutou nga papapounamu a koutou tupuna e takoto nei i te moana.*

*Tirohia atu nga tuatea o te moana. Hei poai pakeha koutou i muri nei. Kia mau kite whakaponu. Waiho mate kakati o te namu ki te wharangi o te pukapuka, ka tahuri atu ai. Whai hoki, te tangata nana i tatai te kupenga, waiho mana ano a tuku, mana ano e kume.*

My beloved people. I have stood before the God of Darkness, and I was not destroyed. Therefore, from this day, trample hatred under your feet. Do not dishonor your ancestors' peace memorials in greenstone that lie on many seas. Observe the white objects of the ocean. You shall be pakeha boys. Be firm to retain religion, turning only when the sandfly bites upon the page of the book. Also, whosoever weaves a net let him set it himself, and let him draw it in himself. (Kawiti, 1956, p.46)



<sup>3</sup> <https://waitangitribunal.govt.nz/treaty-of-waitangi/meaning-of-the-treaty/>



Te rangatira, Maihi Kawiti.

### 1.3.1 THE LEGACY OF MAIHI KAWITI

*Ko matou ko nga rangatira o ngā iwi o Nu tireni i raro mai o Hauraki ka oti nei te huihui ki Waitangi Tokerau i te 28 o nga ra Oketopa tau 1835. Ka whakaputa i te rangatiratanga o to matou whenua a ka meatia ka whakaputaina he whenua rangatira kia huaina ko re whakaminenga o nga hapu o Niu Tireni tuarua ko re kingitanga o te mana o te whenua o te whakaminenga o nga rangatira o Niu Tireni ka meatia nei kei nga tino rangatiraanake ito matou huihuinga ka mea hoki...*

Since the signing of Te Tiriti o Waitangi in 1840 and even earlier in 1835 with the signing of He Whakaputanga, Ngāti Hine leaders established a collective to deliberate and voice Ngāti Hine policy on Te Tiriti o Waitangi (1840) and constitutional matters. Today that voice is heard through Te Rūnanga o Ngāti Hine. Te Rūnanga o Ngāti Hine is the kaitiaki of claim Wai 682, a blanket claim over the Ngāti Hine rohe on behalf of the iwi of Ngāti Hine with the Waitangi Tribunal. Wai682 was filed in 1997 in the name of Te Rūnanga o Ngāti Hine by Erima Henare, Pita Paraone and Kevin Prime.

There are various other claims within Ngāti Hine that have been filed with the Waitangi Tribunal such as Te Awa Tapu o Taumarere, Wai 49 and the Ballast Pit, Wai 327, Wai 462, 1040. Resolution of Tiriti claims is likely to have significant impact on management of resources within our rohe.

In the interim, the precautionary approach would strongly suggest that significant management decisions should not exacerbate existing claims. In any dispute as to which version of the Treaty has mana, Ngāti Hine policy is that the Maori version

has preference. Ngāti Hine understands this to be consistent with international protocol i.e. contra proferentum rule<sup>3</sup>, and its own mana i te whenua and kōrero tuku iho from tupuna.

It was Maihi Kawiti who first established Te Runanga o Ngāti Hine to provide political leadership for our iwi and today his descendents are restructuring that runanga in readiness for the 20th' century. All of the inter-related components that make up Te Tū o Ngāti Hine (An expression to describe the collective will of Ngāti Hine) . This is essential to achieving of rangatiratanga and self determination as Ngāti Hine rangatira and sovereign.

### 1.3.2 TE ROOPU KAUMATUA

Te Roopu Kaumatua o Ngāti Hine is a recognised institution for advice and debate on all matters pertaining to Ngāti Hine for many years. It is a group that meets at times informally, open to any and all kaumatua and kuia of Ngāti Hine to participate in and bring their mātauranga, wisdom and thoughts to the discussion. The gifts of matauranga brought to this roopu and Ngāti Hine are acknowledged. It is independent and separate from all other bodies, but often impacts on their business, as far as it affects the greater good of Ngāti Hine. Traditionally the rūnanga has given special heed and cognisance to advice and direction from Te Roopu Kaumatua.

### 1.3.3 NGA MARAE O NGĀTI HINE

Our marae, our papakainga and tupuna ancestral homes, are the embodiment of our tūpuna and are the axiological heart of our community. Over



*Te Rangimārie, Matawaia marae.*

the years they have been the places where Te Tū o Ngāti Hine (collective will of Ngāti Hine) has been nurtured and maintained and where the manaakitanga of Ngāti Hine has been shown to all our manuhiri. They are our ukaipo, places where deaths have been mourned and acknowledged, lives celebrated, our mana motuhakanga, heritage and way of being is embraced, celebrated and remembered. Ultimately all issues facing our people are discussed in these places. In times of crisis or calamity our marae have been places of refuge and relief for all members of our community.

Today many of our marae are in need of renovation. Our papakainga, our ancestral villages, are the places our tupuna lived their daily lives. Once there were many and Ngāti Hine moved seasonally between our villages constructed close to the best gardening, birding and fishing areas.

Our ancestral wahi tapu, our burial areas, are also found throughout our rohe. For Ngāti Hine these places are tapu. Ngāti Hine consider that tikanga (lore) is the only consideration when decisions over the management of these areas are main.

It is imperative that the people of Ngāti Hine and connected whānau, hapū and marae are genuinely consulted over any development or management decisions by any external party affecting our marae, our kainga or our wahi tapu.

#### **1.4 NGĀTI HINE ENTITIES**

Since the signing of Te Tiriti o Waitangi in 1840 and as a direct result of the varying changes in land tenure and legislation, Ngāti Hine has had to form varying legal structures and entities over time to combat the ever changing legislation which has more often than not been an instrument of colonisation and assimilation against Ngāti Hine as rangatira. In more recent history we have seen the creation of Ngāti Hine Forestry Trust and the Ngāti Hine Health Trust, these entities are forces in their respective fields of forestry, land development, kaitiakitanga, hauora, health, wellbeing and social services. These entities connect to Ngatirataka and are part of the greater collective will of Te Tu o Ngāti Hine.

A brief overview of the connected entities includes:

##### **1.4.1 TE MAARA A HINEĀMARU**

Te Rūnanga o Ngāti Hine (TRON) was established in 1876 by chief of Ngāti Hine Maihi Paraone Kawiti. The runanga was to provide political and operational leadership for Ngāti Hine. In 1989 Ngāti Hine registered the rūnanga under the Māori Community Act 1962 and created a Charitable Trust. Since then Te Rūnanga o Ngāti Hine have restructured to form Te Maara a Hineamaru that gathers every six weeks.

Te Maara a Hineamaru is considered the tribal council with representatives from over 10 marae and representatives from the commercial arms and entities connected to Ngāti Hine.

Its a place where marae and hapū ririki can report on what's happening on their marae so as to keep our whanau abreast of what is happening in their area. Kaumatua are part of these tribal hui and all descendants of Hineamaru are encouraged to attend when they can.

##### **1.4.2 NGĀTI HINE ENVIRONMENTAL NETWORK**

The name of our roopu came about during Te Maara a Hineamaru hui presentations regarding the potential for a Ngāti Hine environmental network. The idea that we are a network of kaitiaki across Ngāti Hine rather than sitting in an office in Moerewa or Kawakawa was supported. It was noted that the diagram presented looked like the tail of a tirairaka (fantail). It was also noted that that morning kaumatua who were in the bush had been followed by five fantails.

##### **1.4.3 NGĀTI HINE HEALTH TRUST**

The Ngāti Hine Health Trust (NHHT) has its origins in the Motatau Marae Komiti which, in 1987, formed a health sub-committee to address health needs of the Motatau community.

From 1990 to 1992 the Marae Komiti obtained funding from the Health Research Council to train Kaiāwhina and carry out a Ngāti Hine household health status survey. A second allocation of funding from Te Hotu Manawa Māori was secured to carry out a Rheumatic Fever prevention project. Together the trained Kaiāwhina, the household





*Kaitiaki Pae Matire Tipene – Komene, Ahuriri Nihoniho and Wiremu Keretene in the ngahere.*

survey and the Rheumatic Fever project provided the basis of submissions to the Regional Health Authority to establish Hauora Ngāti Hine as it was then, as a contracted service provider.

It was April 1992 when the Ngāti Hine Health Trust was officially formed. A special relationship with the Regional Health Authority, evidenced by a Treaty-based Memorandum of Understanding was signed in 1994, as a precursor to the Trust's entry into service delivery. The Trust's first service contract

was for provision of Mobile Community Nursing Services.

Having established itself in the delivery of a comprehensive range of mobile nursing, residential and community health services, and through the recognition of the underlying social determinants of health, over the following 24 years the Trust has expanded to encompass social, disability, education and media services (NHHT, 2020).

#### 1.4.4 TE REO O NGĀTI HINE

Te Reo o Ngāti Hine Hine was established in 2003 with the purpose of re-establishing the Ngāti Hine festival. The founding members/trustees were Joan (Pepi) Walker, Te Waihoroi (Wasi) Shortland, John (Haki) Cherrington and Pita Tipene. In 2010 it was reestablished with a focus on Te Reo and on projects that ensured the continuation of Ngāti Hine Reo. The objectives and purpose of the Trust deed are:

“Kia pūmau te reo o Ngāti Hine hei reo kōrero” through:

Promoting the relief of poverty in the Ngāti Hine communities.

Promoting the advancement of education in the Ngāti Hine communities.

Promoting the advancement of religion in the Ngāti Hine communities.

And any other charitable activities that may be for the benefit of the Ngāti Hine communities.

In 2017 Te Reo o Ngāti Hine released 'Te Rautaki Reo o Ngāti Hine Strategy 2017-2022'. The purpose of the strategy was to 'Whakakainga ano i te reo o Ngāti Hine kia rangona tona reka, kia tioro ano tona tangi ki waenga i nga pukepukerau. This was done by creating a strategy that identified key objectives with timeline and purposeful directions.



#### **1.4.5 NGĀTI HINE MAORI WARDENS**

The Ngāti Hine Maori Wardens Association were set up in 1989. It was initially set up for to protect the wellbeing of our maori people under warrants that were issued under the New Zealand Maori Wardens Association. During the time of Wi Niha being Chairman, the Ngāti Hine Maori Wardens Association and the Taumarere Maori Wardens Association were brought together.

The Wardens perform their duties to keep the peace on many occasions including; Waitangi Day, Te Ahuareka o Ngāti Hine Festival at marae kaupapa and events or anywhere they are invited to attend and support, both regionally and nationally.

The New Zealand Maori Council is the governing body of the Maori Warden Associations with the Chairperson of Te Tai Tokerau Maori Wardens Association representing Te Tai Tokerau on the national body, the New Zealand Maori Wardens Association.

#### **1.4.6 NGA TANGARIKI O NGĀTI HINE TRUST**

The vision of Nga Tangariki o Ngāti Hine Trust concerns the Nga Tangariki Education Strategy and the whakaaro, “Kia tu kaha ai a tatou uri puta noa te ao – our learners will stand with confidence anywhere in the world”.

The objectives of the trust are: To establish, promote and enhance educational and training programmes within Ngāti Hine and surrounding areas; to establish, promote and enhance self-reliance and interdependence within Ngāti Hine and surrounding districts; and to promote, provide and support any activities which provide a general benefit to Ngāti Hine and surrounding districts.

#### **1.4.7 NGĀTI HINE FORESTRY TRUST**

The Ngāti Hine Forestry Trust is a large and rapidly expanding Maori land trust. The Trust lands of approximately 5,600 hectares are centred alongside the small rural towns of Moerewa and Kawakawa. The Trust has over 4,200 registered owners represented by seven trustees who govern the Trust under the authority of a Trust Order pursuant to Section 244 of Te Ture Whenua Maori Act 1993.

The Trust has substantial interests in two forest leases and owns five horticultural orchards in the Kerikeri area. Wealth creation through these and other interests has seen the Trust assets grow in value from \$500,000 in 1980 to \$28,000,000 today (NHFT, 2020).

The Trust continues to diversify its interests for both commercial and social reasons. The Trust is active in the preservation and enhancement of its indigenous forest areas and is from time to time involved with training programmes within the Ngāti Hine rohe. The Trust has its administrative Head Office in Whangarei with another satellite centre at Moerewa.



## **TUĀRUA – PARA TUNA**

*Protecting nga taonga tuku iho o Ngāti Hine – Puhoro – Movement agility*



**The Para of the Tuna helps with breathing and protects the skin of the eel when it is out of the water.**

In this section: The issues, objectives and policies pertaining to te taiao that are significant to Ngāti Hine while ensuring the protection of te taiao for future generations.

## 2.1 TUNA

### Objectives

1. For Ngāti Hine to be able to hauhake, hopuhopu, hao and harvest tuna for sustenance and customary needs.
2. To ensure our tuna are protected and enhanced with effective integrated management of tuna habitat and ecosystems.
3. Ngāti Hine are kaitiaki of our tuna and their habitat and therefore should be recognised decision makers and managers of the tuna resource within our rohe.

### Issues

- Decline in tuna stocks has significant adverse cultural, social and economic effects on Ngāti Hine.
- Our waterways cannot provide clean water and headwaters that Tuna require.

### Policies

1. Restoring and maintaining our tuna resources in our awa, repo and moana.
2. Ngāti Hine to implement an integrated management plan for the restoration, protection and management of our current tuna stocks.
3. Ma Ngāti Hine anō a Ngāti Hine e kōrero. Ngāti Hine are kaitiaki of our tuna and their habitat.



*Orauta stream from above Te Rere I Tiria.*

## 2.2 WATER AND LAND – WAI ME TE WHENUA

### Objectives

1. Water is a sacred resource and a taonga of special significance to Ngāti Hine and therefore requires our absolute protection.
2. The mauri of water is protected and enhanced in ways which enable Ngāti Hine to provide for our physical, social, economic and cultural wellbeing.
3. The protection and enhancement of water, soil and air, on an integrated catchment basis that considers all flow-on effects.
4. All mātaihai sites and reserves in our rohe are managed, monitored and enhanced by Ngāti Hine.
5. A set of water quality standards, especially for freshwater, that are acceptable to Ngāti Hine are developed and implemented.
6. Healthy riparian margins for all the water bodies.
7. Bio security risks are actively managed.
8. To protect areas or sites of customary value, as determined by Ngāti Hine by:
9. The effective identification and definition of areas and sites of customary value by Ngāti Hine.

10. The implementation of robust systems within Council and other external stakeholders, groups and entities to ensure ongoing protection is paramount.

### **Issues**

- The allocation of water can have and has had negative impacts on water bodies and their ecosystems.
- Land uses can and have impacted negatively on water bodies within our rohe.
- Increasingly the seas are subject to pollution – from the bilge waters and contaminated hulls of passing ships, effluent and litter discharges by boat owners and, in particular, the discharges and sedimentation of poor land use practices and pollutants and contaminants flushed into the seas from our waterways.
- Sea temperatures and ocean acidification are increasing due to climate change.
- Movement of people and vessels between water bodies can spread pests and disease.
- The ongoing damage and destruction to areas or sites of customary value which contribute to or are a part of Ngāti Hine cultural land and seascapes.
- Areas or sites of customary value are often limited to western definitions, such as “archaeological”.
- Most agencies haven’t provided for Māori tangata whenua and cultural land and seascapes in their plans and policies.
- The commercialisation of water as a commodity and product being sold by external entities and groups without proper consultation or permission with and from Ngāti Hine.



*Opuā cycleway and the Taumarere inlet.*

### **Policies**

1. To ensure that no hierarchical values will be placed on water bodies within any external stakeholders, entities and groups planning documents in terms of protection.
2. The right of access to clean water is a basic human right and should be available to all members of our community.
3. All discharge of pollutants or contaminants into natural waterways within Ngāti Hine is to be avoided at all times.
4. All activities concerning or potentially affecting water bodies within a catchment will be managed on an integrated catchment basis.
5. All aquifers will be protected from contamination and over allocation.
6. All puna and repo will be protected from inappropriate use and development.
7. Management to reduce the amount of pollution going into our oceans.
8. Minimising any bio security threats to the health of that resource is of the highest priority to preserve the rights of ngā mokopuna me ngā uri whakaheke.
9. The recording, mapping and surveying of Ngāti Hine landscapes to be managed by Ngāti Hine in conjunction with any external stakeholders, entities and groups and supported by Councils.

10. Implement appropriate provisions for Ngāti Hine historic and cultural landscapes, including the development and implementation of cultural landscape strategies.
11. Councils are responsible for advocating and educating landowners and developers about areas or sites of historic and customary value by mandatory consultation with Ngāti Hine. Steering them to towards the latest version of the Ngāti Hine Iwi Environmental Plan.
12. Our historic and cultural landscape is afforded high priority as other landscape values when being considered as part of any process under the Resource Management Act (RMA), and any ongoing amendments to this act and other relevant legislation.
13. Monitoring of effects on historic and cultural landscapes within Ngāti Hine rohe is the responsibility of the ahi kaa and kaitiaki. This should be reflected in all relevant consent conditions. This function should be formally transferred to Ngāti Hine as tangata whenua and rangatira.
14. Councils and Ngāti Hine will jointly develop customary value, cultural landscape and or cultural heritage strategies.

### **2.3 SOILS AND MINERALS – NGA ONEONE ME NGA KOHUKE**

#### **Objectives**

1. The mauri of mineral and geothermal resources is protected and enhanced in ways that enable Ngāti Hine to provide for their social, economic and cultural wellbeing; and that of generations as yet unborn, ngā uri whakaheke.
2. The extraction of mineral and geothermal resources is to be managed to minimise adverse impacts upon the earth, whenua and kararehe.
3. To protect sites of significance from any threats of damage.

#### **Issues**

- The mauri of mineral and geothermal resources contained within the rohe of Ngāti Hine is being destroyed or lost and there is potential for detrimental environmental, cultural and social effects.
- The loss of productive soil use through the re-zoning of land without consultation with tangata whenua.
- As minerals and geothermal resources are finite, prospecting, exploration and mining activities continue to have adverse effects areas of significant to Ngāti Hine.
- Prospecting, exploration and mining activities have and can adversely affect areas significant to Ngāti Hine. Areas significant to us include wahi tapu, fresh waterways, mahinga kai and other places, as identified by Ngāti Hine.

#### **Policies**

1. Ngāti Hine shall not permit prospecting, exploration and mining activities under the Crown Minerals Act in areas significant to Ngāti Hine.
2. Ngāti Hine shall promote innovative, sustainable management practices concerning mining and quarrying, including restoration and rehabilitation programmes.
3. External stakeholders, external entities and groups shall ensure that earthworks provided for as a permitted activity in council plans must meet stringent environmental performance standards.
4. Ngāti Hine requires integrated earthworks management plans detailing how erosion, sediment control, possible archaeological or cultural and historical sites and revegetation are to be managed, and how risks will be identified and minimised are mandatory for any earthworks consent application.



## 2.4 INDIGENOUS BIODIVERSITY – KOIORA TAKETAKE

### Objectives

1. The restoration, enhancement and management of indigenous flora and fauna, their habitats and ecosystems, in particular those species that are most at risk.
2. Indigenous ecosystems are protected and ecosystem functions are restored and maintained across the landscape.
3. Protection and restoration for all areas of high biodiversity value through collectively working towards prevention, suppression, and where possible the eradication, of invasive and introduced pest species.
4. Sacred trees are fully protected.
5. All indigenous trees over a certain height or trunk girth are protected from damage or destruction, except where those trees may have spread beyond their normal expected area or if they are required for Ngāti Hine customary tuturu tikanga purposes.
6. The permission of Ngāti Hine is first required before bio-prospecting is to take place within our rohe.

### Issues

- Within the rohe of Ngāti Hine the life-supporting capacity of indigenous flora and fauna is being negatively impacted by farming, subdivision, forestry practices, development and introduced pest species, leading to biodiversity loss.

- Biosecurity risks such as kauri ora (dieback) and myrtle rust are becoming increasingly problematic.
- Several councils exercising functions within the Ngāti Hine rohe do not have a native tree management plan and therefore indigenous trees are continually damaged and destroyed.
- The Wai 262 Flora and Fauna claim with the Waitangi Tribunal provides more context to the issues<sup>4</sup>

### Policies

1. A comprehensive inventory is to take place identifying indigenous flora and fauna within Ngāti Hine rohe.
2. All proposed land-based activities which result in the modification of existing indigenous flora, including permitted activities for which certificates of compliance have been applied for will be preceded by a comprehensive biological audit to identify indigenous species in that area.
3. Ngāti Hine requires that all external agencies will adhere to the 1992 United Nations Convention on Biological Diversity<sup>5</sup> adopted at the Earth Summit in Rio de Janeiro and ratified by the New Zealand Government on 29 December 1993.
4. All statutory agencies will adhere to and implement the New Zealand Biodiversity Strategy.

5. Only after appropriate effective engagement and adequate remediation or mitigation, or for safety or security reasons, will Ngāti Hine support any negative or destructive impacts on our indigenous flora and fauna.
6. Ngāti Hine requires that all external agencies shall seek their permission and an appropriate agreement be in place before any bio-prospecting activities are to take place.
7. Government regulation of bio-prospecting is to be reviewed and increased.
8. A healthy and plentiful fishery.
9. Ngāti Hine have exercised their customary fishing rights since time immemorial which includes the right to nourish, whangai and feed our extended whānau and families and our manuhiri from our tuturu and customary waters. Ngāti Hine have never permitted our customary fishing rights to be extinguished, and consequently retain those rights uncompromised. Ngāti Hine is not obliged to compromise the retention of those customary rights to meet Crown policies or objectives and assert our mana moana in terms of protected customary rights and customary marine title as outlined in the Marine and Coastal (Takutai Moana) Area Act 2011<sup>6</sup>
10. Ngāti Hine does not support placing hierarchical values on indigenous flora and fauna within any agency's planning documents in terms of protection.

<sup>4</sup> <https://waitangitribunal.govt.nz/news/ko-aotearoa-tenei-report-on-the-wai-262-claim-released/>

<sup>5</sup> <https://www.cbd.int/youth/0003.shtml>

<sup>6</sup> <https://www.legislation.govt.nz/act/public/2011/0003/latest/DLM3213131.html>



Rongoa – Kumarahou.

## 2.5 TRADITIONAL AND CUSTOMARY MATERIALS - NGĀ TAONGA TŪTURU

### Objectives

1. To ensure that there is an abundance of taonga and resources available for tūturu tikanga, cultural hauhake harvesting by present and future generations of Ngāti Hine.
2. The establishment of infrastructure for Ngāti Hine use and management of our customary resources.

### Issues

- Ngāti Hine taonga and their natural environment are often being mismanaged by external stakeholders and groups and therefore tuturu customary resources and provisions sourced from the environment are negatively impacting the traditional and cultural diversity of Ngāti Hine.

### Policies

1. Customary resources are the property of Ngāti Hine and therefore should remain under our kaitiakitanga and guardianship.
2. External stakeholders, entities and groups should prioritise the protection and enhancement of all sources of traditional materials and return or provide access to these by Ngāti Hine.
3. Management of customary resources when they are scarce or endangered will be determined by Ngāti Hine and their cultural use will be prioritised over other values and uses. This will be recognised and provided for by external stakeholders.

## 2.6 TANIWHA

### Objectives

1. Taniwha are accorded their due respect by Ngāti Hine and by external stakeholders.

### Issues

- The lack of understanding and the non-recognition of Ngāti Hine Taniwha and the consequent mismanagement of places over which Taniwha reside.

### Policies

1. Relevant management mechanisms are provided over resources and areas which Taniwha reside.

## 2.7 CLIMATE CHANGE – TE PATANGA O NGĀ ĀHUA O NGA RANGI

### Objectives

1. That Ngāti Hine is as informed as possible on climate change and constructively debates how the iwi can best respond.
2. Ngāti Hine will develop responses and strategies for adapting to being resilient to climate change.
3. Ngāti Hine to positively influence global climate change korero and initiatives through providing pragmatic leadership and leading by example.

### Issues

- Climate change has not been adequately addressed to date in central and regional government policy.
- The effects of climate change continue to have a negative impact on all things within te taiao of Ngāti Hine.
- The impact of human behaviour and actions that are detrimental to te taiao.
- A lack of knowledge and understanding around the impacts of climate change.

### Policies

1. A collaborative approach is required by all decision-makers in central Northland, Te Taitokerau as to how to ensure that we are prepared for the negative impacts of climate change.
2. Review and reprioritise effective catchment management solutions to recognise and respond to major changes in climatic conditions.



*High River levels during a weather event in Moerewa.*

3. Effective catchment management includes large scale ecological restoration of indigenous ecological systems.
4. Implement regular wananga and hui to inform Ngāti Hine of the impacts of climate change
5. To provide educational opportunities of local, regional and central regulations determined by the impacts of climate change.
6. Determine strategies for Ngāti Hine to contribute to reducing emissions and storing carbon.
7. Develop community resilience plans with a marae – centric approach.
8. Ngāti Hine continues to exercise matauranga to contribute to building community resilience.



*Ranginui me Tāwhirimātea.*

## **2.8 AIR – HAU**

### **Objectives**

1. The mauri of air is protected and enhanced in ways which enable Ngāti Hine to provide for our social, economic and cultural wellbeing.
2. The life supporting capacity of air enables optimum health and wellbeing for all Ngāti Hine, those we host within our rohe; our plants, kararehe, animals and other whanaunga, and our awa, water bodies and moana.

### **Issue**

- The mauri of air within the rohe of Ngāti Hine is being destroyed or lost through ignorance, oversight, misuse, exploitation, contamination and abuse.
- Trees are considered our tuakana and are critical in ensuring the mauri of air is encouraged and these taonga are at constant risk due to development.

### **Policies**

1. Air is a sacred resource to Ngāti Hine, to be given the highest level of protection.
2. Ngāti Hine promote innovative, protective and enhancing management practices which will enhance our air.

3. The discharge of contaminants into the air will be progressively reduced by the active promotion and adoption of environmentally friendly methods
4. All Regional Councils ‘must’ ensure ‘ambient air quality’ and laws surrounding their responsibilities are adhered to in alignment with the Resource Management Act (RMA) and National Environmental Standards (NES), regarding over exceedances of Particulate Matter under 10 microns in diameter (PM10), in dust, smoke, engine exhaust fumes.

## 2.9 GENETIC ENGINEERING AND MODIFICATION – RAWEKE IRA

### Objectives

1. To keep abreast with all information pertaining to the potential impacts whether negative or positive that genetic diversity may have on tangata, whenua, flora and fauna, water bodies and their inhabitants.
2. That we take active steps towards protection and management of taonga tuku iho that we have been charged with taking care of like, tangata, whenua, flora and fauna, water bodies and their inhabitants.

### Issues

- This is a really complex issue and we need to find out more and wananga about the issue further. Our indigenous genetic diversity is another taonga given to us through whakapapa.
- Control of Genetically Engineered (GE) and Genetically Modified Organisms (GMO) and is often made through regional and national decisions largely from government policy and decision making with little to no consultation with Ngāti Hine.

### Policies

1. Ngāti Hine opposes the introduction of genetically modified organisms, or products produced from such organisms, on the basis that it is contrary to whakapapa, it represents untested dangers.
2. Ngāti Hine supports a GE free rohe and the notions of Hua Parakore<sup>7</sup>.
3. Ngāti Hine considers that the control of GE is a local and central government issue where consultation and decision making should be made with Maori as Tiriti partners. Continual review of the national legislation is required to ensure that the release of GMOs are prohibited locally.
4. Any variation to national policy or practice which sees the introduction of genetically modified organisms or material within the rohe of Ngāti Hine, the responsible agency must engage with Ngāti Hine to adequately consider their proposal and be involved in the management of GE within the rohe.



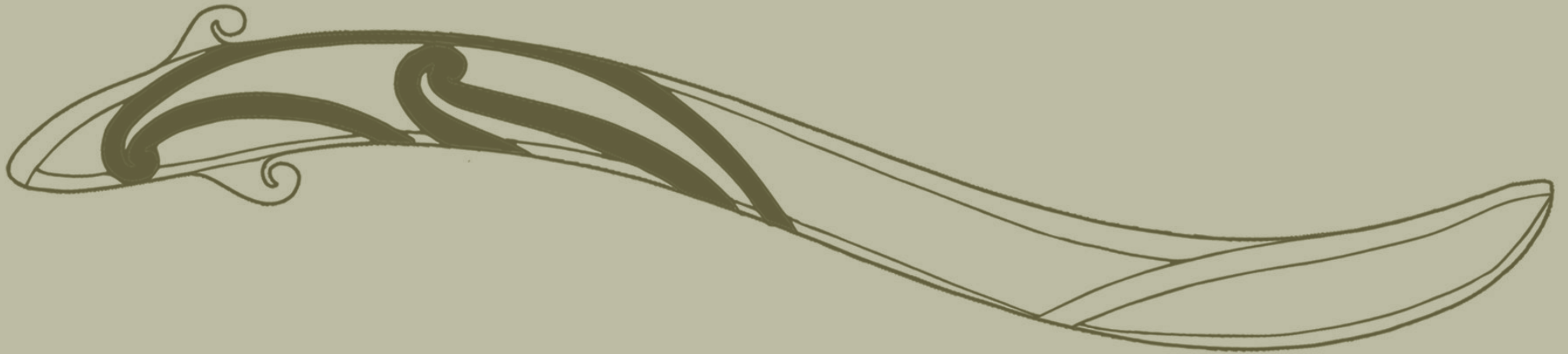
*Kawakawa at the first waterfall on Hikuangi nga Kieke whawhanui a Uenuku.*

<sup>7</sup> <http://www.journal.mai.ac.nz/sites/default/files/Pages%20131%20-%20145.pdf>



## **TUĀTORU – PARA HIAKO**

*Looking through the eyes of Ngāti Hine whanau and hapū  
Unaunahi – abundance and scales – armour*



**The Hiako is the sensitive skin of the eel  
beneath the Para that enables the Tuna to “see”.**

In this section: Protecting te taiao from a tangata whenua worldview.

## KARAKIA

*Te pu*

*Te more*

*Te weu*

*Te aka*

*Te rea*

*Te waonui*

*Te kune*

*Te whe*

*Te kore*

*Te po*

*Ki nga tangata Maori na Rangi raua ko Papa*

*Ko tenei te timatanga o te Ao*

*The origin*

*The cause*

*The single fibre/strand*

*The long and thin roots of trees or plants/vine*

*Spring up, grow/multiply/murmur,  
make a low sound*

*The great forest*

*Spring, grow/swell as pregnancy advances*

*The caterpillar and stick insects*

*The nothingness*

*The darkness*

*To the Maori people of Rangi and Papa*

*Creation of the world has begun*



*Tahu Keretene and Tawai Aperahama at Te Totara installing bait stations.*

### 3.1 KAITIAKITANGA

Our history and whakapapa, the pa on the ridgelines and the very names our tupuna bestowed on all parts of the landscape are testimony of a time before western resource management, biodiversity protection programmes, global warming, fee simple land title, council rates and carbon sinks. A time when our kaitiakitanga was the preferred management system and the tools of rahui, tapu, manaaki and karakia were used in place of reserves, regulation and policy.

In those times, the failure to live sustainably and in harmony with the environment and the seasons had severe and drastic consequences for our people. Successful management was entirely reliant on the strength of the whanau and hapu to work together for the collective good. It was reliant on the relationships forged by whanaungatanga, manaakitanga and kotahitanga.

Since the advent of colonisation and the introduction of new cultures, species, values and processes, the management of our rohe and our





*Taanuku Poto and Aumaarire Prime, planting kauri tupu at Te Waimahaehae.*

resources has taken on many new characteristics. For example, the sustainability of the resources and rohe for which we are kaitiaki depends, today, on far more complex relationships. Not only are there all the traditional relationships to honour and nurture and reinforce with whanau, hapu and iwi. There are our relationships with all the new communities that have arrived, and continue to arrive, not to mention all the various agencies of government - at local, regional and national levels.

As kaitiaki Ngāti Hine are answerable firstly to the relationships our tupuna forged with all the children of nga atua and to the relationship our mokopuna need to have with Te Ao Marama. We believe the values and methods of kaitiakitanga have much to offer, especially in a world that faces the effects of ever increasing developmental pressure from local and global forces.

For well over a century after the signing of Te Tiriti, no protection was offered to kaitiakitanga by statute. In fact Acts such as the Tohunga Suppression Act 1907 actively banned it. The loss of language and the huge rates of urban drift have further fragmented both the knowledge and advancement of kaitiakitanga.

Ngāti Hine believe that we, the tangata whenua and kaitiaki of this rohe, have a unique and essential role to play in the search for “sustainability” and that this is recognised in the various laws adopted by successive governments to meet the terms of the constitutional and foundational contract signed at Waitangi, Te Tiriti o Waitangi.

#### **Issues**

- The inability of whanau, hapu and iwi to exercise kaitiakitanga due to restrictive barriers including; the capacity and capability of kaitiaki roopu, resourcing and legislation issues.
- The lack of direct and effective involvement, as the kaitiaki for Ngāti Hine in the sustainable management of our ancestral taonga. This includes water, soil, minerals, air, indigenous flora and fauna and our heritage.

#### **Policies**

1. As kaitiaki, Ngāti Hine will seek to protect those things of value to past, present and future generations.
2. Ngāti Hine will base all its relationships with all parties on values of utmost good faith.
3. The use of rahui instigated by tangata whenua is to be recognised, respected, accorded and enforced by all.



*Jason Cooper, Tohe Ashby and Ahuriri Nihoniho with kauri at Manaia.*

4. Ngāti Hine kaitiakitanga is to be recognised and provided for by external stakeholders who are responsible for the respective responsibilities of resource management.

### 3.2 MATAURANGA MAORI

The matauranga of Ngāti Hine and the cultural, genetic or biological resources and practices to which that knowledge relates, is the intellectual property of Ngāti Hine and must not be used in any way without prior written consent.

Our tupuna values and management systems valued taonga, understanding that some resources were limited. Our centuries of living in in this whenua Nu Tirenī, Aotearoa have seen the practice of kaitiakitanga adapted and enhanced to the unique conditions and resources of this whenua. It is the responsibility of this generation to see that mātauranga passed intact to our mokopuna.

The mātauranga and knowledge and learning passed down to this generation from ancestors is a taonga of Ngāti Hine. Often this knowledge must be explained or shared with agencies or developers in order for them to understand our position on various matters. Such sharing does not mean that we have given this knowledge to another party or that the information can be used without our permission.

Misappropriation refers to the wrongful taking or copying of cultural, genetic or biological resources and practices, and the matauranga Ngāti Hine has surrounding them. It also relates to the gaining of proprietary rights over such material. Misuse refers to the inappropriate use of cultural, genetic or biological resources and practices and the matauranga Ngāti Hine surrounding them, but does not imply that any proprietary rights have been gained by the person or entity using the resource. The sharing or explaining of Ngāti Hine matauranga, tikanga or kaupapa does not automatically lead to the recipient's rightful use or exploitation of that knowledge.

Ngāti Hine support the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples made in 1993 at Whakatane, Aotearoa New Zealand. The Mataatua Declaration preamble states that indigenous peoples of the world must be recognised as the exclusive owners of their cultural and intellectual property. Furthermore He Whakaputanga o Rangatiratanga o Nu Tirenī and Te Tiriti o Waitangi reinforces and protects the rights of tangata whenua and Ngāti Hine as sovereign rangatira and all taonga.

#### **Issues**

- The misappropriation or misuse of Ngāti Hine indigenous knowledge and the cultural, genetic or biological resources and practices to which that knowledge relates, without the prior informed consent of Ngāti Hine.

#### **Policies**

1. Maintaining our iwi matauranga of kaitiakitanga and the teaching of that knowledge to our mokopuna is a matter of the highest priority for Ngāti Hine.
2. Information obtained from Ngāti Hine by councils, government departments and other organisations is an intellectual property right of Ngāti Hine, and must not be deemed to be owned by anyone else but Ngāti Hine unless by prior authorisation.
3. No organisation or individual may access, use or retain the knowledge of Ngāti Hine without the express permission of Nga Tirairaka o Ngāti Hine, Te Maara a Hineamaru, Te Roopu Kaumatua me nga Kuia o Ngāti Hine i raro i Te Tiriti o Waitangi, or their nominated kaumatua as the kaitiaki of that knowledge.



*Tohe Ashby and kauri at Manaia.*

4. Any information about Ngāti Hine matauranga, and the cultural, genetic or biological resources and practices to which that knowledge relates, obtained from Ngāti Hine by councils, government departments, other organisations and private individuals is an intellectual property right of Ngāti Hine, and must under no circumstances be alienated from Ngāti Hine.

### 3.3 WHANAUNGATANGA

Ngāti Hine has maintained our relationships with other hapū and iwi over the many generations since the signing of Te Tiriti o Waitangi and long before. While the whanau, hapū, iwi context continues to develop and unfold, for example many whanau live around the motu and world. Ngāti Hine as a people prides itself on whanaungatanga and maintaining our relationships positively as it is through quality relationships, we see the significant impact on the quality of our achievements.

Given our geographical location, Ngāti Hine is surrounded by other whanau, hapū and iwi. Ngāti Hine has always had strong and intertwined whakapapa linkages to all of these. While Ngāti Hine is considered both an iwi and a hapū. Maihi Paraone Kawiti in his declaration of the opening of Te Porowini in 1878 declared Ngāti Hine as an iwi. In 1997 the kaumatua and kuia of Ngāti Hine instructed that Ngāti Hine be accepted as an iwi for the purposes of receiving Fisheries assets from settlement. They emphasised that this decision to become an iwi did not mean Ngāti Hine whakapapa to Ngāpuhi was severed as the whakapapa is inextricably intertwined through Rahiri, as are other hapū and iwi like that are connected to Ngāpuhi through whakapapa like Te Rarawa, Ngāti Kahu, Ngāti Whātua and Te Aupouri.

Many of the environmental and resource management issues confronting Ngāti Hine are either generic or related to similar issues faced by our whanaunga and neighbours.



*Nga whanau o Patuharekeke, Ngāti Hine me Ngātiwai at Takahiwai.*

Ngāti Hine tautoko the kaitiakitanga of our whanaunga and neighbours. Protection of our natural heritage and sustainable futures for our environment and our mokopuna depend on our kotahitanga.

A strong network of hapū-based kaitiakitanga or ahi kaa business units well supported by both iwi and agencies is needed to give practical expression to kaitiakitanga in the twenty first century.

#### **Issues**

- The inability of whanau, hapū and iwi to connect due to restrictive barriers including; the capacity and capability of kaitiaki roopū, resourcing and legislation issues.

#### **Policies**

1. Ngāti Hine will wananga and work collaboratively with other tangata whenua to share skills, learning, knowledge, experiences and opportunities. Ngāti Hine reserves the right to speak on its own behalf on matters of significance to us. Ngāti Hine will consider invitations to participate in multi stakeholder working parties on a case-by-case basis.



*A wetland ecosystem within a Ngāti Hine kawenata.*

### **3.4 NGA KORERO TUKU IHO – NAMING OF AREAS**

Our tupuna as tangata whenua lived in unison with the whenua. They knew our rohe intimately and in many instances named places and areas to acknowledge an event, incident or related to a person.

Whether it was a site of significance or wahi tapu, the site could include a range of experiences from battle sites to the cleaning of tupapaku and sacred matter as examples.

Most places were named by our tupuna and in naming them they tied those places to our whakapapa, culture and our heritage forever. Ingoa tuku iho are important to Ngāti Hine as they ensure the enduring nature of our korero and purakau. Therefore when there is a consideration of naming new places within our rohe, Ngāti Hine expects to be engaged and part of any final decision making process.

#### **Issues**

- Lack of consultation with Ngāti Hine prior to the naming of new places

- As tangata whenua and kaitiaki, Ngāti Hine wish to be a part of any debate over the naming of new places within our rohe.

#### **Policies**

1. Nga ingoa of Ngāti Hine links us to our whakapapa as tangata whenua and our tupuna and therefore it is those ingoa that are to be used in all maps, charts, plans and other records.
2. The advice and input of Ngāti Hine should be sought and adhered to by District and Regional council in the naming of any places or features within our rohe.

### 3.5 NGĀTI HINE WHENUA

Ngāti Hine are tangata whenua – literally the people of this land.

It is important to note that the alienation, raupatu and land confiscation from the Crown and government entities over several generations has resulted in various whanau of Ngāti Hine being left with minimal land often left in Maori title and of a generally marginal quality. Much is landlocked, often the result of loss of land to the councils rating systems that continue to disadvantage and burden Maori. The restrictions placed on the communal holding of this land through the various successions of Maori land law, where first lists of owners were arbitrarily applied to different land parcels and later rules around succession and control of the land, have left us with difficult obstacles to face in seeking to now establish sustainable uses for this land.

However, in line with the findings of the Stage One Report released by the Waitangi Tribunal we affirm what our tupuna had always understood that “Ngāpuhi did not cede sovereignty to the British Crown”. We currently await the findings of the WAI 1040 Stage Two Report that will include the korero pertaining to the Ngāti Hine experience of land loss and all the associated social and economic costs to Ngāti Hine.

Economic development may see increases in population and consideration on the impacts and pressure on all resources including the whenua, water and the environment is a paramount concern of Ngāti Hine as rangatira and kaitiaki.



*Nikau in Te Totara.*

#### **Issues**

- Local and central government legislation such as the proposed Significant Natural Areas Act which further alienates whanau from exercising kaitiakitanga.
- Capacity and capability issues for whanau, hapu and iwi looking to establish sustainable uses of their whenua.

#### **Policies**

1. No further alienation of Maori land within the rohe. Long term sustainable use of remaining Maori lands should be adopted wherever this is economically viable to do so.
2. Further development of land resources within the rohe of Ngāti Hine should not be at the expense of the ancestral relationship of Ngāti Hine with that land, our culture and heritage.
3. Further development of land resources within the rohe of Ngāti Hine should not be at the expense of the environment.





*Te āhua o Hineāmaru, Waro Lakes, Hikurangi.*

### 3.6 MARAE, KAINGA AND WAHI TAPU

Our marae are the whatu manawa or cultural heart of our hapu. Our kainga, those that remain in Maori ownership, are sites of significance and essential for the re-establishment of Ngāti Hine communities. Our wahitapu are tapu and are not always known by councils or other entities.

The authority of each marae as Maori reservations is determined by each marae, today that is often reflected by a board of trustees or founding whanau to each marae. Decision making is generally in consultation with each marae's whanau and other supporting entities such as Te Maara a Hineamaru, Te Runanga o Ngāti Hine and Maori Wardens.

#### **Issues**

- Our marae are the cultural heart of our hapu.
- Our kainga, those that remain in Maori ownership, are the obvious sites for the re-establishment of Ngāti Hine communities.
- Our wahitapu are tapu.

#### **Policies**

1. Our marae are sites of significance that acknowledge Ngāti Hine whakapapa and heritage and should be given full financial and other support as other mainstream heritage sites are given.
2. Ngāti Hine will promote the right of the whanau and hapu of Ngāti Hine to develop their marae alongside those marae and supporting entities
3. Papakainga should be supported to facilitate the resettlement and re-association of tangata and whenua as rangatira, recognised in He Whakaputanga and Te Tiriti. . Council has no control of papakainga without the prior consent given by Ngāti Hine. However council maybe consulted in the best interest of whanau, hapu and Iwi in relation to health and safety matters. Councils will not be given contributions of land in regards to the development of papakainga.
4. Our wahitapu as identified by Ngāti Hine are not to be subject to any adverse effects as stipulated by Ngāti Hine of any development.
5. In response to climate change Ngāti Hine will develop papakainga to be self sufficient in terms of water supply, waste management and food production.

### 3.7 ACCESS - NAKU TE WHENUA, NAKU TE AWA

There has been significant public debate over issues of public access to water bodies and the coast in recent years, especially following the Foreshore and Seabed Act (2004) and more recently the Marine and Coastal Area (2011).

Ngāti Hine recognises the desire of most New Zealanders to be able to access our water bodies and coastline for a variety of reasons and uses.

Access has long been a significant issue for Ngāti Hine for three principle reasons:

1. Kaitiaki require access to all wahi tapu and sires of historic and cultural significance. With the raupatu, Crown and government land confiscation and alienation of many ancestral lands. From Maori title to either private or public land, many of these sites are now on either private or public lands.

There is public pressure to open up many areas for use by the general public. The ability of external stakeholders ensuring sites are protected and not violated or compromised in any processes of development, is of great concern to Ngāti Hine.

2. Constrained access to tuturu, customary fisheries and mahinga kai and customary resources. Many of these areas are only accessible across either public or private land which can raise issues for both Ngāti Hine whanau and landowners when accessing these customary areas.

It is also our experience that when sensitive coastal fishery areas are opened up for public access there is a dramatic decline in the fishery of that area.



*Pou ki Opuā and kaitiaki Wiremu Keretene.*

3. The current Crown policy of providing access for all to and along all parts of our waterways and coastline raises significant issues.

Ngāti Hine requires all councils and other other entities and groups whether private or commercial to seek permission from Ngāti Hine for any preparation of any public access policies or plans relating to any waterways, rivers, foreshores, seabed and moana that Ngāti Hine is connected to by whakapapa by any agency from the outset of the planning process.

#### **Issues**

- There has been significant public debate over issues of public access to water bodies and the coast in recent years, especially following the Foreshore and Seabed Act. Ngāti Hine recognises the desire of most New Zealanders to be able to access our water bodies and coastline for a variety of reasons and uses.



### **Policies**

1. Ngāti Hine rejects both The Foreshore and Seabed Act which was repealed in 2011 and replaced by the Marine and Coastal Area (Takutai Moana) Act 2011 and will conduct all matters relating to these Acts under the premise of He Whakaputanga o te rangatiratanga o Nu Tireni (1835) and Te Tiriti o Waitangi (1840). As rangatira, sovereign we do not see any need to seek permission from the Crown regarding these or any Acts implemented without proper consultation with Ngāti Hine.
2. All public access policies and plans prepared by statutory agencies must recognise the rights of access that Ngāti Hine have:
  - a. to all wahi tapu,
  - b. for the harvesting and collection of kaimoana and mahinga kal,
  - c. to our fisheries, and
  - d. to taonga prized for traditional, customary and cultural uses.

### **3.8 POPULATION GROWTH AND MOVEMENT**

Over time Ngāti Hine has seen significant changes to our papakainga, whenua and home. These changes have resulted in major impacts on both our ability to control how our whenua is managed and on the quality of how and where we live as a people. Ngāti Hine oppose change which results in a degradation in quality. Growth to date has been opportunistic, sporadic and developer driven and has seen the necessary infrastructure always playing catch-up.

#### **Issues**

- This is our home.

#### **Policies**

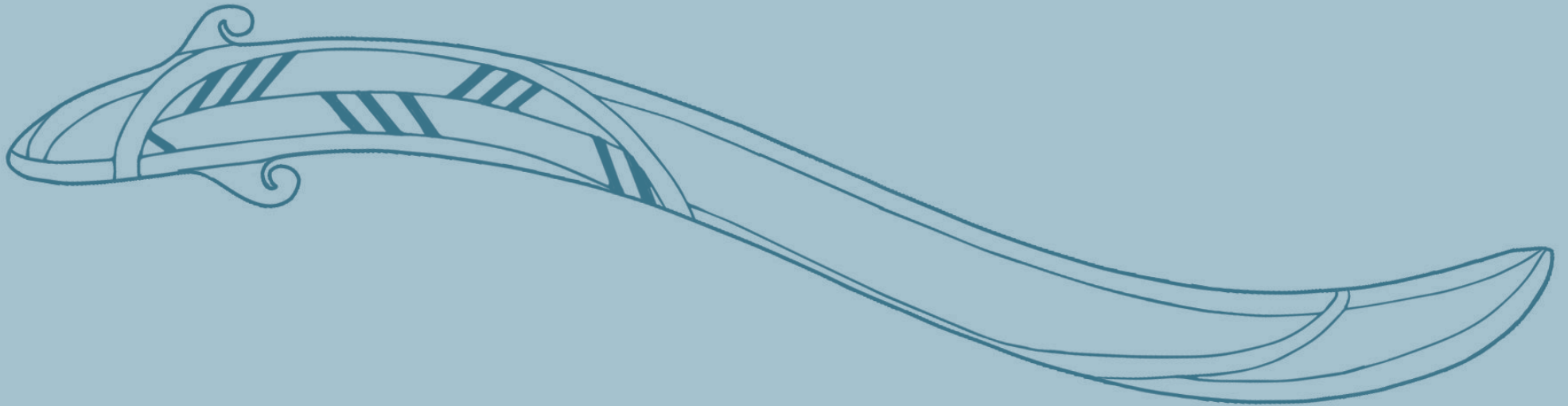
1. Ngāti Hine will continue to work collaboratively with decision makers and those who have an interest in the development of our rohe.
2. Decision makers of all external stakeholders fully recognise that this rohe is our home and that Ngāti Hine are ahikaa, rangatira and kaitiaki. No development will progress without prior consultation and meaningful engagement with Ngāti Hine.
3. Ngāti Hine supports planning initiatives which will ensure that development of urban centres is in a manner and at a rate which ensures adequate infrastructure is in place before development occurs. Ongoing meaningful discussion and consultation with Ngāti Hine from any groups, entities throughout any processes of development is a requirement Ngāti Hine has.

4. Ngāti Hine supports low impact design and innovative solutions which improve the quality of urban centres and our rohe generally. Where the landscape, taonga and resources are maintained as much as possible.
5. Ngāti Hine believes that urban centres should be designed around people and taonga and not profits or for example cars.
6. Ngāti Hine engages with external stakeholders to monitor and enforce any infrastructure development via the Natural and Built Environments Act (NBA), Strategic Planning Act (SPA) and Climate Change Adaptation Act (CAA), in relation to spatial planning requirements.
7. Ngāti Hine is to participate in spatial planning with District and Regional Councils to identify strategic areas for development i.e. impacts of climate change on coastal areas.



## TUĀWHA – PARA MĀTENGA

*Monitoring and Review – Taki toru – sensors  
communication and navigation.*



**The head of the tuna has tubular nostrils which help in hunting. It also has sensors along the side of the head which are used for navigating. Assists in sensing danger, be careful, aware of issues that may come before us.**

In this section: Relationships with community, developers and agencies.

#### 4.1 NGA HONONGA – RELATIONSHIPS

There has been much debate in recent years of the relationship between the government, tangata whenua and the Crown when it comes to the management of our natural, physical and heritage

resources. We understand that our status as mana whenua/mana moana, kaitiaki and tangata whenua gives Ngāti Hine more of a right in decision-making and management over and above that of the general public. This is confirmed in numerous

pieces of legislation and government policy.

The following tables attempt to illustrate relationships with external stakeholders. They outline the respective policies for each relationship:

<p><b>1. Relationships with the Community</b></p> <p>Ngāti Hine recognises that sustainable development will need the active participation of all stakeholders. This includes community groups, business associations, land care groups, environmental organisations and sector interests such as recreational fishing groups.</p> <p>Ngāti Hine seeks to actively participate in discussions over sustainable management of our resources which includes all affected and interested parties.</p>	<p><i>Policies</i></p> <ol style="list-style-type: none"> <li>Ngāti Hine positions itself as rangatira and sovereign. All multi-stakeholder processes involving the management and development of natural, physical and heritage resources within our rohe must recognize this position. Ngāti Hine will consider any requests to join multi-stakeholder processes on a case-by-case basis with careful consideration to our matapono and whakapapa.</li> <li>Ngāti Hine will continue to work collaboratively and positively with all community groups whose policies and initiatives contribute to the sustainable management and enhancement of resources within our rohe.</li> <li>Ngāti Hine will ensure that all significant projects or initiatives are presented back to the whanau, hapu, iwi ahikaa and hau kainga specifically affected, to debate on marae before any policy is developed on any individual proposal.</li> </ol>
<p><b>2. Relationships with Developers</b></p> <p>If development will affect or potentially affect Ngāti Hine values or rohe then the developers should approach Ngāti Hine at the earliest opportunity for advice on the appropriate contacts within Ngāti Hine to discuss consultation/engagement. Such engagement should always include kanohi ki te kanohi contact.</p> <p>Ngāti Hine is adamant that the cost of future development must not be at the detriment to, or loss of, our heritage, our culture or our environment.</p>	<ol style="list-style-type: none"> <li>Ngāti Hine will, to the best of our capacity, monitor all applications for development initiatives within our rohe.</li> <li>Ngāti Hine will direct developers to the appropriate point of contact within Ngāti Hine for their proposal. Ngāti Hine will enter into consultation with all developers to assist in ascertaining the actual or potential effects of the development proposals on Ngāti Hine, our values and our environment. Where any development initiative has the potential to impact on Ngāti Hine and our values or resources, Ngāti Hine will request that the developers bring their initiatives to the marae for the consideration of the ahika and hau kainga.</li> <li>Ngāti Hine will ensure that adequate measures are in place before any development begins to adequately avoid, remedy or mitigate any adverse effects on Ngāti Hine, our values and our environment.</li> <li>Where development initiatives have actual or potential effects on Ngāti Hine, such as the potential to increase the rateable value of adjacent Māori land, Ngāti Hine will seek to ensure that the true costs of these over time will be borne by the developer.</li> <li>Ngāti Hine will, to the best of our capacity, monitor all developments once commenced to ensure that they do not result in adverse effects and that they are completed in accordance with the conditions of their consent.</li> <li>Ngāti Hine will seek the highest standards be adopted for development and will work with developers to ensure that best practice is adopted for all development initiatives.</li> </ol>

### 3. Relationships with Agencies

Agencies have statutory responsibilities for various roles in managing the natural, physical and heritage resources within our rohe.

They operate at local, regional and central government levels. We have listed the most significant agencies and their respective statutes below but a full list would include numerous bodies including the Ministry of Health and Health Boards, Ministry of Education, Maritime Safety Authority, the National Archives, Te Papa, Fish and Game, TRANSIT, Land Information NZ, the NZ Geographic Board and especially the Crown Research Institutes such as Land care Research and NIWA.

Ngāti Hine considers all these agencies to be components of the Crown and therefore, under Te Tiriti, partners with Ngāti Hine in the management of our rohe and the natural, physical and heritage resources within it. Where there is any confusion as to the status of this relationship on any issue, this should be addressed as early as possible through direct dialogue and negotiation.

- Ngāti Hine will promote and enhance relationships between Ngāti Hine, central government and its agencies, regional and district councils (or any agency with delegated authority deriving from any reform of current legislation). The relationships with Ngāti Hine need to be cognisant of our status as tangata whenua, kaitiaki and Treaty partner.
- Ngāti Hine will actively participate in the decision-making processes of all agencies where those decisions affect Ngāti Hine, our values or taonga. Ngāti Hine will consider requests to participate in such processes in a collective forum of other tangata whenua on a case-by-case basis.
- Ngāti Hine will actively participate in the management of our taonga - our involvement should be sought at the commencement of all management, planning and monitoring processes.
- Agencies and other parties should be cognisant of the lack of capacity and resources for Ngāti Hine to participate in modern planning and policy processes. All agencies should collaborate with other central government entities to ensure that capacity building initiatives are coordinated in a manner that avoids duplication. Where consultation or participation in agency processes involves a cost to Ngāti Hine, these should be borne by the relevant agency. Where consultation is undertaken by consultants or contractors on behalf of agencies, the contract for service should specify the need for the contractor to consult directly with Ngāti Hine on a professional basis.

#### Information

All agencies need to provide adequate and timely information on all activities and programmes affecting Ngāti Hine, our values and our taonga of Ngāti Hine and the relevant marae, and where appropriate, Ngāti Hine landholders. In particular, information should be supplied regarding:

- a. resource consents (notified and non-notified), permit and concession applications, including previous staff reports and monitoring/compliance records in the case of consent renewal applications;
- b. plan and policy preparation, monitoring and review, for example LTCCPs, District Plans, Regional Policy Statement and Plans, Conservation Management Strategies and Plans; and
- c. work plans and projected projects which affect Ngāti Hine, our heritage, culture and taonga at the commencement of the planning or business cycle.

### 3. Relationships with Agencies

Agencies have statutory responsibilities for various roles in managing the natural, physical and heritage resources within our rohe.

They operate at local, regional and central government levels. We have listed the most significant agencies and their respective statutes below but a full list would include numerous bodies including the Ministry of Health and Health Boards, Ministry of Education, Maritime Safety Authority, the National Archives, Te Papa, Fish and Game, TRANSIT, Land Information NZ, the NZ Geographic Board and especially the Crown Research Institutes such as Land care Research and NIWA.

Ngāti Hine considers all these agencies to be components of the Crown and therefore, under Te Tiriti, partners with Ngāti Hine in the management of our rohe and the natural, physical and heritage resources within it. Where there is any confusion as to the status of this relationship on any issue, this should be addressed as early as possible through direct dialogue and negotiation.

#### *Decision Making*

- All agencies need to engage regularly with Ngāti Hine to ensure adequate and timely participation of Ngāti Hine in development and implementation of agencies decision-making and management processes. Agencies should actively consider developing Agreements or Memoranda of Understanding to umbrella their relationships with Ngāti Hine and to provide clarity and certainty for both partners.
- All agencies must avoid consulting or involving Ngāti Hine in decision-making processes that see Ngāti Hine identified as just a stakeholder and not a partner in any decision-making process where those decisions affect Ngāti Hine, our heritage, culture and taonga.
- All agencies must avoid consulting or involving Ngāti Hine in decision-making processes that see Ngāti Hine identified as just a stakeholder and not a partner in any decision-making process where those decisions affect Ngāti Hine, our heritage, culture and taonga.
- All Crown assets within the rohe of Ngāti Hine are subject to actual or potential Waitangi Tribunal claims. This is particularly relevant to the Crown Conservation Estate and Public Conservation land (PCL). All decisions over current acquisition, transfer, disposal and management of Crown asset must include Ngāti Hine from the outset of those processes.
- All decisions over current acquisition, transfer, disposal and management of other resources must include Ngāti Hine from the outset of those processes.

#### *Joint Management*

- The Department of Conservation is obliged by statute to give effect to Te Tiriti o Waitangi and Ngāti Hine status as rangatira, and should do so when entering into binding memoranda with Ngāti Hine. These memoranda will include collaborative management agreements for specific localities within the Crown's conservation estate, as well as agreements whereby Ngāti Hine have effective input into all aspects of the Department's management processes that affect us, our values or our taonga.
- Currently local authorities have the ability to transfer powers and functions under the RMA and the ability under the RMA and the LGA to enter into joint management agreements with Ngāti Hine. Opportunities for either of these mechanisms should be identified and incrementally implemented. For example, management of Council owned reserves and similar areas, especially where these contain wāhi tapu or other sites of significance, or Mana Whakahono a Rohe; present a prime opportunity for this. Ngāti Hine will negotiate a schedule for developing joint management agreements over key reserves within Ngāti Hine that have high cultural value.

#### *Capacity Building*

- The ongoing ability of Ngāti Hine to be involved in the management of our whenua and moana and the future success of integrated management between Crown, Ngāti Hine and other parties requires the ongoing and continued capacity-building of our kaitiaki, whanau and hapū. Building this capacity is the responsibility of Ngāti Hine. Achieving this is in the best interests of all parties and will require the active support and input of all our partners.

### 3. Relationships with Agencies

Agencies have statutory responsibilities for various roles in managing the natural, physical and heritage resources within our rohe.

They operate at local, regional and central government levels. We have listed the most significant agencies and their respective statutes below but a full list would include numerous bodies including the Ministry of Health and Health Boards, Ministry of Education, Maritime Safety Authority, the National Archives, Te Papa, Fish and Game, TRANSIT, Land Information NZ, the NZ Geographic Board and especially the Crown Research Institutes such as Land care Research and NIWA.

Ngāti Hine considers all these agencies to be components of the Crown and therefore, under Te Tiriti, partners with Ngāti Hine in the management of our rohe and the natural, physical and heritage resources within it. Where there is any confusion as to the status of this relationship on any issue, this should be addressed as early as possible through direct dialogue and negotiation.

### Scientific Research

Agencies supporting scientific research investigations within the rohe of Ngāti Hine should consult with Ngāti Hine to determine how the content of their programmes can best co-ordinate with the needs and priorities of Ngāti Hine. Most government departments, Crown Research Institutes and universities have specific obligations to undertake such consultation under their governing legislation and are expected to consult at the earliest possible opportunity as a matter of best practice:

- a. Contact with Te Runanga o Ngāti Hine should be made before any scientific research commences, or any applications for scientific research funding are initiated. If the work impacts on taonga of Ngāti Hine:
- b. Tikanga and protocols covering the activity must be formally agreed with the kaitiaki from the outset of the research and conditions for the work determined by Ngāti Hine must be respected. Such protocols must include agreed understanding of any indigenous intellectual property rights associated with any research. Ngāti Hine insists that best practice standards of indigenous research be promoted and adhered to when undertaking any research.
- c. Where Ngāti Hine kaumatua and kuia consider it appropriate, tikanga will be observed in the course of the research;
- d. Ngāti Hine should have the opportunity to work beside the researchers, in a paid capacity;
- e. With all publications arising from research involving Ngāti Hine and our taonga, Ngāti Hine should be invited to peer review such findings and be able to append our own comments to the published information and be appropriately acknowledged.

### 3. Relationships with Agencies

Agencies have statutory responsibilities for various roles in managing the natural, physical and heritage resources within our rohe.

They operate at local, regional and central government levels. We have listed the most significant agencies and their respective statutes below but a full list would include numerous bodies including the Ministry of Health and Health Boards, Ministry of Education, Maritime Safety Authority, the National Archives, Te Papa, Fish and Game, TRANSIT, Land Information NZ, the NZ Geographic Board and especially the Crown Research Institutes such as Land care Research and NIWA.

Ngāti Hine considers all these agencies to be components of the Crown and therefore, under Te Tiriti, partners with Ngāti Hine in the management of our rohe and the natural, physical and heritage resources within it. Where there is any confusion as to the status of this relationship on any issue, this should be addressed as early as possible through direct dialogue and negotiation.

### *Resource consents, permits and concessions*

- Ngāti Hine request that the agencies:
  - a. requires all applicants for consents/concessions/permits to demonstrate that they have ascertained whether their proposal has any effects, major or minor, on Ngāti Hine values and resources prior to lodgment. Where effects, actual or potential, are evident applicants should be required to provide evidence that Ngāti Hine have been adequately consulted and engaged. Where such evidence is not supplied the application should be not be accepted;
  - b. place conditions on consents that provide for the avoidance of effects on matters of significance to Ngāti Hine and provide for the involvement of Ngāti Hine in the monitoring and review of resource consents. This should include development of agreed protocols governing any activity allowed by consent or permit that can affect wāhi tapu or other heritage matters;
  - c. include in all council reports on resource consent applications or policy development within the rohe of Ngāti Hine, the results of consultation or negotiations held with Ngāti Hine.
  - d. engages with Ngāti Hine to transfer powers/functions or joint management under s.33 and 36B of the RMA, as determined by Ngāti Hine.
  - e. hold hearings, pre-hearings and preliminary meetings on marae where Ngāti Hine taonga, values or heritage may suffer adverse effects from the proposal;
  - f. provide for Te Reo o Ngāti Hine me ona ahuatanga katoa at hearings where requested by Ngāti Hine;
  - g. not be involved in decisions pertaining to Ngāti Hine resources, values or heritage without full prior discussion with Ngāti Hine;
  - h. ensure that all staff involved in processing consents affecting Ngāti Hine taonga, values or heritage have adequate training in Te Tu o Ngāti Hine;
  - i. develop and implement appropriate processes for informing Ngāti Hine of all notified and non-notified applications for resource consents, permits, etc of interest to Ngāti Hine



### 3. Relationships with Agencies

Agencies have statutory responsibilities for various roles in managing the natural, physical and heritage resources within our rohe.

They operate at local, regional and central government levels. We have listed the most significant agencies and their respective statutes below but a full list would include numerous bodies including the Ministry of Health and Health Boards, Ministry of Education, Maritime Safety Authority, the National Archives, Te Papa, Fish and Game, TRANSIT, Land Information NZ, the NZ Geographic Board and especially the Crown Research Institutes such as Land care Research and NIWA.

Ngāti Hine considers all these agencies to be components of the Crown and therefore, under Te Tiriti, partners with Ngāti Hine in the management of our rohe and the natural, physical and heritage resources within it. Where there is any confusion as to the status of this relationship on any issue, this should be addressed as early as possible through direct dialogue and negotiation.

### *District and Regional Councils*

- In addition to the above Far North District Council (FNDC), Kaipara District Council (KDC), Whangarei District Council (WDC) and Northland Regional Council (NRC) should:
  - a. allocate financial resources to increase capacity and capability of Ngāti Hine, and provide access to technical expertise to participate in the development, implementation, monitoring and review of all council plans and policies and all decision-making processes that affect us, our values and taonga;
  - b. recognises Ngāti Hine as an affected party to all plan and policy development;
  - c. recognises Ngāti Hine as an affected party to all resource consent and permit applications that impact or affect Ngāti Hine resources, culture and/or heritage;
  - d. takes into account this Iwi Environmental Management Plan in the preparation or review of all statutory and non-statutory instruments (strategies, policy statements and plans) that affect our rohe as the initial step in involving Ngāti Hine;
  - e. where, for whatever reason, there has not been Ngāti Hine input into statutory planning processes, such silence is not to be interpreted as agreement or acceptance of any such plan or policy;
  - f. ensures that an adequate pool of independent commissioners skilled in Te Tu o Ngāti Hine and approved by Te Runanga o Ngāti Hine is available for all relevant hearings (resource consent plan and policy development) where Ngāti Hine interests are involved and
  - g. ensures that all relevant staff (e.g. managers, resource consent planners, policy writers, monitoring and enforcement officers) have sufficient understanding of Te Tu o Ngāti Hine to make well-informed decisions where these affect Ngāti Hine taonga and interests.
  - h. Ngāti Hine will investigate use of Mana Whakahono a Rohe as means of formalising the arrangements with councils

## 4.2 WORK PLAN

The following table has been created from the “Methods” sections of the framework previously used. This approach was to develop a Work Plan for Nga Tirairaka o Ngāti Hine Trust as the current mandated environmental authority for Ngāti

Hine. It was developed to identify specific actions required by Ngāti Hine and external stakeholders to achieve their respective responsibilities in fulfilling the outcomes of the Ngāti Hine Environmental Management Plan (NHEMP). The inclusion of a Work Plan in the NHEMP was deliberate to ensure

that the NHEMP was a “working document”. It is planned that the NHEMP is reviewed every two years, and that the Work Plan will continue to evolve from the 2021 review of the NHEMP.

Section	Area	Action	Responsibility	Timeframe
2.1	Tuna (Biodiversity)	Develop Tuna Management Plan (Biodiversity plan???)	Ngāti Hine	2024
2.2	Cultural Landscapes	Ensure that the cultural aspects of the landscape, alongside other values such as natural character and amenity values, are given full recognition within landscape assessments for resource consent applications and similar processes	External Stakeholder(s)	2024
2.2	Cultural Landscapes	The monitoring of effects on cultural landscapes within Ngāti Hine rohe is the responsibility of the ahi kaa and kaitiaki, and is to be reflected in all relevant consent conditions	External Stakeholder(s)	2024
2.2	Cultural Landscapes	Identify and define areas and sites of customary value	Ngāti Hine	2024
2.2	Cultural Landscapes	Record sites of customary value as described and determined by Ngāti Hine	External Stakeholder(s)	2024
2.2	Cultural Landscapes	Develop and implement cultural landscape strategies	All	2024
2.2	Cultural Landscapes	Develop and advocate for educational plans for landowners and developers	All	2024
2.2	Cultural Landscapes	Develop and promote linkage mechanisms between the Building Act and the RMA	External Stakeholder(s)	2024
2.2	Cultural Landscapes	Ensure cultural landscape is elevated to “high priority” within all processes of RMA, CA and LGA	External Stakeholder(s)	2024
2.2	Water	Develop a joint management agreement for the management and protection of all wetlands under s.36B of the RMA.	All	2024
2.2	Water	Develop an integrated catchment management planning and implementation programme that includes all water bodies within the rohe of Ngāti Hine.	All	2024
2.2	Water	Organise annual wananga for wai ora o Ngāti Hine to ensure protection of mauri.	Ngāti Hine	2024
2.2	Water	Develop specific plans for mataitai and reserves.	Ngāti Hine	2024

<b>Section</b>	<b>Area</b>	<b>Action</b>	<b>Responsibility</b>	<b>Timeframe</b>
2.2	Water	Implement management and monitoring plans for water quality standards.	All	2024
2.2	Water	Develop riparian margin plan, including all land owners.	Ngāti Hine	2024
2.2	Water	Develop biosecurity plan.	All	2024
2.2	Water	Plan for adequate infrastructure to cope with the rapid subdivision, use and development.	External Stakeholders	2024
2.2	Water	Provide adequate infrastructure to cope with the rapid subdivision, use and development.	External Stakeholders	2024
2.2	Water	Develop a set of water quality standards.	Ngāti Hine	2024
2.2	Water	Develop mechanisms for the allocation of water.	All	2024
2.3	Soils and Minerals	Develop and implement rehabilitation programmes, including cost recovery from permit holders	All	2024
2.3	Soils and Minerals	Develop Earthworks management plans.	All	2024
2.4	Indigenous Fauna	Establish a system of mataitai and taiapure throughout our rohe moana to ensure sustainable fisheries are available to meet the customary fishing needs of Ngāti Hine for all time.	All	2024
2.4	Indigenous Fauna	Completion of comprehensive biological audit prior to any modification.	External Stakeholder(s)	2024
2.4	Indigenous Fauna	Implement the NZ Biodiversity Strategy.	All	2024
2.4	Indigenous Fauna	Ensure capacity and capability is at level to review biological audit.	Ngāti Hine	2024
2.4	Indigenous Fauna	Develop protection and enhancement plans of indigenous fauna to prevent losses to native species and decrease pests.	All	2024
2.4	Indigenous Fauna	Ecosystem plan developed, including identification, maintenance, protection and restoration.	All	2024
2.4	Indigenous Fauna	Develop a bio-prospecting risk management plan.	All	2024
2.4	Indigenous Fauna	Develop a fishery management plan.	All	2024
2.4	Indigenous Fauna	Develop a pest management plan .	All	2024
2.4	Indigenous Flora	Completion of comprehensive biological audit prior to any modification	External Stakeholder(s)	2024

Section	Area	Action	Responsibility	Timeframe
2.4	Indigenous Flora	Implement the NZ Biodiversity Strategy.	All	2024
2.4	Indigenous Flora	Ensure capacity and capability is at level to review biological audit.	Ngāti Hine	2024
2.4	Indigenous Flora	Develop protection and enhancement plans of indigenous flora to prevent losses to native species and decrease pests.	All	2024
2.4	Indigenous Flora	Develop a bio-prospecting risk management plan.	All	2024
2.5	Traditional and Customary materials	Develop strategies for the restoration and regeneration of endangered resources, and the protection of resources that are more abundant	All	2024
2.5	Traditional and Customary materials	Identify means to store and protect resources	Ngāti Hine	2024
2.5	Traditional and Customary materials	Identify and collate at risk, threatened and/or endangered resources	Ngāti Hine	2024
2.6	Taniwha	Review environmental impact	All	Ongoing
2.6	Taniwha	Review legislative requirements of tangible and intangible beliefs relating to taniwha	All	2024
2.6	Taniwha	Advise external stakeholder of environment which taniwha resides.	Ngāti Hine	2024
2.6	Taniwha	Manage environmental impact within written approval of tangata whenua.	External Stakeholder(s)	Ongoing
2.7	Climate Change	Review Catchment Management Plans.	All	2024
2.7	Climate Change	Increase capacity and capability.	Ngāti Hine	2024
2.7	Climate Change	Participate in domestic and international forums.	Ngāti Hine	2024
2.7	Climate Change	Perform SWOT analysis.	Ngāti Hine	2024
2.8	Air Issues	Develop strategies to actively promote and adopt environmentally friendly methods of progressively reducing the discharge of contaminants into the air	All	2024
2.8	Air Issues	Develop innovative, protective and enhancing management plans	All	2024
2.9	Genetic Diversity	Increase capacity and capability.	Ngāti Hine	2024
2.9	Genetic Diversity	Determine national involvement e.g., Communications, Forum participation.	Ngāti Hine	2024
2.9	Genetic Diversity	Improve and distribute knowledge.	Ngāti Hine	2024

Section	Area	Action	Responsibility	Timeframe
2.9	Genetic Diversity	Determine regional plan.	All	2024
3.1	Kaitiakitanga	Engage pre-application with tangata whenua for consent of permit applications.	External Stakeholder(s)	Ongoing
3.1	Kaitiakitanga	Complete and lodge approved tangata whenua Impact Assessment for consent of permit applications.	External Stakeholder(s)	Ongoing
3.1	Kaitiakitanga	Enforcement of rahui tikanga/protocols.	All	Ongoing
3.1	Kaitiakitanga	Provide copies of any infringement or abatement notices or details of Environment Court proceedings within the rohe of Ngāti Hine.	External Stakeholder(s)	Ongoing
3.1	Kaitiakitanga	Creation of a Ngāti Hine Kaitiaki unit.	Ngāti Hine	2024
3.1	Kaitiakitanga	Identify capacity and capability for resource consent processing.	Ngāti Hine	2024
3.1	Kaitiakitanga	Wananga kaitiakitanga for Ngāti Hine.	Ngāti Hine	Ongoing
3.1	Kaitiakitanga	Wananga kaitiakitanga for external stakeholders.	Ngāti Hine	Ongoing
3.1	Kaitiakitanga	Develop and establish formal agreements with external stakeholders.	All	2024
3.1	Kaitiakitanga	Provide mātauranga taiao (traditional environmental knowledge) narrative for strategies and plans.	Ngāti Hine	2024
3.1	Kaitiakitanga	Develop monitoring plans of external stakeholders' policies.	All	2024
3.1	Kaitiakitanga	Develop rahui plans for tangata whenua.	Ngāti Hine	Ongoing
3.1	Kaitiakitanga	Initiate as determined by kaumatua/kuia.	Ngāti Hine	Ongoing
3.2	Mātauranga	Consult with kaumatua/kuia	Ngāti Hine	Ongoing
3.2	Mātauranga	Identify strategies to ensure hapū mātauranga is protected both internally and externally	Ngāti Hine	2024
3.3	Whanaungatanga	Coordinate wananga to share skills, learning, information, knowledge, experience and provide support for kaupapa to other hapū	Ngāti Hine	2024
3.3	Whanaungatanga	Develop and implement communication strategy with other Te Taitokerau kaitiaki	Ngāti Hine	2024
3.3	Whanaungatanga	Collaborate with Te Taitokerau hapū to prepare generic responses to central and local government policy initiatives	Ngāti Hine	Ongoing

Section	Area	Action	Responsibility	Timeframe
3.3	Whanaungatanga	Coordinate environmental monitoring that includes ahi kaa and hau kainga with other hapū of Te Taitokerau	Ngāti Hine	Ongoing
3.3	Whanaungatanga	Develop GIS system e.g., Taunaha project	Ngāti Hine	2024
3.4	Nga korero tuku iho	Identify names that require correction	Ngāti Hine	2024
3.4	Nga korero tuku iho	Implement process to correct names with external stakeholders	All	2024
3.5	Ngāti Hine Whenua	Ensure Ngāti Hine engagement in development planning	All	2024
3.5	Ngāti Hine Whenua	Develop GIS mapping of Ngāti Hine lands	Ngāti Hine	2024
3.5	Ngāti Hine Whenua	Develop land acquirement plan for Ngāti Hine	Ngāti Hine	2024
3.6	Marae, kainga and waahi tapu	Advocate that all agencies recognise and provide for the policies in relation to our marae, kainga and waahi tapu	All	Ongoing
3.6	Marae, kainga and waahi tapu	Support and assist marae committees and papakainga to further develop their marae and kainga on a sustainable basis	Ngāti Hine	Ongoing
3.6	Marae, kainga and waahi tapu	Collaborate with other Taitokerau Iwi to work with councils and other agencies to develop policy for marae development zones that recognises the cultural and social importance of marae to tangata whenua and the wider community.	All	Ongoing
3.6	Marae, kainga and waahi tapu	Resist any development or other proposals that adversely impact our wahi tapu	Ngāti Hine	Ongoing
3.7	Naku te whenua, naku te awa	Advocate that external stakeholder recognise and provide for the policies.	Ngāti Hine	2024
3.7	Naku te whenua, naku te awa	Work closely with all external stakeholders involved in public access policies and ensure Ngāti Hine participates fully in the decision-making processes	All	2024
3.8	Population Growth & Movement	Advocate for building control standards that optimise energy efficient designs, methods, and materials.	Ngāti Hine	2024
3.8	Population Growth & Movement	Decision-makers consult with Ngāti Hine before any other party on proposals for development within our rohe	External Stakeholder(s)	2024
3.8	Population Growth & Movement	Identify and implement opportunities where living, working, and playing in a place can happen without relying on private vehicles.	All	2024
3.8	Population Growth & Movement	Any plans for town centres must focus on intensification of the existing town and not see further "urban sprawl"	External Stakeholder(s)	2024

<b>Section</b>	<b>Area</b>	<b>Action</b>	<b>Responsibility</b>	<b>Timeframe</b>
Nga Hononga	Community	Engage with all community groups involved in the sustainable management and enhancement of our rohe and its resources	All	Ongoing
Nga Hononga	Community	Enter into partnerships with community groups for specific projects or initiatives on a case-by-case basis	All	Ongoing
Nga Hononga	Community	Act as a facilitator between the community and the hapū, whanau and marae of Ngāti Hine where this is undertaken with positive intentions	All	Ongoing
Nga Hononga	Developers	Establish a professional kaitiaki business unit to work with developers and facilitate dialogue and engagement with marae, hapū and land owners.	Ngāti Hine	2024
Nga Hononga	Developers	Advocate that all developers seek to enter into direct engagement with Ngāti Hine over their proposals at the earliest possible stage of the development.	All	Ongoing
Nga Hononga	Developers	Enter into agreements with developers to specify Ngāti Hine's involvement in the development process.	All	Ongoing
Nga Hononga	Developers	Insist that all reasonable costs to marae or hapū, are borne by the developer.	Ngāti Hine	Ongoing
Nga Hononga	Developers	Advocate that all development consultants, (including planners, engineers, surveyors, archaeologists and landscape architects) develop and adopt best practice standards with Ngāti Hine covering their professional interaction with us.	All	Ongoing
Nga Hononga	Developers	Direct its kaitiaki unit to develop protocols covering protection of all wahi tapu and other heritage sites and values from development initiatives, and seek to have these protocols adopted as standard consent conditions for all consents granted within our rohe.	Ngāti Hine	2024
Nga Hononga	Agencies	Actively participate in planning and decision-making (including development of legislation), memorandums of understandings and/or management protocols with all parties	All	Ongoing
Nga Hononga	Agencies	Establish a kaitiakitanga unit to provide a professional consultation and advisory service to Ngāti Hine to assist building our relationship with the agencies.	Ngāti Hine	2024
Nga Hononga	Agencies	Work with all statutory agencies in investigating and initiating effective processes and monitoring of activities and developments to ensure compliance of the Conservation Act, RMA, LGA and all other associated Acts and/or Policies	All	Ongoing
Nga Hononga	Agencies	Work closely with other Taitokerau kaitiaki and where possible and pragmatic, use collective processes where the outcome affects more than just Ngāti Hine.	All	Ongoing

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# APPENDIX / ĀPITIHANGA

## Appendix

The following appendices include environmental monitoring templates that are ready and easy to use for whanau, hapu and iwi to begin baseline monitoring on the whenua, in the ngahere and around our awa. We hope that these encourage and empower whanau, hapu and iwi to begin and to continue to exercise our kaitiakitanga.

The templates include environmental monitoring forms based on Matauranga Maori and Western science methods. The two method types both offer different perspectives on science from Western and indigenous worldviews.

### Appendix 1 – Marine Cultural Health (MCHI)

This MCHI was established by Shortland & Chetham, (2012) for use by whanau, hapu and iwi when monitoring our takutai moana and its resources. It is based upon Ngāti Hine cultural indicators.

### Appendix 2 – Bird monitoring

The 5-minute bird count (5MBC) protocol was first established by Dawson & Bull, (1975)<sup>9</sup>. It is a bird monitoring method utilised generally for forest birds. The 5MBC method is an index measure.

Monitoring bird species allows whanau, hapu and iwi to assess the health of their ngahere especially when pest management initiatives have been established in the area.

### Appendix 3 – Freshwater monitoring

Monitoring the health of our awa is important as it allows whanau, hapū and iwi to evaluate long-term trends in ecosystem health and identify any freshwater quality issues early.<sup>10</sup>

<sup>9</sup> <https://www.doc.govt.nz/our-work/five-minute-bird-counts/>

<sup>10</sup> <https://www.doc.govt.nz/our-work/biodiversity-inventory-and-monitoring/freshwater-ecology/>

## APPENDIX 1 – MCHI

Tohu/Indicators	Takutai Mate (Unhealthy/sick coastline/shoreline polluted)	Takutai Māori (Average/normal coastline/shoreline)			Takutai Ora (Healthy coastline/shoreline)
<b>What does the land look like next to the Takutai?</b>	1. Land very changed (i.e., roads, development, industry) No plants or trees. <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. Still natural, plenty of plants, trees and other coastal plants. <input type="checkbox"/>
<b>Takutai condition</b>					
<b>What does the sand/shore look like?</b>	1. Covered by sediment/mud/sand/slime/litter. <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. Clean sand and shells. No litter. <input type="checkbox"/>
<b>Wai tai</b>					
<b>What is the water quality like?</b>	1. Looks polluted (eg. foams/oil/slime). <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. Clean, no visible pollution. <input type="checkbox"/>
<b>Mahinga mataitai</b>					
<b>Any mahinga species present?</b>	1. No mahinga species present. <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. Large numbers of mahinga species present. <input type="checkbox"/>
<b>Mahinga mataitai</b>					
<b>Any mahinga species present?</b>	1. No mahinga species present. <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. Large numbers of mahinga species present. <input type="checkbox"/>
<b>Size of species</b>	1. No adults or no babies present. <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. Adult, juvenile and baby present. <input type="checkbox"/>
<b>Whakapapa</b>					
<b>Number of other species?</b>	1. Very limited number of other species seen. <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. A range of other species present and in good numbers. <input type="checkbox"/>
<b>Kaimoana</b>					
Taste test.	1. Kaimoana (taste test). <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. Kai reka! <input type="checkbox"/>
<b>Overall mauri at this site</b>	1. Takutai mate or Takutai kino = Very unhealthy. <input type="checkbox"/>	2. <input type="checkbox"/>	3. <input type="checkbox"/>	4. <input type="checkbox"/>	5. Takutai ora = Very healthy. <input type="checkbox"/>

## APPENDIX 2 – BIRD COUNT MONITORING FORM

Kaitiaki	Date	General Location	Specific Location
Site number			
Start time			
Temperature			
Wind			
Other noise			
Rain			
Rain value			

Species	Seen	Heard	Seen	Heard	Seen	Heard	Seen	Heard	Seen	Heard

Sun (0-5) Record approximate minutes that bright sun is overhead	<b>Seen and Heard.</b> Birds that are heard first place under H even if seen later. Birds that are first seen are placed under <b>S</b> . Adding <b>H</b> and <b>S</b> will give total number of birds observed.			
<b>Time</b> (24-hour clock at the beginning of each count)	<b>Unbounded</b>			
<b>Temperature</b> (Degrees Celcius) 1 Freezing <0 2 Cold 0-5 3 Cool 6-10 4 Mild 11-15 5 Warm 16-22 6 Hot >22	<b>Wind</b> The average for each five-minute count 0 Leaves still 1 Leaves rustle 2 Leaves and branches move 3 Branches or trees sway	<b>Other Noise</b> i.e., other than wind the average for the five minutes 0 Not important 1 Moderate 2 Loud	<b>Precipitation Type</b> <b>Average for each count</b> N None M Mist H Rain R Hail S Snow	<b>Precipitation Value</b> 0 None 1 Dripping foliage 2 Drizzle 3 Light 4 Moderate 5 Heavy

### APPENDIX 3 – FRESHWATER MONITORING FORM

Stream habitat assessment – field sheet					
Location		Stream Name		Stream length	
Kaitiaki		Altitude (m)		Maramataka	
Date		Time		Photos	<input type="checkbox"/> Yes <input type="checkbox"/> No

Stream Characteristics					
Bank height (m)		Steepness (angle)		Width (m)	
% Pool		% Riffle		% Run	
				Floodplain (m wide)	
				Flow conditions	<input type="checkbox"/> Low <input type="checkbox"/> Normal <input type="checkbox"/> High

Substrate characteristics (% tally)				Organic detritus (% cover)			
Bedrock		SC (64-128 mm)		SMG (8-16mm)		Wood	
B (>256mm)		LG (32-64mm)		SG (2-8 mm)		Branches	
LC (128-256mm)		MLG (16-32 mm)		SS (<0.063-2 mm)		Leaves	
				Fine detritus			
B = Boulder • LC = Large cobble • SC Small cobble • LG = Large gravel • MLG = medium large gravel • SMG = Small-medium gravel • SG = Small gravel • SS = Silt sand							

Water quality characteristics			
Temp		pH	
DO		Conductivity	
		Colour	
		Clarity (m) Tube/Disc	

Riparian characteristics								
Width (m)				Bank vegetation (%)				
Overhead cover (%)	% Open	% Partially shaded	% Heavily shaded	Stock damage	<input type="checkbox"/> None	<input type="checkbox"/> Minor	<input type="checkbox"/> Moderate	<input type="checkbox"/> High
Vegetation type: Grasses/tussocks/ferns	% Vegetation	Dominant species		Vegetation type: Shrub (<2m/exotic/native)	% Vegetation	Dominant species		
Veg. type: Sub canopy (2-5m)/exotic/native	% Vegetation	Dominant species		Veg. type: Canopy (>5m/exotic/native)	% Vegetation	Dominant species		

Bank cover characteristics				Bank stability	
<input type="checkbox"/> Bare soil	<input type="checkbox"/> Stony	<input type="checkbox"/> Grass	<input type="checkbox"/> Tussock	<input type="checkbox"/> Stable	<input type="checkbox"/> Mostly stable
<input type="checkbox"/> Shrubs	<input type="checkbox"/> Trees	<input type="checkbox"/> Artificial/concrete		<input type="checkbox"/> Highly unstable	<input type="checkbox"/> Undercut

### APPENDIX 3 – FRESHWATER MONITORING FORM PART B

Adjacent land use characteristics			Catchment land use characteristics	
Native forest	Horticulture	Horse	Native forest	Other
Exotic forest	Road	Crops	Exotic forest	
Mining	Stock	Grazed (short)	Mining	
Farming	Dairy	Grazed (long)	Farming	
Urban	Deer		Urban	

**Comments/Observations** e.g., bank modification, artificial, smells, oil sheen

Flora and fauna			
What size and colour is the Pheriphyton?		List Vertebrate species	List Invertebrate species
Thin			
Medium			
Thick			

**Site diagram**

# NOTES



