

Whatitiri Resource Management Plan

P.O. Box 98 Whangarei 0148



Poroti Springs

**Ko Whatitiri te maunga
E tu nei i te āo i te pō
Ko Waipao te awa i rukuhia,
i inumia e ōku mātua tupuna
Ko Maungarongo te marae
Hei tangi ki te hunga mate
Hei mihi ki te hunga ora
Ko Te Uriroroi
Ko Te Parawhau
Ko Te Māhurehure ki Whatitiri ngā hapū
Ko Ngāpuhi-Nui-Tonu te iwi**

**Whatitiri is the mountain which stands by night and day
Waipao is the babbling brook where my ancestors dived and drank
Maungarongo is the Marae lamenting the dead, greeting the living
Te Uriroroi, Te Parawhau, and Te Māhurehure ki Whatitiri are the hapū
The people of Ngāpuhi are the people**

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07.03.2016 - 4x maps #001 topo, #002 topo, #003topo, #Poroti Springs 005, 1960 Gazette notice, 1895 "water supply" map

PART I: Introduction

1. Mana Whenua ki Whatitiri

This plan is written on behalf of Mana Whenua ki Whatitiri, namely, Te Uriroroi, Te Parawhau and Te Māhurehure ki Whatitiri and applies to the area depicted in the Whatitiri RMU Rohe Map. Over the last decade in particular, hapū and whānau of Whatitiri have been faced with increasing pressure to respond and have input into a variety of issues such as the progression of treaty claims, court proceedings and resource management issues. In recognition of the need to have a centralized strategy to deal with these matters this plan has been produced and has been ratified by hapū members at several hui throughout 2014- 2015 and through lodging on the Whatitiri website for comments. See www.whatitiri.org.nz

1.2 Vision

A healthy and productive Māori community where the hapū prospers and participates fully in the management of lands and waters for the betterment of the entire community, in the area known as Whatitiri, depicted in the Whatitiri Resource Management Unit map

I pehea ngā maunga, awa, koawaawa i pāorooro ai?

‘In what way do the rivers, streams and mountains echo?’ The meaning of this whakatauki runs deep, linking people to the land, the water and to each other. The echoes and vibrations of sound reach afar symbolising our whakapapa links to one and other via the natural environment.

1.3 Mission

To revitalise the health and wellbeing of our environment and our people.

1.4 Kaupapa

This plan has been developed primarily for the following reasons:

- To ensure our engagement and participation in the planning and decision-making processes of councils, agencies, and developers with respect to our rohe.
- To assert our tino rangatiratanga over our ancestral taonga; and
- To clearly identify the environmental management kaupapa of the Whatitiri RMU.

1.5 Policy Design

The environmental policy contained in this Environmental Management Policy Document derives from a number of sources, principally the Ngati Hine Environmental Plan, Ngā Ture mo Te Taiāo o Ngāti Hine 2008 and Te Roroa Iwi Environmental Policy (Ratified Version) 2009. These policies are based on earlier iterations of hapū and iwi plans such as those undertaken by Ngātiwai Trust Board and various Ngāpuhi hapū, in particular the *Environmental Management Plan for Ngāti Rehia, 2007* and the *Ngātiwai Environmental Principles*.

As with those documents, a focal point of our Plan is on building and maintaining durable relationships. We recognise that implementation of our policies will be dependent on the strengths of our relationships with our own whānau and all others who interact within our rohe. **It is vital that Mana Whenua ki Whatitiri are acknowledged as kaitiaki and empowered to actively practise kaitiakitanga in regard to all resources within our rohe.** The Waimarie education and restoration programmes, Waipao Catchment Rehabilitation Project, work by Environment River Patrol Aotearoa, and involvement in the Northpower Catch and Release Scheme are all positive examples of our experiences in collaborative management to date.

Because relationships and kaitiakitanga are relevant to all aspects of environmental management we have employed a general section on kaitiakitanga and placed this and the relationships section at the front of the document, thereby setting the scene for all following natural resource policies.

1.6 Values

We have adopted the following guiding values or principles for the implementation of this plan:

- *Kaitiakitanga*
Our duty of care and responsibility toward our taonga tuku iho
- *Whānaungatanga*
Building ongoing positive relationships with whānau, hapū, iwi, crown agencies and the wider community
- *Manākitanga*
Our ability to sustain our whānau and our manuhiri
- *Matauranga*
To protect, revive, enrich and utilise our knowledge in our capacity as kaitiaki
- *Tikanga*
To retain the traditions of our tupuna in all our operations

1.7 Whatitiri Resource Management Unit

Mana Whenua ki Whatitiri have long been active in environmental management within their rohe. However, effective participation in resource management has been stymied by a lack of recognition by councils, agencies and developers in their planning and policy

processes and decision-making. Hapu members have recently decided to establish a dedicated resource management unit and have been through the process of developing a strategic plan to guide the development of the Whatitiri RMU. This environmental management plan specifies the resource management strategy of the unit going forward.

1.8 Whatitiri RMU Rohe

The rohe awa and rohe whenua area of interest is demarcated by a number of sites of significance to Mana Whenua, specifically, centered around Whatitiri Maunga, Waipao or "Poroti Springs" and catchment, the marae at Maungarongo and Waimarie, and surrounding Wairua, Mangere and Mangakahia River Catchments.

N.B. Because of current Treaty negotiations we will make our mapping available when meeting with various stakeholders, including hapū.

Rainfall on Whatitiri is often preceded by thunder and flashes of lightning – features of the local weather that, according to traditional sources led to the name, "Whatitiri" or "thunder mountain". From the depths of an aquifer under Whatitiri Maunga, emerges Waipao, otherwise known as Poroti Springs. Waipao, meaning "the coming forth of water from the deep", has been considered the life blood of Poroti Papakainga Reserve since time immemorial as referenced in tribal histories and waiata. To the local people, it is likened to the breast of Papatuanuku giving life and sustenance with its cool flowing waters and food resources such as watercress, tuna, kokopu, and kawai. The pristine waters have healing powers which were utilised by ancestors, and continue to be utilised today. The waterway flows down to the Wairua River, which in turn enters the Northern Wairoa River before finally meeting the Kaipara Harbour.

Maungarongo Marae is located at the head of the Springs and Waimarie Marae further downstream sits adjacent to the Waipao. Maungarongo Marae continues to be the main tribal gathering place in the area. The bounty of Poroti Springs and Waipao Stream is used to entertain gatherings of manuhiri with the surplus being used to sustain local whānau. The mana of the marae is maintained by this hospitality. Indeed the name "Poroti" denotes the cutting of ti, the cabbage tree, its subsequent soaking in water, and offering as a food all in all a ritual whereby the tapu of conflict was made in peace, noa.

There are wider or 'secondary' rohe boundaries that delimit the area in which Mana Whenua ki Whatitiri also have shared interests. These extend north to Purua Falls and south to Te Ripo on the Wairua River and further down the Northern Wairoa River to the Waiotama River and are depicted in the map shown in Figure 2. Guidance on engagement, consultation, relationships, collaboration, notification and so forth in relation to these primary and secondary areas is set out in Part II of this plan.

Part II Whatitiri Participation in Resource Management Planning and Decision-making

2. Relationships

In order to achieve our vision and mission, we will need to strengthen existing and create new meaningful relationships on a variety of levels. These relationships will be with our own hapū and whānau, our wider whānaungatanga, hapū and iwi links in Tai Tokerau, the community, developers and agencies with responsibilities in regard to the environment. Some partners have legal requirements to engage with Mana Whenua ki Whatitiri either as Treaty Partners and/or under statute (such as the RMA or LGA) and with others it is recognised best practice or tikanga Māori. Collaboration will be required with the following parties, including but not limited to:

Mana Whenua

- *Te Urioroi*
- *Te Parawhau ki Whatitiri*
- *Te Māhurehure ki Whatitiri*
- *Whatitiri Māori Reserves Trust*
- *Maungarongo Marae*
- *Waimarie Marae*

Hapū and Iwi

- Te Runanga ā iwi ō Ngāpuhi
- Te Parawhau
- Ngāti Hau
- Ngāti Hine
- Te Uri o Hau
- Ngāti Kahu ō Torongare
- Ngāti Whātua

Community

- Local farming community
- Schools
- Waimarie Nurseries
- The Integrated Kaipara Harbour Management Group
- The Whitebait Connection Programme

Developers/Industry

- Northpower

- Zodiac Holdings Ltd
- Maungatapere Water Co.
- Fonterra
- Dairy NZ
- Federated Farmers

Agencies

- Northland Regional Council (NRC) & Whangarei District Council (WDC)
- Ministry of Primary Industries (MPI), Ministry for the Environment (MfE), Department of Conservation (DoC), Historic Places Trust (HPT)
- Crown Research Institutes eg. NIWA, Cawthron
- Northland District Health Board (NDHB)
- Māori Land Court (MLC)
- Te Puni Kokiri (TPK)
- Office of Treaty Settlements

2.1 Issue

Current relationships are limited in their provision for the participation of Mana Whenua ki Whatitiri as partners in decision making processes affecting natural and physical resources in our rohe.

2.2 Objectives

- a) Mana Whenua ki Whatitiri will strengthen and establish ongoing meaningful relationships with our neighbours, community, developers and agencies to ensure we are appropriately acknowledged as kaitiaki of our rohe.
- b) Mana Whenua ki Whatitiri will have a partnership role in resource management planning and decision-making within our rohe.

2.3 Policies

- a) Whatitiri RMU will endeavour to keep hapū and whānau informed of all issues affecting the development and management of our natural, physical and heritage taonga. For significant issues, the RMU will always advocate for these issues to be brought back to the marae for kōrero and hui, and will provide regular, open hui between the RMU and the people.
- b) Whatitiri RMU will endeavour to ensure that Mana Whenua ki Whatitiri participate in the decision-making processes of government agencies that affect us and our resources and are engaged on all issues of concern to us.
- c) Whatitiri RMU will wānanga and work collaboratively with other tangata whenua to share skills, learning, knowledge, experiences and opportunities. Whatitiri RMU will consider invitations to participate in multi stakeholder working parties on a case by case basis.

- d) Whatitiri RMU will continue to advocate for the recognition of Mana Whenua ki Whatitiri as a Treaty partner in all multi-stakeholder processes involving the management and development of natural, physical and heritage resources within our rohe. Whatitiri RMU will consider all requests to join multi-stakeholder processes on a case by case basis.
- e) Whatitiri RMU 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.
- f) Mana Whenua ki Whatitiri will establish a dedicated Resource Management Unit (Whatitiri RMU) as a key method of providing for participation of Mana Whenua in the sustainable management of our rohe and protection of our taonga.
- g) Whatitiri RMU will report annually to Mana Whenua ki Whatitiri on all aspects of its involvement in the sustainable management of our rohe and its resources.
- h) Whatitiri RMU will, to the best of our capacity, monitor all applications for development initiatives within our rohe.
- i) Whatitiri RMU will direct developers to the appropriate point of contact for their proposal. Whatitiri RMU will enter into consultation with all developers to assist in ascertaining the actual or potential effects of the development proposals on Mana Whenua ki Whatitiri, our values and our environment. Where any development initiative has the potential to impact on our values or resources, Whatitiri RMU will request that the developers bring their initiatives to the marae for the consideration of the hau kainga.
- j) Whatitiri RMU will ensure that adequate measures to avoid, remedy or mitigate any adverse effects on Mana Whenua ki Whatitiri, our values and our environment are identified for developers and council prior to development proceeding.
- k) Whatitiri RMU 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.
- l) Whatitiri RMU will promote and enhance partnerships between Mana Whenua ki Whatitiri, central government and its agencies, and regional and district councils. The relationships with Mana Whenua ki Whatitiri, need to be cognisant of our status as tangata whenua, kaitiaki and Treaty partner.
- m) Whatitiri RMU will actively participate in the decision-making processes of all agencies where those decisions affect Mana Whenua ki Whatitiri, our values or taonga. Whatitiri RMU will consider requests to participate in such processes in a collective forum of other tangata whenua on a case by case basis.
- n) Whatitiri RMU will actively participate in the management of our taonga – our involvement should be sought at the commencement of all management, planning and monitoring processes.

- o) Agencies and other parties should be cognisant of the lack of capacity and resources for Whatitiri RMU to participate in modern planning and policy processes. Where consultation or participation in agency processes involves a cost to Whatitiri RMU, 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 Whatitiri RMU on a professional basis.

2.4 Methods

- a) Whatitiri RMU will seek to maintain close communication with other Taitokerau kaitiaki. This includes sharing of skills, learning, information, knowledge and experience and providing support for the kaupapa of other units where this is complementary to our policies and methods. Whatitiri RMU will consider all requests to join multi stakeholder working parties on a project by project or issue by issue basis.
- b) Whatitiri RMU will actively pursue the wider kaitiakitanga interests of the Iwi of the Taitokerau and consider:
 - i. collaboration in practical work, technical, training and information systems with other iwi and hapū-based kaitiakitanga units;
 - ii. developing processes for facilitating the transfer of information between Iwi, based on best practice for kaitiakitanga, eg. the development of tribal GIS systems and collaborative support systems and groups in this area.
 - iii. coordinating environmental monitoring (eg. kaitiaki/cultural health monitoring) with other iwi and hapū of Te Taitokerau;
 - iv. collaborating with other Taitokerau Iwi and hapū to prepare generic responses to central and local government policy initiatives.
- c) Whatitiri RMU will continue to engage with all community groups involved in the sustainable management and enhancement of our rohe and its resources. Such engagement will be on the clear understanding that Mana Whenua ki Whatitiri are Mana Whenua, kaitiaki and tangata whenua within our rohe and, as such, not just another stakeholder.
- d) Whatitiri RMU will remain open to approaches from community groups seeking support or assistance with sustainable management or development initiatives within our rohe. Whatitiri RMU will consider requests to enter into partnerships with community groups for specific projects or initiatives on a case by case basis.
- e) Mana Whenua ki Whatitiri will establish the Whatitiri RMU to work with all responsible developers in our rohe and to facilitate dialogue and engagement with marae, hapū and land owners.
- f) Whatitiri RMU will continue to advocate that all potential developers should seek to enter into direct engagement with us in regard to their proposals at the earliest possible stage of the development.

- g) Whatitiri RMU will enter into agreements with responsible developers to clearly specify the involvement of Whatitiri RMU in the development process. Where this involvement includes a cost to the marae or hapū, Whatitiri RMU will insist that all reasonable costs are borne by the developer.
- h) Whatitiri RMU will develop protocols covering protection of all wāhi tapu and other heritage sites and values from development initiatives and will seek to have these protocols adopted as standard consent conditions for all consents granted within our rohe.

Information

- i) All agencies need to provide adequate and timely information on all activities and programmes affecting Mana Whenua ki Whatitiri, our values and our taonga to Whatitiri RMU. In particular, information should be supplied regarding:
 - i. 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;
 - ii. plan and policy preparation, monitoring and review, for example Long Term Plans, District Plans, Regional Policy Statement and Plans, Conservation Management Strategies and Plans; and
 - iii. work plans and projected projects which affect Mana Whenua ki Whatitiri, our heritage, culture and taonga at the commencement of the planning or business cycle.
 - iv. Any agencies undertaking scientific research within our rohe should consult with us before research commences to determine how their programmes can best co-ordinate with the needs and priorities of Mana Whenua ki Whatitiri. If the work impacts on taonga of Mana Whenua ki Whatitiri appropriate protocols must be formally agreed with the kaitiaki from the outset of the research and conditions for the work determined by Mana Whenua must be respected. Such protocols will include agreed understanding of indigenous intellectual property rights. Additionally, where kaumatua and kuia consider it appropriate, tikanga will be observed in the course of the research; and Mana Whenua ki Whatitiri should have the opportunity to work beside the researchers, in a paid capacity. Finally, any publications arising from research involving ourselves and our taonga, Mana Whenua ki Whatitiri shall be invited to review findings and append our own comments to the published information and will be appropriately acknowledged in the publication.

Resource Consents / Concessions / Permits

- j) Mana Whenua ki Whatitiri request that the agencies:
 - i. require all applicants for consents/concessions/permits to demonstrate that they have ascertained whether their proposal has any effects, major or minor, on Mana Whenua ki Whatitiri values and resources. Where effects, actual or potential, are evident applicants should be required to provide evidence that Whatitiri RMU have been adequately consulted and engaged. Where such evidence is not supplied the application should not be accepted;
 - ii. place conditions on consents that provide for the avoidance of effects on

matters of significance to Mana Whenua ki Whatitiri and provide for the involvement of Whatitiri RMU 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;

- iii. include in all council reports on resource consent applications or policy development within the rohe of Mana Whenua ki Whatitiri, the results of consultation or negotiations held with Whatitiri RMU;
- iv. hold hearings, pre-hearings and preliminary meetings on marae where Mana Whenua ki Whatitiri taonga, values or heritage may suffer adverse effects from the proposal;
- v. not be involved in decisions pertaining to Mana Whenua ki Whatitiri resources, values or heritage without full prior discussion with Whatitiri RMU;
- vi. develop and implement appropriate processes for informing Whatitiri RMU of all notified and non-notified applications for resource consent, permits, etc of interest to Mana Whenua ki Whatitiri;
- vii. develop mutually-agreed processes and timeframes to allow us to conduct site visits and assessments of all proposed activities before final decisions are made;
- viii. require all prospective applicants at the earliest possible stage of their proposal to agree to the process by which Whatitiri RMU will consider and monitor the development if requested. This will include allowance for conducting site visits and assessments of all proposed activities prior to lodging resource consent applications and reasonable access for kaitiaki to monitor the development once consent is granted where Whatitiri RMU consider this necessary; and develop best-practice standards and guidelines for development processes and outcomes within our rohe.

Decision Making

- k) All agencies need to engage regularly with Whatitiri RMU to ensure adequate and timely participation of Mana Whenua ki Whatitiri 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 Mana Whenua ki Whatitiri and to provide clarity and certainty for both partners.

Joint Management

- l) All Crown assets within the rohe of Mana Whenua ki Whatitiri are subject to actual or potential Waitangi Tribunal claims. This is particularly relevant to WDC reserves and the Conservation estate. All decisions over current acquisition, transfer, disposal and management of Crown asset must include Mana Whenua ki Whatitiri from the outset of those processes.
- m) The Department of Conservation is obliged by statute to give effect to the principles of the Treaty of Waitangi, and should do so by entering into binding memoranda with Mana Whenua ki Whatitiri. These memoranda will include collaborative management agreements for specific localities within the Crown's conservation estate, as well as agreements whereby Whatitiri RMU have effective

input into all aspects of the Department's management processes that affect us, our values or our taonga.

- n) 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 Mana Whenua ki Whatitiri. 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; present a prime opportunity for this. Whatitiri RMU will negotiate a schedule for developing joint management agreements over key reserves within our rohe that have high cultural value.
- o) In addition to the above, WDC and NRC should:
 - i. provide for the active participation of Mana Whenua ki Whatitiri 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;
 - ii. recognise Whatitiri RMU as an affected party to all plan and policy development and all resource consent and permit applications that impact or affect our resources, culture and/or heritage;
 - iii. take into account this 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 Whatitiri RMU;
 - iv. where, for whatever reason, there has not been Whatitiri RMU input into statutory planning processes, such silence is not to be interpreted as agreement or acceptance of any such plan or policy; and
 - v. ensure that an adequate pool of independent Māori commissioners approved by Whatitiri RMU is available for all relevant hearings (resource consent, plan and policy development) where Mana Whenua ki Whatitiri interests are involved.

PART III: Natural Resource Issues

3. Kaitiakitanga

As Kaitiaki, Mana Whenua ki Whatitiri are responsible for both the knowledge (matauranga) and the practice (tikanga) of kaitiakitanga in relation to resources. This relationship is a responsibility rather than a right – a duty we are bound to by both culture and tradition and whakapapa to maintain. There has been a large historical loss of knowledge of kaitiakitanga – both the “whys” and “hows” – as a result of colonization, our virtual landlessness and the progressive introduction of increasing layers of government control over resources and their management.

As kaitiaki, we need to ensure that our own use of resources, and the impact that has on our rohe, sets the leading example to others.

3.1 Issues

- a) The lack of direct and effective Mana Whenua ki Whatitiri involvement, as the kaitiaki, in the sustainable management of our ancestral taonga, including water, soil, tuna, minerals, air, indigenous flora and fauna and our heritage.

3.2 Objectives

- a) Mana Whenua ki Whatitiri are acknowledged as the kaitiaki of all resources within our rohe and are actively involved in the decision-making, management, monitoring and enhancement of those resources including water, tuna, soils, mineral, air, flora and fauna and heritage.
- b) The relationship of Mana Whenua ki Whatitiri and our culture and traditions with our ancestral taonga is recognised and provided for as a matter of national importance by Councils and other statutory agencies.
- c) Mana Whenua ki Whatitiri mātauranga/ traditional environmental knowledge is acknowledged, protected and utilised.

3.3 Policies

- a) Mana Whenua ki Whatitiri are recognised as the kaitiaki of all resources, including water bodies, energy, soils, minerals, air, flora, fauna and heritage, in our rohe.
- b) Use will be made of relevant Mana Whenua ki Whatitiri mātauranga/ traditional environmental knowledge and practice in decision-making associated with all resources, including water bodies, soils, minerals, air, flora, fauna, energy and heritage. The intellectual property rights associated with that knowledge will be respected and protected.
- c) Whatitiri RMU are an interested and potentially affected party to any notified and non-notified resource consent application within our rohe concerning or potentially affecting any resource because of our special relationship with these taonga. When Whatitiri RMU is involved in setting conditions for a consent, either the applicant or council will resource Whatitiri RMU to regularly monitor and review those conditions.

3.3 Methods

Whatitiri RMU requests that all statutory agencies with responsibility for management of all resources recognise Mana Whenua ki Whatitiri as kaitiaki within our rohe. Whatitiri RMU will monitor all agencies' current and proposed policies to ensure that this happens. Whatitiri RMU also request that all relevant statutory agencies:

- a) actively promote to resource consent or permit applicants pre-application engagement with tangata whenua as being best practice;
- b) require that all resource consent or permit applications concerning or potentially affecting all resources, including water bodies, soils, minerals, air, flora, fauna and heritage, be lodged with a Whatitiri RMU Cultural Impact Assessment approved by the relevant tangata whenua. Suggested consent conditions should be included in the assessment;
- c) notify Whatitiri RMU of any resource consent or permit application concerning or potentially affecting all resources, including water bodies, soils, minerals, air,

- flora, fauna and heritage and provide adequate time and resourcing for Whatitiri RMU to respond in an informed manner;
- d) provide Whatitiri RMU with copies of any infringement or abatement notices or details of Environment Court proceedings within our rohe.

4. Water/ Wai Māori

Fresh water is a most precious taonga for Mana Whenua ki Whatitiri and the quality and quantity of this resource is arguably the foremost driver of the RMU. Because of the rich volcanic soils and availability of water from the Waipao, Whatitiri lands are utilised intensively for agriculture and horticulture. Our focal waterway, the Waipao stream is spring fed and meets the Wairua river that flows on to the Kaipara Harbour. The Wairua river is fed by many tributaries including the Mangere river, parallel to Waipao stream. The Mangere River has consistently produced the highest pollution rates of all rivers in Northland and has been of great concern to the Whatitiri community for many years.

The Wairua has also been acknowledged as highly polluted, however through the work of Mana Whenua, the community and our neighbouring hapū attention is now being focused on it and landowners are beginning to act with some improvements becoming noticeable. Nga hapū o Whatitiri have driven the Waipao catchment rehabilitation project which was initiated by resource consent conditions from water allocation permits in 2004. Mana Whenua have engaged with the community to fence and protect waterways from stock, sought funding, implemented monitoring strategies, community education, and have set up a marae based nursery to propagate native plants and undertake riparian planting.

The hapū have worked fervently to improve water quality in the area and our strong commitment to our lands and waters stems from our duty as kaitiaki to preserve the resource for generations to come. Without appropriate management of water the legacy for our mokopuna does not bear thinking about.

Water allocation in the rohe and area of shared interest is also a major issue for Mana Whenua. The alienation of tribal lands and waters along with a history of Crown agency assumption of water rights has meant that Whatitiri Māori have no say over water extraction permits in their rohe. The legality of the Crown and local agency management of water allocation at Poroti Springs and the Waipao Flow has been the subject of recent Environment Court cases, a High Court challenge and a Waitangi Tribunal Claim. Mana Whenua ki Whatitiri will continue to fight for their mana and the right to make decisions on their waterway.

Crown management of our waterways is spread over agencies e.g. Fish and Game, DoC and NRC, and there are numerous stakeholders e.g. environmental groups, farmers, industry and energy companies. There is a lack of coordination and common approach between agencies and stakeholders.

To date, there have been virtually no opportunities for the active involvement of tangata whenua in decision-making, policy development and monitoring in relation to the management of the quality and quantity of water. The utilisation of tikanga, mātauranga

Māori and cultural indicators in the management of water resources to ensure impacts on culture and traditions are avoided has been minimal.

4.1 Issues

- a) The Mauri of water is in serious decline and needs enhancing and protection.
- b) Tangata whenua are increasingly unable to feed their whānau and their mana is being eroded through inability to manāki manuhiri due to degradation of mahinga kai in their waterways.
- c) Mana Whenua access to clean drinking water for drinking and access to safe sanitation is at risk due to over allocation and pollution of water resources in their rohe.
- d) Mana Whenua are increasingly unable to carry out cultural and traditional activities on, within and around water resources.
- e) Mana Whenua of Whatitiri are not represented in decision-making over water management in Te Taitokerau.
- f) Mana Whenua of Whatitiri have never ceded sovereignty over their water resources and do not accept that it is a “common resource”.

4.2 Objectives

- a) The mauri of water is enhanced in ways which enable Mana Whenua ki Whatitiri to provide for our physical, social, economic and cultural wellbeing.
- b) Sustainable management of water on an integrated catchment basis.
- c) All mahinga kai sites and reserves in our rohe are managed, monitored and enhanced by Mana Whenua ki Whatitiri.
- d) Water quality standards relevant to Whatitiri RMU are developed and implemented by agencies and monitored by kaitiaki.
- e) Healthy and protected riparian margins for all the waterbodies in our rohe.
- f) Mana Whenua ki Whatitiri are the decision-makers over water allocation in our rohe.

4.3 Policies

- a) Mana Whenua ki Whatitiri have never transferred our customary ownership of our water resources.
- b) Mana Whenua ki Whatitiri will participate fully in any decision-making over water allocation within our rohe.
- c) The right of access to clean water is a basic human right.
- d) To discharge human effluent, treated or untreated, directly to water is culturally repugnant. All discharges of pollutants or contaminants to natural waterbodies should be avoided.

- e) NRC in collaboration with Mana Whenua ki Whatitiri will have an integrated catchment management planning and implementation programme that includes all water bodies in our rohe.
- f) Activities potentially affecting waterbodies will be managed on an integrated catchment basis.
- g) All aquifers will be protected from contamination and over allocation.
- h) All puna and repo will be protected from inappropriate use and development.

4.4 Methods

- a) Councils and Mana Whenua ki Whatitiri will together jointly develop integrated catchment management strategies including mechanisms for allocating water and monitoring for all waterbodies in our rohe.
- b) Whatitiri RMU will take positive action to enhance waterbodies.
- c) Whatitiri RMU will advocate for the enhancement of all our waterbodies and will work with any party promoting or implementing positive actions to improve water quality. Whatitiri RMU request statutory authorities to:
 - promote and provide incentives for the rehabilitation, enhancement and protection of waterbodies and margins;
 - ensure no repo of any size is used for sewage systems. We do not object to the use of appropriately sited man-made wetlands;
 - prohibit drainage of naturally wet areas or wetlands including draining nearby land;
 - chemical pesticides, fertilisers or contaminants are not used where they can potentially affect any waterbody;
 - no liquid waste (e.g. stormwater, sewage and farm effluent) will be discharged into a waterbody;
 - unrestricted stock access to waterbodies is prevented and nitrogen caps are imposed on farms;
 - consents for works stipulate regular cultural health monitoring. Where data shows that there is an adverse effect on water quality then activities must cease;
 - riparian margins are as wide as possible and planted in locally sourced indigenous plants;
 - when structures are placed in waterbodies provision is made for indigenous migratory species;
 - NRC will provide free riparian management plans for farms.

Energy - Hydro Generation

Water in motion is a renewable energy. The abundance of moving water and headwaters in our catchment has been exploited by native forest logging and following the

development of the Wairua Power Station in 1917. Other heads of water in our rohe have also been tapped to supply energy for small-scale power generation.

4.5 Issues

- a) Tuna lifecycle has suffered greatly from impassable infrastructure and high mortality rates as a result of generation and pump turbines.
- b) Mana Whenua ki Whatitiri have not shared any of the economic benefits derived from energy generation on our waterways, in our rohe.
- c) Mana Whenua ki Whatitiri are not granted access to existing energy generation structures and the participation we seek as the kaitiaki of customary tuna has been met with resistance by the infrastructure owners.
- d) Access to traditional sites on the Wairua River is hampered or blocked by current energy generation infrastructure.
- e) There has been a lack of monitoring of consent compliance, fish passage and mortality rates of tuna in relation to existing hydro-energy infrastructure.

4.6 Objectives

- a) To maintain, protect and enhance, where possible, our waterways, their habitats and our taonga species from inappropriate power generation schemes.
- b) To create an income stream from renewable hydro-energy for our hapū, that is environmentally sustainable and does not compromise aquatic life.

4.7 Policies

- a) Whatitiri RMU will promote the philosophy of kaitiakitanga of natural resources and the environment to be maintained through use of sustainable renewable energy.
- b) Locally produced renewable energy that is of an appropriate scale and uses appropriate technology while protecting and maintaining our water resource and habitats is supported by Whatitiri RMU.
- c) Whatitiri RMU will work to grow the capacity of Mana Whenua in regard to micro energy production and will seek opportunities for employment and training utilising natural resources within our rohe.
- d) Whatitiri RMU will endeavor to improve relationships with existing energy generators within our rohe in order to protect and enhance our water resource and habitats.

4.8 Methods

- a) Whatitiri RMU will investigate and develop strategies for hapū led renewable energy generation opportunities in our rohe to provide for the social, environmental and economic benefit of Mana Whenua ki Whatitiri and the wider community.

5. Land

General

Mana Whenua ki Whatitiri consider all land within our rohe to be ancestral land. Since colonisation all but a fraction of our land has been alienated, now mostly held by the Crown (mainly conservation estate) or councils (e.g. recreation and road reserves) or is privately owned (general title).

Fragments of multiply-owned Māori land form existing kainga and marae. Some land is still held tribally but has been converted to general title. Increasing numbers of beneficial owners (many overseas) and fragmentation of shares makes management decisions complicated. Generally, Māori land cannot be used as collateral for raising capital for establishing, maintaining or expanding either social equity (housing, kainga, marae, etc) or economic use.

Changing land use (forest clearances, conversion to farmland and exotic forestry, urban settlements, etc) has increased pressure on our land and water resources. The attributes that attract residents today are those that our tupuna valued. Development threatens our pa, kainga and wāhi tapu as lifestyle choices come into conflict with heritage values. Councils are responsible for ensuring that development does not result in adverse effects. This requires strict control of subdivision, development and land use.

5.1 Issues

- a) We are tangata whenua. Our relationship to this land is central to our being. We consider all land within our rohe as ancestral land.
- b) Differences in how land in Māori title and land in general title are treated is poorly recognised and provided for.
- c) Development places increasing pressure on our land and water resources.

5.2 Objectives

- a) To have all Mana Whenua ki Whatitiri ancestral land in hapū ownership.
- b) Maximum protection of our ancestral land from adverse effects of development.
- c) True costs of development are carried by those profiting from the development.

5.3 Policies

- a) No further alienation of Māori land. Long term sustainable use of Māori land should be adopted where it is economically viable.
- b) Development of land resources in our rohe should not be at the expense of our relationship with that land, culture and heritage or at the expense of the environment.
- c) Development should be preceded by proper infrastructure planning.

5.4 Methods

- a) Whatitiri RMU will support and encourage, where possible, research into long-term sustainable land uses on Māori land, e.g. permanent cover commercial indigenous forestry.
- b) Whatitiri RMU will request MLC and TPK to urgently investigate issues of succession of Māori land shares and the adequacy of current processes for managing this.

Marae and Kainga

Our marae at Maungarongo and Waimarie remain the centre of hapū life in our rohe. We wish to enhance their status to ensure that in future our marae are vital living centres of a vibrant hapū community. Our marae have always played an integral and important role as community centres and provide direct benefit to the community (e.g. in times of natural disaster). This community benefit should be recognised in all policies affecting the rating of such land.

Development of papakainga allows our whānau the opportunity to establish affordable housing. Papakainga cannot be compared to subdivision or housing development on general title land.

5.5 Issues

- a) Our marae are the cultural heart of our hapū.
- b) Our kainga, those that remain in Māori ownership, are the obvious sites for the re-establishment of hapū communities.
- c) Returning settlement asset provides future opportunity for re-establishment of kainga and marae on that land.

5.6 Policies

- a) Our marae are heritage icons in their own right and should be recognised as such.
- b) Whatitiri RMU promotes the right of whānau and hapū ki Whatitiri to develop their marae.
- c) Papakainga developments initiated by whānau will be supported to facilitate the resettlement and re-association of tangata and whenua. Council control of papakainga should be confined to matters of health and safety and should not require contributions of land.

5.7 Methods

- a) Whatitiri RMU will advocate that agencies recognise and provide for the policies in this section.
- b) Whatitiri RMU will support and assist marae committees and papakainga within our rohe to further develop their marae and kainga on a sustainable basis. In particular support will be given to marae to develop as cultural centres of our people and tikanga. Development of marae and papakainga should consider

energy efficient building design, methods and materials, environmentally sustainable energy, sewerage, waste and water systems.

Māori Land Rating

Historically much land has been lost to inequitable rating policies of local government. Mana Whenua ki Whatitiri consider there has never been full consideration given to the differences between Māori land and general title or the unique situation the owners of Māori land face. We acknowledge the challenges for WDC and NRC in addressing this problem and recent policy initiatives to provide temporary relief for rating on Māori land in some circumstances. However, finding a durable and sustainable solution requires the active attention of central, regional and local government. We consider that MLC has a significant role to play. Because valuation of Māori land is tied to that of general title, we are increasingly seeing a situation where the rate burden on Māori land is increasing because of its proximity to general title land, even though the circumstances of the Māori land has not changed.

5.8 Issues

- a) The rating of Māori land is a contentious issue for Mana Whenua ki Whatitiri.
- b) The increased interest in recent years in land purchase and development, particularly in the coastal areas of our rohe, has seen a dramatic increase in the rateable value of those properties.

5.9 Policies

- a) Māori owned land should not be subjected to the same valuation process as that which applies to land held in general title.
- b) Valuation and rating of Māori land should not be affected by escalating property values caused by development and intensification of adjoining or neighbouring general title land. Where such development does result in increased rateable values for Māori land this should be recognised and mitigated through development levies.
- c) Local authorities should review their Māori land rating policies and in particular consider the long-term effects of current remittance and postponement policies. Local authorities should seek the full participation of Whatitiri RMU, TPK and the MLC in these reviews.
- d) Local authorities in Tai Tokerau should develop a single consistent policy and approach to Māori land rating issues.

5.10 Methods

- a) Whatitiri RMU will make submissions to all relevant council processes requesting review of Māori land rating policies and processes. This includes insisting that staff involved in setting and processing rating policy receive adequate training in Māori land and rating issues.
- b) Where development of general title land causes increases in rating of Māori land, Whatitiri RMU request that the consent authorities negotiate agreements with

each developer to ensure that the developer makes adequate long term provisions to mitigate this effect on Māori land owners.

Soils and Minerals

Minerals are by their very nature limited. Soils are a finite resource and their use must be managed to ensure no adverse effect on the environment and that sufficient mineral and soil resources are retained for future generations. Inappropriate land uses can cause erosion; and sedimentation is one of the major causes of poor water quality in our waterways.

5.11 Issues

- a) The mauri of mineral and soil resources in our rohe is being destroyed and there are potential adverse environmental, cultural and social effects.
- b) Minerals resources are finite.
- c) Prospecting, exploration and mining activities can adversely affect areas significant to Mana Whenua ki Whatitiri including wāhi tapu, waterways, mahinga kai and other places.
- d) Soil erosion resulting from inappropriate land uses and management.

5.12 Objectives

- a) The mauri of mineral and soil resources is protected and enhanced in ways that enable Mana Whenua ki Whatitiri to provide for our social, economic and cultural wellbeing; and that of generations as yet unborn.
- b) The sustainable use and management of mineral and soil resources without adverse impacts.

5.13 Policies

- a) Prospecting, exploration and mining activities are not permitted in areas significant to Mana Whenua ki Whatitiri.
- b) Mana Whenua ki Whatitiri promote innovative, sustainable management practices for mining and quarrying operations, including rehabilitation.
- c) Earthworks provided for as a permitted activity in council plans must meet stringent environmental performance standards.
- d) Integrated earthworks management plans are required for earthworks consent applications detailing how erosion, sediment control, possible archaeological or cultural sites and rehabilitation are to be managed, and how risks will be identified and minimised.

5.14 Methods

- a) Whatitiri RMU will advocate for the enhancement of our soils and careful handling of our minerals. In particular we request the relevant statutory authorities ensure that:
 - i. Crown Minerals Act and RMA processes are better integrated;
 - ii. activities are not permitted in areas we identify as significant;
 - iii. permit holders are required to prepare and implement a mine or quarry closure and rehabilitation plan;

- iv. effective erosion and sediment control measures are implemented while soil is exposed and 80% vegetated ground cover is achieved within 3 months of earthworks being complete.
- v. earthworks provided for as a permitted activity require notification of council and Whatitiri RMU, no less than 1 week prior to any work;
- vi. payment of a bond is a mandatory condition for any earthworks.
- b) Whatitiri RMU will work with permit holders to plan and implement rehabilitation programmes, costs being met by permit holders.
- c) A royalty will be payable to Whatitiri RMU where the extraction of a mineral resource from lands within our rohe has been agreed to.

Utilities, Amenities and Infrastructure

In the past the design, building and maintenance of major infrastructure has followed not preceded development, leaving infrastructure in continual “catch-up”. Settlements now have old and worn systems struggling to keep up with demand. Developers have not contributed to the true cost of providing infrastructure and services for new development leaving the existing communities to carry the shortfall. The rush to provide services for new development is often at the expense of not providing modern services for existing communities.

Historically we, as kaitiaki and tangata whenua, have not been able to participate fully in decision-making over these assets. With most Māori land in the rural extremes, our land is often poorly serviced compared with other parts of the district. We have had decades of experience where Māori land has been taken under various Acts, such as the Public Works Act, to allow for infrastructure. The council operated water supply take upstream from Poroti Spring is an example of this. The water take has adversely impacted the Springs, reducing the flow to a mere trickle. Unfortunately, such acquisition has not been accompanied by the resources for their sustainable management.

5.15 Issues

- a) Increased development and population pressure brings with it increased demand and need for all types of infrastructure, roads, water supply, sewerage systems, storm water, reserves and parks, libraries, museums and information centres.
- b) Councils and agencies such as DoC and WDC have acquired large areas of land for public reserves and other infrastructure.

5.16 Policies

- a) Mana Whenua ki Whatitiri will participate fully in all decision-making processes of agencies over planning for, development and management of utilities, amenities and infrastructure within our rohe. Such participation should commence at the outset of any planning or business cycle.
- b) Innovative means of providing for infrastructure should be encouraged, e.g. farming of algae for bio-fuels on sewerage treatment ponds, effluent disposal to support indigenous forestry.

- c) New developments should be levied to pay the full and true cost of infrastructure.
- d) Provision of public services to green field developments should not be at the expense of the needs of existing communities.
- e) Public reserves management should be adequately resourced to ensure that these areas are sustainably managed.
- f) Agencies should negotiate a schedule of reserves with Whatitiri RMU for transfer to joint or sole management regimes that include full participation of ahi kaa and kaitiaki.

5.17 Methods

- a) Mana Whenua ki Whatitiri will continue to advocate that agencies recognise and provide for these policies.
- b) Whatitiri RMU will request that a schedule and process for negotiating joint management agreements over public reserve lands be investigated and included in an MOU to be jointly developed.

Public Access

Access has long been a significant issue for Mana Whenua ki Whatitiri for three principle reasons:

- i. Kaitiaki require access to all wāhi tapu and sites of cultural significance. With the alienation of most ancestral lands from Māori title many of these sites are now on either private or public land. There is public pressure to open up many areas containing sites for use by the general public. We have strong concerns about the ability of agencies to ensure our sites are not compromised in the process.
- ii. Access to customary fisheries, mahinga kai and customary resources. Many of these customary areas are only accessible across public or private land which raises issues for Mana Whenua ki Whatitiri and landowners.
- iii. The current Crown policy of providing access for all to and along all parts of our waterways and coastline raises significant issues.

Mana Whenua ki Whatitiri wish to be fully involved in the preparation of any public access policies or plans by any agency from the outset of the planning process.

5.18 Issues

- a) Alienation of ancestral land from Mana Whenua ki Whatitiri ownership restricts our access to many sites of significance to us, including wāhi tapu and cultural harvest areas.
- b) Currently there are access issues to the Wairua River.
- c) There is a conflict between public access, protection of sites and resources of importance to Mana Whenua ki Whatitiri.

5.19 Policies

- a) Policies and plans prepared by statutory agencies must recognise the rights of access that Mana Whenua ki Whatitiri have:
 - i. to all wāhi tapu,

- ii. for the harvesting and collection of kai,
- iii. to taonga prized for traditional, customary and cultural uses, and
- iv. for the purposes of kaitiaki/cultural health monitoring.

- b) Public access rights should not be given precedence over spiritual and customary values and sites.

5.20 Methods

- a) Mana Whenua ki Whatitiri will continue to advocate that agencies recognise and provide for these policies.
- b) Whatitiri RMU will work closely with all agencies involved in public access policies and ensure Mana Whenua ki Whatitiri participate fully in such decision-making processes.

6. *Biodiversity*

Indigenous Biodiversity

Mana Whenua ki Whatitiri are the kaitiaki of the Atua Tāne Mahuta. The forests and their inhabitants are the cloak that covers Papatuanuku. At turn of last century, taraire and puriri, but also karaka, rewarewa, kohekohe and fivefinger covered the mountain, Whatitiri, and much of the rohe. This provided habitat for massive flocks of taonga species such as kukupā. Although the majority of vegetation has been cleared, the top of the maunga, a Crown reserve of about 30 acres, is totally covered in native bush and together with the volcanic rock is an impressive landmark feature of the district. Some reasonably sized remnant stands remain along farm boundaries throughout the rohe.

Indigenous plants and animals are the result of countless generations of whakapapa from ngā Atua. Our tupuna interacted with these plants and animals, their very survival depended on these taonga and their sustainable management. Māori had no concept called conservation where resources or areas were locked away for “natural”, “aesthetic” or “amenity” values. Indigenous flora and fauna are whānau and priceless taonga to be looked after for future generations. They are kaitiaki; and are indicators of the health of their environment.

During the past 160 years or more, since the Crown has assumed responsibility for looking after our native plants and animals, we have seen significant and devastating loss of biodiversity through poor management and pest incursions. Since 1850, 80% of Te Taitokerau’s indigenous vegetation has been destroyed. Mature indigenous trees are very vulnerable to damage during development where they are seen as expendable if they are in the way of a house site or access, or they impede a spectacular view. What little remains needs to be looked after to the best of our ability.

Mana Whenua ki Whatitiri have a long history of working collaboratively on the ground with a range of partners including DoC, WDC, schools, conservation and community groups such as the Whitebait Connection. Biodiversity isn’t only about the land, but also waterways. Healthy kai needs a healthy home. Customary fishing and food gathering sustains our people and enables manākitanga and tākoha. Additionally, there are

potential economic benefits from sustainably managed ecosystems including employment in sustainable forestry and conservation management and eco-tourism.

6.1 Issues

- a) The mauri of indigenous flora and fauna is being negatively impacted by land use and development leading to biodiversity losses.
- b) Customary rights and responsibility cannot be considered separately.
- c) All indigenous flora and fauna are taonga tuku iho to Mana Whenua ki Whatitiri.
- d) Unsustainable fishery management has seen the fish and their habitat subject to increasing pressure and degradation.
- e) Decline in key species (eg. tuna, kukupa, watercress) has significant adverse cultural, social, health and economic effects on Mana Whenua ki Whatitiri.
- f) Mātauranga Māori in relation to indigenous biodiversity is at risk due to loss of access to sites and other taonga and the ability to practice kaitiakitanga.

6.2 Objectives

- a) The mauri of indigenous ecosystems is enhanced enabling Mana Whenua ki Whatitiri to provide for our physical, social, economic and cultural wellbeing.
- b) A pest free rohe.
- c) Restoration and expansion of both natural and managed indigenous forestry within our rohe.
- d) An abundance of kai and cultural materials from sustainably managed ecosystems.
- e) Healthy mahinga kai enabling Mana Whenua ki Whatitiri to harvest key species for sustenance, commercial and customary needs confident that our fisheries are being sustainably managed with Mana Whenua ki Whatitiri as decision makers and managers within our rohe.
- f) Mana Whenua ki whatitiri utilize Mātauranga Māori as often as practicable in the sustainable management of our biodiversity.

6.3 Policies

- a) Mana Whenua ki Whatitiri will honour their responsibility as kaitiaki of the atua Tāne Mahuta through practical and positive expression of kaitiakitanga.
- b) Whatitiri RMU will consider all positive initiatives that benefit indigenous biodiversity in our rohe and will participate on a case by case basis
- c) Proposed activities which involve modification of existing indigenous flora or habitats of indigenous fauna are to be preceded by thorough biological audits to identify indigenous species and potential impacts.
- d) Only after effective engagement and agreed remediation or mitigation will Mana Whenua ki Whatitiri withdraw objection to any negative impacts on our indigenous flora and fauna.
- e) Mana Whenua ki Whatitiri will not compromise the retention of our customary harvest rights to meet Crown policies or objectives.
- f) Provision for the potential economic opportunities that exist within our rohe where these do not compromise biodiversity values.

6.4 Methods

- a) Mana Whenua ki Whatitiri will promote a pest free rohe and will actively work with others to control predators and pests within our rohe.
- b) Mana Whenua ki Whatitiri will promote the use of locally sourced seeds and plants for revegetation / landscaping.
- c) Whatitiri RMU will advocate for the enhancement of all our indigenous flora and fauna as a high priority and will work with any party promoting or implementing positive actions to improve habitat.
- d) Whatitiri RMU request statutory authorities to ensure:
 - i. incentives for land owners who actively protect and enhance indigenous biodiversity;
 - ii. all new subdivision and land use consents include legally enforceable conditions that protect and enhance indigenous biodiversity e.g. limiting planting of vegetation in gardens, etc to locally sourced seeds and plants only;
 - iii. pest control programmes are co-ordinated and targeted at a community level to ensure maximum efficiency;
 - iv. where indigenous trees are felled, or fall as a consequence of natural events, they are to be provided to Mana Whenua ki Whatitiri to be used for customary purposes, e.g. carving;
- e) Mana Whenua ki Whatitiri will continue to undertake audits of our waterways and mahinga kai to provide a baseline to assist in our role as kaitiaki and against which to monitor habitat improvement initiatives; and will identify innovative ways of improving their habitat. The use of Mātauranga Māori and cultural indicators or tohu will be encouraged for this project. Whatitiri RMU will request support from Crown partners such as MPI for this project as a priority.
- f) Whatitiri RMU will identify ways our customary practices can be reinforced by planning and sustainable management practices.
- g) Whatitiri RMU will seek management and decision making authority over key biological resources and their habitat over time via mechanisms such as s.33 transfers under the RMA.

Tuna

Eels were formerly a staple part of the diet of Mana Whenua ki Whatitiri and central to cultural traditions such as manākitanga. Mātauranga around seasonal tuna fishing practices, fishing methods and their habitat and biology is in danger of being lost due to the significant drop in tuna stocks.

Eels are a valuable, marketable resource both here and overseas and represent a major economic asset. They are priceless to Mana Whenua ki Whatitiri.

6.5 Issues

- a) Tuna are intimately linked with our ability to practise manākitanga and
- b) Harvesting of eels has many advantages for rural families in particular, including health, social and cultural benefits
- c) Decline in tuna stocks has significant adverse cultural, social and economic effects on Mana Whenua ki Whatitiri.
- d) Eels need access to clean water and headwaters and poor water quality and blocked passage due to hydro generation schemes in our rohe has severely compromised their life cycle and contributed to their decline.

6.6 Objectives

- a) For Mana Whenua ki Whatitiri to be able to harvest tuna for sustenance, commercial and customary needs. To be able to manāki our manuhiri as we have in the past and to be self sufficient in tuna resources, confident in the knowledge that our tuna are being sustainably managed. Sustainable management of tuna requires effective integrated management of tuna habitat and ecosystems.
- b) For Mana Whenua ki Whatitiri to be the decision makers and managers of the tuna resource and habitat within our rohe.

6.7 Policies

- a) To recognise the importance of restoring and maintaining our tuna resources in our awa and repo.
- b) Mana Whenua ki Whatitiri are kaitiaki of our tuna and their habitat.

6.8 Methods

- a) Mana Whenua ki Whatitiri will work with others to undertake an environmental audit of the catchments within our rohe, awa by awa, to provide a baseline to assist in our role as kaitiaki and to provide a baseline against which to monitor the success of both ourselves and others (including government and crown agencies) in improving tuna habitat.
- b) Mana Whenua ki Whatitiri will seek project funding and assistance to assess the present stocks of tuna including species, age structure, growth rate, sex, and commercial value.
- c) Mana Whenua ki Whatitiri will identify innovative ways of improving tuna habitat and more sustainably manage our tuna resources.
- d) Mana Whenua ki Whatitiri will identify ways in which our customary practices can be reinforced by planning and sustainable management practices.
- e) Mana Whenua ki Whatitiri will seek management and decision-making authority of tuna resource and habitat over time via mechanisms such as s.33 transfers under the RMA.

7. Heritage, landscapes, and Wāhi Tapu

This section concentrates on issues related to our cultural heritage: sites, places, resources, traditions, knowledge, and landscapes of importance to Mana Whenua ki Whatitiri. This includes wāhi tapu, wāhi taonga, mahinga kai and other sites of significance, and the traditional and contemporary landscapes within which they occur. For Mana Whenua ki Whatitiri cultural heritage isn't something limited to the historical; but rather a reflection of a continual and enduring relationship with the whenua.

Several fortified pa and village sites from pre- and post-European times, are located on and around Whatitiri. This with the number of noted burial grounds and marked graves display that this whole area had been occupied for a very long time. This is consistent with the reserves that were listed in the first Native Land Court investigation.

Our tupuna knew all of our rohe – homes, gardens, trails, ceremonial areas, landing sites, fishing sites, battle sites, urupa, places where whenua was buried, tupapaku washed, where taonga are secreted away. All these places were named by our tupuna and in naming them they tied those places to our culture and our heritage forever. The naming of sites was and is bound by tapu.

As with any example of colonisation, the new settlers have written over many of our original names. In some instances, our names were wrongly recorded, abbreviated, changed or omitted completely. A key example in our rohe, is the Waipao River, has often been referred to as an “unnamed tributary” on local authority documentation and maps.

It is important to Mana Whenua ki Whatitiri and the legacy we leave for the future that these historical inaccuracies be corrected and the proper names recorded.

7.1 Issues

- a) As tangata whenua and kaitiaki, Mana Whenua ki Whatitiri wish to be engaged in any discussion over the naming of places within our rohe.
- b) The ongoing damage and destruction to areas or sites of customary value which contribute to or are a part of our cultural landscape.

7.2 Objectives

- a) The protection of areas or sites of customary value.
- b) All councils implement more appropriate provisions for cultural landscapes under their cultural and heritage responsibilities, such as the development and implementation of cultural landscape strategies.
- c) The effective identification and definition of areas and sites of customary value by Mana Whenua ki Whatitiri will eventually be managed by Whatitiri RMU, in conjunction with local agencies.

- d) Robust forms of linkage mechanisms are established between the Building Act and the RMA by all councils, so our cultural landscapes are not accidentally damaged, destroyed or modified.

7.3 Policies

- a) The original names of all parts of the rohe of Mana Whenua ki Whatitiri as named by our tupuna should be used in all maps, charts, plans and other records.
- b) The advice and input of Mana Whenua ki Whatitiri should be sought and listened to in the naming of any new places or features within our rohe.
- c) The recording of our cultural landscapes will be supported by Councils.
- d) Councils must take responsibility for advocating and educating landowners and developers about areas or sites of customary value, in consultation with Whatitiri RMU.
- e) Our cultural landscape should be afforded at least as high a priority as other landscape values when being considered as part of any process under the RMA, the Conservation Act or the LGA.
- f) Preparation of landscape assessments for resource consent applications and similar process should be done in conjunction with Whatitiri RMU to ensure that the cultural aspects of the landscape are given full recognition alongside other values such as natural character and amenity values.
- g) Monitoring of effects on cultural landscapes within our 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 Whatitiri RMU as Mana Whenua.
- h) The areas and sites of customary value that contribute to, or are a part of, our cultural landscape must be defined by Mana Whenua ki Whatitiri.
- i) Councils and Whatitiri RMU will jointly develop customary value, cultural landscape and or cultural heritage strategies.

7.4 Methods

- a) Whatitiri RMU will request any agency or individual selecting new names for places or features within our rohe to consult with Mana Whenua ki Whatitiri and in particular the ahi kaa kaumatua/kuia for that area or feature.
- b) Whatitiri RMU requests all relevant agencies ensure that:
 - i. Pa sites are protected from cut and fill earthworks for the construction of houses and access ways, forestry, agricultural and other operations;
 - ii. earthworks along ridgelines or within 100 metres of the top of a ridgeline are prohibited, unless express written approval is provided by tangata whenua;
 - iii. all archaeological assessments within our rohe will be carried out by a suitably qualified tangata whenua resource management unit representative

- and a qualified archaeologist, recognised by the NZHPT under s.17 of the Historic Places Act;
 - iv. where there is sufficient evidence that subsurface areas or sites of cultural significance exist, geophysical surveying methods will be utilised to assess the existence of such areas post development;
 - v. all planning processes related to historic and cultural heritage protection is better integrated, for example processing of applications under the HPA and RMA concurrently;
 - vi. where electricity, telecommunications, access ways, pile foundations, road use upgrade and maintenance and effluent disposal systems are to be laid underground, the proposed route for the trenching, thrusting or directional drilling will be assessed, by spear probing, prior to earthworks starting and will be monitored by Whatitiri RMU.
- c) Only after appropriate effective engagement and adequate remediation or mitigation, or for safety or security reasons, will Whatitiri RMU support any negative or destructive impacts on our cultural heritage, and then only after full disclosure and consultation with Whatitiri RMU.
- d) Whatitiri RMU will host a training programme for machinery operators on how to ensure that areas or sites of customary value are identified and protected during any earthworks.
- e) Whatitiri RMU requests that all agencies require that when any of the following situations arise, including;
- i. previously unrecorded subsurface archaeological sites discovered during earthworks, or
 - ii. koiwi are exposed, or
 - iii. there is a death on site,
- that all relevant project operations in the area of the event must cease immediately. The contractor or the person monitoring the earthworks will immediately advise the site manager and Whatitiri RMU and take steps to secure the area to ensure that it remains undisturbed. The site manager will advise the NZHPT (and the Police if appropriate). The site manager will ensure that staff or representatives are available to meet and guide the appropriate Mana Whenua ki Whatitiri representatives to the site, and assist them with any reasonable requests they may make. In the case of discovery of human remains, Mana Whenua and the property owner / developer will jointly seek any necessary approval of the Police or NZHPT so that the remains can be appropriately recovered and buried at a site nominated by the Mana Whenua ki Whatitiri representatives. All relevant construction operations or work will remain halted until such measures are decided. All representatives involved in the situation will ensure that they act in a respectful manner, being careful to involve no unnecessary parties or publicity at any time.
- f) Whatitiri RMU will investigate and prioritise becoming certified as a registered collector of artefacts under the Protected Objects Act 1975. Any museum who knowingly accepts found taonga tūturu (such as adzes, sinkers or carvings)

discovered within our rohe must pass such taonga to Whatitiri RMU once registration has occurred and ownership is finalised.

- g) Whatitiri RMU will complete the mapping of the cultural landscapes within our rohe. Once this exercise is completed, we will want to see the councils adopt this overlay on their own planning maps and to work with Whatitiri RMU to develop adequate policy for the protection and management of these landscape and heritage values.
- h) Whatitiri RMU will adopt a “silent file” approach to tribally sensitive information and hold this information in an Iwi electronic Pātaka.
- i) Whatitiri RMU will request that councils and other relevant agencies afford cultural landscape values at least as high a priority as other landscape values when preparing plans and policies and when considering landscape values during resource consent processes.

8. Genetic engineering

Whatever decisions are made regarding genetic engineering (GE) in this generation will have far reaching and irreversible effects for our environment, our flora and fauna, the food we eat and the world our mokopuna inherit. Until it is adequately proven to us that the benefits of genetic engineering do not endanger our environment and our mokopuna, we will take a precautionary approach to ensure we do not place our rohe at risk.

If there is GE contamination it will easily cross into or out of our rohe. As such, it should be controlled at a national level. However, the current management regime does not adequately provide for the potentially adverse effects of genetic engineering on mauri and the cultural, social, economic, and environmental wellbeing of hapū. The use and development of GE is not supported due to their potential to corrupt or interfere with the whakapapa of species. Both the mauri and wairua of living things are sacred and responsibility lies with kaitiaki to protect the legacy of future generations including protecting the sanctity of whakapapa. Our concerns range from the potential impact on crops, food supply, biodiversity and taonga species, cultural and intellectual property, and the commodification of taonga Māori.

8.1 Issue

- a) The current management regime does not adequately provide for the potentially adverse effects of genetic engineering on mauri and the cultural, social, economic, and environmental wellbeing of Mana Whenua ki Whatitiri.

8.2 Policies

- a) Mana Whenua ki Whatitiri oppose 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, and is not in any way essential to human wellbeing.

- b) Mana Whenua ki Whatitiri support a GE free rohe.
- c) Mana Whenua ki Whatitiri considers that control of GE is a central government issue. Pending review of the national legislation, release of GMOs should be prohibited locally.
- d) Any variation to national policy or practice which sees the introduction of genetically modified organisms or material within our rohe, the responsible agency or business must advise Whatitiri RMU .

8.3 Methods

- a) Mana Whenua ki Whatitiri will request that NRC and WDC ensure that release of GMOs is prohibited at a regional level until there is an adequate review of national legislation.

Part IV Review

9. Monitoring and Evaluation

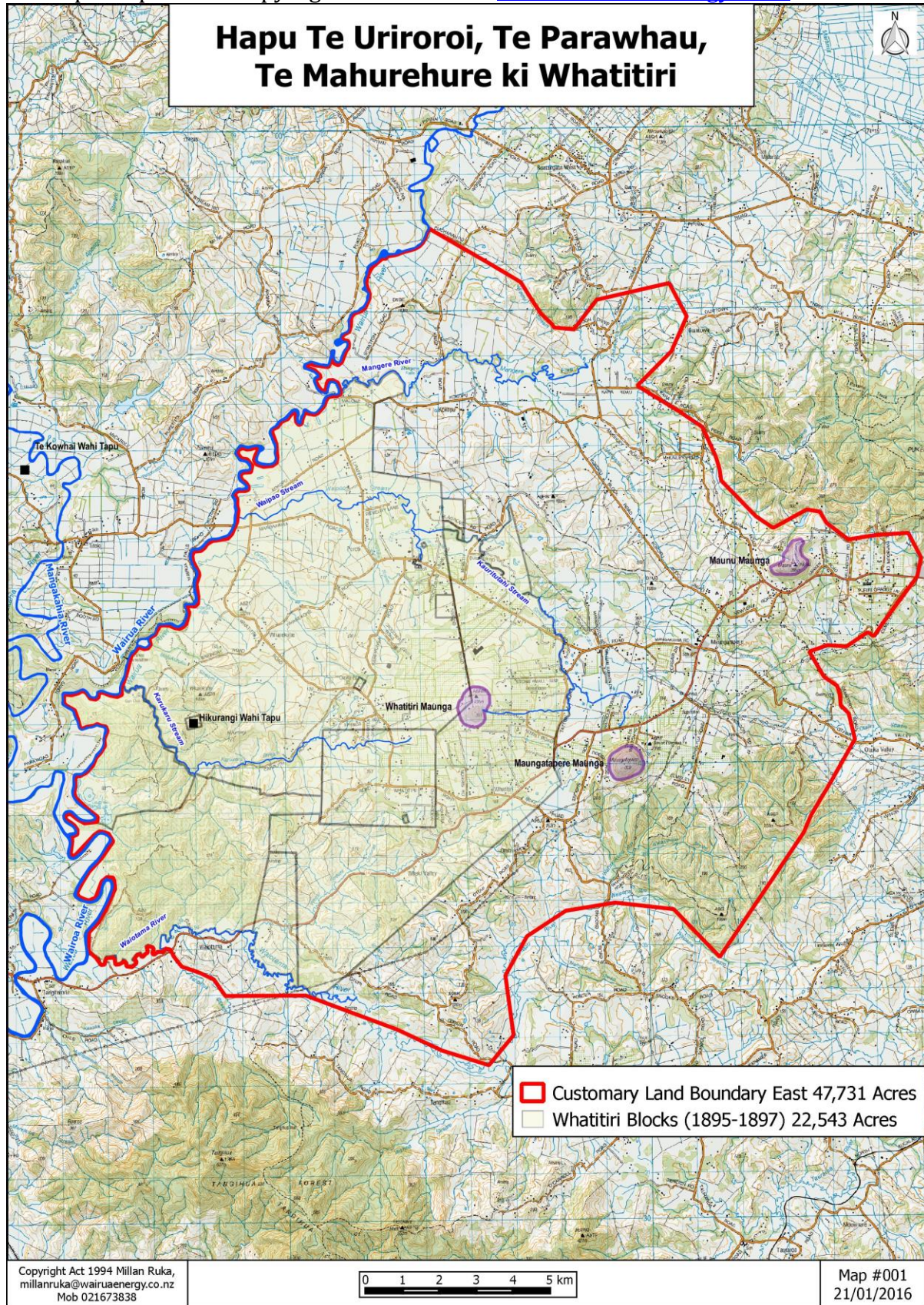
This Environmental Management Plan has been prepared by Whatitiri RMU. It will be distributed to Mana Whenua ki Whatitiri via the website and a mail-out. The plan will also be made available to our whānaunga in neighbouring hapu and iwi and stakeholders and interested parties by way of the website. We will seek the ratification of the plan through a Hui-a-Hapu to be held in September 2014. The plan will be formally lodged with WDC and NRC by the end of October 2014. We expect the relevant agencies to treat our Draft and Operational Policy Document in similar fashion to Draft and Proposed District or Regional Plans.

The establishment of the Whatitiri RMU has only recently been initiated. A primary function of the unit will be stewardship of this plan including establishing a monitoring and review framework in collaboration with Mana Whenua ki Whatitiri. Over time further issues may arise or become more important necessitating new or additional policy to be formulated or the amendment of existing policy. Therefore, Whatitiri RMU will review this plan at least every five years.

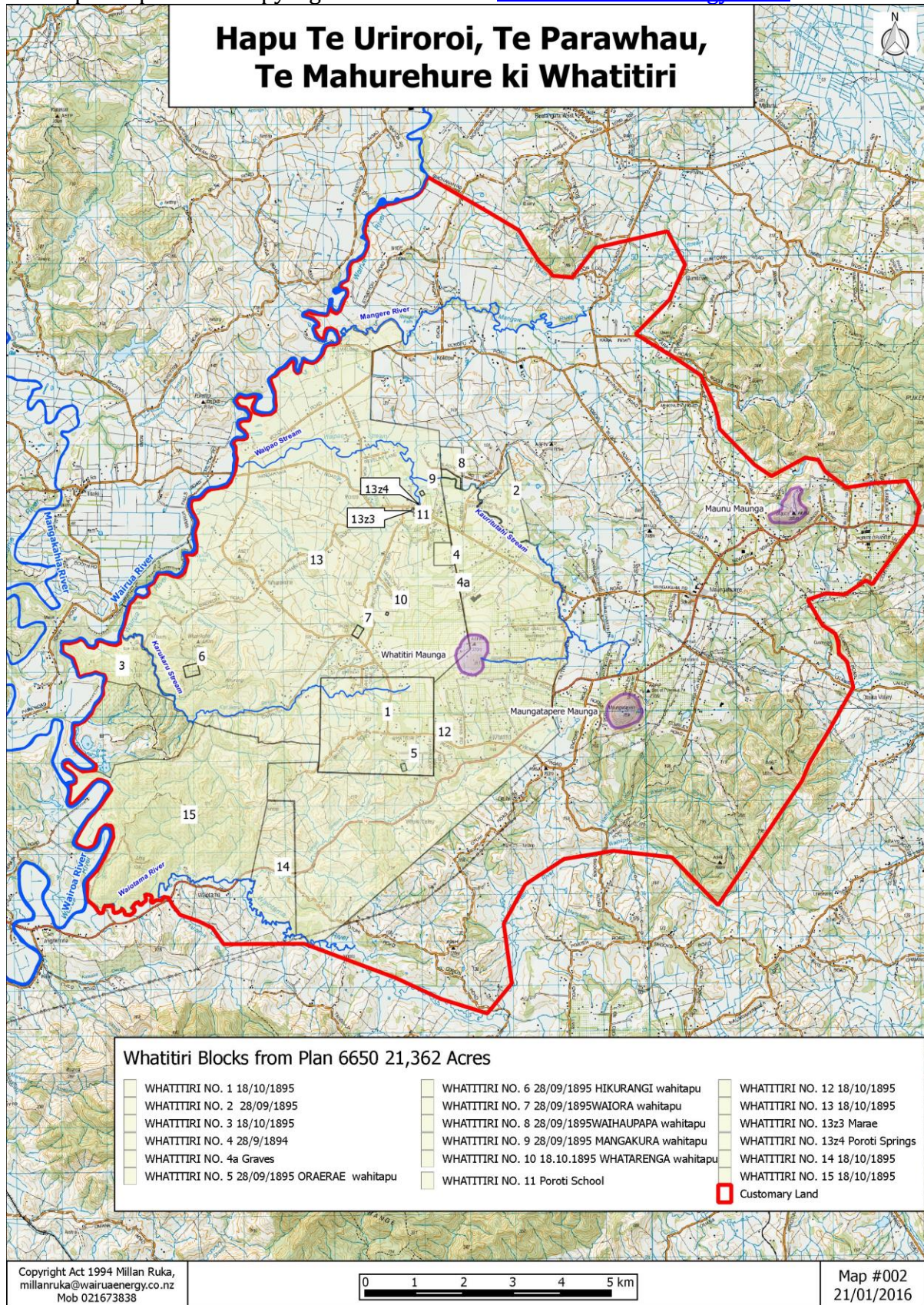
Requests for review, change or additions to this plan can be made in writing to Whatitiri RMU. All requests will be received on a case by case basis and considered by Whatitiri RMU at their monthly meetings. Unless advised otherwise by Whatitiri RMU, policy contained in this document may be modified, deleted, changed or enhanced by formal resolution of the unit at its ordinary meetings.

10. Additions and Amendments as at 07.03.2016

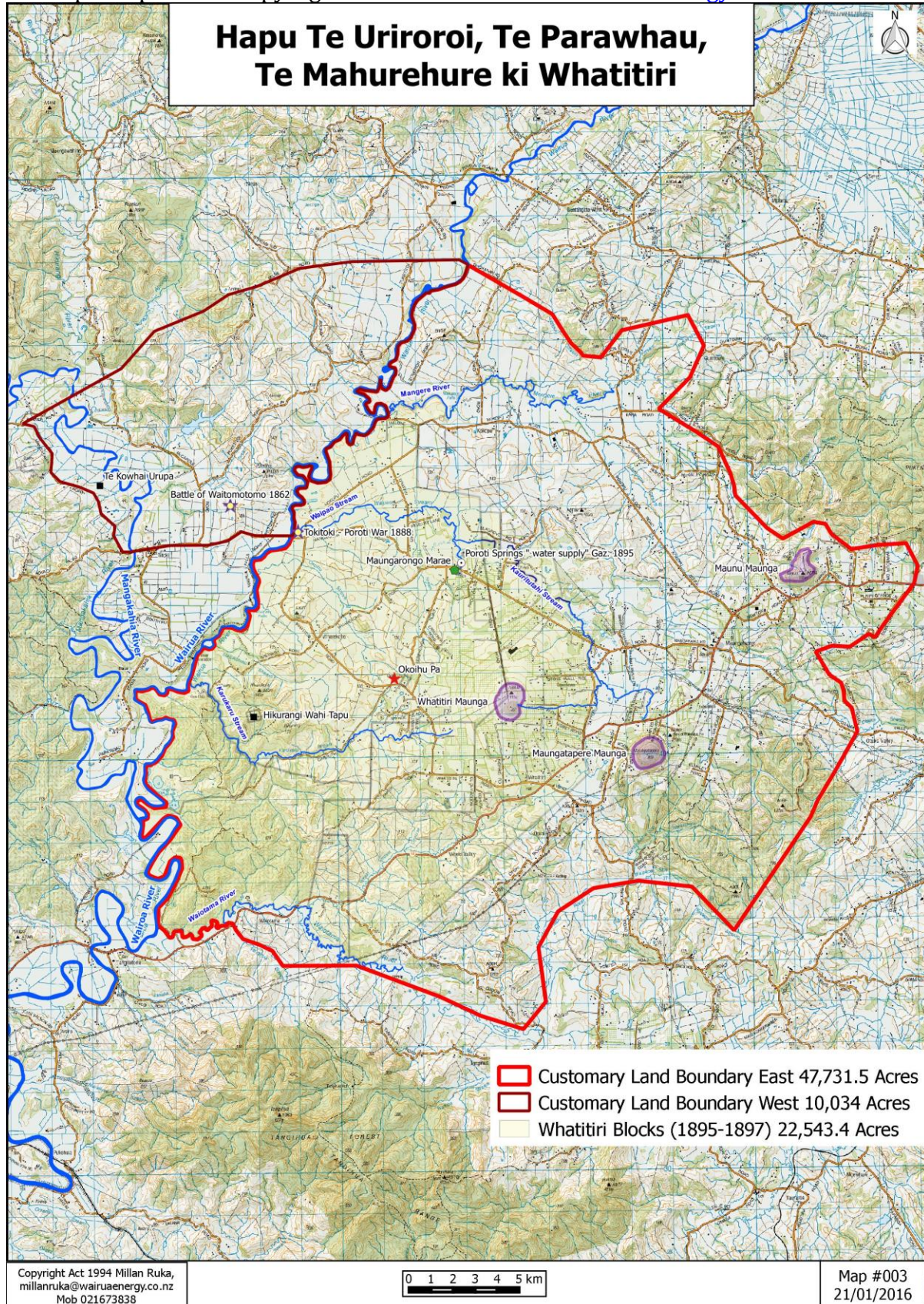
GIS Topo Map #001 – copy right Millan Ruka – millan@wairuaenergy.co.nz 021 67 3838



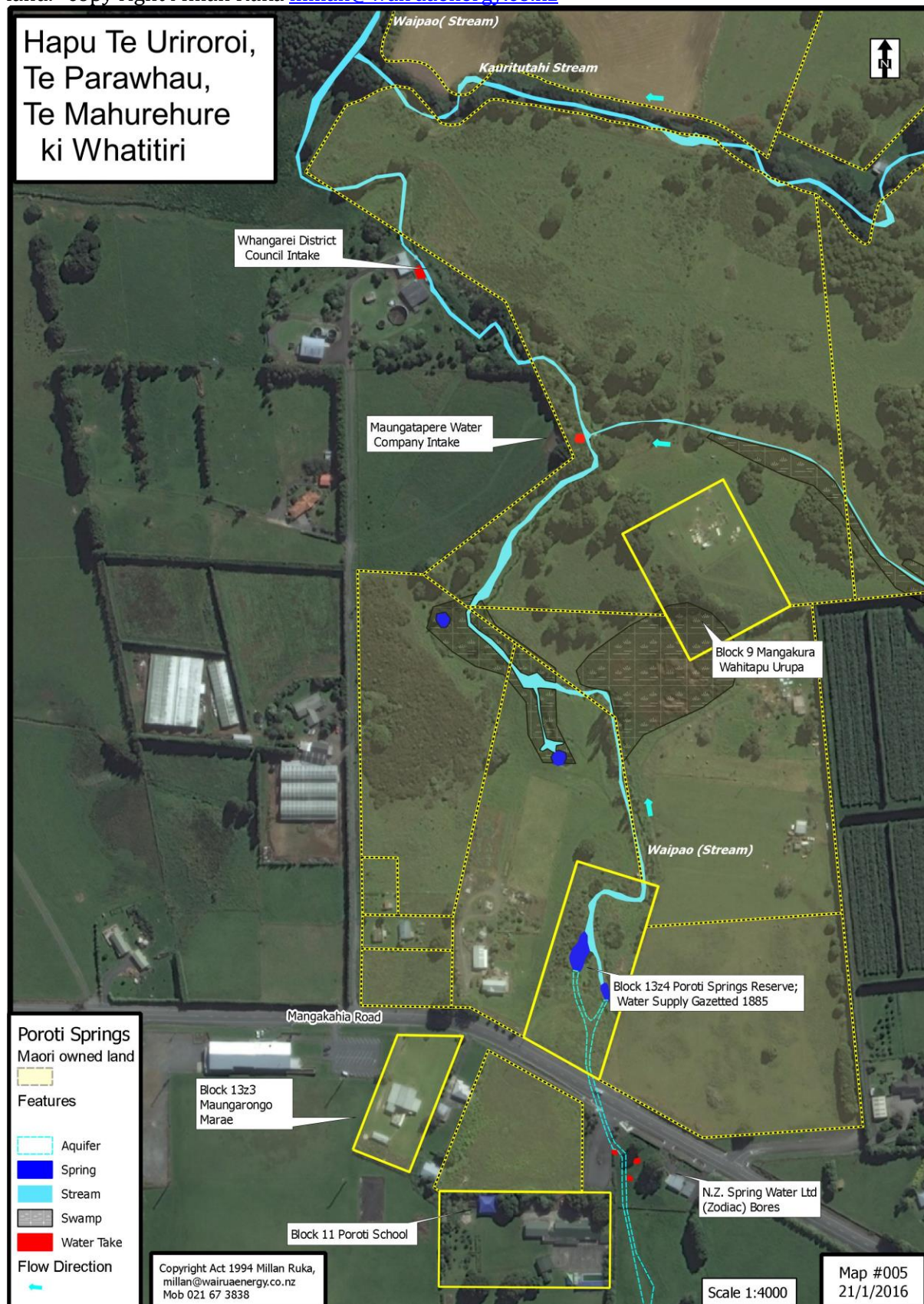
GIS Topo Map #002 – copy right Millan Ruka – millan@wairuaenergy.co.nz 021 67 3838



GIS Topo Map #003 – copy right Millan Ruka – millan@wairuaenergy.co.nz 021 67 3838



Poroti Springs GIS satellite Map #005 * This map shows Poroti Springs Reserve and the location of consent holders ie. Zodiac, MWCL and WDC. The yellow dotted lines indicate Maori owned land. *copy right Millan Ruka millan@wairuaenergy.co.nz



Gazette notice 28th September 1960 "water supply" Poroti Springs, Whatitiri.
For the benefit of hapu Te Uriroroi, Te Parawhau Te Mahurehure ki Whatitiri.

Extract from *N.Z. Gazette*, 6 October 1960, No. 64, page 1561

Setting Apart Maori Freehold Lands as Maori Reservations

COBHAM, Governor-General
ORDER IN COUNCIL

At the Government House at Wellington this 28th day of
September 1960

Present:

HIS EXCELLENCY THE GOVERNOR-GENERAL IN COUNCIL
PURSUANT to section 439 of the Maori Affairs Act 1953, His
Excellency the Governor-General, acting by and with the advice and
consent of the Executive Council, hereby sets apart the Maori reser-
vations for the purposes set out opposite each block respectively,
such reservations to be for the common use and benefit of the
Te Uriroroi Parawhau and Mahurihuri subtribes of Ngapuhi.

SCHEDULE

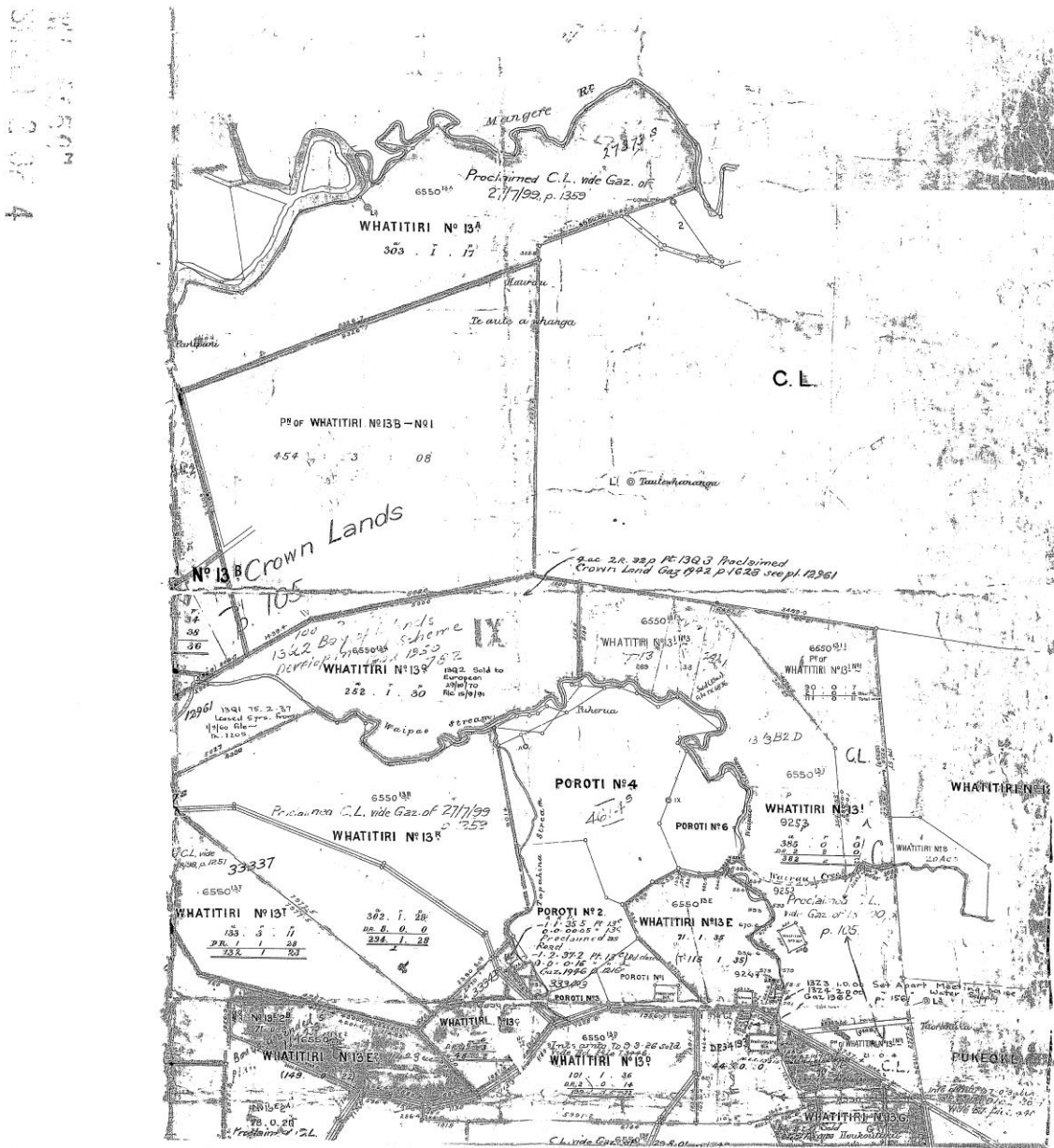
NORTH AUCKLAND LAND DISTRICT

Land	Block and Survey District	Area:			Purpose
		A.	R.	P.	
Poroti 1A ..	IX, Purua ..	2	0	0	Burial ground.
Whatitiri No. 5	XIII, Purua and II, Tangihua	4	0	0	"
Whatitiri No. 7	XIII, Purua ..	10	0	0	"
Whatitiri No. 8	IX, Purua ..	17	3	12.7	"
Whatitiri No. 9	IX, Purua ..	2	0	0	"
Whatitiri No. 10	XIII, Purua ..	1	0	0	"
Whatitiri 13z 3	IX, Purua ..	1	0	0	Meeting-house site.
Whatitiri 13z 4	IX, Purua ..	2	0	0	Water supply.

T. J. SHERRARD, Clerk of the Executive Council.
(M.A. 21/3/372)

R. E. OWEN, Government Printer, Wellington, New Zealand.

1895 Survey Map designating "water supply" Poroti Springs, Whatitiri.
For the benefit of hapu Te Urioroi, Te Parawhau Te Mahurehure ki Whatitiri.



ML 6550^m
SHEET 2 OF 4

*This copy is Version 2 and has extra amendments (maps) added 07.03.2016

*Version 1 copy (minus maps) was delivered to both Northland Regional Council and Whangarei District Council in 2015.

END