

AN ASSESSMENT OF CULTURAL IMPACTS REGARDING THE PROPOSED EAST ROTOITI/ROTOMA SEWERAGE SCHEME

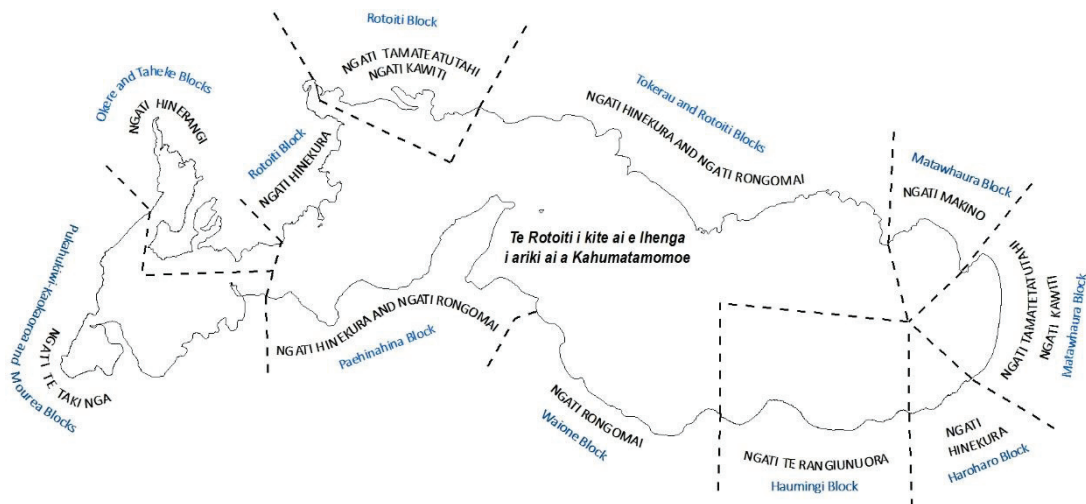
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on behalf of

Ngāti Tamateatutahi-Ngāti Kawiti, Ngāti Hinekura, Ngāti Te Rangiuuora,
Ngāti Rongomai, Ngāti Tarawhai and Ngāti Mākino

for the

Rotorua Lakes Council



Acknowledgements

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Disclaimer:	While care has been taken in the preparation of this document, no responsibility is accepted for the accuracy of the content (whole or any part of).
Front Cover:	Lakes Rotoiti, Rotoehu and Rotomā with hapū and iwi land boundaries, Allan Waugh

WHAKATAUKI

Ngāti Pīkiao!
Herea te weri o te kiki
Kia kore ai e matata!

Fasten the tassels of the sacred cloak of Kawatapuārangi.
Close ranks and forever be one.

MIHI

Kei te Ohautanga o Potakatawhiti ko Te Ohu.

Kei Motutawa ko Haukeka.

Kei Atuareretahi ko Taranui.

Kei Rawāhirua ko Mokai.

Kei Te Mataarae-i-o-rehu ko Puwhakaoho.

Kei Tapaniao ko Urutohatoa.

Kei Wharetaingamoko ko Pikiaowera.

Kei Te Papatu ko Whakahau.

Kei Matawhaura ko Te Kokako-peke-wero-a-Te Wahatuoro.

Ko nga pou enei o Te Tokotoru-a-Manawakotokoto e ihi nei ki te ra.

Tihee Tu Paiaha!

Ko te korero e whakahuatia nei, he korero e hangai atu ana kit e rohe

O nga hapu karangaranga a Ngāti Rongomai, a Ngāti Pikia, a Ngāti Tamateatutahi/Ngāti Kawiti.

Ko enei nga hapu otira, nga uri whakaheke A Te Tokotoru-a-Manawakotokoto ara ko Rakeiao, ko Kawatapuarangi, ko Apumoana.

Na ratau ko matau e noho nei i nga papaaringa o te roto nei o Te Rotoiti.

Mai te kongutu o Ohau ki Te Hohowai ka tere i te ia o Te Awa-i-tapuwhaia taka rawa atu kite awa i Okere huri atu ki Otaramarae puta tonu atu kit e take o te kohatu korero e tu nei “Ko Matawhau.” Hoki haere mai i Tauwehe ka tau atu ki Te Hikuwai, ki Te Onepungapunga e kiia nei “Ko Te Rotoiti.” Manihi atu ana i nga kura potiki i Tapuaekura tena Te Tauhu o Te Whare o Kawatapuarangi kei Te Mataarae-i-o-rehu. Na reira e noho nei nga hapu karangaranga ki nga tahataha o nga wai tuku kiri rangatira o o matau tupuna. Heoi ano e mihi atu ana ki te hunga e manaaki nei i a matau mo nga wai e rere nei tae atu ki nga whakaritenga mo nga hamuti ka rere nei i tenei takiwa. Heoi ano ahakoa te aha, kei a matau tonu te mana me te rangatiratanga o nga whenua e takoto nei me nga awa hoki e tere nei te moana o Te Rotoiti. E te kaunihera o tenei rohe o Rotorua kei konei ka mihi ake, ina ra, katahi ano nei koe ka marama ka rongo hoki i te mana o nga Hapu e noho nei. Heoi ano tenei ka whakairi i te kete korero kit e taraawhare mo tenei wa. Tena kotou, tena kotou, tena tatau katoa!

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GLOSSARY

Ahi kā	<i>burning fires of occupation, continuous occupation</i>	Nga Whenua Rahui	<i>environmental fund that supports the protection of indigenous ecosystems on Māori-owned land</i>
Hapū	<i>sub-tribe</i>		
Hui	<i>gathering, meeting</i>	Ngā Uaratanga	<i>desires, aspirations, wishes</i>
Inanga	<i>whitebait</i>		
Iwi	<i>tribe</i>	Pa	<i>fortified village, fort, stockade</i>
Kaitiaki	<i>trustee, minder, guardian</i>	Paepaeturua	<i>ablutions, toilets</i>
Kaitiakitanga	<i>guardianship, stewardship</i>	Para	<i>refuse, rubbish, waste</i>
		Para	<i>sewage, dirt, mud</i>
Kakahi	<i>freshwater mussel</i>	Pataka Kai	<i>food cupboard</i>
Kanohi-ki-te-kanohi	<i>face-to-face</i>	Pikiaotanga	<i>everything that falls under the mantle of Pikiāo</i>
Karakia	<i>prayer, to recite ritual chants</i>		
Kaumatua	<i>elderly, old, aged</i>	Rangatiratanga	<i>right to exercise authority</i>
Kawenata	<i>agreement, covenant</i>		
Koeke	<i>elderly, to mature</i>	Rohe	<i>area of interest</i>
Koha	<i>gift, offering</i>	Tangata Whenua	<i>people of the land</i>
Koiwi	<i>human bones, corpse</i>	Tangihanga	<i>funeral, weeping</i>
Kotahitanga	<i>Unity, togetherness, collective action</i>	Tāonga	<i>property, possessions</i>
		Tāonga Tuku Iho	<i>cultural property, something handed down</i>
Koura	<i>freshwater crayfish</i>		
Kura Kaupapa	<i>primary school</i>		
Mana	<i>prestige, authority, control, power</i>	Tāonga Tuturu	<i>artefacts</i>
		Tapu	<i>sacred</i>
Mana Whenua	<i>territorial rights, power from the land, authority over land</i>	Tikanga	<i>protocol, practice – customary system of values and practices</i>
Manaakitanga	<i>hospitality, kindness, generosity, support</i>	Tino	<i>self-determination, autonomy</i>
		Rangatiratanga	
Marae	<i>open area in front of the whareniui</i>	Wāhi Tapu	<i>sacred place</i>
		Wai	<i>water</i>
Mauri	<i>life principle</i>	Wai kaukau	<i>to swim, bathe</i>
Mokopuna	<i>grandchild(ren), descendant(s)</i>	Wairua	<i>spirit, soul</i>
		Wairuatanga	<i>spirituality</i>
Ngawha	<i>geothermal, hot water spring</i>	Wananga	<i>seminar, conference</i>

Whanau	<i>family group</i>
Whakangahau	<i>enjoyable, entertaining</i>
Whakanoa	<i>to remove tapu</i>
Whakawhanaungatanga	<i>process of establishing relationships, relating well to others</i>
Whakaari	<i>White Island</i>
Wharekura	<i>house of learning, secondary school</i>

EXECUTIVE SUMMARY

The Rotorua Lakes Council (RLC) are proposing to install a reticulated wastewater treatment scheme in the East Rotoiti and Rotomā communities starting at the end of Curtis Road, south of Lake Rotoiti, and continuing along State Highway 30 adjacent to Lakes Rotoiti and Rotoehu and ending at the most eastern end of Lake Rotomā near Matahi Spit.

The purpose of this Cultural Impact Assessment is to inform, guide and provide recommendations based on the cultural position of Ngāti Pikiao, Ngāti Rongomai, Ngāti Tarawhai and Ngāti Mākino, all affected iwi, regarding the East Rotoiti/Rotomā Sewerage Scheme.

The primary objectives of this document are:

1. To list and describe cultural values and traditional relationships with ancestral lands, water, sites of cultural significance and other tāonga that are associated with the scheme.
2. It will reflect as best possible, the Collective's cultural position in relation to the scheme.
3. It will highlight iwi concerns relating to wastewater and the scheme and its potential impact on cultural assets, values and choices.
4. It will recommend processes, methods and solution options to ensure outcomes align with the cultural position of affected hapū and iwi.
5. It will recommend methods and solution options to avoid, or at least mitigate foreseeable negative comments and cultural offence.

This Cultural Impact Assessment has been developed to support the Rotorua Lakes Council's Resource Consent Application for a reticulated wastewater scheme in the East Rotoiti/Rotomā lakes catchment and it will ultimately contribute to the consent authority's decision whether to grant or decline consents.

Just as the tupuna of the affected iwi concentrated in and around Lakes Rotoiti, Rotoehu and Rotomā, people continue to be drawn to this region for its iconic landscape and its recreational features. However the cultural significance of this landscape today necessitates the careful consideration of development activities that may adversely impact on cultural values.

This document will examine actual and potential effects of the proposed activities on physical sites of significance, cultural values and tangata whenua relationships with its natural resources. It will guide RLC on key cultural issues and act as a tool for activities relating to planning, implementation, operation and management over the full lifecycle of the scheme.

Overall this document looks at foreseeable, potential and probable impacts and how these may be dealt with in ways acceptable to iwi. Iwi make up the majority of occupants and landowners over the scope of the Scheme and are obligated to preserve and protect their areas of interest.

It is not possible to foresee and understand all potential impacts of the proposed scheme. In part, this is due to the fact that those contributing to this document are not intimately familiar with the design, construction and operation of a wastewater treatment scheme.

It is equally challenging to convey adequate measures to address identified impacts - especially over the full life of the scheme - where both information and cultural perspectives are certain to evolve. Additionally, some information critical to future decision making is not yet available.

However, what is essential is iwi are embedded in the process and adequately resourced to engage with decision makers and mitigate potential negative impacts. That they are informed of planned activity well ahead of schedule and have time to consider potential impacts. When necessary, have access to sufficient technical support and expertise, can undertake research where there are potential unknowns and contribute to ensure activity is well understood, impacts are considered adequately

and decisions are shared. Iwi wholeheartedly support this initiative. The benefits for iwi are overwhelming through the collection of all wastewater, high quality treatment and an environmentally and culturally benign discharge back into the environment ensuring the protection of our lakes, health and way of life.

1. BACKGROUND

In October 2011, the Ngāti Pūkiao Environmental Society Incorporated (NPES) lodged an appeal with the Environment Court against the Bay of Plenty Regional Council (BOP RC) and the Rotorua District Council (now known as the Rotorua Lakes Council) over the decision of BOP RC allowing the Rotorua Lakes Council (RLC) to discharge treated wastewater onto rural land and contaminants to air at Manawahe Road, Rotomā for the Rotomā Wastewater Treatment Plant¹. Further appeals were also lodged by the Ngāti Māhino Heritage Trust (NMHT) and the Lake Rotomā/Rotoehu Ratepayers Association², the latter withdrawing their appeal after successfully negotiating extra conditions for the Consent with RLC.

Iwi reasons for appeal included³:

1. Iwi cultural and spiritual relationships with lands, water, sites, wāhi tapu, tāonga and other resources within and around Lake Rotomā.
2. Iwi role as kaitikai for the resources within and around Lake Rotomā.
3. Iwi concerns in relation to the effects of the proposal on the Waitahanui catchment.
4. Iwi concerns in relation to the impacts from the wastewater reticulation network that is integral to the development of the Wastewater Treatment Plant.

In July 2012, a hearing commenced before the Environment Court and eventually a decision made in favour of the NPES and NMHT. During the Appeal hearing the initial resource consent was surrendered by the RLC.

Key findings of the Environment Court are highlighted below:

1. Cultural Information

The Court disagreed with the argument by RLC that cultural information was not provided in a timely and appropriate manner. The Court believed it was made clear by iwi at an early stage of the process that they had cultural and other concerns regarding the proposed scheme. In addition the appointment of a cultural impact report writer acceptable to iwi was refused by RLC based on a false allegation.

2. Secret Files

It was made clear that iwi indicated important cultural sites within the area of the proposed Wastewater Treatment Plant (WWTP) site however RLC staff made assumptions that the sites were further away, and that the lack of further information was on the basis that there was no further information. The Environment Court concluded that the failure by the RLC to undertake a proper cultural impact assessment in association and by agreement with the iwi led to the position where they had inadequate information on which to make a proper decision and the actions of the RLC at the time did not encourage the Court to the view that they would have paid particular attention to such information.

3. Other Problems

The Chairman of the Māori Consultative Committee for the RLC indicated that all resource consents involving Māori cultural matters or property were to be referred to that Council sub-committee, and in particular to this matter, of some particular cultural importance, had not been referred to that committee. The Court concluded that the RLC failed to address the concerns of local iwi in a culturally appropriate manner, or obtain full information on a confidential or other basis. It also stated it was clear, from the forthright evidence given by all witnesses for the iwi that there was considerable effort made to communicate and consult with the RLC in a meaningful way.

¹Ngāti Pūkiao Environmental Society, Notice of Appeal against the decision of the Bay of Plenty Regional Council on resource consent application 66675 by Rotorua District Council, 20 October 2011.

²The Environment Court of New Zealand, Notice of Hearing dated 30 May 2012.

³Ngāti Pūkiao Environmental Society, Notice of Appeal, 20 October 2011, pg. 1, 2.

4. Other Factors

There was a misrepresentation to the Court in the evidence as to the nature of the discussion with iwi. The Court concluded that the approach of the RLC to negotiations with Ngāti Pikiao, and also subsequently with Ngāti Mākino, were highhanded and did not display the level of cooperation and trust expected between the RLC and the tribes of Te Arawa. There was no attempt to contact iwi to explain why the initial site was abandoned; at least one witness falsely testified to the Court what occurred during meetings; a decision to pursue only freehold land, which in the circumstances of this area appears to be European land, a failure to refer the matter to the appropriate Council committee; and a failure to appoint a person approved by the iwi for the Cultural Impact Assessment.

5. Allegations against Mr Morgan

Dr Kepa Morgan was the person suggested by iwi to prepare the Cultural Impact Assessment. Dr Morgan is a professional engineer and a fellow of the Institute of Professional Engineers of NZ. He specialises in engineering decision-making, water and wastewater technologies, construction management, resource management, sustainability and processes and materials informed by indigenous knowledge. RLC questioned Dr Morgan's professional integrity and evidence provided by a representative of Ngāti Makino stated:

*"This misrepresentation characterises the way in which the Council have communicated with us, and illustrates the difficulties we have had in dealing with them"*⁴.

The Environment Court acknowledged that the false allegations made by the RLC were essentially to affect the credibility of Dr Morgan⁵.

The overall view for the proposed wastewater treatment plant as stated by the Environment Court was:

"The Council process could best be described as high-handed. It seems to involve a significant expense for iwi members in circumstances where a number of properties, including those at the base of the subject site for the wastewater treatment plant between Rotauatu and Rotoma, were excluded from the reticulated system. They appear to be European-titled properties.

Given the existing high water quality standards of Lake Rotoma, and limited reticulation in relation to Lake Rotoehu, it is difficult to understand, overall, the necessity of the reticulation system. We need not make further comment because it is not critical to our decision given the surrender of the consents.

*Nevertheless it would be fair to say that the applicant's case was in significant difficulty before the evidence of cultural matters was produced before the court"*⁶

In 2013 the Environment Court ordered RLC to pay \$115,000.00 for misleading local iwi and criticising the council for the way it managed its resource consent application, highlighting significant flaws in the consultation process⁷.

In Feb 2014 the RLC approached stakeholders to create a collective known as the Rotoiti/Rotomā Sewerage Steering Committee (RRSSC). The RRSSC comprised community organisations, local and regional government authorities and hapū/iwi representatives. The purpose of this committee was to recommend to RLC the best practicable option for the sewerage scheme in East Rotoiti and Rotomā.

In April 2014 a Workshop on Options was conducted by the RRSSC in conjunction with RLC to hear options for sewerage and consider and discuss them in depth⁸.

⁴Decision No. [2013] NZEnvC116 dated 24 May 2013, p. 15

⁵Decision No. [2013] NZEnvC116 dated 24 May 2013, p. 9-16

⁶Decision No. [2013] NZEnvC116 dated 24 May 2013, p. 16

⁷Decision No. [2013] NZEnvC116 dated 24 May 2013, p. 23

⁸RRSSC and RDC Workshop on Options at the Energy Events Centre, 14 April 2014

In November 2014, representatives of Ngāti Pikiao, Ngāti Rongomai and Ngāti Tarawhai informed the RRSSC of their position and preferred option for the Scheme. Their decision on the preferred option was made as a result of learning activities undertaken by iwi, made possible in part by RLC support and the time extension provided by the Ministry of Health. At the time of this decision Ngāti Mākinō was yet to make a decision, however since that time they have supported previous decisions made by the rest of the Collective.

The preferred option chosen was the “October Option”. The key benefits of this option aligned with iwi’s cultural, environmental, sustainability and economic values and for these reasons it was the overwhelming option of choice.

The second option of preference was “Option Two”. Iwi believed this option, although lacking many of the benefits of the October Option, would have greater benefit for the community than Option One. However, iwi would fully support this option if overall consensus indicated this to be the preferred option by the RRSSC.

The least preferred option was “Option One”. It was fair to say that some iwi were reluctant to accept this option and some representatives were concerned about the transfer of para between rohe. There was strong opinion by all on the environmental impact of a reticulation-network failure resulting in leaching of ground-up sewage. Another issue raised was that many did not wish to further contribute to the under-performing discharge field in the Whakarewarewa Forest. Similarly, iwi would support this option if overall consensus indicated this to be the preferred option by the RRSSC.

The following conditions covering the preferred option were presented by iwi:

1. Cultural Impact Assessment (CIA)

Regardless of the RRSSC’s decision on preferred option, iwi would submit a Cultural Impact Assessment identifying protocols, culturally sensitive areas (waahi tapu) and other areas of cultural concern relevant to the scheme. This document would address the potential for direct and foreseeable impacts on iwi in order to minimise cultural offence and damage to cultural assets. It would encompass the full lifecycle of the proposed scheme (from planning and design through to construction, operation and decommissioning).

2. Cultural Management Plan (CMP)

Although there is a limited understanding of projects of this nature, it is important to iwi that concerns highlighted in the CIA are addressed. To ensure these are implemented and managed appropriately, iwi will submit a Cultural Management Plan for consideration by RLC.

The Collective identified a number of unique benefits of the October Option that positioned it as their option of choice. This included:

1. Lower Impact of Failure

With the October Option the majority of faecal matter and solids remain in the Biopod and therefore the reticulated waste stream is of a significantly higher quality in comparison to grinder pump waste. Consequently, the impact of a failure in the reticulation network is inherently minimised.

2. Emergency Operation Under Reticulation Network Failure

In the event of major emergency - an earthquake for example - if the reticulation network is severely damaged and facing a lengthy wait for repair, it is possible households could have temporary disposal fields installed on their property to allow normal use of toilets, showers and kitchens - there would be no need to consider restrictive use or sharing of portable toilets.

3. The October Option - A Sensible Approach to a Community Wastewater Treatment Scheme

If a key aspect of wastewater treatment is to remove the solid waste from the water, then separating-out the solids at the household using the Biopod’s filter media goes a long way to addressing the problem at the source. It has been demonstrated that there are many benefits of having a reduced

load at the final treatment plant (simpler and cheaper plant, less power usage, high quality treatment, minimal sludge volume, redundancy and resilience etc).

However, grinding and blending the wastestream immediately at the house is somewhat counteractive to the goals of wastewater treatment as it makes the separation of solids from water significantly more challenging.

4. Better for Community Growth

There are a few key factors that create considerable challenges for Option One to accommodate growth (a greater number of households and higher population) across Rotoiti, Rotoehu and Rotomā. These are:

1. The challenge of drilling/excavating through the rock bed at the eastern end of the proposed scheme from Curtis Road to Ruato Bay (and possibly Punawhakareia).
- b. Curtis Road is the end of the line for the scheme – the selected pipe size in this area will define the capacity of the scheme (and potentially represent a bottleneck for growth).
- b. It is more expensive to install larger pipes – as it is more difficult to drill/excavate through rock and because pipes above a certain diameter come in fixed transportable lengths requiring a lot more joins/km than small diameter pipes, which are available in long coils.

Accommodating for growth with Option One will mean that today’s residents would have to carry the additional cost burden and more than likely reject the opportunity. If the scheme went in the other direction (Option two or October Option) however, then the pipe coming from Curtis Road that picks up on Hauparu Bay and Ruato Bay would be of a minimal size and therefore relatively cheaper to install.

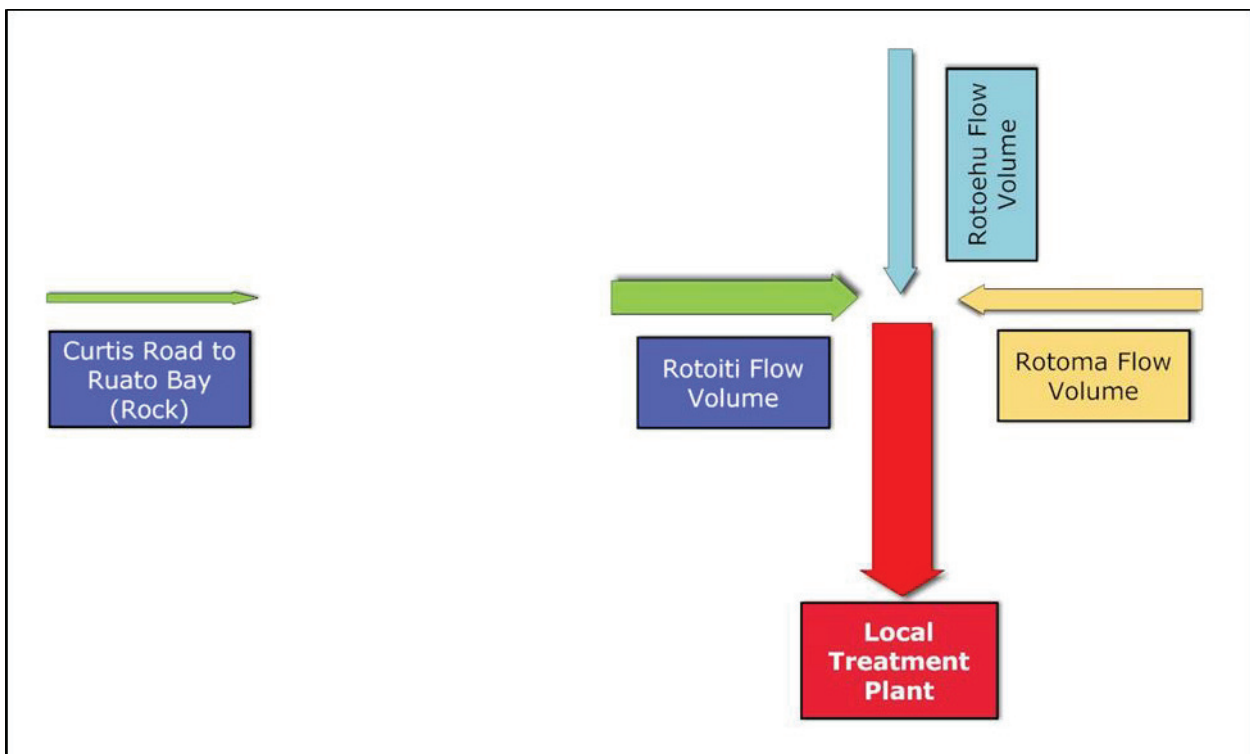


Figure 1: Small pipe size between Curtis Rd and Ruato Bay – Rotoiti pipe does not carry flow from Rotomā and Rotoehu

For the October Option and Option Two the “Big End” of the scheme would be at the junction where the Rotoiti, Rotomā and potentially Rotoehu schemes join - see Figure 1. This is where it is proposed that the scheme “tees” into the pipeline that connects to the local treatment plant. This option allows growth in all communities as each connects directly to the final pumping station. Because flows do not combine the only bottleneck would be the pipe to the treatment plant – which would be easy to upgrade or have an additional pipe installed.

With Option One however, flows from Rotomā and Rotoehu will join the Rotoiti flow – and the Big End of the scheme will be at Curtis Road – see Figure 2. Capacity of the reticulation scheme will be governed by the infrastructure at this end.

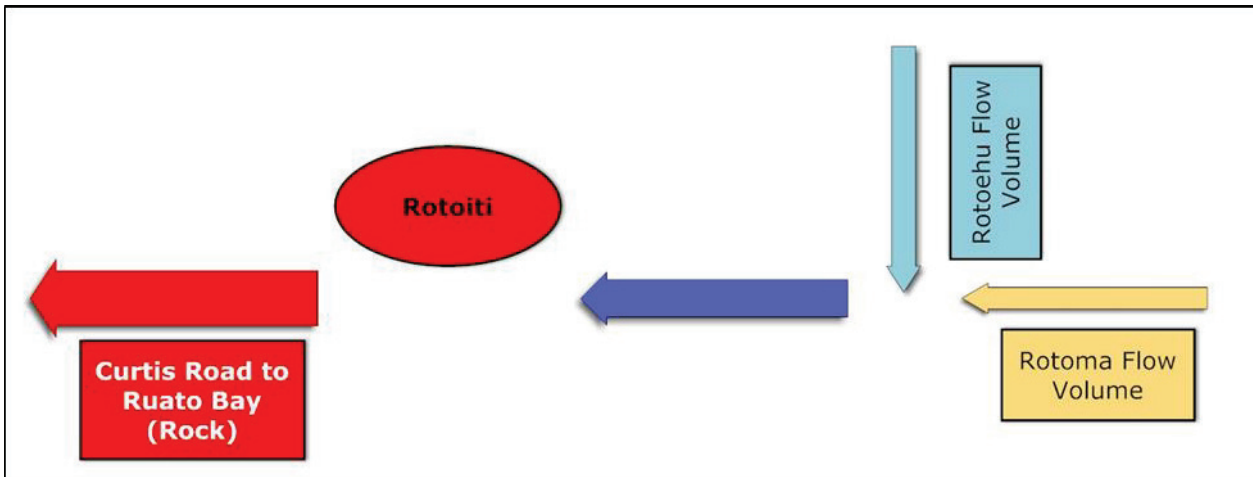


Figure 2: Large pipe size between Curtis Rd and Ruato Bay – Pipe carries flow from Rotoiti, Rotomā and Rotoehu

In December 2014 the RRSSC recommended to the RLC the preferred sewerage scheme option for approval⁹. This recommendation was based on a local wastewater treatment plant and land disposal system. The RRSSC selected an on-site low pressure grinder pump for Rotomā and an on-site pre-treatment scheme using Biolytix or similar on each property at Rotoiti. The preferred option was approved by RLC¹⁰.

The success of the RRSSC demonstrates the efforts of local and regional authorities to engage effectively with affected iwi and other stakeholders. Furthermore, this forum has provided iwi with a platform to voice matters of cultural concern and provide input into the decision making process. Iwi appreciates the time RLC has invested into this project and we look forward to working together to ensure the future of this scheme achieves the desired outcomes.

The hapū/iwi members of the RRSSC represent Ngāti Tamateatutahi-Ngāti Kawiti, Ngāti Hinekura, Ngāti Te Rangiunuora (all hapū of Ngāti Pikiāo) and the iwi Ngāti Rongomai, Ngāti Mākinō and Ngāti Tarawhai. Other hapū/iwi members include representatives of key Māori Land Trusts and Incorporations. All these entities have significant land and cultural interests within the area of the proposed scheme. For the purposes of this document Ngāti Tamateatutahi-Ngāti Kawiti, Ngāti Hinekura, Ngāti Te Rangiunuora, Ngāti Rongomai, Ngāti Tarawhai and Ngāti Mākinō will be referred to as “the Collective”, “iwi” or “tangata whenua”.

⁹Ian McLean - Report from Rotoma Rotoiti Sewerage Steering Committee to Rotorua District Council dated 8 December 2014.

¹⁰Rotorua Lakes Council, News Release – Sewerage Scheme option for Rotoma and East Rotoiti approved, dated 30 December 2014

2. INTRODUCTION

The Rotorua Lakes Council are seeking consent to install a reticulated wastewater treatment scheme in the East Rotoiti and Rotomā communities. The preferred option is a combination of Low Pressure Grinder Pumps (LPGPs) located on each property at Rotomā and a pre-treatment unit on each property at Rotoiti with both communities connected by sewer pipes to a single Membrane Bioreactor (MBR) Treatment Plant and a Land Disposal System. The proposed site for the MBR Treatment Plant and the Land Disposal System is Haumingi 9B3B situated close to Taurua Marae - refer Map 1, Lake Rotoiti. For the area known as Ngamotu - refer Map 2, a peninsula located to the south west of Lake Rotomā, this has been considered separately due to its cultural uniqueness and isolation. The recommended option for Ngamotu is a Composting Toilet and Disposal Field for each property.

The scheme proposes earthworks in areas of cultural significance to the Collective. It is presumed these works will involve excavation, directional drilling, and pipeline installation, construction of pump stations, geotechnical testing, construction of an access road to the treatment plant, and construction of the treatment plant and wastewater disposal field. A separate CIA has been developed for the activities related to Haumingi 9B3B.

There is potential for the discovery of sites of cultural and historical significance, tāonga tuturu or koiwi around all areas of the proposed earthworks.

If iwi are adequately resourced and embedded in the key areas of the project, there is the utmost confidence that all aspects of the scheme can be implemented without significant cultural offence and/or cultural harm. In fact, this may alleviate negative sentiment and not only reinforce but grow overall support for the scheme. It is important to emphasise that this approach should be applied throughout the full lifecycle of the scheme.

Improving the water quality of our lakes is only one of the reasons iwi support this scheme. There are aspirations that this scheme is pivotal to the ongoing development of the community allowing iwi to use their lands in a way that supports the whanau connection and reinforces the bond between iwi with their ancestral lands. In due course this will be reflected in housing growth and the development of a stronger local economy. Affordability is also front of mind for iwi, especially for unemployed and elderly residents. The scheme demands another level of financial commitment for residents and many will struggle with the additional burden.

There are fundamental cultural issues around the make up of the scheme, construction activity and the various potential impacts of wastewater on sites of cultural significance and the environment.

Given there is potential for miscommunication, inadequate interpretation, inadequate processes, damage to cultural sites of significance and values, challenges to mana and ultimately cultural offence, the CIA is not to be relied on as the sole tool for mitigating adverse impacts. It is a document focused on capturing key information and sentiment. And given the challenges of capturing essential information and explaining the relevant detail in a single document what is advised is a working party representing iwi that can ensure it is put into place in the true spirit of the document. Hence, one of the key outcomes is a Cultural Management Plan.

Consultation with tangata whenua has been undertaken by way of direct representation on the Rotoiti/Rotomā Sewerage Steering Committee (RRSSC), through numerous public meetings and marae hui focused on connecting critical information and decisions from the committee back to the hapū and individual.

On selection of the preferred option by the RRSSC a Rotoiti/Rotomā Sewerage sub-committee (sub-committee) was created. The sub-committee together with RLC continue to engage with the community and discuss issues related to the scheme such as the pre-treatment trial.

Although there is fair representation of iwi and hapū on the RRSSC the consultation process at times has been extremely challenging for tangata whenua. Based on the limited choices available the Collective

exerted great effort to investigate and identify an option that was considered culturally acceptable. As a result, Biolytix or similar concept of pre-treatment was ascertained as a suitable option. Extensive research was undertaken by the Collective who were guided by Taira Wichman of Ngāti Pikiao, an independent engineer engaged by tangata whenua to provide assistance. His expert advice has and continues to be integral throughout this process. In addition the support and assistance provided by Dr Kepa Morgan, also of Ngāti Pikiao, has equally been integral to the decision making process of the Collective.

There was adequate opportunity for the Collective to voice their cultural views throughout the consultation process. The Collective requires assurance that, where practicable, all aspects of the scheme align with cultural values so it is essential that tangata whenua are embedded in all activities throughout the full lifecycle of the Scheme. This includes planning, design, implementation, management and critical future decision making.

The Collective is optimistic that this report captures many of the relevant cultural issues and potential impacts surrounding the proposed scheme. We are equally optimistic with RLC's consideration of the cultural impacts, both potential and expected, and their willingness to work with iwi for a mutually beneficial outcome.

*We are the people of the land and water.
We are the guardians, protectors and conservers of our natural resources.
Our land can not be sold.
We will be here forever!*

Other primary mana whenua groups who affiliate to the Collective include Māori Land Trusts and Incorporations. These entities have autonomy in their own right and this report does not undermine their respective authority or decision making processes. On the contrary, it highlights their significant role, their importance to the community and their status as an affected party in this process.



Photo 1: Tapuaeharuru, Matawhaura Bluff, Lake Rotoiti, date unknown

2.1 Purpose

In accordance with s88 (2)(b) and Schedule 4 of the Resource Management Act 1991 ('the RMA') the Rotorua Lakes Council have requested through the RRSS iwi/hapū representatives that a Cultural Impact Assessment be developed.

The purpose of this CIA is to inform, guide and provide recommendations to the RLC based on the cultural position of the Collective regarding the East Rotoiti/Rotomā Sewerage Scheme.

The CIA acknowledges and recognises mana whenua and mana moana rights and emphasises the position of the collective as a "Treaty Partner" and not just a community stakeholder.

The CIA is relevant to all activity under the proposed scheme and is applicable over the full lifecycle of the scheme. In this context its objectives are:

1. To convey iwi expectations.
2. To ensure where practicable that solutions are aligned with iwi expectations.
3. To highlight cultural sensitivities and potential issues.
4. To ensure cultural aspects are adequately considered with all activity.
5. To provide guidelines that ensure works are carried out in a culturally acceptable manner.
6. To avoid unnecessary cultural impacts in relation to affected iwi.
7. Where impacts are unavoidable, provide an agreed means to ensure activity is carried out in a way that minimises cultural impact.
8. To minimise potential for cultural offence.
9. To ensure relevant reference documents are sufficiently considered.

The document will examine actual and potential effects of the proposed activities on physical sites of significance, cultural values and tangata whenua relationships with its natural resources. It will guide RLC on key cultural issues and act as a tool for activities relating to planning, implementation, operation and management over the full lifecycle of the scheme.

Iwi propose a Cultural Management Plan (CMP) to ensure its cultural position, as represented in this document, is not undervalued, misinterpreted or unduly compromised in its implementation relating to the proposed scheme. The scope for the proposed CMP will include mitigating activity associated with:

1. Iwi affected by the transfer of para between rohe.
2. Those iwi who remain opposed to key aspects of the Scheme.
3. Ensuring adequate opportunity is provided for iwi to present cultural considerations to all contractors, designers and constructors prior to their involvement in the project. This is an essential requirement for all aspects relating to the design and construction of the wastewater treatment plant.
4. Ensuring all contractors undertake a Cultural Induction prior to project involvement.
5. The design and selection of the wastewater treatment plant.
6. Other activity relating to cultural aspects associated with the Scheme.

2.2 Methodology

The preparation of this document involved a thorough and comprehensive review of relevant historical and current records including various associated iwi/hapū records. In addition consultation played a critical role in the preparation and research of this document particularly engagement with whanau, hapū and iwi. Finally, GIS mapping was developed to provide a visual snapshot of all the Māori environmental interests potentially affected by the Scheme and highlighting culturally sensitive areas.

2.2.1 Literature Review

The following documents were of significance in the review of literature:

1. ENV-2011-AKL-000 – Notice of Appeal on behalf of Ngāti Pikiao Environmental Society Incorporated, dated 20 October 2011
2. Decision No. [2013] NZEnvC116 – Between Ngāti Pikiao Environmental Society Incorporated (ENV-2011-AKL-000212), Ngāti Mākino Heritage Trust (ENV-2011-AKL-000213) and Lake Rotomā/Rotoehu Ratepayers Association (ENV-2011-AKL-000215), dated 24th May 2013
3. 1984 Kaituna River Claim, WAI 4. Waitangi Tribunal Report
4. Don Stafford, Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotomā, Reed Publishing, Auckland 1996, p. 139.

Other documents covered Māori Land Court records and various reports written to support the settlement of the affiliate Te Arawa iwi/hapū historical claims negotiated by Nga Kaihautu o Te Arawa. These documents provided a historical description of the connection the Collective has with the area of the Scheme.

Several iwi documents were reviewed and provided beneficial information to the development of this report. These included:

1. Te Taiao o Te Whatuoranganuku: Ngāti Tamateatutahi-Ngāti Kawiti Hapū Environmental Management Plan, 2015, p. 7.
2. Ngāti Pikiao “Draft” Cultural Management Plan – Ohau Weir/Okere Gates, 2016
3. Waitaha, Ngāti Mākino, Ngāti Pikiao & Ngāti Tunohopu - An assessment of Cultural Impacts in relation to the Kaituna Re-Diversion & Wetland Creation Project – 14 April 2014

Key legislative statutes relative to this document are:

1. Ngāti Makino Deed of Settlement, 2 April 2011
2. Affiliate Te Arawa iwi and Hapū Claims Settlement Act 2008
3. Te Arawa Lakes Settlement Act 2006

2.2.2 GIS Mapping

Attachment 1 is a separate document that consists of aerial mapping associated with the Scheme. The data source for these maps is the Bay of Plenty Regional Council and Land Information New Zealand.

The maps display iwi/hapū areas of interests, including Māori land such as Land Trusts, Incorporations and multiple owned land, and particular sites of cultural significance. Not all sites have been identified although a comprehensive list of cultural sites has been compiled at Appendix A.

Maps 15-20 identify sensitive areas deemed significant to the Scheme are marked “Restricted” and for view by RLC and iwi only. This document recommends iwi present cultural considerations directly to all potential contractors, designers and constructors planning to be involved in or bid for works. This will allow iwi to communicate aspirations around robustness, quality of construction and ultimately to avoid or mitigate potential impacts on sites of cultural significance

2.2.3 Engagement

Fundamental to the development of this document was effective engagement with whanau, hapū and iwi. Kanohi-ki-te-kanohi is the preferred method of communication as this allows tangata whenua to be engaged in a respectful and meaningful manner. It is the most effective way to engage with iwi and as hui were typically on marae, it affords an environment where iwi are not only comfortable but confident to voice their opinion and discuss or debate concerns. Some hui were with RLC and other members of the RRSSC whereas others were in more private settings led by iwi representatives.

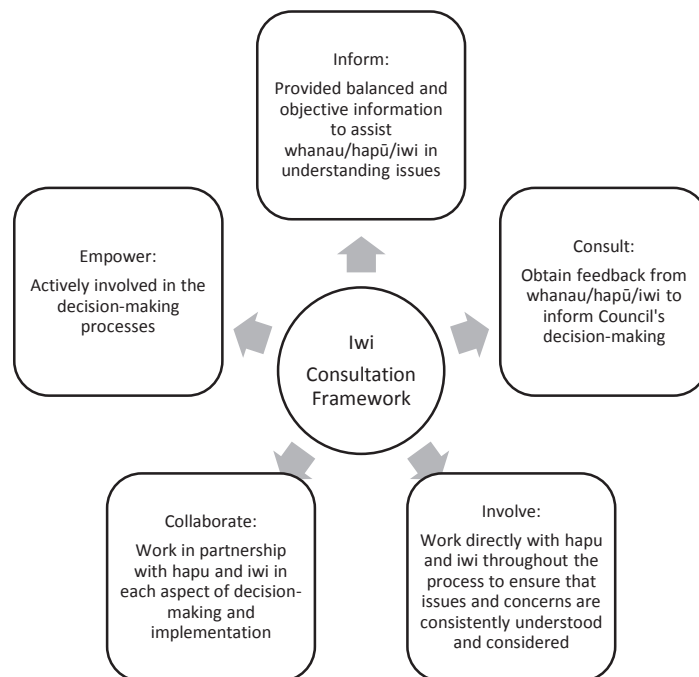
Feedback from whanau/hapū and iwi members during the RRSSC deliberations and associated hui have provided valuable input for this document. As a result the key issues highlighted and expected outcomes in Section 3 of this document were identified.

As well as hui, iwi who made themselves available participated in workshops, presentations by wastewater treatment professionals and fieldtrips as learning tools to aid in the understanding of key aspects of a wastewater treatment scheme. These were beneficial for our community with respect to growing a better understanding of relevant technical matters and included:

1. A trip to the Turangi wastewater treatment plant to better understand how an MBR plant worked and see the quality of treated water.
2. Presentations by Apex environmental (MBR plants), Biolytix (vermifiltration), Mr Matthew Sheppard of Jacobs engineering (creating resilient wastewater treatment schemes - learnings from the Christchurch rebuild).
3. A visit to Waiheke Island where a Biolytix unit was opened up to see what was going on inside.

“Councils should be informed by hapū aspirations and directives”.
 Ngāti Tamateatutahi-Ngāti Kawiti workshop, April 2014

The consultation framework below presents the method of consultation used:



The following table demonstrates how the above framework was used to engage with tangata whenua.

Table 1: Engagement process

ENGAGEMENT	METHOD	DETAILS OF HUI
Inform	Marae Committee Meetings	Regular feedback by Hapū/Iwi reps to Marae committee and hapū members.
	Public Consultation Hui	RLC have presented at several public hui in Rotoiti and Rotomā.
	Hui-a-iwi	17 th April 2016, Tapuaeharuru Marae.
	Iwi and Hapū Authorities	21 Letters of support sent out May 2016.
Consult	Workshop	30 th January 2016, Taurua Marae.
	Hui-a-iwi	17 th April 2016, Tapuaeharuru Marae.
	Targeted Consultation	Timi Te Po Hohepa, Cultural Expert – regular hui to discuss cultural aspects and issues.
		Keita Emery, Haumingi 3 Trust - 23 Nov 2015, Tapuaeharuru Marae. Discussion on potential developments for trust.
		Email to Tony Whata, Chairman Tautara Matawhaura Trust, 27 th October 2015. This was followed up with a discussion on 22 Nov 2015. Trust made a submission to RLC 10 year District Plan to develop 250 residential properties.
		Taira Wichman, land owner, 26 April 2016, Rotorua. Discussion on potential development for Taumanu D block.
		Willie Emery, Trustee, Haumingi Land blocks – 10 May 2016. Discussion on land-use for Haumingi land blocks
		Donna Grant, Trustee, Te Tahuna Trust – 17 May 2016. Currently have Resource Consents to build 5 properties.
	Ngāti Pikiao Koeke	Hui with RLC affirming mandate of the RRSSC iwi/hapū reps – 8 th Oct 2014
		Presentations by Apex environmental (MBR plants), Biolytix (vermifiltration), Mr Matthew Sheppard of Jacobs engineering (creating resilient wastewater treatment schemes - learnings from the Christchurch rebuild) – 10 th Oct 2014
Involve	Iwi/hapū Representative Hui	Regular feedback received from Marae reps on hapū position regarding cultural issues associated with the Scheme.
	Rotomā No. 1 Incorporation	16 th December 2015, GHA Office 5 th November 2015, GHA Office
	Ngāti Pikiao Koeke	Visit to Turangi Wastewater Treatment Plant – 10 th Oct 2014
	Selected iwi/hapū reps	Peer Review

Collaborate	Iwi/hapū Sub-Committee	Marae Reps Māori Land Trust and Incorporation Reps
Empower	Representation on the RRSSC	Iwi/Hapū Reps sub-committee Marae Reps Māori Land Trusts and Incorporations Reps
	Cultural Impact Assessment	Development of Cultural Impact Assessment by an iwi representative
	Cultural Management Plan	Proposed development of Cultural Management Plan



Photo 2: Boat Trip around Lake Rotoiti 2016

3. NGĀ UARATANGA AND PREFERRED OUTCOMES

Māori cultural values underpin the Māori worldview and way of life. These values are maintained by being actively practised and passed down from generation to generation. The guiding principles for which Māori interact with their environment are based on these values¹¹.

In order for cultural values to be upheld one has to be culturally sensitive to the needs and the protocols of each hapū and marae. Likewise, to maintain cultural values one needs to be engrossed in the tikanga of that hapū and iwi¹².

Refer to Appendix B for a summary of iwi issues and suggested recommendations.

“The person who carries that responsibility needs to be aware of marae, hapū and iwi tikanga”

Timi Te Po Hohepa, Pers Comms, April 2016

Table 2: Issue 1 – Iwi Interests and Relevant Cultural Aspects

Issue 1 - Ensure iwi interests and relevant cultural aspects are adequately considered throughout the full lifecycle of the Scheme.	
Background	<p>Aside from their historical occupation of Rotoiti and Rotomā, tangata whenua still have considerable land interests within the Scheme. These include 46 Māori Land Trusts and Incorporations with over 15,000ha of land tenure, 7 marae with 13 associated urupa and an abundance of sites of cultural significance scattered throughout the rohe.</p> <p>Given this level of presence, which has absolutely no intention to diminish, tangata whenua <u>insist</u> being an integral part of all relevant aspects of the Scheme over its <u>full lifecycle</u> - from the first phase of design through to upgrading and decommissioning of major elements such as pipelines, pump stations and the treatment plant. This is considered critical as there is real potential that activity is undertaken without adequate cultural input and a risk that cultural issues are ignored. It is essential iwi are able to maintain an independent view and are adequately represented and resourced to ensure desirable outcomes.</p> <p>There also remains a level of unease among some iwi that needs to be addressed with thoughtful and careful consideration. Part of this is purely around resistance to change but there are iwi that still struggle with perceptions of negative impacts relating to the scheme - especially in the long term. To change these perspectives will take time. Essentially, it is paramount that activity <u>DOES NOT</u>:</p> <ol style="list-style-type: none"> Exclude relevant cultural processes. Cause unnecessary cultural offence and/or cultural harm. Result in damage to cultural assets. Further contribute to negative sentiment. Contribute any pollutants to the Waitahanui catchment, directly or indirectly.
Recommendations	<ol style="list-style-type: none"> It is perceived that issues are likely to be avoided if iwi are adequately embedded in all activity throughout the full lifecycle of the scheme. Appointment of iwi representatives: <ol style="list-style-type: none"> <u>Cultural Impact Manager</u> – Appointed by iwi, and is embedded in RLC’s project team to manage all aspects relating to foreseeable and potential cultural impacts and liaising with RLC and project partners specific to the project. The Cultural Impacts Manager (CIM) is to be provisioned with a detailed and up to date project plan allowing sufficient time to consider cultural impacts and plan

¹¹Piatarahi Bennett, Environment Court, May 2014

¹²Workshop - Ngāti Hinekura Wananga, Taurua Marae, 30 January 2016

	<p>any necessary cultural involvement. They will also be the first point of contact when cultural issues or concerns arise.</p> <p>b. <u>Cultural Advisor/Facilitator</u> – Appointed by iwi, the Cultural Advisor/Facilitator (CA) to be contracted to ensure relevant cultural concerns and cultural processes/protocols are adequately considered/observed across all project activity.</p> <p>c. Iwi Technical Advisor – Appointed by iwi, the Iwi Technical Advisor (TA) to be embedded in RLC’s project team to represent iwi’s interests and ensure cultural aspects and perspectives are adequately considered across relevant technical matters. The TA will connect iwi to important technical decision relating to the Scheme including aspects regarding:</p> <ul style="list-style-type: none"> • Wastewater treatment plant and reticulation network • Biolytix trial and proposed pretreatment scheme including consideration towards alternatives to Biolytix. <p>3. The Cultural IM and CA to be contracted on an as required basis once the scheme is in full operation in the event of:</p> <ol style="list-style-type: none"> a. Failure b. Major repair c. Upgrading of infrastructure d. Decommissioning of plant and infrastructure <p><u>Other</u></p> <ol style="list-style-type: none"> 1. An opportunity for iwi to present cultural considerations directly to all potential contractors, designers and constructors planning to be involved in or bid for works. This is not only to emphasize our cultural connections, beliefs and protocols but to communicate aspirations around robustness and quality of construction. 2. All contractors and workers to complete a Cultural Induction process prior to works activity. 3. Unless on occasions where it is impractical, all inductees to display on their person a valid Cultural Induction Identification Card.
Timeframes	<ul style="list-style-type: none"> • At least one month for iwi to elect a suitable CA and CIM. • Terms of engagement for the Cultural IM and CA to be determined by tangata whenua and RLC. Refer to Appendices H and I for a draft job description for Cultural IM and CA, however further consultation is required with RLC for their input. • Contract for CA to be drawn up at least one month prior to commencement of initial project works. • Contract for Cultural IM to be drawn up ASAP. • The details for the TA position to be worked through with RLC and appointed candidate.
Cultural Processes	<ul style="list-style-type: none"> • Suitable candidates for each of these positions to be identified and appointed by iwi.
Other	<ul style="list-style-type: none"> • The appointment of each of these positions will form the basis of a professional services contract with the RLC. • The Cultural IM and CA is adequately provisioned to cover traditional koha requirements - details to be determined and agreed with RLC.
Remediation	<ul style="list-style-type: none"> • In the event of issues arising from inadequate cultural involvement or significant cultural harm, the Advisor will be provided opportunity to assess and present options for redress. • The Cultural IM will be responsible to mediate between affected parties. • Remediation processes may require infringing works to be ceased immediately. In this situation RLC and affected parties will be formally advised. <p><u>Notes</u></p> <ul style="list-style-type: none"> • There is the likelihood that local iwi especially Kaumatua may directly intervene in incensing situations.
Reporting	<ul style="list-style-type: none"> • All activity to be documented.

3.1 Tapu/Noa

Tapu and noa are extremely sacred and spiritual concepts that play an important role in the culture of tangata whenua. It is the belief that everything that exits from within the body is deemed tapu, therefore a process of whakanoa needs to take place wherever sewage passes through and over existing wāhi tapu and waterways before reaching its final destination¹³.

“If the concept of tapu and noa are acted upon appropriately, all other concepts will fall into place. Close observation of all these concepts is required to ensure that mana, tapu and tikanga of tangata whenua are not compromised in anyway”.

Timi Te Po Hohepa, Pers Comms, April 2016

Table 3: Issue 2 - Respecting tangata whenua relationships

Issue 2 - Respecting tangata whenua relationships with the Māori spiritual world	
Background	Tangata whenua have developed comprehensive relationships with the natural environment and the spiritual worlds. These relationships are influenced and affected by human actions. Negative actions such as not following correct protocols can be seen as bringing misfortune upon one's self or those of future generations and are viewed as being inextricably linked with ill-fated events in both the short-term and distant future. Consequently, a remediating process of restoring physical and spiritual relationships to a harmonious state is required.
Recommendations	<ol style="list-style-type: none"> 1. Ensure appropriate karakia are part of each stage of the development including planning, implementation and operation and management over the full lifecycle of the Scheme. 2. An opportunity for iwi to present cultural considerations directly to all potential contractors, designers and constructors planning to be involved in or bid for works. This is not only to emphasise our cultural connections, beliefs and protocols but to communicate aspirations around robustness and quality of construction. 3. All contractors and workers to complete a Cultural Induction process prior to works activity. 4. Unless on occasions where it is impractical, all inductees to display on their person a valid Cultural Induction Identification card. <p><u>Other</u></p> <ol style="list-style-type: none"> 1. The Cultural IM and/or CA is adequately provisioned to cover traditional koha for cultural experts to undertake the required cultural protocols and practices. 2. The Advisor to organise cultural protocols <u>prior</u> to any energised use of the WWTP (precommissioning stage). 3. The CA to organise cultural protocols <u>prior</u> to any effluent discharge from the WWTP (including any activity prior to commissioning). 4. The CA to advise and organise relevant aspects of the official opening of the WWTP. <p><u>Notes</u></p> <ul style="list-style-type: none"> • It is imperative that the process of whakanoa takes place prior to the WWTP becoming operational and during the WWTP official opening ceremony • IF IN DOUBT ASK
Timeframes	<ul style="list-style-type: none"> • Cultural induction to be completed <u>prior</u> to any commencement of works including site visits.

¹³Timi Te Po Hohepa, Pers Comms, April 2016

	<ul style="list-style-type: none"> • RLC should allow at least <u>one month</u> for the Cultural IM to engage with the relevant parties.
Cultural Processes	<ul style="list-style-type: none"> • Cultural induction to be developed and presented by the CA in collaboration with the Cultural IM. • This will require consultation with the wider iwi. • Hapū and iwi to identify appropriate cultural experts to conduct necessary protocols and karakia • The CA is responsible for implementing these processes. • The Cultural IM is responsible for managing these processes.
Other	<ul style="list-style-type: none"> • The CA to liaise with selected cultural experts. • RLC to provide support for the production of Cultural Induction Identification Cards. • Refer to Appendix C – Fee’s for Service.
Remediation	<ul style="list-style-type: none"> • Refer immediately to Cultural IM.
Reporting	<ul style="list-style-type: none"> • All activity to be documented.

3.2 Wairuatanga

Our ancestral resources, their mauri, and the activities occurring within the Collective's rohe strongly influence the cultural identity and mana of the associated iwi. The relationships between associated hapū, including the tikanga of manaakitanga and respecting each other's mana and kaitiakitanga is important to maintaining cultural and spiritual balance¹⁴.

Tangata whenua strive to preserve the mauri of their natural resources to ensure personal well-being is not affected¹⁵. Sewage is tapu from "start to finish" and tangata whenua are sensitive to and respect the tikanga of each hapū and iwi. Dealing with other peoples waste as it passes through different rohe is considered tapu. In modern times some choose to apply this concept not only to rohe but to an individual property. Therefore it becomes obvious that the reticulation of human waste from Rotomā to Rotoiti remains not only challenging but particularly incensing for many iwi.

There are also strong cultural concerns around contamination from human waste. This was reflected by kaumatua who objected to the discharge of effluent into the Kaituna River.

"...to mix waters that had been contaminated by human waste with waters that were used for gathering food was deeply objectionable on Māori spiritual grounds..."

In the old days the ablution blocks called Paepaeturua were built away in remote places from the Marae because of the tapu nature of those places."

Te Irirangi Tiakiawa Tahuriorangi, Kaituna River Report, July 1984

This sentiment towards interactions with human waste is embedded in most aspects of the Māori world view.

Table 4: Issue 3 - Movement of para

Issue 3 - The movement of para from one rohe to another.	
Background	<p>The transporting of raw sewage to or across another hapū catchment insults and undermines the tikanga, mana and kaitiakitanga of the affected whanau, hapū and iwi and therefore is considered extremely offensive by tangata whenua.</p> <p>The decision by iwi to support a network of low pressure grinder pumps covering all properties in Rotomā was not given light-heartedly. It was heavily influenced by a timeframe set by the Ministry of Health (MoH) funding deadline. As passionately alluded in a presentation to the Rotomā community by Mr Davy Gardiner, iwi's connections and occupation of Rotomā goes back as far as the 1300s and in his words, "Iwi are not going anywhere". Taking this perspective and considering that most residential properties in Rotomā are on leased Māori land and the majority of other lands around Rotomā are under Māori title, iwi felt they deserved a strong say in relation to Rotomā - and their overwhelming preference was for the pretreatment option. The grinder pump decision was essentially made in good faith - in a neighbourly spirit - it did not change iwi's view on how they would have preferred things to be done.</p> <p>Tangata whenua who support the pretreatment option see the introduction of raw sewage from Rotomā into Rotoiti as a mechanism that undermines the fundamental benefits of the concept. It has already opened debate</p>

¹⁴Joe Tahana, Environment Court, May 2012

¹⁵Workshop – Ngāti Hinekura Wananga, Taurua Marae, 30 January 2016

	within the RRSSC about whether properties east of Emery Store could opt for grinder pumps instead of pretreatment units.
Recommendations	<ol style="list-style-type: none"> 1. The issue of transfer of para can be addressed with a suitable pretreatment system/plant immediately at the end of the Rotomā catchment. The goal would be a secondary level of treatment to ensure para is not reticulated across various hapū lands enroute to the proposed WWTP at Haumingi 9B3B. As with the treatment plant at Haumingi 9B3B, sludge would be removed in a similar manner. 2. That all properties not covered by the MoH subsidy for Rotomā use a pretreatment unit to: <ol style="list-style-type: none"> a. Minimise transfer of para b. Minimise overall raw sewage and odour in the reticulation network c. Minimise overall volume of raw sewage transferred to the treatment plant d. Minimise impacts of failure within the scheme
Timeframes	<ul style="list-style-type: none"> • A pretreatment system to be completed in conjunction with the Rotomā scheme.
Cultural Processes	<ul style="list-style-type: none"> • The Collective will initiate and lead discussions with land owners to identify a suitable location. • Karakia to be conducted prior to initial earthworks and construction. A list of respected members of individual hapū and iwi are identified at Appendix D. • All other cultural processes apply.
Other	<ul style="list-style-type: none"> • To be included in the resource consent application. • Hapū/iwi to sign off on plan prior to release of final design. • Copy of documentation to be provided to Cultural IM. • If approved Resource Consent will require Land Use Change and Odour. • The monitoring programme to be included as a consent condition. • • IF IN DOUBT ASK
Remediation	<ul style="list-style-type: none"> • Remediation of issues will be at the instruction of the Cultural IM.
Reporting	

3.3 Kaitiakitanga

The resources within our rohe have always been our food basket and have sustained the generations of our people that have co-existed and cared for this environment since before the arrival of Te Arawa Waka. These resources are the foundation for our tribal, hapū and whanau identity, mana and associated kaitiakitanga responsibilities¹⁶. In addition the management of our lands and lakes is an important and integral element of our exercise of kaitiakitanga¹⁷.

Kaitiakitanga according to the BOP Regional Land and Water Plan states:

“It is the sole prerogative of each Māori group to determine their role and responsibilities as kaitiaki, and their interpretation of the concept of mauri. These roles, responsibilities and interpretations cannot be defined by any other persons; rather they need to be determined by the group according to their values and the circumstances of each case”

For tangata whenua “kaitiakitanga” reflects the preservation, the protection and the appreciation, of all its resources.....

Hapū Workshop, Taurua Marae, 30 January 2016

Table 5: Issue 4 - Preservation, protection and conservation

Issue 4 - Preservation, protection and conservation.	
Background	<p>Hapū and iwi are extremely passionate about preserving, protecting and conserving its natural resources for current and future generations and recognise that sustainable management and development of the environment is a shared responsibility between iwi, local authorities and other government agencies.</p> <p>The scheme has been deemed an essential activity</p> <p>Approval for the treatment plant on Haumingi 9B3B was given under the premise that the actual level of treatment achieved and method of discharge into the receiving environment would be <u>culturally and environmentally</u> benign.</p> <p>Iwi would like to understand the impact of this activity in more detail and be assured that these assumptions are correct. This is essential when considering the importance of future decisions relating to the Scheme such as growth and continuation of the treatment plant beyond the initial 50 year lease agreement.</p>
Recommendations	<ol style="list-style-type: none"> 1. A suitable <u>Monitoring Programme</u> to be implemented to the satisfaction of iwi throughout the lifecycle of the Scheme. The Programme would cover: <ol style="list-style-type: none"> a. The treatment plant site. b. Areas surrounding the treatment plant that could potentially be impacted by the practice of rapid infiltration and/or failure of the treatment plant. c. Streams and selected lake areas that could potentially be affected by failure in the reticulation network. 2. Funding for riparian restoration enhancement including but not limited to, the removal of willow trees along the lakeshores within the area of the Scheme.

¹⁶Colleen White, Environment Court, May 2012

¹⁷Joe Tahana, Environment Court, May 2012

	<p>3. Full environmental investigation to be undertaken to the satisfaction of iwi in the event of significant failure or overflows within the Scheme.</p> <p>4. Baseline cultural monitoring triggers to be established prior to the operation of the Scheme.</p> <p><u>Notes</u></p> <ul style="list-style-type: none"> • Iwi wish to have autonomy over how this is carried out. • Iwi have already approached Waikato University for a proposal to undertake a baseline study relating to items a. and b. above. • Iwi request regular comparison studies be carried out - it is envisaged that comparison studies would be every 4-5-years. • It is recommended that the first comparison study is initiated no later than 3 years after the treatment plant becomes operational. This will help to determine the frequency of further studies. • Iwi suggest they work with BoP RC to assist in addressing item c. above. • Cultural monitoring triggers are yet to be defined. • Adequate funding is required to achieve these outcomes.
Timeframes	<ul style="list-style-type: none"> • Waikato University Study can start late 2016 and a report completed by September 2017
Cultural Processes	<ul style="list-style-type: none"> • Provisions of the monitoring programme to be determined by tangata whenua in consultation with the consent holder. • Identify a suitable iwi member to define cultural monitoring triggers. Possibly a post graduate or doctoral student thesis.
Other	<ul style="list-style-type: none"> • Hapū/Iwi to sign off on Cultural Monitoring Programme prior to its implementation. • Copy of documentation to be provided to Cultural IM. • IF IN DOUBT ASK
Remediation	<ul style="list-style-type: none"> •
Reporting	<ul style="list-style-type: none"> • Masters Student Thesis and at least two prior update reports.

3.4 Kotahitanga

For tangata whenua, kotahitanga reflects the unity within all the rohe in order to have unity within the proposed scheme. It requires iwi to identify issues and concerns collectively and provide desired outcomes that align with respective whanau, hapū and iwi expectations¹⁸.

“Pikiaotanga, kotahitanga, tino rangatiratanga - The power of one.”

Hakopa Paul - CEO, Te Runanga o Ngāti Pikiao, 2003

Table 6: Issue 5 - Private Public Partnership

Issue 5 - Private Public Partnership	
Background	The cost of the scheme weighs heavily on the minds of iwi. There have been several discussions on how this can be alleviated. One of the concepts proposed is consideration for an iwi body to invest in the scheme or elements of the scheme based on the model of public private partnership.
Recommendations	<ol style="list-style-type: none"> 1. Iwi and hapū entities to identify their aspirations and present to RLC. 2. RLC to engage in meaningful discussions around this concept to understand the opportunity.
Timeframes	<ul style="list-style-type: none"> • Initial discussions to commence prior to September 2016.
Cultural Processes	<ul style="list-style-type: none"> • The Cultural IM to provide liaison support between RLC and potential iwi entities.
Other	<ul style="list-style-type: none"> • Cultural IM to investigate possibility of PPP outside of this project.
Remediation	
Reporting	

¹⁸Workshop - Ngāti Hinekura Wananga, Taurua Marae, 30 January 2016

3.5 Whakawhanaungatanga

Whakapapa strongly influences the relationships within the Collective and it is common for tangata whenua to have connections to several hapū and iwi. It is the responsibility of tangata whenua to continue to maintain good relationships and to assist each hapū and iwi, and to respect their tikanga and the potential decisions of those whanau, hapū and iwi directly impacted if failure were to occur.

“Develop culturally strong relations with relevant stakeholders to progress common interests.”

Te Taiao o te Whatuoranganuku, Ngāti Tamateatutahi-Ngāti Kawiti
Environmental Mangement Plan, 2015

Table 7: Issue 6 - Relationship Management

Issue 6 - Relationship Management	
Background	<p>The RRSSC has provided an adequate forum for hapū and iwi views to be voiced. At times this process has been challenging and tangata whenua have compromised values and made considerable concessions to ensure the Scheme moves forward.</p> <p>Iwi wish to continue active and effective participation in the Scheme throughout its full lifecycle.</p>
Recommendations	<ol style="list-style-type: none"> 1. Iwi request as a Resource Consent condition that an Iwi Wastewater Liaison Group is established to allow tangata whenua to continue active and effective participation in the Scheme throughout its full life.
Timeframes	<ul style="list-style-type: none"> • An appropriate timeframe be considered for iwi to undertake a suitable election process.
Cultural Processes	<ul style="list-style-type: none"> • Election of tangata whenua representatives on IWLG to be led by iwi. Provisions of the Liaison Group will determine the election process.
Other	<ul style="list-style-type: none"> • To be included as a consent condition. • Provisions of the IWLG to be determined by iwi, RLC and the consent holder. • Copy of documentation to be provided to the Cultural IM. • IF IN DOUBT ASK
Remediation	<ul style="list-style-type: none"> •
Reporting	<ul style="list-style-type: none"> • Reporting to be determined by the provisions of the IWLG with an expectation of annual feedback.

3.6 Manaakitanga

Tangata whenua acknowledge their support for the project not only within their respective hapū areas but throughout the entire Scheme. Similarly, tangata whenua support local authorities and other stakeholders in ensuring this project is successful through processes that do not undermine the cultural protocols and beliefs of the Collective¹⁹.

*“The mauri of the people and the land is maintained.
What affects the land affect us!”*

Workshop - Ngāti Hinekura Wananga, Taurua Marae, 30 January 2016

Table 8: Issue 7 - Biolytix Trial

Issue 7: Biolytix Trial	
Background	<p>The fundamental benefits of pretreatment and functional goals for a pretreatment scheme closely fit with cultural values. What is important to Iwi is not whether there is a monopoly in the market but that there is a practicable solution available that meets a cultural need.</p> <p>If the product is not up to scratch, the need is such that there is sense in addressing any issues. The Collective acknowledges there are specific concerns regarding the Biolytix option that have residents suggesting the use of LPGP units on their property. Iwi are cognisant that these issues - see below - can be satisfactorily rectified. Iwi could not accept a lost opportunity if the trial failed as a result of simple technical matters or lost the advantages of a pretreatment scheme on a basis of personal preference.</p> <p>Additionally, the trial should encourage greater technical understanding around pretreatment options and innovations that can be translated into better and more cost effective solutions.</p> <ol style="list-style-type: none"> 1. <u>Desludging of Biolytix</u> RRSSC members that observed this process during a visit to Waiheke perceived this very negatively both in terms of general nuisance and direct costs. There is an additional concern from Toi te Ora Public Health around the potential health risks associated with this task. In their opinion manual desludging involving the removal of individual filter bags and shaking to extract sludge is unacceptable. Biolytix have suggested a process for removing the top layer of sludge however, this is insufficient to address the overall sludge issue when considering the mass of sludge that will accumulate within the layers of filter media. 2. <u>Flood prone properties</u> Due to proximity to the lakes, there are many properties that can have a high water table and some that are prone to flooding. Flood-prone properties face an issue with water infiltration creating a risk of sewage leaching onto the property. 3. <u>Size of Standard Biopods</u> Several property owners have suggested that the Biolytix unit is too big for their property. Although larger than the standard grinder pump their size fits a given purpose.
Recommendations	Iwi are encouraging Biolytix to address these issues and are requesting RLC to support this initiative.

¹⁹Workshop – Ngāti Hinekura Wananga, Taurua Marae, 30 January 2016

	<p>Iwi are requesting that developments and innovations that address these issues be accepted if they do not affect the basic function of the Biopod or introduce significant risk.</p> <ol style="list-style-type: none"> a. <u>Desludging</u> – Iwi are encouraging Biolytix to consider a cost effective means of mechanising this process to remove manual interaction. Iwi are requesting that RLC and Toi te Ora Public Health be involved in this initiative. b. <u>Flood Prone Properties</u> - It is understood Biolytix can resolve this with sealed installations and enhancements to plumbing. Iwi are requesting that RLC investigate and quantify this issue. c. <u>Size</u> – Iwi are requesting that RLC investigate and quantify this issue. Biolytix should be presented with the option to address the issue. It is iwi's understanding that if there is sufficient demand, Biopods could be cost effectively engineered to address the problem. It is important that this is actioned as quickly as possible allowing Biolytix sufficient time to consider and develop solutions. d. Additionally, iwi request that Taira Wichman - Iwi Technical Advisor, is involved in the Trial in a professional capacity to provide general oversight and ensure there is an opportunity to assess any technical issues and potentially see how these can be rectified so that iwi's aspirations for pretreatment are not unduly cut short.
Timeframes	<ul style="list-style-type: none"> • As soon as possible.
Cultural Processes	<ul style="list-style-type: none"> •
Other	<ul style="list-style-type: none"> • Hapū/Iwi to sign off on trial plan prior to release of final design. • IF IN DOUBT ASK
Remediation	<ul style="list-style-type: none"> •
Reporting	<ul style="list-style-type: none"> •

3.7 Rangatiratanga

The concept of rangatiratanga aligns with the concept of mana whenua and the relationship tangata whenua has with its ancestral lands. Tangata whenua value the ability to maintain their tikanga and cultural and spiritual values, mana and exercising their ahi kaa and kaitiakitanga responsibilities associated with living close to and within their ancestral rohe. They are unable to do this if the Scheme triggers financial deprivation.

“Rangatiratanga will only sit with those who hold mana whenua status”.

Timi Te Po Hohepa, May 2016

Table 9: Issue 8 - Affordability

Issue 8 - Affordability	
<p>Background</p>	<p>The reality is that many of the whanau living within the proposed scheme are financially disadvantaged and will be significantly impacted by the added cost once the scheme is in operation. The additional financial impact risks further aggravating, alienating and depriving tangata whenua from maintaining their mana, kaitiakitanga and relationship with their ancestral lands, waters and tāonga. This outcome is perceived to be exacerbated by the fact that there may be an overall premium associated with a pretreatment solution - especially for marae.</p> <p>However, progress in the field of wastewater treatment continues to promise higher performance and the ability to achieve the desired outcomes at a lower cost. Any relevant developments or design approaches that present significant cost savings should be seriously considered. It is appreciated that innovation can be a risky prospect and some solutions may not sit comfortably with engineers and decision makers. Given there is potential for significant adverse socio-cultural impacts arising directly from the Scheme, it is essential that decisions around high-cost items and activities are comprehensively expressed and justified in relevant engineering and financial terms.</p> <p>Furthermore, it is important to consider that when the lease agreement for Haumingi 9B3B comes up for renewal the future decision makers may not wish to continue having a treatment facility and discharge field on their land. Current trustees sincerely hope this is not the case but there is little they can do to influence this outcome. This is one example where the cost of decommissioning the plant needs to be factored in when considering suitability of designs and general options.</p>
<p>Recommendations</p>	<p>Any potential cost savings and performance benefits should be considered. This should be factored into all aspects of the scheme over the full-life of the scheme. As mentioned above this includes decommissioning of plant.</p> <ol style="list-style-type: none"> 1. Iwi would like a rigorous Cost Savings and Cost Benefit Analyses to be a key part of the engineering and decision making process. 2. Iwi request they have a technical representative involved in the planning and RFP process. 3. Iwi is afforded an opportunity to present cultural considerations directly to all potential contractors, designers and constructors planning to be involved in or bid for the design and construction of the treatment plant. This is not only to emphasise our cultural connections, beliefs and

	<p>protocols but to communicate aspirations around affordability, robustness and quality of construction.</p> <ol style="list-style-type: none"> 4. Innovative approaches such as greywater separation be adopted for marae and other high use facilities to ensure system performance and cost is optimised. 5. A low-cost system consistent with what is envisaged for the scheme be permitted for whanau and hapū wanting to develop their lands during the transitional period prior to the full implementation of the Scheme. Currently, OSET rules apply. 6. Transparency and a comprehensive breakdown with rates calculations. 7. Reasonable payback options to keep rates increases to a minimum. 8. Having a system that will work for hapū and iwi. 9. Putea for each of the marae so that the option of cultural preference is not relinquished because of a lack of affordability
Timeframes	<ul style="list-style-type: none"> • Cost Savings and Cost Benefit Analysis ASAP. • Cultural IM and TA to be involved
Cultural Processes	<ul style="list-style-type: none"> • RRSSC hapū/iwi reps to investigate the potential for financial support from associated Māori Land Trusts and Incorporations, particularly for marae. • RRSSC hapū/iwi reps to investigate other sources of funding.
Other	<ul style="list-style-type: none"> •
Remediation	<ul style="list-style-type: none"> •
Reporting	<ul style="list-style-type: none"> •

3.8 Tāonga Tuku Iho

Tāonga Tuku Iho is underpinned by the principles of partnership, participation and protection²⁰. It is an aspiration of tangata whenua that the pureness of the environment be maintained so that when it is passed on to our mokopuna it is in the same condition or even better condition than it was when it was passed down by our tupuna²¹.

The management of our lands and lakes is an important and integral element of our exercise of kaitiakitanga. Our roto and whenua have played a significant role in providing for and sustaining tangata whenua over many generations. Hapū and iwi are bound by intergenerational cultural and spiritual obligations to ensure that their lakes and lands are maintained and continue to sustain us.²²

“We cannot maintain our kaitiakitanga obligations and practices if others cannot respect and uphold our values. Our efforts to protect our tāonga and restore our tāonga will be in vain.

...For tangata whenua to safeguard the integrity of our tupuna, we are obligated to protect and preserve the areas that bare their names, the same areas where our tupuna have died protecting in the past”.

Te Ariki Morehu, Environment Court, May 2012

Table 10: Issue 9 - Acknowledgement of Cultural History

Issue 9 - Acknowledgement of Cultural History	
Background	For tangata whenua to safeguard the integrity of our tupuna, we are obligated to protect and preserve areas that bare their names – this includes areas that our tupuna have died protecting.
Recommendations	1. The establishment of memorial symbols, such as pou and signage to commemorate the significance of particular sites, including the reinstatement of traditional place names.
Timeframes	<ul style="list-style-type: none"> Ideally to be completed during the construction phase of the Scheme.
Cultural Processes	<ul style="list-style-type: none"> Hui with the wider hapū and iwi. Cultural IM to engage with Cultural expert(s) to provide guidance and advice.
Other	<ul style="list-style-type: none"> Respective hapū and iwi to be engaged and have input into the establishment of memorial symbols, particularly traditional place names. Cultural IM to work directly with contractors and designers
Remediation	<ul style="list-style-type: none">
Reporting	<ul style="list-style-type: none"> Cultural IM to provide regular feedback to hapū and iwi.

²⁰Tāonga Tuku Iho – Treasures of Our Heritage, Rongoā Development Plan – Manatū Hauora, 2006

²¹Workshop – Ngāti Hinekura Wananga, Taurua Marae, 30 January 2016

²²Joe Tahana – Environment Court, May 2012

3.8.1 Wai

Lakes Rotoiti, Rotoehu and Rotomā and their associated tributaries are the primary water bodies affected by this scheme. The lakes and surrounding lands have played a significant role in providing for and sustaining tangata whenua over many generations. The Collective is bound by intergenerational cultural and spiritual obligations to ensure that the lakes are maintained and continue to sustain our people today and in the future.

The current issues regarding poor lake water quality is an accumulation of nutrients caused predominantly by the cumulative impact of historic post-settlement development and land management practices,²³ so it is important to hapū and iwi to improve and maintain clean and healthy waters. Various agreements exist and wetland projects have occurred in partnership with the BOP RC and Department of Conservation which are aimed at improving water quality around Lakes Rotoiti, Rotoehu and Rotomā²⁴.

Table 11: Recent and previous hapū and iwi environmental initiatives

Organisation	Environmental Initiatives
Tautara Matawhaura Māori Lands Trust	<ul style="list-style-type: none"> Lakes Protection Agreement with BOPRC. Land use change from pastoral farming to radiata plantations in the Rotoehu catchment. Support hapū environmental initiatives. Weed harvesting on Lake Rotoehu. Nutrient Stripping trials.
Rotomā No. 1 Incorporation	<ul style="list-style-type: none"> Nga Whenua Rahui Kawenata administered by the Department of Conservation. Support hapū environmental initiatives.
Rotoiti 10B Trust	BOP RC land lease agreement.
Waitangi 3 Trust	Land leased to BOP RC for Phosphorus Locking Plant which removes 80% phosphorus entering Lake Rotoehu from Waitangi Soda Springs.
Te Kura Kaupapa Māori o te Rotoiti	Involved in Lake Rotoiti wetland projects with BOP RC.
Paritangi Māori Lands Trust	Land Management Plan that includes Nga Whenua Rahui Kawenata
Rotoiti 3W2 Trust	Conversion of gorse into forestry (long term benefits for water quality).
Te Tahuna Trust	Hinehopu wetland restoration project
Rotoiti 15 Trust	Te Taiao Grants available to beneficiaries and shareholders targeted at environmental projects.
Whangamoā Trust	Support hapū environmental initiatives.
Te Pae Tawhiti a Ngāti Pīkiao	A proposed collaboration of 20 land trusts aimed at addressing resource management and development issues.



Photo 3: Native plantings on Rotoiti 6 & 7B1. Tautara Matawhaura land block in the background



Photo 4: Students of Te Kura Kaupapa Māori o Te Rotoiti planting the Lake Rotoiti floating wetland

²³Kepa Morgan – Environment Court, May 2012

²⁴Te Taiao o Te Whatuoranganuku – Ngāti Tamateatutahi-Ngāti Kawiti, Environmental Management Plan, 2015

Table 12: Issue 10 - Water Quality

Issue 10 - Water Quality	
<p>Background</p>	<p>We cannot maintain our kaitiakitanga obligations and practices if others cannot respect and uphold our values. Our efforts to protect our tāonga and restore our tāonga will be in vain.</p> <p>No other community has contributed more to improving water quality within the catchments than the Collective. We continue to invest our own time and money into restoring our lakes and associated waterways and we do not do so for others to trample on our good work. We have an obligation to our future generations to look after our natural resources.</p> <p>The scheme has been deemed an essential activity to assist in restoring and managing lake water quality. It has been proposed that nutrients from septic tank installations is significant and therefore warrants the investment towards a greatly improved solution. Given the level of investment (circa \$35m), it is important that the following is implemented.</p>
<p>Recommendations</p>	<ul style="list-style-type: none"> • Monitoring of water quality for both lakes is carried out for a sufficient period (at least a decade) to prove nutrient reduction targets are met and lake water quality is improving as a result of the investment in this scheme. • Monitoring of lake water quality in the area adjacent to the discharge field to ensure localised effects of the treatment plant discharge are not significant. • That RLC report annually on the tonnes of N and P that are discharged from the plant each year and the estimates are made of the reduction in the load of nutrients on Lake Rotoiti as a result of the wastewater treatment plant. • That events that result in the discharge of significant volumes of low-quality effluent is reported in a timely manner. • Regular reports from the responsible authority(s) to tangata whenua through kanohi-ki-te-kanohi forums. • Participation by tangata whenua in the monitoring processes. <p><u>Focussing on Other Nutrient Sources:</u></p> <p>Scientific investigations used to identify and assess sources of nutrients impacting on the lakes shows the contribution from septic tanks is significantly smaller than sources such as farming and forestry. The level of financial commitment to implement and maintain an advanced reticulated wastewater treatment scheme must be considered in this context. Taking into account the challenges that have been overcome, the immense effort that has been made to get to this point and accepting that the community is prepared to take responsibility for its part, it is essential that a similar commitment to cleaning up our lakes is shared by other responsible parties. Ideally the aim would be to reach an equitable state so at the very least the community's contribution is not undervalued, a perception of fairness is achieved and lakes water quality improves and reaches the agreed targets.</p> <p>It is imperative that a focus is placed on setting significant nutrient reduction targets for <u>each of</u> these sources. Better nutrient management is essential alongside the introduction of effective mitigating activity. Taking farming as an example, mitigating activity would include:</p> <ul style="list-style-type: none"> • A significant reduction in nutrient quantities relating to the application of fertiliser.

	<ul style="list-style-type: none"> • Implementation of best practice to minimise fertiliser run-off and nutrient leaching. • Implementation of best practice for containment and management of effluent. • Reduced stocking rates. • Consideration for farming to be a consented activity. • Land use change. • Effective regulatory oversight.
Timeframes:	<ul style="list-style-type: none"> • This may be coordinated in conjunction with current BOPRC water quality monitoring.
Cultural Processes	<ul style="list-style-type: none"> •
Other	<ul style="list-style-type: none"> • IF IN DOUBT ASK
Remediation	<ul style="list-style-type: none"> •
Reporting	<ul style="list-style-type: none"> • Reporting to be determined by the provisions of the IWLG with an expectation of annual feedback.

3.8.2 Whenua

Much of the land surrounding Lakes Rotoiti, Rotoehu and Rotomā has remained under the control of the descendants of its original owners. The extent of this land base is enlarged when general lands in Māori ownership and Statutory Reserve areas governed by local iwi are also taken into account.

“Ngāti Pikiao were renowned for their fighting prowess, they occupied, conquered and protected the many areas around the Rotorua, Rotoiti, Rotoehu, Kaituna, Okataina, Maketu and Rotomā”.

Te Uru o Te Whetu Whata, Environment Court, May 2012

There are traditional cultural norms, such as the responsibility of ahi kaa, as well as a cultural demand for urban Māori to reconnect with their ancestral lands that will drive growth in the rohe.

Additionally, it is anticipated that the current issues relating to housing affordability and home ownership will also have a significant impact on growth.

“Kia mau ki te whenua hei oranga mo te iwi”

Rotomā No. 1 Incorporation

Table 13: Issue 11 - Growth

Issue 11 - Iwi aspirations for growth	
Background	<p>Iwi has special cultural and spiritual relationships with their lands, waters, sites, wāhi tapu, tāonga and other resources; and as such it expects to prioritise the exercise of kaitiakitanga and enhance areas for cultural, social and economic wellbeing of iwi now and in the future.</p> <p>Council must take into account the principles of Te Tiriti o Waitangi to actively protect the right to manage our lands and resources in accordance with our own tikanga and customs, to recognise our mana and kaitiakitanga responsibilities.</p> <p>There is potential for the Scheme to inhibit growth for whanau, hapū and iwi, or conversely, to enhance it.</p>
Recommendations:	<ol style="list-style-type: none"> 1. Provision for Ngamotu to be included in the initial resource consent application to ensure <u>future development</u> is not constrained. 2. Council consider appropriate methods for how future growth is accommodated in the design of the proposed scheme. This includes: <ol style="list-style-type: none"> a. Elasticity in the reticulation network - selection of larger pipes and pump stations. b. Design approaches for the treatment plant to cost effectively cater for growth. 3. Water reuse (land based use of the treated effluent) to be included as a consent condition
Timeframes:	<ul style="list-style-type: none"> • To be included in the Resource Consent application.
Cultural Processes	<ul style="list-style-type: none"> • Iwi to sign off on final plan.
Other	<ul style="list-style-type: none"> • Cultural IM and/or CA and Iwi Technical Advisor to be included in the design of the Scheme • IF IN DOUBT ASK
Remediation	<ul style="list-style-type: none"> •
Reporting	<ul style="list-style-type: none"> •

3.9 Cultural Sites of Significance

Lakes Rotoiti, Rotoehu and Rotomā are places of historical significance for hapū and iwi and others as a place of occupation, warfare and sustenance. According to local tradition and supported by other prominent historians, there are numerous pa sites, wāhi tapu and other sites of significance within the Rotoiti, Rotoehu and Rotomā lakes catchment area. These lakes were scenes for inter-tribal warfare in former times and were used strategically during these times.

“... the inappropriateness of conveying human waste over a very long route the length of which will maximise the risk of inevitable leakage and contamination of not only our lakes but also the many sacred/restricted sites it will lie close to and transverse along the way.”

Colleen Skerrett, Environment Court, May 2012

Table 14: Issue 12 - Pipeline Failure

Issue 12 - Impact of Pipeline Failure on Sites of Cultural Significance	
Description	It is foreseeable that if there is a failure in the pipeline network there is a high likelihood that raw sewage will spill onto sites of cultural significance. Foreseeable failure events include; earthquakes, vehicle related damage, poor quality materials and workmanship.
Recommendations	<ol style="list-style-type: none"> 1. To prevent impact in relation to pipeline failure existing piping plan to be reviewed by iwi. 2. Where practicable, no part of the main pipeline or significant feeder pipelines are trenched along the lakeside. 3. Engineered resilience – best practice as recommended in 2014 by Mr Mathew Sheppard of Jacobs Engineering such as: <ol style="list-style-type: none"> a. Geotechnical surveys to identify areas of concern and assess geological continuity affecting pipeline pliability. b. Resilient connections where appropriate - such as stream crossings. c. Double sleeving and/or extra thick pipe walls in high risk areas and above streams. d. Higher level of specification and quality control on material and pipe welds in high risk areas.
Timeframe	<ul style="list-style-type: none"> • RLC to advise Cultural IM ASAP to provide appropriate guidance. Extent of failure will determine the timeframe required.
Cultural Processes	<ul style="list-style-type: none"> • Affected hapū/iwi to review and where necessary provide input into necessary remedial action.
Other	<ul style="list-style-type: none"> • Contact Cultural IM when the schedule for planning of the pipeline is known so they can be involved and ensure necessary iwi representatives are made available to the planning team • IF IN DOUBT ASK
Remediation	<ul style="list-style-type: none"> • In the event of Accidental Discovery refer to Appendix E. • Where necessary appropriate karakia will be conducted. • The establishment of memorial symbols such as pou and signage to commemorate the significance of particular sites of significance, including the reinstatement of traditional names.
Reporting	<ul style="list-style-type: none"> •

3.9.1 Wāhi Tapu

Wāhi tapu enforces the connection the Collective has to the whenua and moana. Many wāhi tapu have previously been subjected to damage and there is continuing apprehension amongst tribal members that particular areas are vulnerable to further desecration with any new developments. Therefore, there are many sites (typically historical burial grounds) that local iwi are absolutely resolute in maintaining secret.

...the want is for people to be culturally sensitive to what we talk about when we talk about wāhi tapu on our lake.... Most of them are now submerged under water and it's sad...

Timi Te Po Hohepa, 8th November 2015



Photo 5: Storage Caves, Lake Rotoiti, date unknown

Similarly there are known areas that are referred to as “mo ake tonu atu or NO-GO”. Due to the sensitive nature of these features, no-go areas may be identified but and in some instances specific locations will be excluded from this document.

“We have chosen not to identify them publicly as when this has happened in the past, our places have been desecrated. I personally helped my father move bones and tāonga from a burial cave when trampers who became aware of it decided they could take items they ‘discovered’ within it.”

Te Ariki Morehu, Environment Court, May 2012

Table 15: Issue 13 - Secretive Sites of Cultural Significance

Issue 13 - Secretive Sites of Cultural Significance	
Description	<p>Due to their sacred nature there are many sites (typically historic burial grounds and locations of historical events) that local iwi are absolutely resolute in maintaining secret. Due to the sensitivity of wāhi tapu there is a reluctance amongst tribal members to identify and reveal locations²⁵. Urupa have been desecrated by grave robbers in the past and tāonga removed.</p> <p>It is foreseeable that these sites may in fact lie within the boundaries of the scheme. They may intersect with areas considered for the scheme's infrastructure and as a result there is every possibility that without adequate consideration they could become disrupted by earthworks and construction activity. Iwi are confident these areas can be avoided and that the proposed scheme can proceed without impacting on these sites.</p>
Recommendations	<ol style="list-style-type: none"> 1. Existing piping plan to be reviewed by iwi. 2. Contact Cultural IM and TA when the schedule for planning of the pipeline is known so they can be involved and ensure necessary iwi representatives are made available to the planning team.
Timeframe	<ul style="list-style-type: none"> • RLC should allow a minimum of 2 weeks for the cultural advisor to organise relevant parties to discuss detail.
Cultural Processes	<ul style="list-style-type: none"> • Some areas will require consultation with wider whanau, hapū, iwi.
Other	<ul style="list-style-type: none"> • Iwi to sign off on piping plan prior to release of final design. Copy of documentation to be provided to Cultural IM. • IF IN DOUBT ASK
Remediation	<ul style="list-style-type: none"> • In the event of Accidental Discovery refer to Appendix E. • Where necessary appropriate karakia will be conducted. • The establishment of memorial symbols such as pou and signage to commemorate the significance of particular sites of significance, including the reinstatement of traditional names.
Reporting	<ul style="list-style-type: none"> •

²⁵Te Taiao o Te Whatuoranganuku, Ngāti Tamateatutahi-Ngāti Kawiti Environmental Management Plan 2015, pg 48

3.9.2 Marae and Urupa

Marae are key infrastructure for hapū and iwi. There are seven marae with thirteen associated urupa in use today – see Map 3, not including many historical urupa. These sites provide challenges for both iwi/hapū and the RLC. Predominantly marae are used for tangihanga, hui and whakangahau.

Marae operations are typically managed by Marae Committee's however, the land blocks where the marae are situated are administered by Trustees who operate under the Te Ture Whenua Maori Act 1993 (TTWMA). In some instances the marae operations are managed and administered by the land block trustees.

“Marae are the focal points of respective hapū and iwi where cultural values and philosophies are entrenched”.



Photo 6: Rakeiao Marae, date unknown

Table 16: Issue 14 - Potential for Impact on Marae and Urupa

Issue 14 - Pipeline location and Project Works – Potential for impact on marae and urupa	
Description	<p>There are several urupa (see Map 3 - Marae and Urupa) and other sites of cultural significance that lie within close proximity to the main road. Some are elevated and it is perceivable that if works were planned in this vicinity the outcome could cause cultural distress amongst particular whanau, hapū and iwi.</p> <p>There is potential for project works, including initial construction, servicing, maintenance and repairs and decommissioning, could cause damage, destruction and desecration to known sites of cultural significance</p>
Recommendations	<ol style="list-style-type: none"> 1. Cultural IM, CA and TA to oversee piping plan. 2. Where practicable, no part of the main pipeline or significant feeder pipelines are trenched along known sites of cultural significance. 3. Where there is an option the pipeline should be located where impact is minimised. 4. CA to oversee servicing and maintenance and repairs associated with the project infrastructure. 5. CA to oversee decommissioning of project infrastructure.
Timeframe	<ul style="list-style-type: none"> • RLC should allow a minimum of 2 weeks for Cultural IM and CA to organise relevant parties to discuss detail.
Cultural Processes	<ul style="list-style-type: none"> • Affected hapū/iwi to review and where necessary provide input into required remedial action.
Other	<ul style="list-style-type: none"> • Hapū/Iwi to sign off on piping plan prior to release of final design. • In minor instances and depending on the extent of maintenance and repair, a phone call to the Advisor will be sufficient. • Copy of documentation to be provided to Cultural IM.
Remediation	<ul style="list-style-type: none"> • In the event of Accidental Discovery refer to Appendix E. • Where necessary appropriate karakia will be conducted. • The establishment of memorial symbols such as pou and signage to commemorate the significance of particular sites of significance, including the reinstatement of traditional names. • If in doubt ask.
Reporting	<ul style="list-style-type: none"> •

4. LANDSCAPE

The proposed scheme will cover the area at the south of Te Rotoiti from the end of Curtis Road at Tapuaekura/Paehinahina and along SH 30 bordering Lakes Rotoiti, Rotoehu and ending at Matahi Spit on Lake Rotomā.

The Scheme affects 3 lakes and its associated tributaries, wetlands, Māori customary and freehold lands, general lands, reserve lands, geothermal features, an abundance of sites of cultural heritage, residential properties and various community amenities.

4.1 Moana

Like mana whenua, mana moana is a concept that is intrinsically linked to Māori identity and its cultural and environmental landscapes. These physical landscapes embody ancestral legacies validating tūrangawaewae rights and affirming identity as Māori, hence mana moana is an extension of land rights. Hapū/iwi lake boundaries align with their respective land blocks - see Maps 4 and 5.

4.1.1 Lake Rotoiti

The full name of Lake Rotoiti is "*Te Rotoiti a ki te ai e Ihenga i ariki ai a Kahumatamomoe*" translated as "*The small lake discovered by Ihenga the progeny of Kahumatamomoe*".

Today the mana of Lake Rotoiti is spread across specific hapū/iwi groups.

The mana of Lake Rotoiti for Ngāti Pikiao is founded on conquest and for Ngāti Rongomai it is founded on continual occupation.

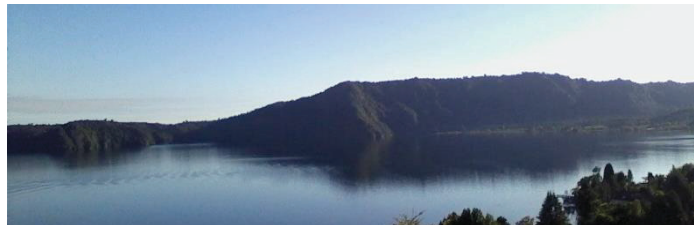


Photo 7: Lake Rotoiti

4.1.2 Lake Rotoehu and Lake Rotomā

The mana moana rights for Lake Rotoehu are jointly shared by Ngāti Tamateatutahi-Ngāti Kawiti and Ngāti Mākino with Ngāti Makino interests located to the western and northern end of the lake while the mana of Ngāti Tamateatutahi-Ngāti Kawiti located at the southern and eastern sides of the lake.



Photo 9: Lake Rotoehu

The mana moana rights for Lake Rotomā belong to Ngāti Tamateatutahi-Ngāti Kawiti, however the land tenure of Ngāti Makino borders the northern and eastern areas of the lake.

The mana of lakes Rotoehu and Rotomā are founded on the right of prior discovery, naming of land and continual occupation. ²⁶



Photo 8: Lake Rotoma

²⁶Don Stafford, Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotoma, Reed Publishing, Auckland 1996, p. 139-140.

4.2.1 Māori Land Trusts and Incorporations

Within the Rotoiti, Rotoehu and Rotomā catchments, local hapū and iwi have managed to retain much of its ancestral lands, (excluding natural resources which are still under customary ownership) which are managed and administered by Land Trusts and Incorporations constituted under Te Ture Whenua Māori Act 1993. At the time of writing this report TTWMA was under review.



Many of the Māori governance entities have been in existence since the early 1900's. These organisations are the economic powerhouses of their respective iwi and hapū. The primary industries include forestry, farming, property and land leases and geothermal. The successful performance of several of these entities has contributed greatly to the community and continues to do so today. Future proposed developments for several of the larger entities will buoyantly add economic value to this region along with improving the cultural well-being of tangata whenua.

The land is identified with a productive climate and a range of soil types suitable for the primary sector. Within these 3 catchments various land use activity include native forests, scrub, exotic forests, cropping and horticulture, sheep, beef and dairying, grassland, wetlands, geothermal springs and leasehold properties. There are also development opportunities based around aquaculture, biomass, geothermal, hydro electricity, papakainga housing, residential development and tourism initiatives²⁷.



There are 44 Māori Land Trusts and Incorporations with over 15,000ha of land interests that are included or border the proposed scheme (refer Appendix F and Maps 6-9) and a further 69 blocks amounting to approx. 70ha of multiple owned Māori land with no governance entity (refer Appendix G and Maps 10-13). Ownership for many of the multiplied owned blocks number in the 100s.



ROTOITI 15
Ngā Rawa E Tupu

²⁷Joe Tahana - Environment Court, May 2012

Table 17: Land use activity and development investigations

Trust/Incorporation	Activity	Development Investigations
Waione 3B8	<ul style="list-style-type: none"> • Forestry/Scenic • Lease agreement • Rental property 	
Haumingi 3	<ul style="list-style-type: none"> • Lease properties at Gisborne Point • Rotoiti Sports and Community Association 	
Haumingi 8	<ul style="list-style-type: none"> • Forestry 	
Haumingi 9B3B	<ul style="list-style-type: none"> • Forestry 	<ul style="list-style-type: none"> • Wastewater Treatment Plant
Haumingi 15 Trust	<ul style="list-style-type: none"> • Punawhakareia Marae 	<ul style="list-style-type: none"> • Marae upgrade/renovations
Haroharo 2C 3B 3A1 and Haroharo 2C 3B 3A2 Trusts	<ul style="list-style-type: none"> • Leasehold properties 	
Haroharo 2C2 Trust	<ul style="list-style-type: none"> • Wai-iti Marae 	<ul style="list-style-type: none"> • Marae renovations/wharenuī restoration
Haroharo 7B 2B 2B		<ul style="list-style-type: none"> • Papakainga
Rotoiti 15 Trust	<ul style="list-style-type: none"> • Forestry 	<ul style="list-style-type: none"> • Geothermal exploration and development
Te Tahuna Trust	<ul style="list-style-type: none"> • Leasehold properties • Hinehopu Golf Club 	<ul style="list-style-type: none"> • Currently holds Resource Consent to build 5 homes at Tamatea Street.
Tautara 5B3 Trust	<ul style="list-style-type: none"> • Leasehold properties 	
Tautara 14	<ul style="list-style-type: none"> • Tapuaeharuru Marae 	<ul style="list-style-type: none"> • Marae extension/upgrade/renovations
Tautara Matawhaura	<ul style="list-style-type: none"> • Farm • Forestry 	<ul style="list-style-type: none"> • Geothermal exploration and development • Submission to the RLC 10 year District Plan for the potential residential development of 250 homes. Timeframe for development is unknown.
Matawhaura 3	<ul style="list-style-type: none"> • Wahanui Urupa 	<ul style="list-style-type: none"> • Urupa extension
Rotoiti 10B	<ul style="list-style-type: none"> • Forestry • P Locking Plant Heavy Traffic Turn Point 	
Te Onepoto Trust	<ul style="list-style-type: none"> • Dairy Grazing 	
Waitangi 2	<ul style="list-style-type: none"> • Forestry 	
Waitangi 3	<ul style="list-style-type: none"> • Soda Springs • P Locking Plant 	<ul style="list-style-type: none"> • Tourism development
Rotomā No. 1 Incorporation	<ul style="list-style-type: none"> • Forestry • Leasehold properties • Land lease agreement with Taumanu Farm 	<ul style="list-style-type: none"> • Geothermal exploration and development
Taumanu Lands Trust	<ul style="list-style-type: none"> • Farm 	
Te Kura o Rongomai	<ul style="list-style-type: none"> • Located at Tapuaekura Marae 	<ul style="list-style-type: none"> • Seeking new location

4.3 Statutory Boards and Scenic Reserves

It is a popular belief that Ngāti Pīkiao gifted extensive forested areas around their lakes for scenic reserves out of a sense of altruistic generosity²⁸. This is not entirely accurate as Ngāti Pīkiao had already suffered from the Crown's previous confiscation of land so when more land was requested for scenic reserves purposes Ngāti Pīkiao showed a level of hesitancy. The proposal prompted members of Ngāti Pīkiao to begin communications with Crown representatives to negotiate specific areas of land to be withdrawn from the initial proposal and provoked the establishment of Scenic Reserve Boards with tangata whenua representation²⁹ - refer Map 14.

4.3.1 Lake Rotoiti Scenic Reserve Board

The reserves administered by the Lake Rotoiti Scenic Reserve Board include:

1. Lake Rotoiti Scenic Reserve - 450.0762ha being:
 - Rotoiti 3H, 3I, 3J and Parts 1, 2, 3G, 3W, 4, 5A, 6 and 7A;
 - Parts Lot 2 DP 11082;
 - Part land shown as DP 23250, being part Rotoiti Township;
 - Section 1 SO 56544;
 - Part Waione 3B;
 - Parts Paehinahina 1, 2 and 3;
 - Part Te Taheke 2B;
 - Parts Kuharua and Kuharua 1B;
 - Motumauri Island, Taheke Papakainga 5B;
 - Part Te Tautara; and
 - Lot 6 DPS 31392 and Section SO 382301.
2. Waione Block Scenic Reserve – 65.5730ha being:
 - Sections 2, 3 and 4 Block XVI Rotoiti Survey District
 - Parts Waione C Block, situated in Block XVI Rotoiti Survey District;
 - Section 3 SO 384758; and
 - Section 3 SO 390191.
3. Hinehopu Scenic Reserve – 50.9114ha being:
 - Parts Rotoiti 7 Block; and
 - Parts Te Tautara Block situated in Block IX Rotoma Survey District³⁰.

Several of the reserve lands mentioned above are located on the northern side of Lake Rotoiti and fall outside the scope of this assessment.

4.3.2 Lake Okataina Scenic Reserve Board

The reserves administered by the Lake Okataina Scenic Reserve Board include:

1. Lake Okataina Scenic Reserves – 4388.4028ha being:
 - Sections 6 and 7, Block XVI, Rotoiti Survey District;
 - All Okataina 12 and parts Okataina 3, 4, 5, 6B, 7, 8;
 - 14 Blocks situated in Blocks XI, XII, XV, XVI, Rotoiti;
 - III, IV, VII Tarawa Survey District,
 - All New Zealand Gazette, 1982;
 - SO Plans 36326, 47823, 24932; and

²⁸Don Stafford, *Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotoma*, Reed Publishing, Auckland 1996, page 11 "Introduction"

²⁹Report for the Office of the Minister of Lands, 8 February 1921 LS Box 961 4/215. DoC Office, Wellington. Document Bank: 3930-3934

³⁰Board appointed to have control of Lake Rotoiti Scenic Reserve, Land Notice dated 16 April 2012, gazette.co.nz

- ML Plans 20629, 20630, 20424 inclusive³¹.

There is only a small area of the Lake Okataina Reserve at Ngapuka Bay that falls within the scope of this report. Ngapuka Bay is located between Ruato and Haupara Bays.

4.3.3 Lake Rotomā Scenic and Recreation Reserves

There is no Reserve Board associated with these reserves and it is managed and administered by the Department of Conservation. The reserve lands associated with the RRSS were carved out of the original Rotomā and Taumanu land blocks in 1911³² and are located along SH 30 between Lakes Rotoehu and Rotomā. It also includes a strip of land that borders Whangaroa Inlet at the southern end of Ngamotu Peninsula. Other Lake Rotomā Scenic Reserve areas are located around Lake Rotomā however they fall outside the scope of this assessment.

³¹Board appointed to have control of Lake Okataina Scenic Reserve dated 15 May 1998, gazette.co.nz

³²Loveridge, "The most valuable of the Rotorua lands", p. 148. See B.O.F.s 1290/C and 1682. The Minute Book of Scenery Preservation Board for 13 Feb 1912 (Auckland).

4.4 Waiariki

The traditions of Ngāti Pikiao associated with the origins of the waiariki, abide by what is held by Te Arawa generally. Ngatoroirangi prayed to the gods to send his sisters from Hawaiiki to bring him fire and warm water so that he would not perish from the cold which had overcome him upon Tongariro Mountain. His sisters journeyed beneath the sea bringing the fire from Hawaiiki to Aotearoa. They first appeared above the sea at Whakaari Island. They continued their journey stopping and resting at several places, including Rotomā, right throughout the Bay of Plenty district until they finally reached Ngatoroirangi who was saved by their actions. It was from this event that the term “waiariki” meaning chiefly waters was derived.

In 1993, following the hearing of the Ngawha Geothermal Claim in Northland, the Waitangi Tribunal sat in Rotorua to commence the hearings for two Te Arawa representative claimants in respect of their geothermal resources. During the processing of this hearing, two further groups of claims were added, one of which, was the Ngāti Pikiao claim in relation to the Rotomā geothermal field. The Ngāti Pikiao claim comprised of three separate but related claims concerning the one geothermal field. The Rotomā geothermal field is situated between Lakes Rotomā and Rotoehu and to its south, the Tarawera River.



Photo 10: Tuara o Matata – Tautara Matawhaura, March 2015

During the hearing, oral testimonies were given for the the claims which asserted the undisputed control by these claimant groups over all the lands represented in the claims. The Tribunal, in their interim report, made the following comments³³.

According to evidence presented by Paora Maxwell:

*“...it is this ancestry and undisputed occupation of Rotomā, Rotoehu and Rotoiti lands that has been defended through generations that give Ngāti Pikiao the ownership to the lands and all that they contain”.*³⁴

Findings of the Waitangi Tribunal conclude:

*“...that claimants have rangatiratanga over a substantial part of the land overlying the Rotomā geothermal field including, in particular, Waitangi Soda Springs tāonga, of which they are kaitiaki. The Crown is under an obligation to ensure that their rights under article 2 of the Treaty are actively protected.”*³⁵



Photo 11: Waitangi Soda Springs, circa early 1900s

The lakes, streams, rivers and ngawha have, and always will play an important role to the Ngāti Pikiao people. Apart from the recreational values, as a food source and the flora and fauna which thrive within its regions, these waterways and the waiariki are fundamental to the Collectives identity and are part and parcel of the tribal traditions and contemporary usage of the associated hapū and iwi today³⁶.

³³Ngāti Pikiao Claims Committee, Karangaranga – Research Report No. 3, pg 39-41, February 2009

³⁴Wiremu Te Rangihakheke – GNMNSS – 115, pages 74-85 cited in Maxwell, P, 1990 Report for the Waitangi Tribunal – The Māori use of geothermal energy.

³⁵Preliminary report on the Te Arwa Representative Geothermal Resource Claims, WAI 153, Waitangi Tribunal Report 1993.

³⁶Ngāti Pikiao Claims Committee, Karangaranga – Research Report No. 3, February 2009

4.5 Cultural Heritage

The proposed area of activity is culturally rich in history and tradition. These include marae, urupa, wāhi tapu and the abundance of other cultural sites of significance scattered throughout the area of concern. These important landmarks underpin the culture and traditions of the tangata whenua. It also strengthens the connection the Collective has with Lakes Rotoiti, Rotoehu and Rotomā and its surrounding lands.

There is over 100 known sites of cultural significance, the majority located within or near SH 30. An extensive list of cultural sites is attached at Appendix F. Culturally Sensitive Areas have been identified in Maps 15-20.



Photo 12: Komuhumu Pa (Gisborne Point)

The culturally significant sites, features and uses include:

Table 18: Culturally Significant Site Description

Type	Description
Ana (caves)	Ana provided ares of shelter and were also used for burials.
Beaches / recreational areas	Beaches and traditional recreation areas are viewed as tāonga.
Canoe building	Waka or canoes were built at specific locations.
Cultivations	Many areas of land were set aside for cultivation crops particularly potato and kurmara
Geothermal resources	The geothermal resources are highly prized by tangata whenua and are regarded as a “tāonga-tuku-iho” over which iwi/hapū exercise kaitiakitanga and which iwi/hapū wish to preserve. Use of such resources included bathing, cooking, recreation, and curing and dyeing of flax and other materials ³⁷ . Some of the resources are also acknowledged as having healing properties ³⁸ .
Mahinga kai	Mahinga kai refers to areas where food is collected and included fishing grounds, as well as areas for rat trapping, bird hunting/snaring and tawa/hinau berry collecting.
Mara kai	Cultivation, garden.
Pa and Maioro/ Tuwatawata	Pa sites are scattered throughout the area of the proposed scheme. Maioro/Tuwatawata (fortifications and fences) were also located around Lakes Rotoiti, Rotoehu and Rotomā.
Swamps	Swamps or wetland were commonly used as urupa
Plants	A variety of different plants grow around the edges of lakes that are used for medicinal purposes and weaving and dyeing. These include harakeke, toetoe, raupo and paopao ³⁹ . Aruhe (edicle fern roots) was also collected from a number of locations around the lakes ⁴⁰ .
Papakainga, Kainga and Whare	Papakainga, kainga and whare (settlements and homes) were scattered throughout the Rotoiti, Rotoehu and Rotomā lakes district.
Pataka	Pataka were storehouses used to store food.
Wāhi tapu and urupa	The lakes region is scattered with many wāhi tapu and urupa.
Matawhau	Matawhau is an important maunga (mountain) of Ngāti Mākino and Ngāti Pūkiao and is referred to in pepeha, waiata and whakatauki. It is located between the south east end of Lake Rotoiti and western side of Lake Rotoehu. A lot of tradition and history is associated with Matawhau



Photo 13: Kainga at Tapuae Haruru

³⁷Preliminary Report on the Te Arawa Representative Geothermal Resource Claims, Waitangi Tribunal, Wai 153, 1993, Section 2, pg 17.

³⁸Preliminary Report on the Te Arawa Representative Geothermal Resource Claims, Waitangi Tribunal, Wai 153, 1993, Section 1, pg 9; and Section 2, pg 15

³⁹Pers Comms, Jim Schuster, email dated 2 November 2015.

⁴⁰Don Staffords, Landmarks of Te Arawa Volume 2: Rotoiti, Rotoehu, Rotomā, Reed Publishing, Auckland, 1996.

The following table lists all the marae, and urupa that lie within the scope of the RRSS - refer to Map 3.

Table 19: Marae and Urupa

MARAE	WHARE TŪPUNA	WHARE KUIA	HAPŪ/IWI	ASSOCIATED URUPA
Tapuaeharuru	Uruika 	Kaiuarangi	Ngāti Tamateatutahi- Ngāti Kawiti	Wahanui Tapuaeharuru
Wai-iti	Hinekura 	Niniurangi	Ngāti Hinekura	Ngā ruru-a-Hinekura Wahanui Wharetaingamoko Haroharo 1C4
Taurua	Te Rangiunuora 	Wetenga-a-Uru	Ngāti Te Rangiunuora	Te Tuarae Taurua Haumingi 16
Punawhakareia	Uenuku-mai-Rarotonga 	Te Aokapurangi	Ngāti Te Rangiunuora	Haumingi 16
Waikohatu	Tarāwhai 	Rangimaikuku	Ngāti Tārawhai	Waikohatu X
Ruato	Ngā Pumanawa-e-warū-o-Te Arawa 	Te Awa-i-Takapuwhaia	Ngāti Rongomai	Pukekui Ngaparanga
Tapuaekura	Rakeiao 	Maruahangaroa	Ngāti Rongomai	Kotererua Tapaniao Paehinahina 2K2A1

These marae make no income and rely on charitable grants and koha to sustain them.

4.6 Community Amenities

There are a variety of Community organisations within the area of the proposed scheme most of which have a close affiliation to the Collective. Several of these services have a historical association spanning 100 years.

4.6.1 Kura

There are three schools within the proposed area of the RRSS. Two are kura kaupapa, one of which is also a wharekura, and one is mainstream. All these schools are closely affiliated to the Collective.

Te Kura Kaupapa Māori o Te Rotoiti

The current Te Kura Kaupapa Māori o Te Rotoiti has been through over a century of transformations. In 1863 Ngāti Pikiao pursued the establishment of a school during discussions on a Peace Agreement. It wasn't until 1871 when the school was first established and was known as Te Akau Native Affairs School, located at the north east end of Lake Rotoiti. In 1879 it was re-named Te Akau Native School and closed in 1882. It was re-opened in 1896 at Tuarahiwiroa and named Ranana Native School. In 1899 the school became known as Tahuna Native School and was re-located to Tapuaeharuru. In 1904 it was re-located yet again to its present site and re-named Wai-iti Native School. In 1905 it was once again re-named and called Rotoiti Native School. In 1969 the school came under the auspices of the National Education Board and re-named Rotoiti School. In 1990 Rotoiti School was granted official bilingual status by the community and by 1991 it was total immersion and in 1996 it became known as Te Kura Kaupapa Māori o Te Rotoiti⁴¹. The school lies at the boundary of Te Tautara and the original Haroharo block and was gifted by Ngāti Hinekura for the purposes of a school.



Photo 14: Rotoiti School - 1969

Lake Rotomā School

Lake Rotomā School was first opened on the 2nd February 1928 in the old tearooms building. A new school was built and opened in its present location on Manawahe Road on the 25th May 1936. Due to appalling working conditions for staff and children in the late 1900s, the Ministry of Education ordered that a new school be built. This was officially opened on 16th November 1974.



Photo 15: Lake Rotoma School - 1958

Te Kura o Rongomai

Te Kura o Rongomai is located at Rakeiao Marae. This is a kura kaupapa and whare kura with a roll of approximately 100 students. The kura was opened in August 2008. At the time of writing this document the kura was in the process of seeking a new location.

4.6.2 Kohanga Reo and Early Childhood Facilities

There are three early childhood centres located within the area of the RRSS. Two of the centres are taught in te reo Māori and the third is a mainstream early childhood centre. All these centres are affiliated to the Collective.

⁴¹Information supplied by Te Kura Kaupapa Māori o Te Rotoiti, March 2016

Te Kohanga Reo o Hikuwai

The first Te Hikuwai Kohanga Reo was opened in 1982 at Waikohatu Marae, Ruato Bay and was closed several years later. It was re-opened in 2002 and was re-located at Te Kura Kaupapa Māori o Te Rotoiti in the building that originally housed the Rotoiti Playcentre which was established in 1969.

Te Puna Reo o Waione

Te Puna Reo o Waione is located at Waikohatu Marae. It operates out of the premises where the original Hikuwai Kohanga Reo was first located. It was opened in late 2015.

Lakes Preschool

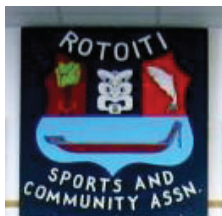
Lakes Preschool is located at 14 Manawahe Road next to Lake Rotomā School. It is situated in the building that originally housed the Rotomā Play Centre. This establishment was opened in 2014. This is the only mainstream early childhood facility within the proposed scheme.

4.6.3 Community Facilities

Tangata Whenua have a close affiliation to all community facilities associated with this scheme through either traditional land ownership and/or membership. Several of these facilities have a long history dating back to the early 1900s and have continually maintained their presence within the community since.

Rotoiti Sports and Community Association

The Rotoiti Sports and Community Association (Sports Club) has a long history that spans from the early 1900s to today. The earliest recollection of rugby in Rotoiti was school rugby when Wai-iti Native School played its first game against Rotorua Public School in 1907. In 1911 Rotoiti had a team called Ngapumanawa e Waru o Te Arawa but it wasn't until the 1920s when a Rotoiti rugby team appeared in the Rotorua Rugby Sub-union competition on a regular basis. Between the 1920s and pre-WWII Rotoiti played rugby sporadically in the local competition and during the war years no senior team participated. In 1946 rugby was revived although as per previous years their attendance in the local competition was periodic. It wasn't until the 1960s when Rotoiti Rugby became a constant participant in the Rotorua Sub-union competition. It was also around this time that the clubs headquarters were located to its current premises, Emery Park⁴². This land is owned by Haumingi 3 Trust and is leased to the Sports Club.



Hinehopu Golf Club

Hinehopu Golf club is unique in that it is owned and operated by tangata whenau. It lies below the great maunga "Matawhau". It was developed in the early 1980s through the determination and passion of iwi members. Its success since its establishment continues to maintain its popularity within the community today.

Rotomā Fire Station

The Rotomā Fire Station is located on SH 30, near the Rotoma Takeaway and Café. The land associated with the Rotomā Firestation was part of the original Rotomā block before Māori lands were taken for Public Works activities. In 1978 it was gazetted to create a fire station.

Public Amenities

There are four public amenities that are located along SH 30 and are associated with the RRSS. They are:

- Two on Tamatea Street, Lake Rotoiti
- One near Otei Springs on Lake Rotomā

⁴²Pikiao Pānui, Te Runanaga o Ngāti Pikiao, Issue 56, pages 20-24, Late Summer 2003.

- One near Matahi Spit at the south eastern end of Lake Rotomā.

The Rotorua Lakes Council has responsibility for recreation reserve management for the benefit and enjoyment of the public under the Reserves Act 1977. This includes the provision and maintenance of access points (boat ramps, jetties) and associated facilities such as public toilets and car parking.

4.7 Ngamotu

The final area included is Ngamotu Peninsula which consists of just over 20 leasehold properties. It is the southern most peninsula on the western edge of Lake Rotomā. This is a distinctive piece of land where access for home owners is by lake only. The general area is covered primarily in commercial forest however this area, more importantly, is also rich with cultural traditions and is viewed by the local hapū as an area of high cultural value. The land is managed by Rotomā No. 1 Incorporation on behalf of its shareholders and beneficiaries.

5. OUR JOURNEY, OUR HISTORY

The traditional history of lakes Rotoiti, Rotoehu and Rotomā begins with the arrival of Te Arawa waka from Hawaiki to Maketu.

Te Arawa waka landed at a place called Te Awahou, the original entrance of the Kaituna River at Maketu. It was captained by Tamatekapua and its tohunga, was Ngatoroirangi. On arrival at Maketu many crew members began their journey inland to claim lands by way of “take taunaha”, right of discovery. Principal explorers who arrived on Te Arawa waka included Ngatoroirangi, Taunga, Kahumatamomoe, Tuhoromatakaka, Ihenga, Tia, Hei, Waitaha and Maka⁴³.

5.1 Lake Rotoiti

The discovery of Lake Rotoiti has been attributed to Ihenga and his dog Potakatawhiti. It is said that while hunting, Ihenga’s dog began to chase a kiwi which escaped by running into a lake. Potakatawhiti caught the bird and while in the lake also ate inanga. When the dog returned to Ihenga he was wet and began to vomit the inanga. This was a sign that there was a lake in the vicinity and Ihenga decided to investigate. It was then he first saw the lake at a place now known as Pariparitetai. From this location the lake appeared small so named the lake “Te Rotoiti whakakite a Ihenga” or “The small lake discovered by Ihenga”⁴⁴. In doing this Ihenga asserted his mana over Lake Rotoiti by way of “take kite hou” (right of prior discovery) and “tapatapa whenua” (naming land). On a later expedition inland from Maketu, Ihenga bought his uncle, Kahumatamoemoe to Rotoiti where they remained for a time and named a renowned area called “Ohoukaka”. During this period they also renamed the lake “Te Rotoiti i kite ai e Ihenga i ariki ai a Kahumatamomoe (The lake discovered by Ihenga, progeny of Kahumatamomoe).

Subsequent migration of Te Arawa inland of Maketu to the Rotoiti lakes district is continued several generations later with the ancestor, Rangitihi, great grandson of Kahumatamomoe. Rangitihi is renowned for establishing the Arawa people in the Rotorua lakes district.

He fathered eight children to four different wives and the tribes that have settled around the lakes district descend from most of his children. They are known as “Ngapumanawa-e-waru-o-Te Arawa” or “The eight beating hearts of Te Arawa”⁴⁵.

During the conquest of Rotoiti by Te Takinga, his brothers, Ngāti Rongomai and Waitaha, an incident occurred where Te Takinga decided to see Te Rangipuawhe, the paramount chief of Tuhourangi, to discuss the occupation of Rotoiti lands by his people. On his arrival at Motutawa, he discovered Te Rangipuawhe about to embark on a meal of his children and exclaimed:

“Make your meal while there is still light.”

To this remark, Te Rangipuawhe was embarrassed and replied:

“I have no payment for the death of your children. My land you can have – I shall go somewhere else.”

With that, Te Rangipuawhe gave his remaining land to Te Takinga unconditionally. Te Rangipuawhe and Tuhourangi left Rotoiti and migrated to Tarawera and Lake Rotokakahi⁴⁶.

“It is our geneology that gives us the right to this land.”

Colleen Skerrett, Native Planet, April 2014

⁴³Don Stafford, *A History of The Arawa People*, Reed Publishing, Auckland, 1967.

⁴⁴Don Stafford, *Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotoma*, Reed Publishing, Auckland 1996, p. 139.

⁴⁵Don Stafford, *A History of The Arawa People*, Reed Publishing, Auckland, 1967, p. 57.

⁴⁶Don Stafford, “Te Arawa, a history of the Arawa people, Reed Publishing, 1967.

5.2 Lake Rotoehu and Lake Rotomā

The discovery of Lake Rotoehu is attributed to the ancestor Tahupikitao who some say arrived on the waka "Te Whatuoranganuku in search of his father who he believed arrived in Aotearoa on Te Arawa waka. Others believe Tahupikitao also arrived on the Arawa waka.

It is said he lived at Whangara on the East Coast of the North Island where an incident occurred and his house was intentionally burnt down by local villagers. It was from this event where he gained the name Tahuwera. As a result Tahuwera and his followers migrated to Te Awa-o-te-atua where he met his relatives Ngatoroirangi, Oro and Maka. They moved to a place called Otamarakau, near Matata and lived with the descendants of Hei. It was here where Tahuwera met and married his wife Pikirunga, the daughter of Uruika II. While living at Otamarakau, Tahuwera decided to explore lands further inland with other significant ancestors, Uruika II, Matamoho and Tutauaroa. During this exploration Tahuwera discovered and named Lake Rotoehu (muddy lake). Aptly named because of its muddy appearance. At this same spot they named a place called Te Pa o Parehe. The group travelled around Lake Rotoehu naming places as they journeyed. They returned to Otamarakau and sometime later Tahuwera and Pikirunga moved back to the Rotoehu and Rotomā districts where they settled at Maireraunui on Matawhaura. It is said Tahuwera eventually died at Rotoehu and is buried on Matawhaura⁴⁷.

5.3 Ngāti Pīkiao

Hinetemairu and Tamateatutahi had a daughter named Hinehopu who married Pīkiao II the eponymous ancestor of the iwi Ngāti Pīkiao. Hinehopu and Pīkiao II had four sons, three of which are eponymous ancestors of the hapū Ngāti Te Takinga, Ngāti Hinekura and Ngāti Te Rangiuuora.

Pīkiao II was the son of Tamakari and grandson of Pīkiao I. Pīkiao I married Rakeiiti whom he had four daughters with. Consequently and on the advice from his father Kawatapuārangi, Pīkiao I moved to the Waikato region to find a second wife in the hope of fathering a male heir. There he met and married Rereiao who bore him a son named Hekemaru. Hekemaru remained in the Waikato area and became the progenitor of Potatau, the first Maori King. Most of the hapū of Ngāti Pīkiao descend from Pīkiao II and Hinehopu. Hinehopu and Pīkiao II were to become important figures in the history of the Rotoiti lakes district.

Prior to Ngāti Pīkiao gaining mana whenua Rongomai, Tuhourangi and others occupied most of the land around Lake Rotoiti. It was the children of Hinehopu and Pīkiao II who through a series of battles conquered Tuhourangi and eventually gained control of lands around the lake that Tuhourangi previously occupied⁴⁸. It is important to note that Waitaha had already secured the south-east end of Lake Rotoiti from Tuhourangi. They had also settled Lakes Rotoehu and Rotomā. Likewise, Ngāti Rongomai were previously occupying large areas around Lake Rotoiti before the eventual settlement of Ngāti Pīkiao.

The tribes which lie outside the Pīkiao II and Hinehopu whakapapa are Ngāti Tamateatutahi, Ngāti Mākino, Ngāti Kawiti, Ngāti Rongomai and Ngāti Tarawhai⁴⁹.

5.4 Ngāti Tamateatutahi

While Uruika played a major role in the discovery and settlement of the lands at Otamarakau, his estate was extended upon by his daughter Pikirunga and son-in-law Tahuwera⁵⁰. Tahuwera and Pikirunga had a son Tahuniua who had two wives named Ruatoki and Hineruarangi. Tahuniua built a pa at Rotoehu called Kaihamu where he lived with his wives and children. Tahuniua and Hineruarangi had a son named

⁴⁷Don Stafford, *Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotomā*, Reed Publishing, Auckland 1996, p. 139-140.

⁴⁸Don Stafford, *A History of The Arawa People*, Reed Publishing, Auckland, 1967, p. 100-104.

⁴⁹Ngāti Pīkiao Claims Committee, *Ngāti Pīkiao me ona Karangaranga: Research Report No. 3*, February 1999.

⁵⁰Te Tikao, T., *Maketu MB 23*, p 240-241.

Rakeimarumaru who settled in Rotomā. Rakeimarumaru named Lake Rotomā (clear lake) because he was impressed by its clear appearance. Rakeimarumaru built and lived on a pa with his family on the eastern shore of Rotomā called Te Matau. Rakeimarumaru married Tuwhakaoroahu and they had a daughter Hinetemairu. Hinetemairu married Tamateatutahi who is the eponymous ancestor of the hapū Ngāti Tamateatutahi⁵¹. Tamateatutahi is a descendant of Apumoana another son of Rangitihi. While the hapū take the name of Tamateatutahi, the land rights and holdings of this hapū are claimed through Hinetemairu and not through Apumoana⁵².

5.5 Ngāti Kawiti

As previously mentioned, Pikiāo I, a descendant of Rangitihi married Rakeiiti and had four daughters. Because Rakeiiti could not bear him a son, Pikiāo I moved to Pirongia in the Waikato and took a second wife named Rereiao. While Pikiāo I was in the Waikato his first wife Rakeiiti gave birth to a son by a man from Ngāti Awa; assumedly to Te Awa Puku of Mataatua⁵³. He was named Kawiti. Pikiāo I subsequently returned to the Maketu area and treated Kawiti as if he were his own. Later Pikiāo and Rakeiiti produced another son, Tamakari, who was thus half-brother to Kawiti. Tamakari was the father of Pikiāo II who married Hinehopu (ibid).

The descendants of Ngāti Tamateatutahi and Ngāti Kawiti have intermarried to such an extent that today the two hapū appellations have merged to carry the name Ngāti Tamateatutahi-Ngāti Kawiti. These hapū however still retain their individual land holdings under each of their distinctive hapū names although they identify and are recognised today by Ngāti Pikiāo and Te Arawa generally as Ngāti Tamateatutahi-Ngāti Kawiti⁵⁴. Many of the land interests of Ngāti Tamateatutahi-Ngāti Kawiti lie at the easternmost end of Lake Rotoiti and continue to the Rotomā foothills including particular areas around Lakes Rotoehu and Rotomā. Ngāti Kawiti also has pockets of land at the northern end of Lake Rotoiti⁵⁵.

5.6 Ngāti Mākinō

Ngāti Mākinō have close relationships with Te Arawa iwi particularly Waitaha who they descend from and Ngāti Tamateatutahi-Ngāti Kawiti through marriage. Mākinō was the daughter of Kawiti, the eponymous ancestor of the hapū Ngāti Kawiti and her mother was Tutewha. Mākinō was named after her mother's father, Mākinō I. Mākinō II is the eponymous ancestor of the iwi Ngāti Mākinō. She married Te Rarereiao who is a descendant of Uruika⁵⁶. The hapū Ngāti Tamateatutahi descend from Uruika through Hinetemairu. The marriage of Mākinō and Te Rarereiao establishes the close connection between Ngāti Mākinō and Ngāti Tamateatutahi-Ngāti Kawiti. The descendants of both Uruika and Waitaha were instrumental in the occupation and settlement of Lakes Rotoehu and Rotomā.

The Ngāti Mākinō areas of interest include Lake Rotoehu⁵⁷ and particular blocks that border the lake. Their primary area of interests border the northern boundaries of Lakes Rotoiti and Rotomā and extend all the way to Otamarakau at the coast.

5.7 Ngāti Rongomai

Ngāti Rongomai originally resided at Okataina but due to squirmishes between Tuhourangi and Ngāti Tarawhai, they moved to Ruato Bay⁵⁸. Like Ngāti Pikiāo, the iwi Ngāti Rongomai descend from Rangitihi. However they descend from the son Rakeiao and his first wife, Keapare. Their association with the Rotoiti

⁵¹Don Stafford, *Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotoma*, Reed Publishing, Auckland 1996, p. 140.

⁵²Ngāti Pikiāo Claims Committee, *Ngāti Pikiāo me ona Karangaranga: Research Report No. 1*, February 1999

⁵³Malcolm MacLean, *Ngāti Pikiāo/Ngāti Makino whakapapa connections*, Office of Treaty Settlements, 19 April 2000, p 3.

⁵⁴Ngāti Pikiāo Claims Committee, *Ngāti Pikiāo me ona Karangaranga: Research Report No. 3*, February 1999.

⁵⁵*Te Taiao o Te Whatuoranganuku: Ngāti Tamateatutahi-Ngāti Kawiti Hapū Environmental Management Plan, 2015*, p. 7.

⁵⁶Diane Morrow, *Ngāti Pikiāo and Ngāti Makino: Inter-relationship and Interests in the Bay of Plenty Region, c.1840-c.1889*, September 2001

⁵⁷Ngāti Makino, *Deed of Settlement: Attachments*

⁵⁸Pers Comms Neville Nepia, 2012

Lakes District occurred before the arrival of Ngāti Pīkiao. Like Waitaha who had already settled in the Rotoehu and Rotomā Lakes district Ngāti Rongomai coexisted with Tuhourangi and others around Lake Rotoiti⁵⁹.

Ngāti Rongomai have strong connections to the hapū Ngāti Hinekura. Two sisters of the Ngāti Rongomai tupuna “Tirau” named Niniurangi and Hineuia married Hinekura the eponymous ancestor of Ngāti Hinekura. As a result of these unions it is customary for Ngāti Rongomai lands to be neighboured by and in some instances mutually owned by descendants of Ngāti Hinekura⁶⁰.

5.8 Ngāti Tarawhai

Tarawhai was a descendant of Ngatoroirangi of the Tuwharetoa region. He married Rangimaikuku the granddaughter of Rakeiao and his second wife Maruahangaroa. Ngāti Tarawhai originally shared its territory with Ngāti Kahuupoko who were descendants of Rakeiao. Te Rangitakaroro, son of Tarawhai married two women of Ngāti Kahuupoko. The marriage of Tarawhai and Rangimaikuku establishes the close connection with Ngāti Rongomai.

⁵⁹Pers Comms Timi Te Po Hohepa, February 2016

⁶⁰Pers Comms Neville Nepia, 2012

6. NATIVE LAND COURT

This section identifies mana whenua rights of respective iwi and hapū within the area of the proposed Scheme - refer to Map 21.

The majority of whanau, hapū and iwi land ownership around Lakes Rotoiti, Rotoehu and Rotomā was determined during the Native Land Court hearings in the late 1800s and early 1900s. The Native Land Court began its investigation of title of the Rotoiti block in the late 1890s.

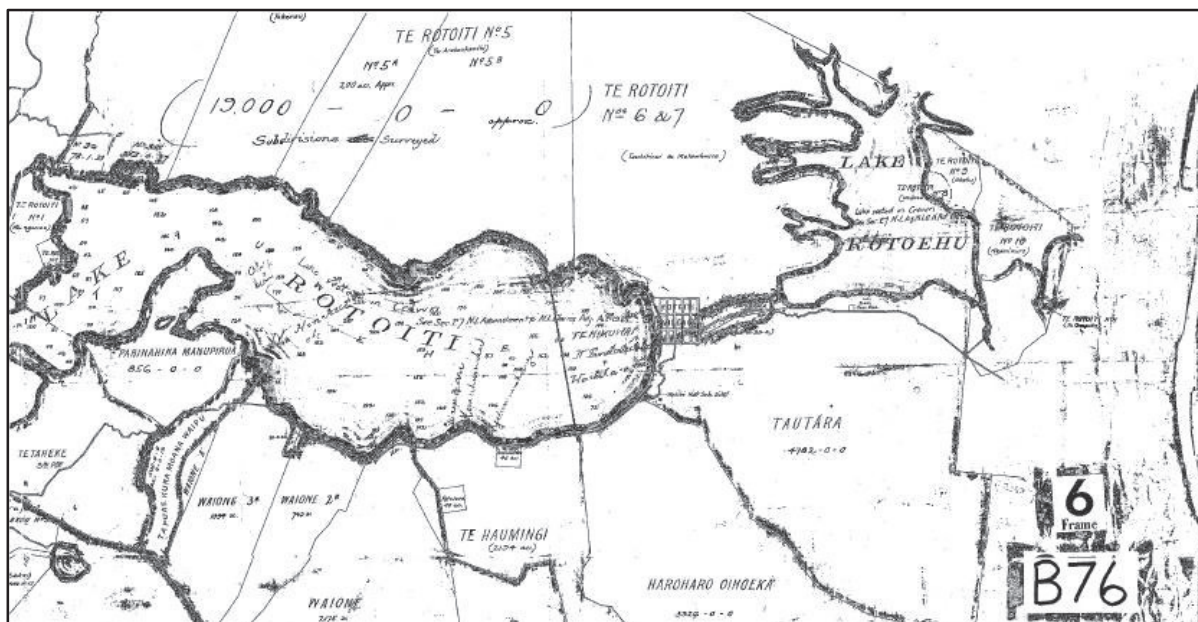


Photo 16: Ancestral Land Boundaries

The original Rotoiti block surrounded the shores of Lakes Rotoiti, Rotoehu and Rotoma and consisted of 26,080 acres of land. In October 1900, the Rotoiti block was divided into twelve sub-divisions, each of which was investigated individually by the Court. These current blocks surrounding Rotoiti, Rotoehu and Rotomā are Te Haumingi, Te Tautara, Paehinahina, Waione, Okataina and Rotomā. The following discussion will examine each of these land blocks individually including their associated hapū/iwi⁶¹.

6.1 Ngāti Rongomai Land Interests

The Ngāti Rongomai land interests are located on both the northern and the southern end of Lake Rotoiti. The areas of land associated with this scheme are neighboured by the Haumingi block to the east and the Paehinahina block to the west. As previously mentioned it's not unusual for Ngāti Rongomai land interests to have shared ownership with the descendants of Ngāti Hinekura.

6.1.1 Waione

The investigation of title for the Waione block was first held in November and December 1885. The judgement for Okataina was originally awarded to Ngāti Tarawhai and the judgement for Waione was awarded to Ngāti Pikiāo⁶². In 1908 a series of appeals were lodged by the Waione owners which culminated with a decision in favour of Ngāti Rongomai⁶³. This altered the boundaries that were originally set in 1885 creating a new Waione block consisting of 2,175 acres.

⁶¹Rapata Wiri, *Section 4, Eastern Region Draft*, February 2005.

⁶²Taheke Minute Book 2, 1885, 60

⁶³Copy in Waione 1, Waiariki District Maori Land Court B.O.F. 2058/B

6.2 Ngāti Tarawhai Land Interests

The primary land interest associated with Ngāti Tarawhai is the Okataina block which lies predominantly around Lake Okataina. This area falls outside the scope of this document. Ngāti Tarawhai do however have two small land parcels at the easternmost end of Ruato Bay that straddle SH 30. These two blocks are Waione X and Waione Y and both are managed by Māori land trusts.

6.3 Ngāti Te Rangiunuora Land Interests

The land interests of Ngāti Te Rangiunuora lie at the southern end of Lake Rotoiti neighboured by the Haorharo block to the east and the Waione and Okataina blocks to the west⁶⁴. Ngāti Te Rangiunuora also have ownership of a small parcel of land at Lake Rotoehu along with shared interests in a Waitangi block with Ngāti Tamateatutahi-Ngāti Kawiti.

6.3.1 Haumingi

The title to the Haumingi block was investigated by the Native Land Court at Rotorua in 1906⁶⁵. The block consisted of 2,584 acres of land. The land was awarded to Ngāti Te Rangiunuora based on ancestry, possession and sites of significance associated with the hapū⁶⁶. In 1912 a Freehold Order was made by the Native Land Court at Rotorua and at that time the block was recorded as having 342 owners and containing 2,194 acres. In 1914 the partitioning of the Haumingi block began. Over the following decades many of the smaller blocks were alienated for a variety of reasons⁶⁷.

In 1970 the majority of the original Haumingi block was amalgamated with other land blocks on the southern side of Lake Rotoiti to form Rotoiti 14 Trust. A year later this entity became known as Rotoiti 15 Trust.

6.3.2 Te Taumanu

Te Taumanu was partitioned from the Tautara and Rotomā blocks following a rehearing in the Native Appellate Court in September 1897 and comprised 700 acres⁶⁸. Subsequent land partitions occurred and in 1911 approx 82 acres was taken by the Crown under the Scenery Preservation Amendment Act 1910 and the Public Works Act 1908. In 1921 a further 50 acres was sold, it appears for the Rotoiti Timber Company operations, and an additional 20 acres was taken by the Crown for scenic reserve purposes⁶⁹.

This block lies south of Lake Rotoehu and east of Lake Rotomā. It is neighboured by Te Tautara to the west and Rotoma to the east. Much of this block has been made into a Scenic Reserve.

6.3.3 Waitangi

The Waitangi block is situated between Lakes Rotoehu and Rotomā, surrounding the well-known thermal area of the same name⁷⁰. It is bordered to the north and west by Rotoiti 10 and 11 blocks, and on the south by Te Taumanu block. The Waitangi block has mutual ownership between Ngāti Tamateatutahi-Ngāti Kawiti and Ngāti Te Rangiunuora.

6.4 Ngāti Hinekura Land Interests

Ngāti Hinekura has land interests at the north and south ends of Lake Rotoiti. Their interests at the southern end of Lake Rotoiti are neighboured to the west by the Haumingi block and to the east by Te Tautara block.

⁶⁴Copy of Sketch Plan No. 11000, Produced to Māori Land Court at Rotorua upon Investigation of Claims to Lake Rotoiti, 31 October 1918.

⁶⁵Haumingi, Waiariki District Maori Land Court B.O.F. 49/B Titles file.

⁶⁶Rotorua Minute Book 49, 1906: 112ff.

⁶⁷Haumingi Alienation Files, Document Bank: C II A 1-245, National Archives, Auckland: BAJJ A73.

⁶⁸Rotoma and Te Tautara, Waiariki District Maori Land Court B.O.F. 1289, Misc. file.

⁶⁹Te Taumanu, Waiariki District Maori Land Court B.O.F. 1682 Misc. file.

⁷⁰Don Stafford, *Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotoma*, Reed Publishing, Auckland 1996, p 129-130.

6.4.1 Haroharo

The Haroharo block comprised 5,295 acres of land. In 1905 the Native Appellate Court cancelled the original 1900 title order and the matter was handed back to the Native Land Court for a new investigation⁷¹ and the issue of ownership was not resolved until 1917. This block was awarded in favour of the descendants of Ranginui, Rangiurua and Rakeimokorau⁷² of Ngāti Hinekura. Over the next few decades the Haroharo block was partitioned into smaller blocks and a small portion alienated. The majority of the original Haroharo block was amalgamated with the Waione, Okataina and Haumingi blocks to form Rotoiti 14 Trust, which later became known as Rotoiti 15 Trust.

6.4.2 Aratokotoko

Aratokotoko is a small 14ha block that was carved out of the original Haumingi block and belongs to a specific whanau of Ngāti Hinekura. It is said this land was gifted by its original owner in reparation for judicial work that was done on behalf of the owner⁷³.

6.5 Ngāti Tamateatutahi-Ngāti Kawiti Land Interests

The areas of interest for Ngāti Tamateatutahi-Ngāti Kawiti commence from the south east end of Lake Rotoiti and continue along SH 30 to Matahi Spit including Lakes Rotoehu and Rotomā.

6.5.1 Te Tautara

The investigation of title for the Tautara block began in September 1893. Several counter claims were made but eventually in October 1893 a judgement was made and the Tautara Block was awarded to Ngāti Tamateatutahi-Ngāti Kawiti⁷⁴. At that time Tautara comprised 4,971 acres. In 1911 land was taken by the Crown under the Scenery Preservation Amendment Act 1910 and the Public Works Act 1908⁷⁵.

Like all larger Māori land blocks partitioning occurred over time creating many smaller blocks. In 1923 a portion of the abortive Rotoiti Native Township which was within the Te Tautara block, called the Te Tautara X" block was created out of the Township lands. This land was eventually returned to the original owners (ibid) and is now under the management of Te Tahuna Trust.

Tautara lies south of Lake Rotoehu and east of Lake Rotoiti and is bounded on the north by Rotoiti 6 & 7, and to the east by the Taumanu and Rotomā Blocks (ibid).

6.5.2 Rotoiti 11 (Te Onepoto)

The small Rotoiti 11 block, also known as Te Onepoto was formed in 1900 out of a portion of the original Rotoiti block. In October 1900 a judgement was made in favour of the descendants of Hinehopu. In April 1905 the Native Appellate Court reheard the titles investigation of some of the Rotoiti blocks, making new Partition Orders. This block comprises 38 acres of land. Te Onepoto occupies a triangular section at the base of Ngamotu Peninsula jutting eastwards into Lake Rotomā, and is bounded by the Waitangi block to the west and part of the Rotomā block to the east.

6.5.3 Waitangi

As previously mentioned, the Waitangi block is situated between Lakes Rotoehu and Rotomā, surrounding the well-known thermal area of the same name⁷⁶. It is bordered to the north and west by Rotoiti 10 and 11

⁷¹Maketu Minute Book 29: 251-256

⁷²Maketu Minute Book 24 1900: 377f

⁷³Pers Comms - Timi Te Po Hohepa, January 2016

⁷⁴Maketu Minute Book 12, 1893: 33, 36.

⁷⁵Te Tautara, Waiariki District Maori Land Court B.O.F 1701/C, Misc. file.

⁷⁶Don Stafford, *Landmarks of Te Arawa, Volume 2: Rotoiti, Rotoehu, Rotoma*, Reed Publishing, Auckland 1996, p 129-130.

blocks, and on the south by Te Taumanu block. The Waitangi block has mutual ownership between Ngāti Tamateatutahi-Ngāti Kawiti and Ngāti Te Rangiunuora.

6.5.4 Rotomā

The title of the Rotoma block was created in 1893 and at that time it was also known as “Rotoma Waiopuhe”⁷⁷. This block consisted of 6,937 acres of land. Like many of the other larger blocks a series of partition orders were made and the first being the creation of Rotoma 1, 2 and 3⁷⁸. In 1897 the title was appealed and reheard in the Native Appellate Court. In December 1908 an order of Incorporation for Rotomā 1 was made by the Native Land Court⁷⁹.

Rotomā 1, now known as Rotomā No. 1 Incorporation is under the ownership of Ngāti Tamateatutahi-Ngāti Kawiti while the Rotomā 2 and 3 blocks are owned by descendants of Ngāti Pikiāo.

The Rotomā block lies to the south of Lake Rotomā, with Te Onepoto, Te Tautara and Te Taumanu blocks bordering its western boundary.

6.6 Ngāti Mākino Land Interests

The majority of Ngāti Makino land interests are located primarily to the eastern and northern half of Lake Rotoehu and border the north and east of Lake Rotomā which lie outside the scope of this report. They do however, hold shared mana over Matawhaura with Ngāti Tamateatutahi and significance interests in many cultural sites that fall within the scope of the Scheme.

There is a perception amongst some that the people of Ngāti Mākino now reside at the coast near Otamarakau, however many of the descendants of Ngāti Pikiāo also affiliate to Ngāti Mākino so their presence inland has always, and continues to exist today.

⁷⁷See Maketu Minute Book No. 10.

⁷⁸Rotoma 1, Waiariki District Maori Land Court B.O.F. 1290/C, 1291-94/B

⁷⁹Rotoma 1, Waiariki District Maori Land Court B.O.F 1290/C, Misc. file.

7. TREATY INTERESTS

There are several Post Settlement Governance Entities (PSGEs) associated with the RRSS. The purpose of PSGEs is to hold and manage the settlement redress transferred to the claimant group under the Deed of Settlement.

7.1 Te Arawa Lakes Trust

The Te Arawa Māori Trust Board was established in 1924, pursuant to Section 27 of the Native Land Amendment Act and the Native Land Claims Adjustment Act 1922, and now operates under the Māori Trust Board's Act 1955. Fifteen hapū were represented on the Board with initial membership of the Board being based on ownership of the 14 Te Arawa lakes, which surround the Rotorua district. On 18 December 2004, the Crown and Te Arawa signed a Deed of Settlement for Te Arawa Historical Claims and Remaining Annuity issues over 14 lakes. The post settlement governance entity became known as Te Arawa Lakes Trust (TALT)⁸⁰. The settlement redress package consisted of:

1. a Crown apology to Te Arawa;
2. cultural redress recognising Te Arawa traditional, historical, cultural and spiritual association with the lakes, Title to 13 lakebeds including ownership of those lakebeds, Statutory Acknowledgement over respective lakebeds which are recognised under the RMA and the Historic Places Act and other cultural components;
3. financial redress; and,
4. annuity redress.

The cultural redress properties under TALT associated with this scheme are the beds of Lakes Rotoiti, Rotoehu and Rotomā which they hold a Statutory Acknowledgement over.

7.2 Te Pumautanga o Te Arawa

Te Pumautanga o Te Arawa (TPT) was formed on 1 December 2006 to receive, hold and manage the assets negotiated on behalf of the eleven Te Arawa iwi and hapū that it represents (known as the Affiliates). Each Affiliate has their own organisation and trustees to govern their own affairs as respective hapū and iwi.

The Affiliates of concern to this scheme are:

1. The Ngāti Pikiao Iwi Trust (includes Ngāti Tamateatutahi-Ngāti Kawiti, Ngāti Hinekura and Ngāti Te Rangiuuora);
2. The Ngāti Rongomai Iwi Trust; and,
3. The Ngāti Tararua Iwi Trust

As part of the Deed of Settlement several cultural redress properties were vested in Te Pumautanga o Te Arawa (TPT). Consequently TPT devolved these cultural redress properties to respective iwi and hapū. The cultural redress properties affected by or that may have the potential to be affected by the scheme are:

1. Lake Rotomā School;
2. Te Wairoa Pa; and,
3. Matawhaura (part of the Lake Rotoiti Scenic Reserve).

TPT also holds Statutory Acknowledgement over the following areas that may also be affected by the scheme:

1. Part Lake Rotoiti Scenic Reserve
2. Rotomā geothermal field

⁸⁰Deed of Settlement between the Crown and Te Arawa for their lakes and annuity claims, Summary of the Te Arawa lakes settlement, <http://nz01.terabyte.co.nz/ots/DocumentLibrary%5CTeArawaLakesSettlementSummary.pdf>

It is important to note that the rangatiratanga of Ngāti Pīkiao over the surface manifestations of the Rotomā geothermal resource including the Waitangi Soda Springs has been acknowledged by the Waitangi Tribunal⁸¹.

7.3 Ngāti Mākino Iwi Authority

The Ngāti Mākino Iwi Authority was established to receive, manage and administer its Settlement assets on behalf of and for the benefit of present and future Ngāti Mākino beneficiaries. The Deed of Settlement between the Crown and Ngāti Mākino was signed on 2 April 2011.

The Ngāti Mākino Deed of Settlement package included:

1. a Crown apology to Ngāti Mākino;
2. cultural redress; and
3. financial and commercial redress⁸².

The cultural redress properties that have the potential to be affected by this scheme is:

1. Matawhaura (part of the Lake Rotoiti Scenic Reserve); and
2. 256ha of the Lake Rotomā Scenic Reserve which is subject to a whenua rāhui.

Ngāti Mākino areas of interest include the whole of Lake Rotoehu⁸³.

⁸¹Preliminary Report on the Te Arawa Representative Geothermal Resource Claims, Waitangi Tribunal, Wai 153, 1993, Section 1, pg 9.

⁸²Deed of Settlement between the Crown and Ngāti Mākino, Summary of Historical Background to the Claims by Ngāti Makino.

⁸³Ngāti Mākino and Ngāti mākino Iwi Authority and the Crown Deed of Settlement: Attachments

8. Other Iwi Forums

Over the years several iwi entities have been created to manage specific areas of interest to Māori. Several of these entities focus on environmental issues and have an interest in the progression of the Scheme. The Ngāti Pikiao Environmental Society and the Ngāti Makino Heritage Trust have representation on the RRSSC and have provided input into the development of this document. The affiliated Scenic Reserve Boards have interests that have the potential to be affected by the Scheme. Te Tatau o Te Arawa is a relatively new partnership and is a positive step towards building an effective and enhanced relationship with the RLC. Although this partnership is still in its infancy, it is important to acknowledge their existence in this document.

8.1 Te Runanga o Ngāti Pikiao

Te Runanga o Ngāti Pikiao (the Runanga) was established in 1987 with the creation of a Runanga to meet the needs of the descendants of Ngāti Pikiao. Their three key service areas are training, health and social services. Their primary focus is on providing services that are whanau centred and give the level of support and guidance that children, rangatahi, pakeke and koeke need most.

The Runanga is an iwi organisation that is owned, managed and supported by descendants of Piiioranga, the renowned chief and ancestor.

8.2 Ngāti Pikiao Environmental Society

Ngāti Pikiao Environmental Incorporated Society (Society) is the entity that represents the interests of the wider iwi and hapū who occupy the shores, waterways and surrounding lands of Lakes Rotoiti, Rotoehu and Rotomā, the Okere, Kaituna and Maketu and specific areas around Lake Rotorua.

The Society aims to protect, preserve, enhance and conserve the physical, biological, cultural, social and aesthetic qualities of the environment with due regard of the needs of future generations, and the economic conditions where these affect or are affected by the environment.

8.3 Ngāti Mākinō Heritage Trust

The Ngāti Mākinō Heritage Trust is a subsidiary of the Ngāti Mākinō Iwi Authority. Its primary role is to plan, identify needs, set priorities, identify providers and negotiate and manage contracts to build capability and deliver benefits to members of Ngāti Mākinō. The Heritage Trust plays an active role in environmental issues that affect the iwi.

8.4 Scenic Reserve Boards

The Lake Rotoiti and Lake Okataina Scenic Reserve Boards were established in the early 1900s as a request by Ngāti Pikiao when they gifted forested lands around respective lakes for scenic reserve purposes. The primary aim of establishing these boards for Ngāti Pikiao was to ensure tangata whenua representation was included in the preservation and management of these Reserves⁸⁴.

8.5 Te Tatau o Te Arawa

Te Tatau o Te Arawa (Te Tatau) is a partnership agreement between Te Arawa and the Rotorua Lakes Council. Te Tatau o Te Arawa Charitable Trust is represented under this partnership agreement by the Te Arawa Partnership Board which acts in the interests of Te Arawa whānui and all members of Te Tatau⁸⁵.

⁸⁴Report for the Office of the Minister of Lands, 8 February 1921 LS Box 961 4/215. DoC Office, Wellington. Document Bank: 3930-3934

⁸⁵Manatu Whakaaetanga Partnership Agreement between Te Tatau o Te Arawa and Rotorua Lakes Council, dated 18 December 2015

9. CONCLUSION

The proposed East Rotoiti/Rotomā Sewerage Scheme poses significant cultural impacts to local iwi. There is potential for miscommunication, inadequate interpretation of written material and instructions relating to protection of cultural aspects, inadequate processes, damage to cultural sites of significance and values, challenges to mana and ultimately cultural offence.

These issues can be avoided, minimised, mitigated, or remedied through the consideration and implementation of the recommendations presented in this document. Iwi acknowledge that there are overwhelming benefits through the collection of all wastewater, high quality treatment and an environmentally and culturally benign discharge back into the environment ensuring the protection of our lakes, health and way of life. However iwi also want to ensure caution is taken so their cultural integrity is not undermined as a consequence of the scheme, particularly given their current presence and historical occupation of Rotoiti and Rotomā.

The technical challenges presented to the RRSSC iwi/hapū representatives, of which many had limited or negligible knowledge of wastewater treatment, created a motivation to become adequately informed. Hence, iwi invested a great deal of time and effort to engage with experts and professionals and gain a better understanding of key elements of wastewater treatment. This knowledge further supported and cemented iwi's decision to opt for pre-treatment at Rotoiti as opposed to LPGPs. The fundamental benefits of pretreatment and functional goals for a pretreatment scheme closely fit with cultural values. The decision by iwi to support a network of LPGPs covering all properties in Rotomā was not given light-heartedly. Ideally iwi favour pre-treatment across the entire scheme however, to ensure the scheme moves forward and subsidies are not lost, tangata whenua compromised on its core cultural values and made this significant concession.

The previous proposed scheme proved challenging for RLC. The outcomes of the Environment Court provided RLC with a platform for the current scheme allowing better consultation and greater involvement and contribution from iwi. Although iwi/hapū representatives at times have struggled during the consultation process, they made major compromises in order to patronise the position of other stakeholders and continue to support the scheme in a neighbourly spirit.

The Collective is optimistic that this report captures many of the relevant cultural issues and potential impacts surrounding the proposed scheme. We are equally confident with RLC's consideration of the cultural impacts, both foreseeable and potential, and their willingness to work with iwi for a mutually beneficial outcome.

Additionally, there should be awareness that iwi may not be able to define many of their cultural values in a way that has relevant scientific meaning nor are they able to foresee all long-term future impacts. However, what is essential is iwi are embedded in the process and adequately resourced to engage with decision makers and mitigate potential negative impacts. Therefore, iwi request a timely response from RLC with regard to the following summary of recommendations:

Table 20: Summary of Recommendations

Recommendation 1: Appointment of Representatives
<p>This recommendation is specifically aimed to address:</p> <ul style="list-style-type: none"> a. Issue 1 – Iwi interests and Relevant Cultural Aspects b. Issue 2 - Respecting tangata whenua relationships with the Māori spiritual world c. Issue 12 – Impact of pipeline failure on sites of cultural significance d. Issue 13 – Secretive sites of cultural significance <p>The Technical Advisor's involvement will specifically address:</p> <ul style="list-style-type: none"> a. Issue 7 – Biolytix Trial b. Issue 11 – Iwi's aspirations for growth c. Issue 8 - Affordability d. Issue 14 – Pipeline location and project works - potential for impact on marae and urupa
<p>This recommendation focuses on minimising the likelihood and severity of cultural impacts by ensuring tangata whenua are adequately represented and embedded in all relevant aspects of the scheme over its full lifecycle.</p> <p>Specifically, Iwi have requested that:</p> <ol style="list-style-type: none"> 1. A <u>Cultural Impacts Manager</u>, appointed by Iwi, is embedded in RLC's project team to manage all aspects relating to foreseeable and potential cultural impacts and liaising with RLC and project partners specific to the project. The Cultural Impacts Manager is to be provisioned with a detailed and up to date project plan allowing sufficient time to consider cultural impacts and plan any necessary cultural involvement. They will also be the first point of contact when cultural issues or concerns arise. <ul style="list-style-type: none"> The Cultural Impacts Manager will be responsible for the management of Cultural Advisors/Facilitators, Cultural experts, Iwi's Technical Advisor and any other external expertise engaged for purposes relating directly to the management of cultural impacts. 2. A <u>Cultural Advisor(s)/Facilitator(s)</u>, appointed by Iwi, is contracted to ensure relevant cultural concerns and cultural processes/protocols are adequately considered/observed across all project activity. 3. A <u>Cultural Impacts Manager</u> and if necessary a <u>Cultural Advisor</u> will be contracted on an as required basis once the scheme is in full operation in the event of: <ul style="list-style-type: none"> a. Failure resulting in cultural impacts b. Significant works - Major repair, Upgrading of infrastructure c. Decommissioning of plant and infrastructure 4. A <u>Technical Advisor</u>, appointed by Iwi, is embedded in RLC's project team to represent Iwi's interests and ensure cultural aspects and perspectives are adequately considered across relevant technical matters. The Technical Advisor will connect Iwi to important technical decisions relating to the scheme including aspects relating to the: <ul style="list-style-type: none"> a. Wastewater treatment plant and reticulation network b. Biolytix trial and proposed pretreatment scheme including consideration towards alternatives to Biolytix
Recommendation 2: Cultural Management
<p>This recommendation is specifically aimed to address:</p> <ul style="list-style-type: none"> a) Issue 3 – The movement of para from one rohe to another b) Issue 4 – Preservation, protection and conservation c) Issue 5 – Private Public Partnerships d) Issue 9 – Acknowledgement of cultural history

This recommendation focuses on the development of a Cultural Management Plan. The development and implementation of the Plan will be the responsibility of the Cultural Impacts Manager. The scope will include mitigating activity associated with:

- a. Iwi affected by the transfer of para between rohe.
- b. Those Iwi who remain opposed to the key aspects of the scheme.
- c. Ensuring adequate opportunity is provided for iwi to present cultural considerations to all contractors, designers and constructors prior to their involvement in the project. This is an essential requirement for all aspects relating to the design and construction of the wastewater treatment plant.
- d. Ensuring all contractors undertake a Cultural Induction prior to project involvement.
- e. The design and selection of the wastewater treatment plant.

Activity under the Plan will also cover:

- a. Management of RLC putea for marae.
- b. Planning of Riparian Enhancement activity.
- c. Proposals and implementation of Memorial Markers.
- d. A Cultural Monitoring Programme.

The Cultural Monitoring Programme has yet to be finalised but will include:

1. An Environmental Monitoring Programme comprising:
 - a. An independent Baseline Assessment conducted by University of Waikato.
 - b. Regular Independent Environmental Monitoring - A similar study to the above repeated on a four/ five yearly basis to provide comparative data to assist land owners with future decision making.
 - c. Assessments of Emerging Contaminants on the land block and nearby areas of the lake.
 - d. Monitoring Lake Water Quality for both lakes is carried out for a sufficient period to prove nutrient reduction targets related to upgrading from septic tanks are met.
 - e. Monitoring of lake water quality in the area near the land disposal scheme to ensure localised effects of the discharge are not significant.
 - f. Annual reporting from RLC to on the tonnes of N and P that are discharged from the plant each year.
 - g. Timely reporting of events where significant volumes of low-quality treated effluent is discharged.
 - h. A push for reducing the input of nutrients to the lakes from other significant sources.
2. Cultural Monitoring including:
 - a. Identifying and addressing cultural concerns and instances of negative sentiment among iwi through direct engagement and hui
 - b. Developing and implementing a wastewater educational plan for the benefit of local iwi

Recommendation 3: Iwi Wastewater Liaison Group

This recommendation is specifically aimed to address:

- a) **Issue 6** – Relationship Management
- b) **Issue 10** – Water Quality
- c) **Issue 14** – Iwi aspirations for growth

- Iwi request as a Resource Consent Condition that an Iwi Wastewater Liaison Group (IWLG) is established to allow tangata whenua to continue active and effective participation in the Scheme throughout its full life.

Recommendation 4: Financial Contribution to Community Marae and Support for Kaumatua

This recommendation is specifically aimed to address:

- a) **Issue 8** – Affordability

As a means of helping to mitigate cultural aspects relating to the transfer of para (Issue 3), iwi are requesting from RLC adequate putea for the purpose of assisting some of their marae to meet upfront costs associated with the Scheme.

Iwi have also requested from RLC that they support initiatives to source external funding to subsidise kaumatū.

Recommendation 5: Research

This recommendation is specifically aimed to address:

- a) **Issue 4** – Preservation, protection and conservation
- b) **Issue 8** – Iwi aspirations for growth

It is proposed that research is undertaken by an individual appointed by iwi and that this initiative is partly funded by RLC over a three-year period.

The research will aim to capture cultural perspectives on provision of land for a wastewater treatment plant and discharge of treated effluent to the environment. It will apply the Kaitiakitanga assessment model in accordance with tikanga Māori relating to natural and physical resources.

Recommendation 6: Sustainable Re-use of Treated Wastewater

This recommendation is specifically aimed to address:

- a) **Issue 4** - Preservation, protection and conservation

The concept of sustainability is embedded in the fabric of Te Ao Māori (the Māori world view). Land owners wish to have the option to use the treated effluent for irrigation to grow crops on the adjacent lands. This may be applied to the current forestry block, or in commercial or research applications with other plants such as:

- Manuka, stock feed crops (grasses), harakeke, flowers, landscaping plants and Rongoa/Traditional Medicinal plants

It is understood that this sits outside the scope of the Resource Consent Application, however, iwi request:

- That RDC support a resource consent application by the Haumingi 9B3B Trust for this activity
- Infrastructure is provided at the plant to allow for this activity

Iwi request that all these recommendations be included as Consent Conditions in the Resource Consent Application.

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PHOTOGRAPHS AND DESIGN IMAGES

Cover Page	Cultural Map of Lakes Rotoiti, Rotoehu and Rotomā displaying traditional hapū and iwi land boundaries, Allan Waugh
Page 7	Tapuaeharuru, Matawhaura Bluff, date unknown. Courtesy of Rotorua Museum Te Whare Tāonga o Te Arawa (OP-3319)
Page 10	Boat Trip around Lake Rotoiti after CIA workshop, January 2016, Wairangi Whata
Page 28	Native plantings on Rotoiti 6 & 7B1 Trust. Tautara Matawhaura land block in the background, 2013, Dale Williams, Bay of Plenty Regional Council
Page 29	Student of Te Kura Kaupapa Māori o Te Rotoiti planting the Lake Rotoiti Floating Wetland 2010, Bay of Plenty Regional Council
Page 32	Lake Rotoiti, Rotorua County, Ref No:1/2-037578-F, ca 1900, photographer unidentified. Kindly supplied by Alexander Turnbull Library
Page 34	Rakeiao Marae, date unknown, photographer unidentified
Page 36	Lake Rotoiti, Linda Kameta
Page 36	Lake Rotoehu, www.lernz.co.nz
Page 36	Lake Rotomā, Rotoma No. 1 Incorporation
Page 41	Tuara o Matata - Tautara Matawhaura, March 2015, Allan Waugh
Page 41	Waitangi Soda Springs, ca early 1900s. Details unknown
Page 42	Bloomfield, Charles, 1848-1926, WA-67-9706-F, Pa on edge of Lake Rotoiti, ca 1880. Ref: NON-ATL-0010. Photograph of oil painting, size of original unknown. A large kainga with dwellings, meeting houses and storehouses, and large and small canoes, carvings and people at the edge of Lake Rotoiti. The area is Gisborne Point, and the pa was Komuhumu

Page 43	Kainga at Tapuaeharuru, ca late 1800s to early 1900s. Details unknown
Page 45	Rotoiti School 1969, supplied by Lolano Kameta-Nicholas, Ngāti Pīkiao
Page 45	Lake Rotomā School 1958, supplied by Dee McKay, Ngāti Pīkiao
Page 52	Copy of Sketch Plan No. 11000, Produced to Māori Land Court at Rotorua upon Investigation of Claims to Lake Rotoiti, 31 October 1918

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APPENDICES

Appendix A – Cultural Sites of Significance

CULTURAL SITES OF SIGNIFICANCE

Ser	Site Name	Traditional Association
TAPUAEKURA		
1	Kotererua	Urupa
2	Matarehua	Urupa and Pa Tuwatawata. Located on the highest point of land between Tapuaekura and Haupara
3	Mohorua	Settlement and mara kai beside Te Toroa Stream inland from Tapuaekura
4	Ngatamahape	Site of significance, type unknown
5	Paehinahina 2K2A1	Urupa
6	Pakautara	Stream that enters Lake Rotoiti at Haupara Bay.
7	Pokopoko	Stream
8	Pukemapou	Area of bush south of Tapuaekura supplying timber for the steam sawmill established in 1884 at Te Mapou
9	Pukemahina	Settlement and mara kai south of Tapuaekura and adjacent to Curtis Road
10	Rakeiao Marae	Pa
11	Tapaniao	Pa and Urupa on the border of Tapuaekura and Paehinahina
12	Tapuaekura	Mara kumara
13	Te Hinau	Site of significance, type unknown
14	Te Korokoro-o-Hiko	Fresh water spring and wetland below Tapaniao Pa
15	Te Mapou	Lake edge settlement east of Te Toroa Stream at Tapuaekura. Also a Pa Tuwatawata and a fishing ground offshore from settlement.
16	Te Rimu	Site of significance, type unknown
17	Te Ruakoko	Fishing ground offshore from Tapuaekura
18	Te Toroa	Stream that enters Lake Rotoiti at Tapuaekura
WAIONE		
19	Haupara	Pa and stream. Also the name of the bay
20	Hineuru	Site of significance, type unknown
21	Kurukuru	Mara kai located at Haupara
22	Mataikotare	Urupa. Located between Te Ruato and Haupara
23	Motuwheteru	Pa
24	Ngaparinga	Urupa sits next to SH 30 at Haupara
25	Ngapuka Pa	Located on the point known as Oturawaru overlooking Haupara and Ngapuka Bays. Was a small pa where hapū women were sent and kept away from the main pa

26	Pakautara	Bush area on the western side of the upper Pakautara stream. A canoe made here was also called Pakautara
27	Popoia	Site of significance, type unknown
28	Pukekui	Urupa
29	Puponga	Site of significance, type unknown
30	Tairua	Stream at Ruato Bay
31	Tataiau	Pa
32	Tawhiarangi	Mara kai and kainga at the extreme eastern end of Haupara
33	Te Awa-ia-Te Whakaruru	Stream at Ruato Bay
34	Te Karamuramu	Lake-edge mara kai at the eastern end of Haupara close to Tawhiarangi
35	Te Kuha	Site of significance, type unknown. Located at Haupara
36	Te Manuka	Site of significance, type unknown
37	Te Matarae	Urupa
38	Te Papauma	Site of significance, type unknown
39	Te Rape-o-Tarawhai	Site of significance, type unknown. Located at Ruato Bay
40	Te Rewa	Site of significance, type unknown. Located between Te Ruato and Haupara
41	Te Ruato	Pa
42	Te Titoki	Urupa. Located west of the Waione/Haumingi boundary
43	Te Tokaataiau	Urupa
44	Te Toro	Site of significance, type unknown
45	Totohi	Urupa
46	Waikohatu	Pa
47	Whakairingatoto	Pa Tuwatawata located on the point known as Oturawaru that lies above Ruato and Ngapuka Bays
HAUMINGI		
48	Haumingi	Urupa that services Punawhakareia and Taurua Marae
49	Haorua	Site of Significance, type unknown
50	Hingarae	Site of Significance, type unknown
51	Ngahuapiri	Kainga
52	Ngamata	Kainga and mara kai close to Te Komuhumu. Also a wāhi tapu
53	Ngamawhiti	Pa immediately south of SH30 at the eastern end of Komuhumu headland. Also spoken of as Omawhiti
54	Ngatumumahanga	Fishing ground offshore from Te Tuarae
55	Pa-o-Ihu	Boundary point between Haumingi and Waione blocks, south of Komuhumu
56	Puhitaiki	Kainga

57	Pukumaeneene	Site of Significance, type unknown
58	Punawhakareia	Pa, settlement and marae immediately west of Te Komuhumu
59	Tahurangi	Urupa
60	Tanetutaewhio	Site of significance, type unknown
61	Tanapa	Site of significance, type unknown
62	Tarapako	Site of significance, type unknown
63	Taurua Marae	Pa. Located above Emery Store
64	Te Kapiti	Site of Significance, type unknown
65	Te Komuhumu	Pa and lakeside settlement located on the north-eastern side of the headland now referred to as Gisborne Point. Also the area of a battle that occurred around 1820
66	Te Kotukutuku	Settlement west of Punawhakareia
67	Te Mapouriki	Pa and lake edge settlement. Also the bay east of Te Tuarae
68	Te Rakau Keiha	Significant Stream on Haumingi Block
69	Te Rangiuuora	Kainga
70	TeTakapou	Kainga and mara kai west of Te Kotukutuku
71	Te Taukapua	Kainga
72	Te Tumu-a-Pahau	Site of Significance, type unknown
73	Te Tuarae	Pamaioro. Also the location of Taurua Marae and urupa that sits above marae
74	Te Tutu	Site of Significance, type unknown
75	Te Wharetaingamoko	Urupa located on SH 30 opposite the entrance to Te Wharetoroa Drive, Gisborne Point
76	Tikawe	Kainga
77	Tomohukahuka	Kainga
78	Torewera	Stream within Whenuakura
79	Totahu	Kainga
80	Waiangarua	Kainga
81	Whenuakura	Name of the general area east of Te Mapouriki
82	Unnamed Urupa	Emery whanau urupa located next to Taurua Marae
HAROHARO		
83	Apanui	Mahinga kai - Exact location unknown
84	Haroharo 1C4	Private whanau urupa to the west of Waiiti Stream
85	Hingatiraha	Mara kai
86	Huruewahine	Mara kai - Exact location unknown
87	Kapuitaota	Mara kai and kainga - Exact location unknown

88	Kikopunui / Kokopunui	Mara kai - Exact location unknown
89	Kopuatepa	Mara kai and general name for the land at the north-east corner of Haroharo Block, running inland from the lake edge. It is bounded on the west by Tawhakarere Stream
90	Mokino	Mara kai close to the Haroharo/Tautara boundary south east of Wai-iti
91	Nga Ruru-a-Hinekura	Urupa that services Waiiti Marae
92	Ohineutu	Mara kai
93	Omanupeke	Mara kai near Tawhakarere Stream
94	Onehurahi	Mara kai
95	Onepuiti	Mahinga kai - Exact location unknown
96	Oruru	Urupa/ana, mahinga kai - Exact location unknown
97	Otukino	Mara kai on the hill known as Te Pakipaki, south of Maireriki
98	Owhaohia	Mara kai, kainga, mahinga kai, located on the eastern side of Wai-iti Stream
99	Pouakainga	Mara kai
100	Puakanga-i-a-Tahia	Mara kai and kainga west of Waiiti Stream
101	Pukehinau	Mara kai
102	Rere-a-Kupe	Large Spring and source of Wai-iti Stream. Also a mara kai and kainga
103	Tawhakarere	Mara kai and also the name of the stream that originates from Te Tautara land block
104	Te Ara Whakapai	Kainga and mara kai - Exact location unknown
105	Te Hopu	The exact point where the Waiiti Stream enters Te Rotoiti
106	Te Katikawaka	Site of Significance, type unknown
107	Te Mutu I	Mahinga kai - Exact location unknown
108	Te Rere-a-Kupe	Large spring and source of Te Waiiti Stream. Also a mara kai and kainga in the same area
109	Te Rotokomako	Mahinga kai - Exact location unknown
110	Te Tawa-a-maihi / Tawamahi	Cultivation on west side of Wai-iti Stream
111	Te Tarere	Site of Significance, type unknown
112	Wahipa	Cultivation on either side of Tawhakarere Stream mouth. Also noted as a kainga
113	Whakakana	Sacred Hill
114	Whakapapa	Settlement, mara kai near Omanupeke on the west bank of Tawhakarere Stream
TAUTARA		
115	Hinehopu	Te wairuatanga o te rakau-tipua-a-Hinehopu (The magic tree of Hinehopu). Also known as the wishing tree, standing midway between Lakes Rotoiti and Rotoehu

116	Mahuta	Fishing ground off the southern shore between Te Ngakau-o-kihi and Te Maire fishing grounds
117	Matakai	Mara kumara
118	Matawhau	Also referred to as Matawhaura. Prominent mountain and bluffs. It is of particular importance to the whole confederation of Ngāti Pikiao.
119	Mokai-o-Te Koho	Site of Significance, type unknown
120	Ngauhu	Spoken of also as Ouhu, this was a pa sited on the high and distinctive lake-edge hill at the southern end of Tapuaeharuru
121	Okura	Pa
122	Okuraparahi	Stream that enters Lake Rotoehu at Pohue Bay
123	Otarahore	Small stream between Tahiwihwi and the Taupo Stream. Also a mahinga kai area.
124	Rakaumakere	Settlement on the southern shore of Lake Rotoehu, adjacent to the mouth of a stream which later came to bear the same name. Tradition suggests that the correct name for the stream is Te Waharoa
125	Reremotu	Fishing ground offshore from Tapuaeharuru
126	Tahiwihwi	Fortified Pa, mahinga kai, kainga situated at Tapuaeharuru, close to the mouth of Ngatamamutu Stream
127	Tapuaeharuru	Marae and name of historical urupa located on the opposite side of Otamamutu Stream. The name also applies to the full sweep of beach at the easternmost end of Te Rotoiti, from Korokitewao to Te Mokai-a-te-koukou.
128	Taupo	Stream that borders the southern part of Hinehopu Wetland
129	Tawhitinui	An original settlement at Tapuaeharuru located close to the western end of Te Ara-o-Hinehopu. Also spoken of as Te Pa Tawhito
130	Te Ahu	Wāhi Tapu. Pa, urupa on the south west edge of Rotoehu
131	Te Amotu Takaanewa	Stone erected in memory of Te Amotu Takaanewa who was killed by a group of warriors who had accompanied the Ngapuhi chief, Hongi Hika. It is located along SH 30 in Te Ara-o-Hinehopu
132	Te Ara-o-Hinehopu	The original foot track between Lakes Rotoiti and Rotoehu that was bordered by 'Te Whakamaru-ra-o-Hinehopu'
133	Te Harakeke	General name for the area between Te Karaka and Tapuaeharuru
134	Te Huruhuru-a-Tawhito	Pa, settlement south west of Waitangi Springs - Exact location unknown
135	Te Karaka	Urupa and general area that lies between Te Tawa and Tapuaeharuru
136	Te Maero	Stream that runs through Tautara block and enters Lake Rotoehu. Te Puea Settlement lies to the east.
137	Te Ngakau-a-Tamarereti	Fishing ground offshore from Taumanu settlement
138	Te Ngakau-o-Kihi	Fishing ground off the southern shore at Rakaumakere
139	Te Puia	Pa, settlement and mara kai. South of Rakaumakere and adjacent to SH 30.

140	Te Rere	Pa, settlement on the southern side of Rotoehu - Exact location unknown
141	Te Rua-o-Tunoke	Urupa located between Te Tawa and Te Karaka
142	Te Tahuna	Wāhi Tapu. The tract of bush lying between Te Rotoiti and Rotoehu, bordering SH 30. Tradition claims its original and correct name is Omatatahuna. Also spoken of as 'Wharepakira-o-Ngāti Hinehinu' and 'Te Whakamaru-ra-o-Hinehopu'
143	Te Pohue	Mara kai at the south-western end of Rotoehu. The name is also applied to the whole bay which was the major canoe landing place for those travelling to Te Rotoiti. Tradition gives the full name of Te Pohue as 'Te Pohuewhakawerewere-a-Hinehopu'. Also an offshore fishing ground
144	Te Pohue-whakawerewere-a-Hinehopu	Southern most bay at the western end of Lake Rotoehu. It was a major canoe-landing place for those travelling to Te Rotoiti
145	Te Tara	Kainga
146	Te Tawa	Kainga and area on the site of the current Te Kura Kaupapa Maori o Te Rotoiti
147	Te Wairoa	Puna - Exact location unknown
148	Tukuwahine	Fishing ground offshore from Tahunamaruru in the south-west part of the lake
149	Wahanui	Urupa on SH 30 to the east of Morehu Road
150	Waikakarapiti	Source of stream. Exact location unknown
151	Whitioterangi	Pa. Exact location unknown
152	Te Maire	Fishing ground offshore from Rakaumakere Stream
TAUMANU		
153	Te Ruaki-o-Turakau	Site of an incident of Turakau the brother of Hinehopu. It is a point on the northern shore of Whangaroa Inlet, Lake Rotomā at its western end
154	Taumanu	Pa, settlement on the south east shore of Lake Rotoehu
155	Taumatapuru	Wāhi Tapu. Battlefield. A flat area north west of the junction of SH 30 and Manawahe Road.
156	Te Mingi	Pa, settlement and mara kai. Exact location unknown
ROTOMĀ		
157	Harakekeroa	Mahinga kai
158	Hikataua	Kainga the the northern entrance to Whangaroa Inlet on Ngamotu
159	Huarahi	Mahinga kai
160	Koroki	Kainga at Te Paiaka Pa
161	Kutaroa	Fishing grounds east of Otangiawao
162	Matangirauriki	Kainga
163	Motu-a-tara	Island in the central southern part of Lake Rotomā. It was also a settlement
164	Nga Herehere	Mahinga kai

165	Ngakahutuki	Kainga and mahinga kai. Also known as Okahutuki
166	Ngakoihu	Mara kai and boundary point on the south western shore of Te Rotoiti Inlet
167	Ngamotu	The large promontory lying between Te Rotoiti and Whangaroa Inlets on the western side of Lake Rotomā. Also the location of pa, settlements, mahinga kai, mara kai and wāhi tapu
168	Ngataha	An important settlement of Ngāti Tamateatutahi on the south-west shore of Rotomā
169	Ngauepakaru	Pa
170	Ngawhawawai	Fishing grounds near the southern entrance to Whangaroa Inlet
171	Ngunguru	Mahinga kai
172	Okuri	Site of Significance, type unknown
173	Omarutarawera	Pa, located at the north eastern point on Ngamotu
174	Otangiawao	Pa. Also spoken of as Ngatangiawao, this is a small rocky point on the south eastern shore of Lake Rotoma. It is also the name of the fishing grounds off shore from Otangiawao Point
175	Oterangipo	A shallow lagoon and important urupa located on Ngamotu.
176	Otei Springs	Thermal springs located near the boat ramp below the Rotomā Trading Store
177	Ouepakaru	Pa site located on Ngamotu, north of Te Ngutu-o-te-hoariri
178	Pakautaha	Ana used for burial on the southern shore of Ngamotu
179	Pangopangoa	Kainga and mara kai. Also the location of an ana used as an important burial site
180	Puketi	Mara kumara
181	Puhinui (Pikiao)	Original name for the dividing ridge and hills east of Waitangi which separate Rotoehu and Rotomā
182	Purehurehu	Settlement and cultivations
183	Rangi-o-te-Po	Urupa
184	Rauporoa	Mara kumara
185	Rotomā	Lake Rotoma was part of traditional travel routes and trading networks. It was an important food source for local Māori
186	Taungatara	Fishing grounds near the northern entrance to Whangaroa Inlet
187	Te Karahi	Mahinga kai
188	Te Kutaroa	Settlement on the south-west shore of Rotomā. An adjacent fishing ground bore the same name
189	Te Maire	Site of significance located on Ngamotu, type unknown
190	Te Matau	Pa
191	Te Ngutu-o-te-hoariri	Mahinga kai close to Hikatia on Ngamotu
192	Te Onewhero	Settlement and cultivation on the eastern shore-line south of Patarata
193	Te Oneroa	General name for the southernmost bay west of Purehurehu and settlement

194	Te Paiaka	Pa
195	Te Piere	Site of significance located on Ngamotu, type unknown
196	Te Rangaranga	Kainga
197	Te Taraka	Fishing grounds at the eastern end of Te Oneroa Bay and west of Matahi Spit.
198	Turehu	Kainga
199	Te Puke o Hinehei	Mara aruhe
200	Te Ika o Tawhaki	Mara aruhe
201	Te Houroa	Mara aruhe
202	Hauteananui	Kainga
203	Te Ringitaungaakura	Kainga
204	Urupounamu	Kainta at Te Paiaka Pa
WAITANGI		
205	Maui	Settlement located on the corner of SH33 and Manawahe Road in the approximate location of Lake Rotomā School
206	Ngarongoiri	One of two thermal springs that feed the Soda Springs
207	Reihana	The second of two thermal springs that feed the Soda Springs
208	Waitangi 3	Thermal pools on Manawahe Road, commonly known as the Soda Springs.
209	Waiwhero	Stream that rises from a nearby swamp that adds freshwater to the Soda Springs

Appendix B – Cultural Issues and Suggested Outcomes

ISSUE 1 – ENSURE IWI INTERESTS AND RELEVANT CULTURAL ASPECTS ARE ADEQUATELY CONSIDERED THROUGHOUT THE FULL LIFECYCLE OF THE SCHEME

Recommendations:

1. It is perceived that issues are likely to be avoided if iwi are adequately embedded in all activity throughout the full lifecycle of the scheme.
2. Appointment of iwi representatives:
 - a. Cultural Impact Manager – Appointed by iwi, and is embedded in RLC’s project team to manage all aspects relating to foreseeable and potential cultural impacts and liaising with RLC and project partners specific to the project. The Cultural Impacts Manager (CIM) is to be provisioned with a detailed and up to date project plan allowing sufficient time to consider cultural impacts and plan any necessary cultural involvement. They will also be the first point of contact when cultural issues or concerns arise.
 - b. Cultural Advisor/Facilitator – Appointed by iwi, the Cultural Advisor/Facilitator (CA) to be contracted to ensure relevant cultural concerns and cultural processes/protocols are adequately considered/observed across all project activity.
 - c. Iwi Technical Advisor – Appointed by iwi, the Iwi Technical Advisor (TA) to be embedded in RLC’s project team to represent iwi’s interests and ensure cultural aspects and perspectives are adequately considered across relevant technical matters. The TA will connect iwi to important technical decision relating to the Scheme including aspects regarding:
 - Wastewater treatment plant and reticulation network
 - Biolytix trial and proposed pretreatment schemed including consideration towards alternatives to Biolytix.
3. The Cultural IM and CA to be contracted on an as required basis once the scheme is in full operation in the event of:
 - a. Failure
 - b. Major repair
 - c. Upgrading of infrastructure
 - d. Decommissioning of plant and infrastructure

Other

1. An opportunity for iwi to present cultural considerations directly to all potential contractors, designers and constructors planning to be involved in or bid for works. This is not only to emphasis our cultural connections, beliefs and protocols but to communicate aspirations around robustness and quality of construction.
2. All contractors and workers to complete a Cultural Induction process prior to works activity.
3. Unless on occasions where it is impractical, all inductees to display on their person a valid Cultural Induction Identification Card.

ISSUE 2 – RESPECTING TANGATA WHENUA RELATIONSHIPS WITH THE MĀORI SPIRITUAL WORLD

Recommendations:

1. Ensure appropriate karakia are part of each stage of the development including planning, implementation and operation and management over the full lifecycle of the Scheme.
2. An opportunity for iwi to present cultural considerations directly to all potential contractors, designers and constructors planning to be involved in or bid for works. This is not only to emphasise our cultural connections, beliefs and protocols but to communicate aspirations around robustness and quality of construction.
3. All contractors and workers to complete a Cultural Induction process prior to works activity.

4. Unless on occasions where it is impractical, all inductees to display on their person a valid Cultural Induction Identification card.

Other

1. The Cultural IM and/or CA is adequately provisioned to cover traditional koha for cultural experts to undertake the required cultural protocols and practices.
2. The Advisor to organise cultural protocols prior to any energised use of the WWTP (precommissioning stage).
3. The CA to organise cultural protocols prior to any effluent discharge from the WWTP (including any activity prior to commissioning).
4. The CA to advise and organise relevant aspects of the official opening of the WWTP.

Notes

- It is imperative that the process of whakanoa takes place prior to the WWTP becoming operational and during the WWTP official opening ceremony
- **IF IN DOUBT ASK**

ISSUE 3 – MOVEMENT OF PARA FROM ONE ROHE TO ANOTHER

Recommendations:

1. The issue of transfer of para can be addressed with a suitable pre-treatment system/plant immediately at the end of the Rotomā catchment. The goal would be a secondary level of treatment to ensure para is not reticulated across various hapū lands enroute to the proposed WWTP at Haumingi 9B3B. As with the treatment plant at Haumingi 9B3B, sludge would be removed in a similar manner.
2. That all properties not covered by the MoH subsidy for Rotomā use a pretreatment unit to:
 - a. Minimise transfer of para
 - b. Minimise overall raw sewage and odour in the reticulation network
 - c. Minimise overall volume of raw sewage transferred to the treatment plant
 - d. Minimise impacts of failure within the scheme

ISSUE 4 – PRESERVATION, PROTECTION AND CONSERVATION

Recommendations:

1. A suitable Monitoring Programme to be implemented to the satisfaction of iwi throughout the lifecycle of the Scheme. The Programme would cover:
 - a. The treatment plant site.
 - b. Areas surrounding the treatment plant that could potentially be impacted by the practice of rapid infiltration and/or failure of the treatment plant.
 - c. Streams and selected lake areas that could potentially be affected by failure in the reticulation network.
2. Funding for riparian restoration enhancement including but not limited to, the removal of willow trees along the lakeshores within the area of the Scheme.
3. Full environmental investigation to be undertaken to the satisfaction of iwi in the event of significant failure or overflows within the Scheme.
4. Baseline cultural monitoring triggers to be established prior to the operation of the Scheme.

Notes

1. Iwi wish to have autonomy over how this is carried out.
2. Iwi have already approached Waikato University for a proposal to undertake a baseline study relating to items a. and b. above.
3. Iwi request regular comparison studies be carried out - it is envisaged that comparison studies would be every 4-5-years.
4. It is recommended that the first comparison study is initiated no later than 3 years after the treatment plant becomes operational. This will help to determine the frequency of further studies.

5. Iwi suggest they work with BoP RC to assist in addressing item c. above.
6. Cultural monitoring triggers are yet to be defined.
7. Adequate funding is required to achieve these outcomes.

ISSUE 5 – PRIVATE PUBLIC PARTNERSHIPS

Recommendations:

1. Iwi and hapū entities to identify their aspirations and present to RLC.
2. RLC to engage in meaningful discussions around this concept to understand the opportunity.

ISSUE 6 – RELATIONSHIP MANAGEMENT

Recommendations:

1. Iwi request as a Resource Consent condition that an Iwi Wastewater Liaison Group is established to allow tangata whenua to continue active and effective participation in the Scheme throughout its full life.

ISSUE 7 – BIOLYTIX TRIAL

Recommendations:

1. Iwi are encouraging Biolytix to address these issues and are requesting RLC to support this initiative.
2. Iwi are requesting that developments and innovations that address these issues be accepted if they do not affect the basic function of the Biopod or introduce significant risk.
 - a. Desludging – Iwi are encouraging Biolytix to consider a cost effective means of mechanising this process to remove manual interaction. Iwi are requesting that RLC and Toi te Ora Public Health be involved in this initiative.
 - b. Flood Prone Properties - It is understood Biolytix can resolve this with sealed installations and enhancements to plumbing. Iwi are requesting that RLC investigate and quantify this issue.
 - c. Size – Iwi are requesting that RLC investigate and quantify this issue. Biolytix should be presented with the option to address the issue. It is iwi's understanding that if there is sufficient demand, Biopods could be cost effectively engineered to address the problem. It is important that this is actioned as quickly as possible allowing Biolytix sufficient time to consider and develop solutions.
3. Additionally, Iwi request that Taira Wichman - Iwi Technical Advisory, is involved in the Trial in a professional capacity to provide general oversight and ensure there is an opportunity to assess any technical issues and potentially see how these can be rectified so that iwi's aspirations for pretreatment are not unduly cut short.

ISSUE 8 - AFFORDABILITY

Recommendations:

1. Any potential cost savings and performance benefits should be considered. This should be factored into all aspects of the scheme over the full-life of the scheme. As mentioned above this includes decommissioning of plant.
2. Iwi would like a rigorous Cost Savings and Cost Benefit Analyses to be a key part of the engineering and decision making process.
3. Iwi request they have a technical representative involved in the planning and RFP process.
4. Iwi is afforded an opportunity to present cultural considerations directly to all potential contractors, designers and constructors planning to be involved in or bid for the design and construction of the treatment plant. This is not only to emphasise our cultural connections, beliefs and protocols but to communicate aspirations around affordability, robustness and quality of construction.
5. Innovative approaches such as greywater separation be adopted for marae and other high use facilities to ensure system performance and cost is optimised.

6. A low-cost system consistent with what is envisaged for the scheme be permitted for whanau and hapū wanting to develop their lands during the transitional period prior to the full implementation of the Scheme. Currently, OSET rules apply.
7. Transparency and a comprehensive breakdown with rates calculations.
8. Reasonable payback options to keep rates increases to a minimum.
9. Having a system that will work for hapū and iwi.
10. Putea for each of the marae so that the option of cultural preference is not relinquished because of a lack of affordability

ISSUE 9 – ACKNOWLEDGEMENT OF CULTURAL HISTORY

Recommendations:

1. The establishment of memorial symbols, such as pou and signage to commemorate the significance of particular sites, including the reinstatement of traditional place names.

ISSUE 10 – WATER QUALITY

Recommendations:

1. Monitoring of water quality for both lakes is carried out for a sufficient period (at least a decade) to prove nutrient reduction targets are met and lake water quality is improving as a result of the investment in this scheme.
2. Monitoring of lake water quality in the area adjacent to the discharge field to ensure localised effects of the treatment plant discharge are not significant.
3. That RLC report annually on the tonnes of N and P that are discharged from the plant each year and the estimates are made of the reduction in the load of nutrients on Lake Rotoiti as a result of the wastewater treatment plant.
4. That events that result in the discharge of significant volumes of low-quality effluent is reported in a timely manner.
5. Regular reports from the responsible authority(s) to tangata whenua through kanohi-ki-te-kanohi forums.
6. Participation by tangata whenua in the monitoring processes.

Focussing on Other Nutrient Sources:

Scientific investigations used to identify and assess sources of nutrients impacting on the lakes shows the contribution from septic tanks is significantly smaller than sources such as farming and forestry. The level of financial commitment to implement and maintain an advanced reticulated wastewater treatment scheme must be considered in this context. Taking into account the challenges that have been overcome, the immense effort that has been made to get to this point and accepting that the community is prepared to take responsibility for its part, it is essential that a similar commitment to cleaning up our lakes is shared by other responsible parties. Ideally the aim would be to reach an equitable state so at the very least the community's contribution is not undervalued, a perception of fairness is achieved and lakes water quality improves and reaches the agreed targets.

It is imperative that a focus is placed on setting significant nutrient reduction targets for each of these sources. Better nutrient management is essential alongside the introduction of effective mitigating activity. Taking farming as an example, mitigating activity would include:

- a. A significant reduction in nutrient quantities relating to the application of fertiliser.
- b. Implementation of best practice to minimise fertiliser run-off and nutrient leaching.
- c. Implementation of best practice for containment and management of effluent.
- d. Reduced stocking rates.
- e. Consideration for farming to be a consented activity.
- f. Land use change.
- g. Effective regulatory oversight.

ISSUE 11 – IWI ASPIRATIONS FOR GROWTH

Recommendations:

1. Provision for Ngamotu to be included in the initial resource consent application to ensure future development is not constrained.
2. Council consider appropriate methods for how future growth is accommodated in the design of the proposed scheme. This includes:
 - a. Elasticity in the reticulation network - selection of larger pipes and pump stations.
 - b. Design approaches for the treatment plant to cost effectively cater for growth.

ISSUE 12 – IMPACT OF PIPELINE FAILURE ON SITES OF CULTURAL SIGNIFICANCE**Recommendations:**

1. To prevent impact in relation to pipeline failure existing piping plan to be reviewed by iwi.
2. Where practicable, no part of the main pipeline or significant feeder pipelines are trenched along the lakeside.
3. Engineered resilience – best practice as recommended in 2014 by Mr Mathew Sheppard of Jacobs Engineering such as:
 - a. Geotechnical surveys to identify areas of concern and assess geological continuity affecting pipeline pliability.
 - b. Resilient connections where appropriate - such as stream crossings.
 - c. Double sleeving and/or extra thick pipe walls in high risk areas and above streams.
 - d. Higher level of specification and quality control on material and pipe welds in high risk areas.

ISSUE 13 – SECRETIVE SITES OF CULTURAL SIGNIFICANCE**Recommendations:**

1. Existing piping plan to be reviewed by iwi.
2. Contact Cultural IM and TA when the schedule for planning of the pipeline is known so they can be involved and ensure necessary iwi representatives are made available to the planning team.

ISSUE 14 – PIPELINE LOCATION AND PROJECT WORKS – POTENTIAL FOR IMPACT ON MARAE AND URUPA**Recommendations:**

1. Cultural IM, CA and TA to oversee piping plan.
2. Where practicable, no part of the main pipeline or significant feeder pipelines are trenched along known sites of cultural significance.
3. Where there is an option the pipeline should be located where impact is minimised.
4. CA to oversee servicing and maintenance and repairs associated with the project infrastructure.
5. CA to oversee decommissioning of project infrastructure.

Appendix C – Fees for Service

FEEES FOR SERVICE

ACTIVITY	ESTIMATED TIME REQUIRED	COST	COMMENT
Cultural Advisor	Full-time	To be negotiated between Cultural Advisor and RLC.	As per Sect 3, Table 2, Recommendations, sub-para 2.
	As required	To be negotiated between Cultural Advisor and RLC.	As per Sect 3, Table 2, Recommendations, sub-para 9.
Tikanga/Customary Practices – Cultural Experts	As required	\$250.00 per day	
Steering Committee, Liaison Group and Advisory Group	As required	\$250.00 per hui, per person	Estimate based on current RRSSC process.
Marae hui	Corporate rate – Half-day 1 day or more	\$150.00 \$300.00 per day	Catering not included. Tangihanga takes precedent and alternative arrangements will be made.

Appendix F – Māori Land Trusts and Incorporations

MĀORI LAND TRUSTS AND INCORPORATIONS

Ser.	Land Block	Land Area (ha)	Associated Hapū/Iwi	Owners	Remarks
1	Paehinahina 2K1, 2K2A2A & 2K2A2B Aggregated Trust	1.8943	Ngāti Rongomai	81	
2	Rakeiao Māori Reservation	1.6566	Ngāti Rongomai	201	Tapuaeakura Marae
3	Waione 3B8 Incorporation	402.6934	Ngāti Rongomai and Ngāti Tamateatutahi, Ngāti Kawiti		Shared ownership with Ngāti Tamateatutahi -Ngāti Kawiti
4	Waione 3B6B Trust	2.0793	Ngāti Rongomai	148	
5	Waione 3B3A2 Trust	.1542	Ngāti Rongomai	492	Ngaparinga Urupa
6	Waione 3B3A1	1.839		381	Springs Reserve
7	Ngapumanawa A11 Māori Reservation	.5561	Ngāti Rongomai	503	Te Ruato Marae
8	Waione X Trust	.8898	Ngāti Tarawhai	116	Waikohatu Marae and Waikohatu Urupa. Also the location for Te Puna Reo o Waione.
9	Waione Y Trust	4.0665	Ngāti Tarawhai	78	Ngāti Tarawhai
10	Rotoiti 15 Trust	8404.5117	Ngāti Rongomai, Ngāti Tarawhai, Ngāti Te Rangiunuora, Ngāti Hinekura	14,286	
11	Haumingi 1A2 Incorporation	116.4312	Ngāti Te Rangiunuora		
12	Haumingi 3 Trust	3.378	Ngāti Te Rangiunuora	323	Incl Rotoiti Sports and Community Association
13	Haumingi 7D	14.2131	Ngāti Te Rangiunuora	23	Emery Whanau Trust
14	Haumingi 8 Trust	113.2235	Ngāti Te Rangiunuora	224	
15	Haumingi 9B1 Trust	1.9672	Ngāti Te Rangiunuora	45	Taurua Marae, Taurua Urupa and Te Tuarae Urupa
16	Haumingi 9B3B Trust	117.9752	Ngāti Te Rangiunuora	348	Proposed site for Waste Water Treatment Plant
17	Haumingi 10B2 & 10B3 No. 24 Trust	12.9488	Ngāti Te Rangiunuora	43	
18	Haumingi 10A 2B Trust	13.0496	Ngāti Te Rangiunuora	66	
19	Haumingi 10B7 Trust	0.1593	Ngāti Te Rangiunuora	14	

Ser.	Land Block	Land Area (ha)	Associated Hapū/Iwi	Owners	Remarks
20	Haumingi 13A Trust	24.04323	Ngāti Te Rangiuuora	18	Emery Whanau Trust
21	Haumingi 15 Trust	0.8732	Ngāti Te Rangiuuora	2032	Punawhakareia Marae
22	Haumingi 16 Trust	0.3536	Ngāti Te Rangiuuora	401	Haumingi Urupa
23	Haumingi 17 Trust	18.5219	Ngāti Te Rangiuuora	765	
24	Haumingi 23 Trust	0.146	Ngāti Te Rangiuuora	1	
25	Waitangi 1 Trust	61.9421	Ngāti Te Rangiuuora	748	
26	Waitangi 3 Trust	1.9627	Ngāti Te Rangiuuora and Ngāti Tamateatutahi, Ngāti Kawiti	1859	Also known as " Waitangi Soda Springs"
27	Part Taumanu 1	14.9734	Ngāti Te Rangiuuora	16	Emery Whanau Trust
28	Taumanu Land Trust	151.5841	Ngāti Te Rangiuuora	775	Taumanu 2A3, 2A4B2, 2B, 2C & 3 (Aggregated)
29	Aratokotoko Trust	14.7883	Ngāti Hinekura	303	
30	Haroharo 2C2 Trust	0.9209	Ngāti Hinekura	144	Te Wai-iti Marae
31	Part Haroharo 2C 3B3 Trust		Ngāti Hinekura		
32	Haroharo 2C 3B 3A1 Trust	0.39	Ngāti Hinekura	156	
33	Haroharo 2C 3B 3A2 Trust	0.2716	Ngāti Hinekura	156	
34	Haroharo 7B 2B 2B Trust	4.8906	Ngāti Hinekura	256	
35	Tautara 21B Trust	5.3924	Ngāti Tamateatutahi, Ngāti Kawiti	257	
36	Tautara Matawhaura Māori Lands Trust	3622.0819	Ngāti Tamateatutahi, Ngāti Kawiti	4827	Matawhaura 3. Includes Wahanui Urupa which is governed by Tautara 14 Trustees
37	Tautara 14 Trust	0.4679	Ngāti Tamateatutahi, Ngāti Kawiti	228	Tapuaeharuru Marae
38	Tautara 5B3 Trust	0.7344	Ngāti Tamateatutahi, Ngāti Kawiti	135	
39	Te Tahuna Trust	29.2916	Ngāti Tamateatutahi, Ngāti Kawiti	3490	Includes Hinehopu Golf Club and the leasehold properties on Tamatea Street
40	Tautara 22 Sec. 3C Trust	7.8009	Ngāti Tamateatutahi, Ngāti Kawiti	428	

Ser.	Land Block	Land Area (ha)	Associated Hapū/Iwi	Owners	Remarks
41	Waitangi 2 Trust	74.7302	Ngāti Tamateatutahi, Ngāti Kawiti	1322	
42	Te Rotoiti 11	7.7573	Ngāti Tamateatutahi, Ngāti Kawiti	1016	Te Onepoto Trust
43	Rotoma No. 1 Incorporation	1816.3632	Ngāti Tamateatutahi, Ngāti Kawiti		Includes Ngamotu and they own many of the leasehold properties around Lake Rotomā
44	Rotoma No. 2 & 3 Trust	114.88	Ngāti Pikiao	3112	A Ngāti Pikiao land trust which is regularly monitored by Rotomā No. 1

Appendix G - Multiple Owned Māori Land

MULTIPLE OWNED MĀORI LAND

Ser.	Land Block	Land Area (ha)	Remarks
1	Pahinahina 2K 2A1	0.0263	58 Owners, Kotererua Urupa
2	Paehinahina 2J	1.9222	29 Owners
3	Paehinahina 2H	0.8093	13 Owners
4	Waione 3B 1A 2B2	0.6199	109 Owners
5	Waione 3B 5B	1.8663	126 Owners
6	Waione 3B4	0.8068	67 Owners
7	Waione 3B 1F2	2.0436	97 Owners
8	Waione 3B 1F1	0.1011	29 Owners
9	Waione 2B 2A3	0.0939	93 Owners
10	Waione 2B 2A1	0.0939	13 Owners
11	Waione 2B 3E	5.0945	118 Owners
12	Haumingi 11B	0.4046	1893 Owners, Wharetaingamoko Urupa
13	Haumingi 1A1	0.1889	255 Owners, Wharetaingamoko Urupa
14	Haumingi 10B2 & 10B3 No. 16	0.1738	34 Owners
15	Haumingi 10B 1		
16	Haumingi 10B 10	3.89	279 Owners
17	Haumingi 10B 9E3	0.329	83 Owners
18	Haumingi 10B 9B	0.1214	8 Owners
19	Haumingi 10B 9D	0.1231	89 Owners
20	Taumanu D	4.4036	10
21	Haroharo 1C 1B	2.9986	91 Owners
22	Haroharo 1A Roadways	0.1588	48 Owners, Roadway
23	Haroharo 1A4	0.093	22 Owners
24	Haroharo 1A 11	0.0905	16 Owners
25	Haroharo 1C4	0.0505	51 Owners, Haroharo Urupa
26	Haroharo 1C 2B2	7.2492	179 Owners
27	Haroharo 1B	0.8093	18 Owners
28	Haroharo 2C 3B 2A	0.1062	13 Owners
29	Haroharo 3	0.1011	3 Owners

Ser.	Land Block	Land Area (ha)	Remarks
30	Haroharo 11B 1A	0.2023	397 Owners, Ngaruru-a-Hinekura Urupa
31	Haroharo 4B1 Roadway	0.879	121 Owners, Roadway
32	Haroharo 4B 3B	1.6038	95 Owners
33	Haroharo 5B	1.123	132 Owners
34	Haroharo 6A 2B	1.0218	69 Owners
35	Haroharo 19	2.844	131
36	Haroharo 8B5	0.2782	48 Owners
37	Haroharo 8B6	0.2748	8 Owners
38	Section 5 Block IX Rotomā Survey District	0.8777	17 Owners
39	Haroharo 8A2	0.1919	25 Owners
40	Tautara 20B6	0.8854	70 Owners
41	Tautara 20C	0.1216	19 Owners
42	Tautara 20B3	0.1618	9 Owners
43	Tautara 20B1	0.1618	8 Owners
44	Tautara 20A	2.3112	34 Owners
45	Tautara 19	0.1391	124 Owners
46	Tautara 18	0.177	178 Owners
47	Tautara 17	0.7461	194 Owners
48	Tautara 16B	0.3996	64 Owners
49	Tautara 15	0.6323	61 Owners
50	Tautara 5B 8B	0.6262	512 Owners
51	Tautara 5B4	0.2904	314 Owners
52	Tautara 5B6	0.1274	4 Owners
53	Tautara 5B5	0.1361	35 Owners
54	Tautara 13 B2	1.1007	435 Owners
55	Tautara 12	1.6452	208 Owners
56	Tautara 7A	0.2782	4 Owners
57	Tautara 24	0.1797	2 Owners
58	Tautara 4	0.2023	73 Owners
59	Tautara 3	0.4679	150 Owners
60	Tautara 8B	0.3035	220 Owners
61	Tautara 10C	1.0622	38 Owners

Ser.	Land Block	Land Area (ha)	Remarks
62	Tautara 9B2	7.8871	324 Owners
63	Tautara 9B1	0.1011	47 Owners
64	Tautara 2B	2.1726	128 Owners
65	Tautara 2A	1.2292	118 Owners
66	Tautara 1B	0.6691	387 Owners
67	Rotoiti 13 A2 B	0.9785	286 Owners
68	Rotoiti 13B	0.4504	154 Owners
69	Rotoiti 13C	0.4792	87 Owners

CULTURAL IMPACTS MANAGER

JOB DESCRIPTION - Draft

Responsible to:	Director Water Solutions, Rotorua Lakes Council Iwi - Ngāti Pikiao, Ngāti Rongomai, Ngāti Makino, Ngāti Tarawhai
Functional Relationships:	Rotorua Lakes Council Staff Affected Iwi Associated Community Groups/Stakeholders
Direct Reports:	Cultural Facilitators

The purpose of the Cultural Impacts Manager is to manage all relevant cultural impacts relating to the East Rotoiti/Rotomā Wastewater Treatment Scheme (RRWTS) from August 2016 until project completion.

BACKGROUND

1. All activity is in relation to the RRWTS for the entire duration of project works - GR
2. Where the term "Iwi" is used it implies local Iwi or affected Iwi

HIGH LEVEL OBJECTIVES

1. To ensure identified cultural impacts, potential impacts and unforeseen impacts are effectively managed to the expectations of iwi - Avoid/Mitigate/Remedy
2. Measure effectiveness of planned activity
3. Provide regular reports on all relevant activity - highlight risks, challenges, gaps, variations and recommendations for improvements across the remainder of the project and future work
4. Foster and develop strong working relationships and trust across all key stakeholders
5. Raise the effectiveness of engagement with Iwi within the community (polls, hui, feedback, statistical analysis etc)
6. Raise awareness and knowledge within Iwi in relation to relevant aspects of the project
7. Improve engagement, contribution, and general interest within Iwi in relation to the project
8. Review the need, resources, tools and methodologies for the effective and efficient management of cultural impacts in relation to infrastructure and similar projects
9. Review the necessity, or otherwise, for Tangata Whenua to lead or be involved in CI management
10. Share learnings with RLC and key stakeholders to develop constructive insights into effective cultural management in relation to situations and challenges presented across the project

GENERAL RESPONSIBILITIES

1. Manage and facilitate engagement and communication with Iwi and Key Stakeholders
2. Develop, implement and monitor the Cultural Management Plan (CMP)
3. Identify and quantify key resource requirements to effectively undertake the role
4. Identify risk factors and challenges to implementation of the CMP
5. Develop KPIs for the project

6. Ensure planned activity is delivered in full, on time and meets expectations
7. Provide regular reports on all relevant activity - highlight challenges, variations and recommendations for improvements across the remainder of the project and future work
8. Management of Cultural Facilitators
9. Plan and run information and Q&A workshops for RLC, Iwi and other key stakeholders
10. Display a manner and level of professionalism to a satisfaction that reflects the importance of the role from Iwi's perspective All activity is in relation to the RRWTS for the entire duration of project works

PROJECT SPECIFIC TASKS AND RESPONSIBILITIES

1. Cultural Management Plan
 - Develop and implement utilising recommendations from the Cultural Impact Assessment.
 - Provide recommendations to RLC and BOPRC for consideration as policy
2. Transfer of Paru
 - Minimise risk of cultural impact on resource consent process.
 - Confirm RLC response to cultural impact including funding source and direct financial impact on iwi
 - Plan and implement engagement with relevant iwi affected by cultural impact.
 - Communicate RLC redress options to affected iwi.
 - Engage with BOPRC in relation to consent risk.
 - Identify affected iwi.
 - Organise and oversee engagement – hui, emails, communication etc...
 - Document process with view to potential court proceedings.
 - Define hui agenda – record attendance and feedback. Attendees to include RLC, Iwi reps and support.
3. Management of Cultural Facilitators (CFs)
 - Define roles and assist RLC and iwi with recruitment process - agree on role descriptions with RLC
 - Define planning, resources, processes, activity and reporting requirements – communicate roles to those selected to undertake roles.
 - Manage CFs – ensure all activity is clearly documented and necessary approvals provided.
 - Assess effectiveness of CFs to the project – manage CF's resources, outcomes and performance, understand current policy within RLC for CF type roles, refine role descriptions, costing's and potential policy improvements.
4. Site Baseline Monitoring
 - Finalise agreement on planned activity and project deliverables – ensure objectives and deliverables are clearly defined in scientific and cultural measures.
 - Finalise contracts.
 - Liaise with Waikato University and Student.
 - Ensure regular and effective communication of project is maintained.
 - Ensure relevant technical support is provided by RLC and BOPRC.
 - Plan final assessments and presentations.
5. Technical Advisor

- Planning – develop detailed plan, identify relevant activity, scope of involvement, and outcome/deliverables for technical advisor in relation to Cultural Impact Assessments.
6. Iwi Entities
 - Investigate the feasibility of Private Public Partnerships between iwi and local authorities.
 7. Iwi Wastewater Liaison Group (IWLG)
 - Define role
 - Define provisions including election of tangatawhenua representatives and reporting.

Appendix I – Draft Job Description – Cultural Advisor/Facilitator

CULTURAL ADVISOR/FACILITATOR – FULL SCHEME

JOB DESCRIPTION - Draft

Responsible to: Director Water Solutions, Rotorua Lakes Council
Cultural Impacts Manager

Functional Relationships: Rotorua Lakes Council Staff – Project Team
Contractors – Project Team.
Affected Iwi

The purpose of the Cultural Facilitator role is to observe activities associated with the East Rotoiti/Rotoma Wastewater Treatment Scheme (RRWTS), to implement appropriate cultural protocols and to provide cultural advice to contractors and project team members.

Note:

Once the scheme is in full operation the Cultural Advisor/Facilitator will be contracted on an as required basis.

PRIMARY OBJECTIVES

1. To provide advice and manage all aspects relating to cultural protocols.
2. To provide input to the project team in relation to cultural considerations and requirements to be adopted throughout the project.
3. To provide leadership to the project team and ensure that appropriate processes are followed in the event of accidental discovery of koiwi and/or culturally significant artefacts – refer to Appendix E of the Cultural Impact Assessment - Accidental Discovery Protocols.
4. To ensure that all activities are carried out in a culturally sensitive manner.
5. To foster and strengthen relationships while working collaboratively with the Rotorua Lakes Council, iwi and other key stakeholders.
6. Show commitment to quality Cultural Health and Safety systems and processes.

RESPONSIBILITIES

1. Advise and manage all aspects relating to cultural protocols throughout the period of initial project works in particular – pipeline design, geotechnical testing, excavation, directional drilling, pipeline and pump station installation.
 - Oversee piping plan.
 - Consider cultural impacts and plan any necessary cultural involvement such as karakia by cultural experts.
 - Liaise with selected cultural experts.
 - Oversee major servicing and maintenance and repairs.
2. Issues arising from events where inadequate cultural involvement or significant cultural harm.
 - Instruct RLC of remediation issues
 - Assess and present options for cultural redress.
 - Mediate between affected parties.

3. Cultural Safety Induction
 - Develop Cultural Safety Induction and present to all contractors and workers prior to works activity.
 - Issue Cultural Safety ID Cards
4. Riparian Restoration and Enhancement
 - Define Riparian Enhancement Plan in conjunction with RLC consultant
 - Create a project plan in conjunction with RLC consultant
 - Communicate with affected iwi
5. Memorial Markers
 - Develop plan for Memorial Markers – why, what, where, when, how and costs.
 - Investigate funding sources outside of RLC e.g. iwi
 - Communicate with and seek input from iwi

ATTACHMENT 1

MAPS



EAST ROTOITI/ROTOMĀ SEWERAGE SCHEME

CULTURAL IMPACT ASSESSMENT

List of Maps

- Map 1: Haumingi 9B3B – Proposed Wastewater Treatment Plant Site
- Map 2: Ngamotu Peninsula, Lake Rotomā
- Map 3: Marae and Urupa
- Map 4: Land and Lake Boundaries – Rotoiti
- Map 5: Land and Lake Boundaries – Rotoehu and Rotomā
- Map 6: Ngāti Rongomai and Ngāti Tararua – Māori Land Trusts and Incorporations
- Map 7: Ngāti Te Rangiuuora – Māori Land Trusts and Incorporations
- Map 8: Ngāti Hinekura – Māori Land Trusts and Incorporations
- Map 9: Ngāti Tamateatutahi-Ngāti Kawiti – Māori Land Trusts and Incorporations
- Map 10: Ngāti Rongomai – Multiple Owned Māori Land
- Map 11: Ngāti Te Rangiuuora – Multiple Owned Māori Land
- Map 12: Ngāti Hinekura – Multiple Owned Māori Land
- Map 13: Ngāti Tamateatutahi-Ngāti Kawiti – Multiple Owned Māori Land
- Map 14: Scenic and Recreation Reserves
- Map 15: Culturally Sensitive Sites – Waione
- Map 16: Culturally Sensitive Sites – Haumingi
- Map 17: Culturally Sensitive Sites – Haroharo
- Map 18: Culturally Sensitive Sites – Tautara
- Map 19: Culturally Sensitive Sites – Tautara and Taumanu
- Map 20: Culturally Sensitive Sites – Rotomā
- Map 21: Hapū and Iwi Areas of Interest

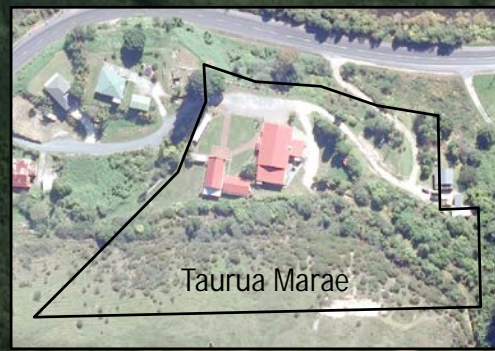
*Te Rotoiti i kite ai e Ihenga
i ariki ai a Kahumatamomoe*

Gisborne Pt

Wai-iti

Whenuakura

Te Tuarae



Taurua Marae

Haumingi
9B3B

Haumingi 9B3B
Proposed Site
Wastewater Treatment Plant



Te Rotoiti Inlet

Ngamotu Peninsula

Whangaroa Inlet

Rotoma



30

30

0 0.5 1 2 Kilometers



Marae and Urupa

Map 3

*Te Rotoiti i kite ai e Ihenga
i ariki ai a Kahumatamomoe*

Tapuaekura Marae
Ngati Rongomai



Tapuaeharuru Marae
Ngati Tamateatutahi-Ngati Kawiti



Te Wai-iti Marae
Ngati Hinekura



Ruato Marae
Ngati Rongomai



Waikohatu
Marae
Ngati Tarawhai



Punawhakareia Marae
Ngati Te Rangiunuora



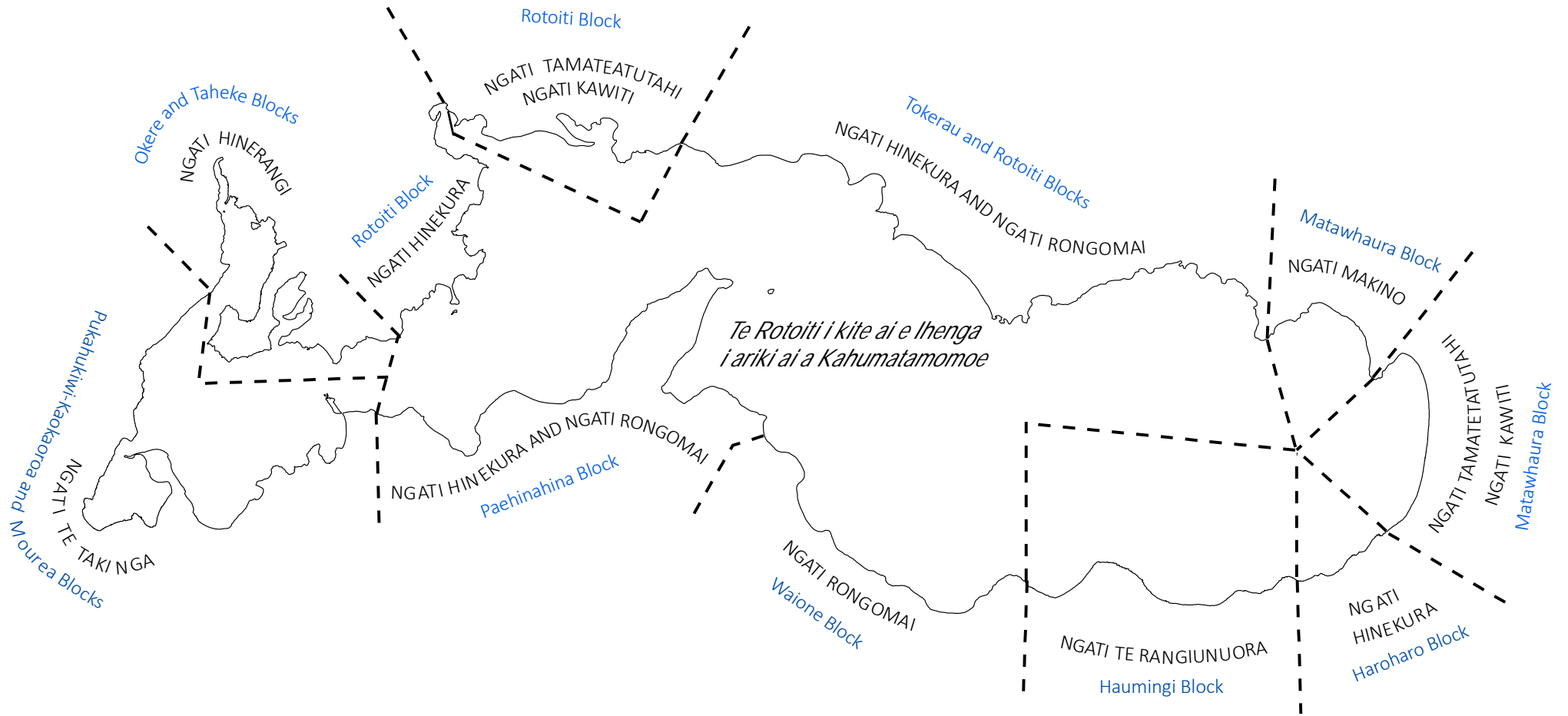
Taurua Marae
Ngati Te Rangiunuora

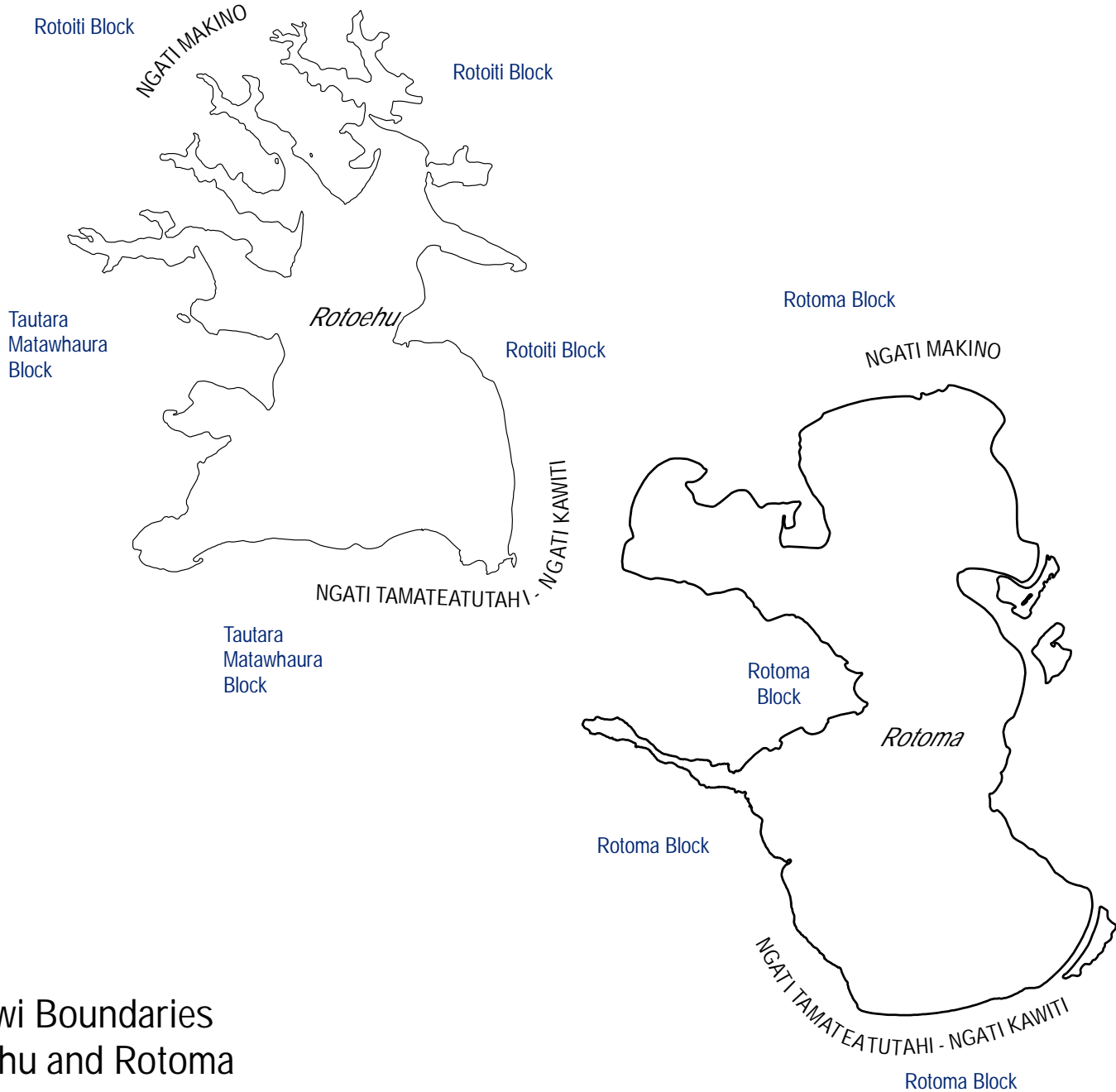
0 0.75 1.5 3 Kilometers

LEGEND

- | | |
|----------------------|------------------------|
| 1 Tapaniao | 8 Wharetaingamoko |
| 2 Paehinahina 2K 2A1 | 9 Taurua |
| 3 Kotererua | 10 Te Tuarae |
| 4 Ngaparinga | 11 Haroharo 1C4 |
| 5 Pukekui | 12 Nga ruru-a-Hinekura |
| 6 Waikohatu X | 13 Wahanui |
| 7 Haumingi | |

Hapu and Iwi Boundaries Lake Rotoiti





Hapu and Iwi Boundaries
Lakes Rotoehu and Rotoma

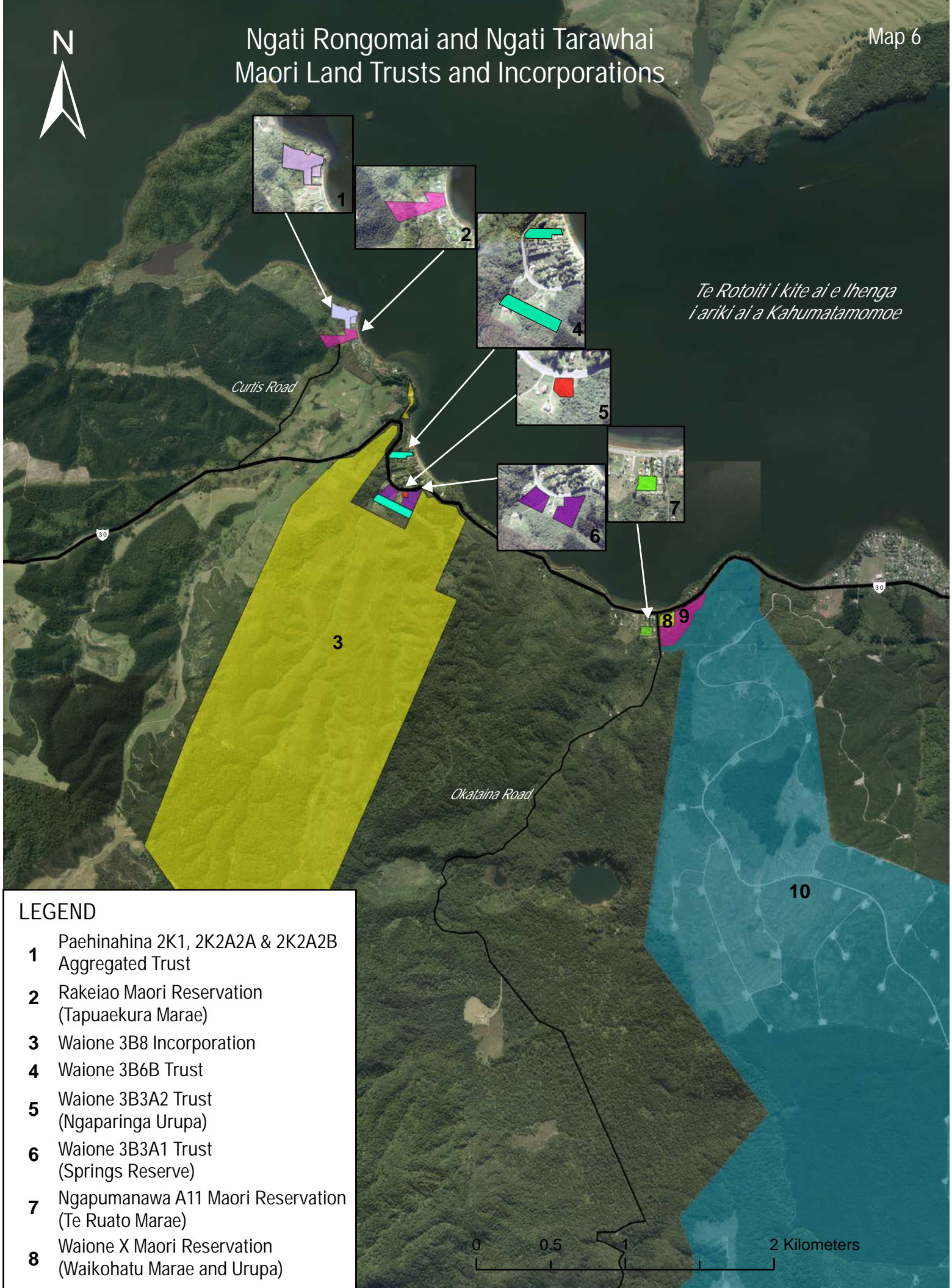


Ngati Rongomai and Ngati Tarawhai Maori Land Trusts and Incorporations

Map 6



*Te Rotoiti i kite ai e Ihenga
i ariki ai a Kahumatamomoe*



LEGEND

- 1** Paehinahina 2K1, 2K2A2A & 2K2A2B Aggregated Trust
- 2** Rakeiao Maori Reservation (Tapuaekura Marae)
- 3** Waione 3B8 Incorporation
- 4** Waione 3B6B Trust
- 5** Waione 3B3A2 Trust (Ngaparinga Urupa)
- 6** Waione 3B3A1 Trust (Springs Reserve)
- 7** Ngapumanawa A11 Maori Reservation (Te Ruato Marae)
- 8** Waione X Maori Reservation (Waikohatu Marae and Urupa)
- 9** Waione Y Trust
- 10** Rotoiti 15 Trust

Data Source: Bay of Plenty Regional Council 2011 and
Land Information New Zealand Data

MaTauRa

Ngati Te Rangiunuora Maori Land Trusts and Incorporations

Rotoehu

Map 7

*Te Rotoiti i kite ai e Ihenga
i ariki ai a Kahumatamomoe*



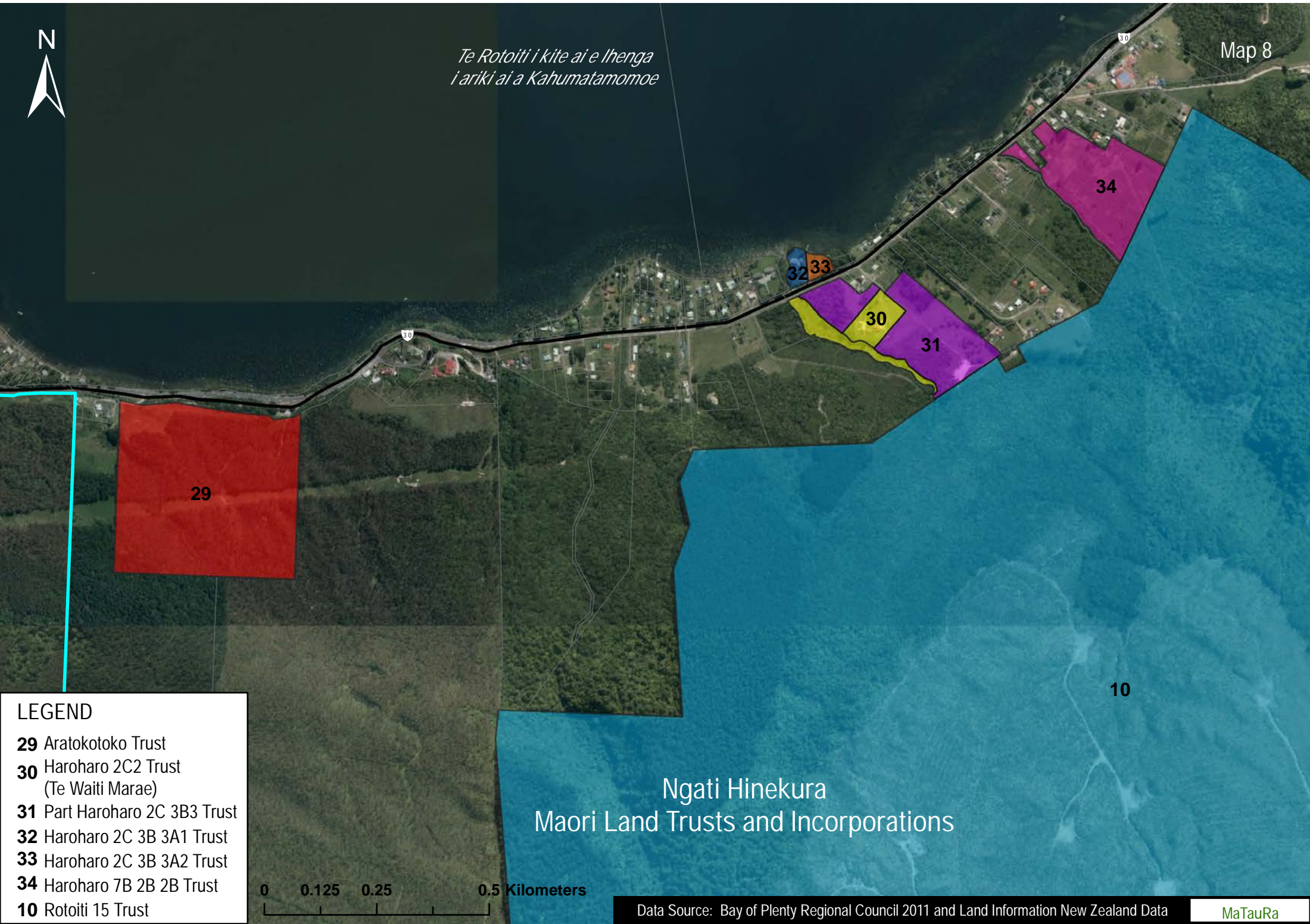
LEGEND

- | | |
|--|--|
| 11 Haumingi 1A2 Trust | 20 Haumingi 13A Trust |
| 12 Haumingi 3 Incorporation
(Incl Rotoiti Sports Club) | 21 Haumingi 15 Trust
(Punawhakareia Marae) |
| 13 Haumingi 7D Trust | 22 Haumingi 16 Trust
(Haumingi Urupa) |
| 14 Haumingi 8 Trust | 23 Haumingi 17 Trust |
| 15 Haumingi 9B1 Trust
(Taurua Marae) | 24 Haumingi 23 Trust |
| 16 Haumingi 9B3B Trust | 25 Waitangi 1 Trust |
| 17 Haumingi 10B2 & 10B3
No. 24 Trust | 26 Waitangi 3 Trust |
| 18 Haumingi 10A 2B Trust | 27 Part Taumanu No. 1 Trust |
| 19 Haumingi 10B7 | 28 Taumanu Land Trust |
| | 10 Rotoiti 15 Trust |



*Te Rotoiti i kite ai e Ihenga
i ariki ai a Kahumatamomoe*

Map 8



- LEGEND**
- 29** Aratokotoko Trust
 - 30** Haroharo 2C2 Trust
(Te Waiti Marae)
 - 31** Part Haroharo 2C 3B3 Trust
 - 32** Haroharo 2C 3B 3A1 Trust
 - 33** Haroharo 2C 3B 3A2 Trust
 - 34** Haroharo 7B 2B 2B Trust
 - 10** Rotoiti 15 Trust

0 0.125 0.25 0.5 Kilometers

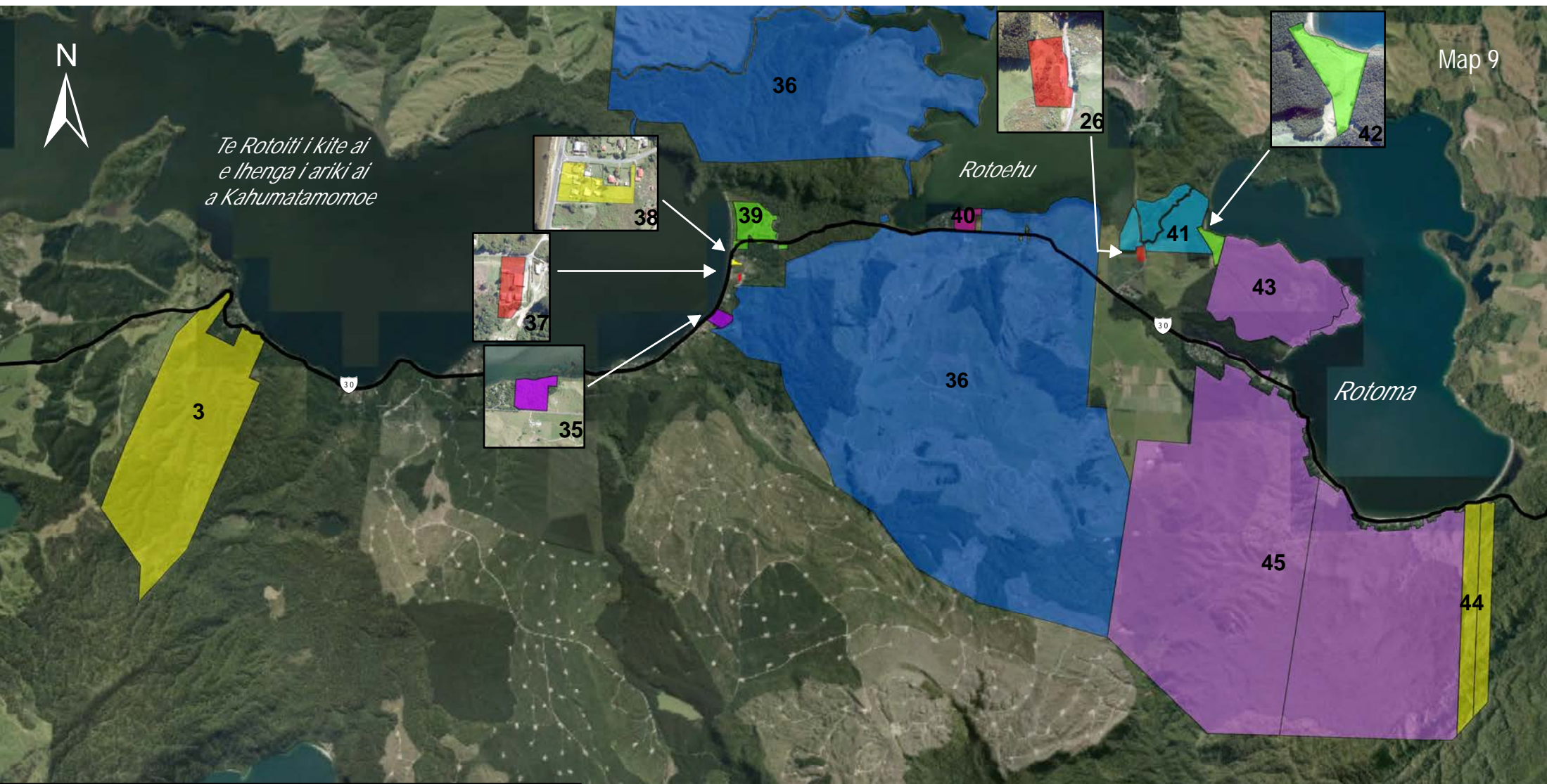
Ngati Hinekura
Maori Land Trusts and Incorporations



*Te Rotoiti i kite ai
e Ihenga i ariki ai
a Kahumatamomoe*

Rotoehu

Rotoma



LEGEND

3 Waione 3B8 Incorporation	39 Te Tahuna Trust
26 Waitangi 3 Trust (Soda Springs)	40 Tautara 22 Sec 3C Trust
35 Tautara 21B Trust	41 Waitangi 2 Trust
36 Tautara Matawhaura Maori Lands Trust	42 Te Onepoto Trust
37 Tautara 14 Trust (Tapuaeharuru Marae)	43 Rotoma No. 1 Incorporation
38 Tautara 5B3 Trust	44 Rotoma No. 2 & 3 Trust (Ngati Pikiao)

Ngati Tamateatutahi-Ngati Kawiti Maori Land Trusts and Incorporations





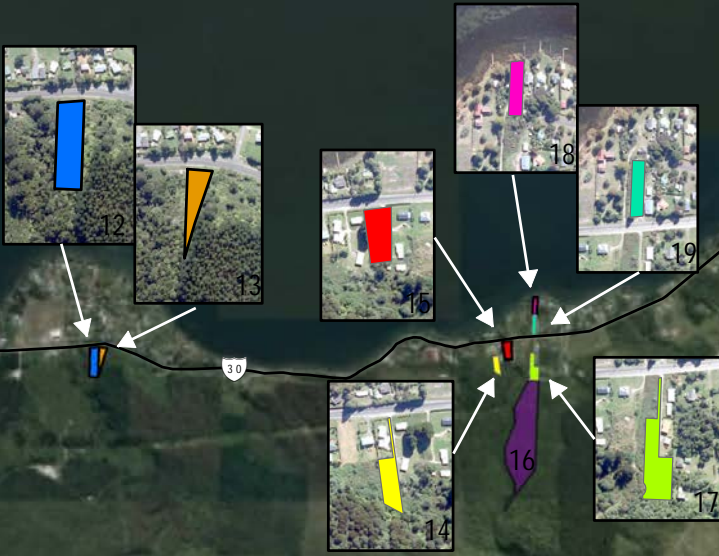
- LEGEND**
- 1 Paehinahina 2K 2A1 - Urupa
 - 2 Paehinahina 2J
 - 3 Paehinahina 2H
 - 4 Waione 3B 1A 2B2
 - 5 Waione 3B 5B
 - 6 Waione 3B4
 - 7 Waione 3B 1F2
 - 8 Waione 3B 1F1
 - 9 Waione 2B 2A3
 - 10 Waione 2B 2A1
 - 11 Waione 2B 3E



Ngati Rongomai
Multiple Owned Maori Land



*Te Rotoiti i kite ai
e Ihenga i ariki ai
a Kahumatamomoe*



Ngati Te Rangiunuora
Multiple Owned Lands

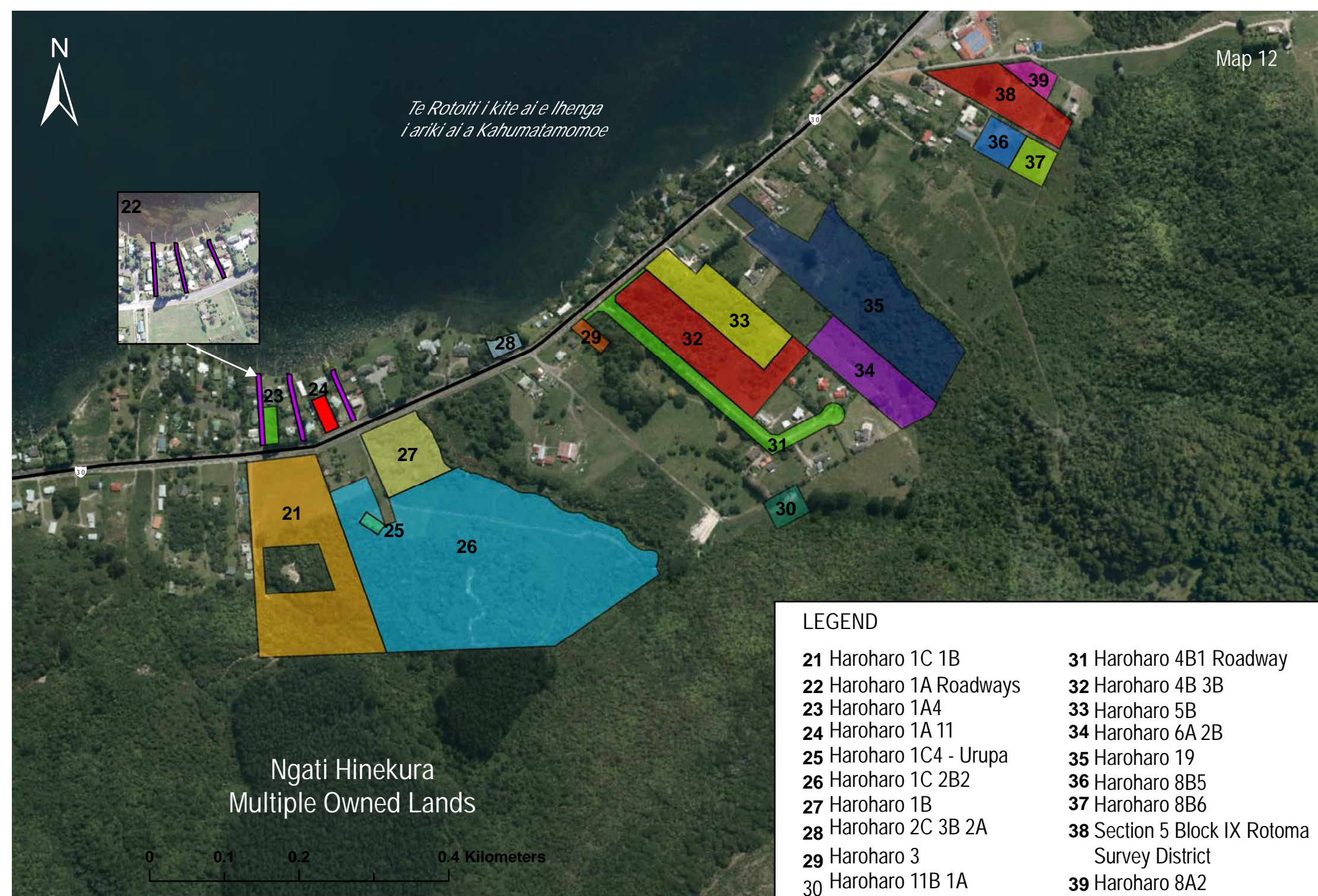


LEGEND

- | | |
|---|----------------------------|
| 12 Haumingi 11B | 17 Haumingi 10B 9E3 |
| 13 Haumingi 1A1
(Wharetaingamoko Urupa) | 18 Haumingi 10B 9B |
| 14 Haumingi 10B2 & 10B3 | 19 Haumingi 10B 9D |
| 15 Haumingi 10B 1 | 20 Taumanu D |
| 16 Haumingi 10B 10 | |



*Te Rotoiti i kite ai e Ihenga
i ariki ai a Kahumatamomoe*



Ngati Hinekura
Multiple Owned Lands



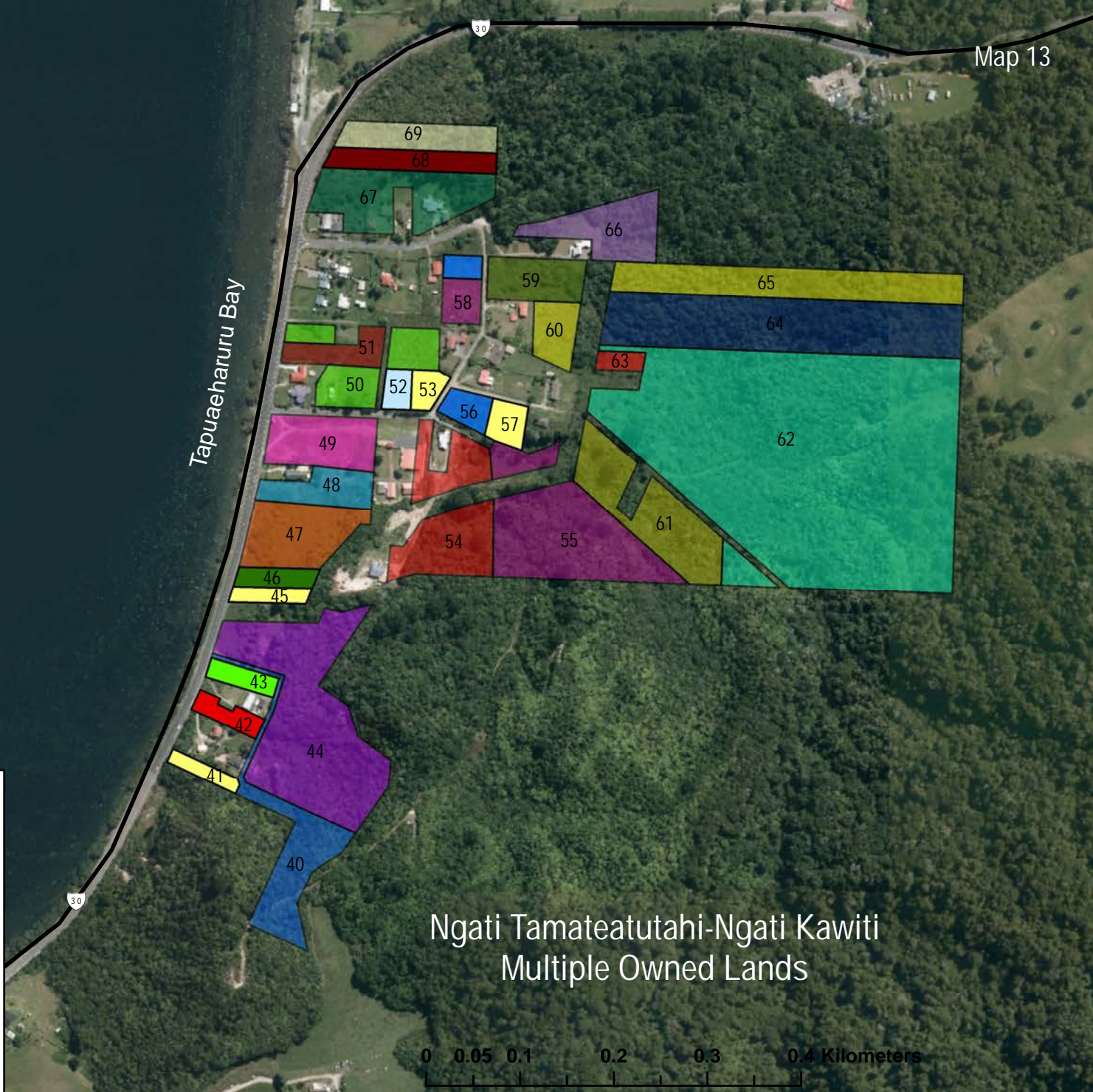
LEGEND

- | | |
|--------------------------------|--|
| 21 Haroharo 1C 1B | 31 Haroharo 4B1 Roadway |
| 22 Haroharo 1A Roadways | 32 Haroharo 4B 3B |
| 23 Haroharo 1A4 | 33 Haroharo 5B |
| 24 Haroharo 1A 11 | 34 Haroharo 6A 2B |
| 25 Haroharo 1C4 - Urupa | 35 Haroharo 19 |
| 26 Haroharo 1C 2B2 | 36 Haroharo 8B5 |
| 27 Haroharo 1B | 37 Haroharo 8B6 |
| 28 Haroharo 2C 3B 2A | 38 Section 5 Block IX Rotoma
Survey District |
| 29 Haroharo 3 | 39 Haroharo 8A2 |
| 30 Haroharo 11B 1A | (Ngaruru-a-Hinekura Urupa) |



*Te Rotoiti i kite ai
e Ihenga i ariki ai
a Kahumatamomoe*

Tapuaeoharuru Bay



Ngati Tamateatutahi-Ngati Kawiti Multiple Owned Lands

LEGEND

40 Tautara 20 B6	51 Tautara 5B 4	61 Tautara 10C
41 Tautara 20C	52 Tautara 5B 6	62 Tautara 9B 2
42 Tautara 20 B3	53 Tautara 5B 5	63 Tautara 9B 1
43 Tautara 20 B1	54 Tautara 13 B2	64 Tautara 2B
44 Tautara 20A	55 Tautara 12	65 Tautara 2A
45 Tautara 19	56 Tautara 7A	66 Tautara 1B
46 Tautara 18	57 Tautara 24	67 Rotoiti 13A 2B
47 Tautara 17	58 Tautara 4	68 Rotoiti 13B
48 Tautara 16B	59 Tautara 3	69 Rotoiti 13C
49 Tautara 15	60 Tautara 8B	
50 Tautara 5B 8B		



Scenic and Recreation Reserves



*Te Rototi i kite ai e Ihenga
i ariki ai a Kahumatamomoe*

Rotoehu

Rotoma



LEGEND	
A	Part Paehinahina 2 Block - Lake Rotoiti Scenic Reserve
B	Part Waione B - Lake Rotoiti Scenic Reserve
C	Lake Okataina Scenic Reserve
D	Lake Rotoiti Scenic Reserve
E	Hinehopu Scenic Reserve
F	Lake Rotoma Recreation Reserve
G	Lake Rotoma Scenic Reserve

Hapu and Iwi Areas of Interest



Te Rotoiti i kite ai
e Ihenga i ariki ai a Kahumatamomoe

Rotoehu

Rotoma

Ngati
Te Rangiuuora

Ngati Rongomai

Ngati
Te Rangiuuora

Ngati Hinekura

Ngati Tamateatutahi-Ngati Kawiti

Ngati
Pikiao

