

SECTION 4
TE WĀHANGA TUAWHA
APPENDICES



APPENDIX A

Statutory recognition of the REMP

RMA 1991	<p>For the purposes of the Resource Management Act 1991 (RMA), particularly of section 35A, Raukawa Charitable Trust confirms that it is the Iwi Authority for Raukawa and that the Te Rautaki Taiao a Raukawa, the Raukawa Environmental Management Plan (the Plan) represents the Raukawa Charitable Trust is to be considered the Iwi Authority for all relevant sections of the RMA.</p> <p>It should be noted that Raukawa Charitable Trust may, from time to time, delegate certain functions and implementation of this Plan to a subsidiary, delegated person(s), and/or other Waikato- Tainui entity (for example, the Waikato Raupatu River Trust). Such delegations are authorised and removed at the sole discretion of Raukawa Charitable Trust</p>
	<p>Raukawa Charitable Trust expects that the marae and hapū that constitute Raukawa are afforded the same status as Raukawa Charitable Trust when exercising their kaitiakitanga consistent with this Plan as if this Plan were written for their marae and hapū. Raukawa Charitable Trust also recognises that marae, hapū, and clusters of marae and/or hapū may develop their own environmental planning documents and Raukawa Charitable Trust is supportive of documents where they are consistent with this Plan.</p>

	<p>With respect to the RMA it is noted that: (a) This Plan provides clarity to those Part 2 Matters in the RMA that are of relevance to Māori, in particular (but not limited to): (i) Section 6 – recognising and providing for: (e) the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga; (g) the protection of historic heritage from inappropriate subdivision, use, and development; (f) the protection of protected customary rights; (ii) Section 7 Other Matters – (a) having particular regard to kaitiakitanga;</p>
	<p>and (iii) Section 8 Treaty of Waitangi – taking into account the principles of the Treaty of Waitangi. (b) This is a relevant planning document as referred to in sections 61(2A)(a) and 66(2A)(a) of the RMA that requires a regional council to “take into account” any relevant planning document recognised by an Iwi Authority and lodged with the local regional council, to the extent that its content has a bearing on the resource management issues of the region, when preparing or changing regional policy statements or regional plans respectively; (c) This is a relevant planning document as referred to in section 74(2A) of the RMA that requires a local authority to take into account any relevant planning document recognised by an Iwi Authority and lodged with the local authority, to the extent that its content has a bearing on the resource management issues of the district, when preparing or changing a district plan; (d) A consent authority considering an application for resource consent under section 104 of the Resource Management Act 1991 must have regard to the Plan, if it considers that section 104(1)(c) applies to the Plan; and (e) This Plan applies to all relevant sections of the RMA and is to be taken account of as a relevant planning document for an Iwi Authority as outlined in the RMA.</p>
	<p>(2) A consent authority considering an application for a resource consent under section 104 of the Resource Management Act 1991 must have regard to the environmental plan, if it considers that section 104(1)(c) applies to the plan.</p>

	<p>(3) A person carrying out functions or exercising powers under sections 12 to 14 of the Fisheries Act 1996 must recognise and provide for the environmental plan to the extent to which its contents relate to the functions or powers.</p>
	<p>(4) A person carrying out functions or exercising powers under the conservation legislation in relation to the Waikato River and its catchment must have particular regard to the environmental plan to the extent to which its contents relate to the functions or powers</p>
Fisheries Act	<p>2.4.1 Chapter 18 of the Plan, 'He Mahinga Ika – Fisheries', has been served on the Director-General of Conservation and also the Director General of the Ministry of Primary Industries. This Chapter of the Plan is recognised in the following legislation and, therefore, has the following status:</p> <p>(a) The Fisheries Act 1996: Under the Waikato River Act, any person exercising functions, powers or duties under sections 12 – 14 of the Fisheries Act 1996 will recognise and provide for the Plan to the extent its contents relate to those functions, powers and duties.</p>
Conservation Act 1987	<p>The Conservation Act 1987 and enactments listed in Schedule 1 of the Act: Under the Waikato River Act, any person carrying out functions or exercising powers under the conservation legislation in relation to the Waikato River and its catchment must have particular regard to the Plan to the extent to which its contents relate to the functions or powers</p>
Local Government Act 2002	<p>There are a number of provisions in the Local Government Act 2002 (the Act) that relate specifically to Māori.</p> <p>In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi, and to maintain and improve opportunities for Māori to contribute to local government decision-making processes, Parts 2 and 6 provide principles and requirements for councils that are intended to facilitate participation by Māori in local government decision-making processes.</p>

	<p>Whilst section 4 clearly acknowledges responsibility for the Treaty obligations lie with the Crown, Parts 2 and 6 of the Act are intended to facilitate participation of Māori in local government. Local government is charged with the responsibility to promote opportunities for Māori and tauwiwi (other members of the public) to contribute to its decision-making processes.</p>
<p>Heritage NZ Pouhere Taonga Act 2014</p>	<p>The Heritage New Zealand Pouhere Taonga Act 2014 replaced the Historic Places Act 1993 on 20 May 2014. The legislation reforms the governance of the New Zealand Historic Places Trust in line with its status as a Crown entity and streamlines many procedures under the Act.</p>
	<p>In the case of sites of interest to Māori, the archaeologist approved to undertake archaeological work under an authority must have skills and competencies relating to recognising and respecting Māori values and have access to appropriate cultural support.</p> <p>The Treaty of Waitangi clause reflects the provisions in the Act that would give effect to the Treaty of Waitangi in line with current legislative practice.</p> <p>The Act widens the range of parties Heritage New Zealand must work collaboratively with to include tangata whenua and interested parties including central Government agencies.</p>
<p>Protected Objects Act 1975</p>	<p>Taonga tūturu is one of 9 categories of protected New Zealand objects defined in the Protected Objects Act. The Act regulates the export of all categories of protected New Zealand objects but taonga tūturu is the only category of objects to have separate regulations regarding ownership and trade.</p> <p>Taonga tūturu means an object that:</p> <ul style="list-style-type: none"> • relates to Māori culture, history, or society; and • was, or appears to have been; • manufactured or modified in New Zealand by Māori; <p><i>or</i></p>

<p>Protected Objects Act 1975 (<i>cont'd</i>)</p>	<ul style="list-style-type: none"> • brought into New Zealand by Māori; or • used by Māori; and • is more than 50 years old <p>Under section 11 of the Act, newly found taonga tūturu are in the first instance Crown owned until a determination on ownership is made by the Māori Land Court. In the interim, the Ministry is legally responsible for the recording, custody of the taonga tuturu, facilitating claims for ownership and any conservation treatment required.</p> <p>Raukawa is a registered collector for the purposes of the protected Objects Act 1975.</p>
<p>Other</p>	<p>While He Rautaki Taiao a Raukawa is applicable to resource management planning and processes under the RMA, it also encompasses broader environmental issues, objectives and policies. The Plan may therefore also be applicable to, and provide useful guidance for, agencies carrying out functions or the exercise of powers under other Acts, in particular where those Acts may refer to iwi, hapū, Māori or tangata whenua. Such Acts include, but are not limited to:</p> <ul style="list-style-type: none"> • Biosecurity Act 1993 • Conservation Act 1987 • Crown Minerals Act 1991 • Fisheries Act 1996 • Forests Act 1949 • Health Act 1956 • Land Drainage Act 1908 • Local Government Act 1974 • Native Plants Protection Act 1934 • New Zealand Geographic Board (Nga Pou Taunaha o Aotearoa) Act 2008 • Queen Elizabeth the Second National Trust Act 1977 • Reserves Act 1977 • River Boards Act 1908 • Soil Conservation and Rivers Control Act 1941 • Te Ture Whenua Māori Act 1993 • Walking Access Act 2008

Resource Management Act 1991	The Plan is a relevant policy document and environmental plan (sections 35A, 66, 74 and 104)
Ngāti Tūwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010	The Plan is an environmental plan (sections 21, 41 and 42)
Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010	The plan is an iwi environmental plan (section 20)
Fisheries Act 1996	Any person carrying out functions or exercising powers under sections 12-14 must recognise and provide for the Plan (s42(3) Ngāti Tūwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010)
Conservation Act 1987 and enactments listed in Schedule 1, including: <ul style="list-style-type: none"> • Game Animal Council Act 2013 • National Parks Act 1980 • Native Plants Protection Act 1934 • Queen Elizabeth the Second National Trust Act 1977 • Reserves Act 1977 • Wild Animal Control Act 	Any person carrying out functions or exercising powers under this legislation in relation to the Waikato River and its catchment must have particular regard to the Plan (s42(4) Ngāti Tūwharetoa, Raukawa, and Te Arawa River Iwi Waikato River Act 2010)

APPENDIX B

Statutory Acknowledgements and Statements of Association

1. Statutory Acknowledgements

- 1.1. A statutory acknowledgement is the means by which the Crown has formally acknowledged the statements made by iwi of their cultural, spiritual, historical, and traditional association with a statutory area.

Statutory acknowledgements may apply to land, rivers, lakes, wetlands, landscape features, or a particular part of the coastal marine area. Where a statutory acknowledgement relates to a river, lake, wetland, or coastal area, the acknowledgement only applies to that part of the bed in Crown Ownership or control.

2. Purpose of statutory acknowledgements

The purpose of statutory acknowledgements are to:

- 2.1. Require consent authorities, the Environment Court, and the Historic Places Trust to have regard to the statutory acknowledgements.
- 2.2. Require consent authorities to forward summaries of resource consent applications for activities that would affect the area to which the statutory acknowledgements apply to that governance entity.
- 2.3. Enable the governance entity and any member of the relevant iwi to cite a statutory acknowledgement as evidence of the association of the iwi with the areas to which the statutory acknowledgement relates.

3. Having regard to Raukawa Associations within Statutory Areas

- 3.1. Local authorities must attach information recording statutory acknowledgements to all statutory plans that wholly or partly cover the area. The attachment of information to any plan is for the purposes of information only and is not subject to the provisions of Schedule 1 of the Resource Management Act 1991.

Consent authorities must have regards to a statutory acknowledgement relating to a statutory area in forming an opinion, in accordance with 95 to 95G of Resource

Management Act, as to whether the governance entity may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.

4. Guidance to Local Authorities in the development of planning documents
 - 4.1. When referencing the Raukawa Statutory Acknowledgements in local authority RMA planning documents Raukawa request that the following information is included:
 - 4.1.1. Purpose of Statutory Acknowledgements.
 - 4.1.2. Having regard to Raukawa Associations within the Statutory Areas.
 - 4.1.3. Statutory Areas within the local authority jurisdiction are presented in a table with Map Reference.
 - 4.1.4. Statement of Associations full descriptions are provided for each Statutory Area within the local authority jurisdiction.

5. Statutory areas within the Raukawa Takiwā

The following table shows the areas to which the statutory acknowledgement relates within the Waikato Region and the map reference.

Statutory Area	Map Reference
Part Kaimai Mamaku Conservation Park	FIGURE 10
Part Pureora Conservation Park (being part of Pureora Forest Park)	FIGURE 10
Titiraupenga	FIGURE 10
Arahiwi Scenic Reserve	FIGURE 10
Arapuni Scenic Reserve	FIGURE 10
Kaahu Scenic Reserve	FIGURE 10
Lake Arapuni	FIGURE 10
Lake Atiamuri	FIGURE 10
Lake Karapiro	FIGURE 10
Lake Maraetai	FIGURE 10
Part Lake Ōhākuri	FIGURE 10
Lake Waipapa	FIGURE 10
Lake Whakamaru	FIGURE 10
Pūniu River and its tributaries	FIGURE 10
Waihou River Marginal Strip	FIGURE 10

Statutory Area	Map Reference
Waihou River and its tributaries	FIGURE 10
Waikato River and its tributaries	FIGURE 10

6. Statements of Association

In accordance with section 27 (2) of the Raukawa Claims Settlements Act 2014, the following statements of association are included below.

Statutory Area	Map Reference
Part Kaimai Mamaku Conservation Park	FIGURE 10

The area known as the Kaimai-Mamaku Ranges (which falls within the conservation park of the same name) played a significant role in the establishment of the iwi of Raukawa. The Kaimai-Mamaku Ranges covers a large tract of land stretching from the Hauraki Golf in the north to the Mamaku Ranges in the south. The Raukawa association with the Kaimai-Mamaku Ranges extends from Te Wairere in the north through to the Mamaku forests in the south.

Raukawa have had an association to the Kaimai-Mamaku Ranges from the time of Tūrongo and Māhinaarangi through to the present day. When Māhinaarangi was with child, Tūrongo desired for his child to be born in his lands. Consequently, he returned to Rangīātea to prepare a home for his new bride and child. Māhinaarangi was to later follow. Whilst heavy with child, Māhinaarangi and her entourage journeyed from the east coast to be with Tūrongo. Raukawa tradition notes that her journey took her by way of Wairoa, Huirau, Ruatahuna, Te Whāiti, Waitapu, and Rotorua, then onwards to the Kaimai Ranges where she gave birth to her child. The boy was named Raukawa in commemoration of the perfume she wore to attract her husband, Tūrongo. The birthplace of Raukawa is found in the modern-day Kaimai-Mamaku Conservation Park and is known as Whenua ā-kura.

Ngāti Āhuru, a hapū of Raukawa, credits the naming of the Kaimai Range to the ancestors, Āhuru and his brother. As grown men, the two brothers came by way of Mount Kakaramea to Rotorua and then on to the Kaimai Ranges. Here the two men were hungry so Āhuru gathered berries. Upon his return to his brother, he stretched forth his hands and offered the food to him saying 'Kaimai' which translates as 'Let us eat'.

Throughout the generations, hapū of Raukawa have occupied and moved all around the area. There were pā and settlement sites such as Weraroa, Kaitorenui, Kuranui and

Te Rake, as well as urupā (burial site) at Hengaroa, Kōtare and Ngāmotu, and many other sites throughout the ranges. Bird snaring places such as Ngā-Manu-a-Tamarau and Kakahuiti are also located within the ranges and considered to be sites of significance to the hapū of Ngāti Mōtai. Further, the Mangatōtara and Āhuru streams supplied pātuna (eels) as well as the water supply for the local whānau and hapū.

In the Wairere area, a significant battle was fought between Raukawa and another iwi in the 1830s resulting in the death of a daughter of a leader of the other iwi. Following this fight and a subsequent battle, peace was arranged between the iwi with a boundary being established at Te Wairere with the agreement of both iwi.

During times of war the Kaimai-Mamaku Ranges provided a safe haven for Raukawa. Many Raukawa pā sites were established as hideouts in the Kaimai Ranges.

Raukawa hapū also maintained a strong association with the Mamaku Forest Plateau. Within the Mamaku Plateau stands the maunga, Hautere which was named after the Raukawa ancestress born five generations after Raukawa. Hautere is the ancestral mountain of the Ngāti Āhuru and is well remembered in Raukawa oral tradition. According to Raukawa kaumātua, Hautere maunga provided the people with abundant food and in times of war, was used to trap unsuspecting enemy in deep pits found scattered around the maunga.

Pātetere was a brother of Hautere and is the ancestor that the area Te Kaokaoroa-o-Pātetere was named after. The tūpuna Pātetere and Hautere are well remembered today in song, pepehā, and are depicted in the carvings that adorn the meeting house at Ngātira marae. At the foot of the Paepae Whakarei Hills is the source of the Waihou River that winds its way out to the Hauraki Gulf. The Waihou River is an important feature to many Raukawa hapū who relied upon the clear fresh waters. The source is called 'Te Mātāpuna o Waihou' and is found near the settlement of Hāmāria. In Raukawa traditions, King Tāwhiao would often visit the settlement at Hamaria. Raukawa kaumātua today still recall hunting for pig as they made their way through Hamaria, Puke Mānuka, Takahua, and Mangatapu.

The Mamaku plateau is unique in terms of its geological history and formation and thus it has provided the hapū of Raukawa with a unique and very special garden and food basket. The waterbodies were a highway for hapū of Raukawa as trading routes with other iwi for a long period of time. Along the banks of the waterbodies were strategically placed defendable pā sites such as Takahua, Tikitiki, Kākahuiti and Hiwiroa.

The healing waters of the Ōpuiake, Kahatahi and Ōraka are also sites of significance to Raukawa. In terms of the geological history of the plateau, the underground water supply is in its purest of form, Rhyolite (proven to be over 1000 years old at Te Waihou spring), and feeds the ground waterbodies such as the Pōkaiwhenua, Whakauru, Matarawa, Ōraka, Waimakariri, and Mangatapu rivers.





Wero at Raukawa river Deed of Settlement signing Whakamaru

Today, the Kaimai-Mamaku Ranges have deep associations for a number of Raukawa hapū including Ngāti Mōtai, Ngāti Āhuru, Ngāti Mahana, Ngāti Te Apunga, Ngāti Tukorehe, Ngāti Kirihika, and Ngāti Wehiwehi. There are five Raukawa affiliated marae that continue to maintain a presence in the Kaimai-Mamaku Ranges - Ūkaipō, Rengarenga, Te Ōmeka, Tangata and Ngātira. Many traditional tracks throughout the ranges continue to be used by descendants of Raukawa today and the conservation park is still a rich source of plants for food and medicine.

Statutory Area	Map Reference
Part Pureora Conservation Park (being part of Pureora Forest Park)	FIGURE 10

The Pureora Conservation Park covers a considerable area within the south-western portion of the Raukawa rohe and includes many areas and sites that are highly revered by Raukawa. The Pureora Conservation Park stretches across parts of a number of land blocks. These blocks include Maraeroa, Tihoi, Pouakani, Wharepūhunga, and Rangitoto.

The maunga, Pureora, is in itself an iconic site of significance for Raukawa. Its distinctive pyramidal shape is covered in forests. In Raukawa tradition, Pureora was named by Rakatāura, the tohunga of the Tainui waka and ancestor of Raukawa. Following his arrival in Aotearoa, Rakatāura and his wife Kahukeke, the daughter of Hoturoa, travelled into the central North Island naming places they came upon. It was at Wharepūhunga, Kahukeke fell ill and consequently Rakatāura built a house for her to rest. Rakatāura climbed a mountain where he performed a purification ritual in order to heal his wife. He was successful and his wife recovered at Wharepūhunga. He named the mountain he prayed on Te Pureora-o-Kahu, in recognition of that event. Te Whakakākaho o Kahukeke was also named by Rakatāura as the collection site of sticks that were used to build the whare (hut/house) Kahukeke laid in while she was recuperating from her illness. Unfortunately, Kahukeke did not fully recover from her illness and her journey was short lived. Stricken by the death of his beloved wife, Rakatāura named the place in memorial of her death, Puke o Kahu.

Raukawa traditions state Rakatāura also deposited at Pureora one of the mauri stones brought from Hawaiki to Aotearoa. This stone was a talisman used to attract birds into an area. From that day forward, Pureora became one of several famed bird snaring areas used by Raukawa hapū to hunt kērerū and other native birds.

Pureora was a valuable source of food for Raukawa hapū, particularly the wide variety of birds and other plant life including perej, similar to kūmara but tubular in appearance. According to Raukawa tradition, a great feast was held in commemoration of the marriage between Te Rangipūmaomao and a woman from a neighbouring iwi. The food for this

wedding was gathered from Pureora and Kaiperei.

Pureora also contains numerous waterbodies and mahinga kai of significance to Raukawa. The waterbodies of Huruhurumāku were so named due to the tupuna, Hā dropping his taiaha in the waters and the feathers that adorned the taiaha getting wet. Other waterbodies such as Kākāhō, Pūrākaukerea and the Puketapu streams were sources for Raukawa of food such as tuna (eels) and kōura (freshwater crayfish) as well as the daily water supply. The waterbodies were also used for healing.

Pureora is also renowned for having an abundant supply of poaka (pigs). According to some kaumātua, this area was vastly hunted to supply meat to many of the pā in the Te Pae-o-Raukawa rohe (area). Large mahingā kai (gardens) were grown around the pā to help supply food for the people and their manuwhiri (visitors), especially when the occasion was for a tangihanga (funeral).

Many hapū were associated with the Pureora area including Ngāti Te Kohera, Ngāti Wairangi, and Ngāti Hā. There are also many sites associated with specific hapū of Raukawa within the Pureora area. According to oral traditions of Ngāti Te Kohera, it was at the settlement and defensive pā of Tutakamoana that the chief, Te Hoariri, was renamed Te Paerata due to his gallant achievements in battle. Te Paerata was to later lead the successful defence of Tūtakamoana against marauding forces.

The conservation park also falls within part of the Tihoi block. In that area, Raukawa history records that following the murder of Te Atainutai, his grandson sought revenge. Consequently, he joined with Whitipatoto of Raukawa from Wharepūhunga and together they marched on the iwi that had killed Te Atainutai. As a result of his offensive march through the Pureora forest, Whitipatoto named the area now known as Tihoi.

By the time Christianity came into the Pureora region in the nineteenth century, Raukawa hapū continued to reside upon lands around Pureora including Puketoro, a kāinga and bird snaring place, Putakōura, a kāinga and potato plantation and Puketapu where food was stored in a cave. Te Ahiahi-a-te-maraeua, a lagoon and kāinga situated near Pureora, was a further bird snaring place used by Raukawa.

Statutory Area	Map Reference
Titiraupenga	FIGURE 10

The maunga, Titiraupenga, is an iconic part of the Raukawa landscape. Its uniquely distinctive shape dominates the surrounding scenery.

Titiraupenga was a famed bird mountain with large stocks of kērerū, kākā and other native birds. During the early nineteenth century, the renowned leader, Te Momo of Ngāti

Te Kohera, conducted bird snaring rituals at Titiraupenga and, according to tradition, a whare wānanga was also established at Titiraupenga. In a pātere composed by Ngāwaero, she tells the story of the rich and abundant birdlife of Titiraupenga and makes reference to Te Momo erecting the pou known as Papa o Te Raro a talisman he used to attract the birdlife.

There were many Raukawa kāinga at Titiraupenga including Te Kākāho and Arataki and kokowai caves above Waione.

Ngāti Hā, a hapū of Raukawa (also sometimes referred to under the collective name, Te Tini a Parekāwa in the Native Land Courts), populated the area around Titiraupenga together with other Raukawa hapū, namely Ngāti Moekino, Ngāti Whāita, and Ngāti Wairangi-Parewhete.

To the side of Titiraupenga was the large Raukawa settlement of Kaiwhā. For many Raukawa hapū today, Titiraupenga is recognised as their ancestral mountain and is visible from Raukawa marae.

Statutory Area	Map Reference
Arapuni Scenic Reserve	FIGURE 10

The Arapuni Scenic Reserve lies within an important bird snaring area for Raukawa. Located on the banks of the Waikato River, the area also enabled easy access to the Waikato Awa and provided for the physical and spiritual sustenance of the Raukawa people.

The Raukawa ancestor, Tehe, a fourth generation descendant of Wairangi, built his pā at Te Tuki and settled the area. South of Te Tuki was the ancient pā, Kotaramu that was populated by the descendants of Takihiku who travelled to Te Tuki to snare birds.

Statutory Area	Map Reference
Kaahu Scenic Reserve	FIGURE 10

Raukawa have a long association to the area of the Kaahu Scenic Reserve dating back to the arrival of the Tainui waka.

Following his arrival in Aotearoa, Rakatāura, tohunga of the Tainui waka and ancestor of Raukawa, and his wife Kahukeke travelled inland from Kāwhia into the central North Island naming places they came upon. When they arrived in Whakamaru, Rakatāura, and Kahukeke settled in the area and built an ancient shelter at Kaahu mountain. Rakatāura named the mountain, Kaahu, in commemoration of his wife.

Raukawa hapū continued to occupy the area including Ngāti Whāita, Ngāti Wairangi, Ngāti Upokoiti, Ngāti Moekino, and Ngāti Hā. The area provided the hapū with access to the Waikato Awa and the resources they could draw from its waters.

Statutory Area	Map Reference
Lake Arapuni	FIGURE 10

A number of Raukawa hapū lived in the Arapuni area including Ngāti Tamatehura, Ngāti Kapu, Ngāti Ngārongo, Ngāti Huri, Ngāti Hineone, and Ngāti Mutu. These hapū had pā, urupā, and cultivations in this area. In terms of Ngāti Mutu, their eponymous ancestor was a fifth generation descendant from Raukawa and it is said he met his untimely death when he drowned in the Arapuni rapids.

Arapuni was also a well-known spot for eel fishing despite the presence of tumultuous rapids. Some of the names of these sites along the Arapuni stretch of the river are Te Takangaongaoko a kāinga belonging to Ngāti Tukorehe, Huihuitaha stream (a eel source for many hapū), Te Ana Kaitangata, Māngare, Puketōtara, Pawaiti, and Hapenui. Hapenui was one of the first pā to fall to the combined forces of Whāita, Tamatehura, Wairangi, Ūpokoiti, and Pipito. These sites are regarded as highly significant to the many hapū of Raukawa.

Also near Arapuni is the ancient pā site of Piraunui (previously known as Motu Kākāpō). Piraunui was a pā taken from another iwi by the Raukawa forces led by Whāita. During the attack, because speed was of the essence, Raukawa threw their opponents from the cliff top and left the bodies of their enemy to rot at the escarpment floor below, hence the name Piraunui.

In the early 1800s, some Raukawa hapū in the Maungatautari area migrated to Kāpiti while others like Ngāti Huri remained on the lands at Arapuni and do so today. The marae at Te Mātiti, although no longer used, still remains. The name of the whare was Te Maioha o Maihi Te Ngaru.

At Pikitū stands the Ngāti Huri marae. The name of the whareni is Huri in commemoration of their eponymous ancestor. The people from Pikitū marae continue to interact with the Waikato Awa at Arapuni. They were able to excavate from the lake bed, artefacts from a sunken village. These artefacts included an old waka that is now safely housed in a whare taonga on the marae.

Statutory Area	Map Reference
Lake Atiamuri	FIGURE 10

Many hapū, including Ngāti Whāita, Ngāti Wairangi, Ngāti Moekino and Ngāti Hā maintained a presence in the Atiamuri area. These hapū built marae and cultivated the lands.

The river gave sustenance to the pā on the ancestral Raukawa maunga (mountain) Pōhaturoa, which is located at Atiamuri. It was at Pōhaturoa that Raukawa finally defeated another iwi and on top of Pōhaturoa, the hapū Ngāti Whāita and later Ngāti Kikopiri occupied a pā. Tūpuna (ancestors) were also buried on Pōhaturoa.

Situated on the right bank of the Waikato Awa, was a settlement of the hapū Ngāti Whāita and Ngāti Wairangi known as Niho-o-te-Kiore. A pā was built at Niho-o-te-Kiore belonging to Rongonui (the grandfather of Hitiri Te Paerata). Āniwaniwa was also a settlement on the banks of the Waikato in the Atiamuri area that was occupied by Ngāti Wairangi, Ngāti Te Kohera and Ngāti Whāita. As well, Waiaute was a cultivation in the Atiamuri area belonging to the hapū Ngāti Pakau and Ngāti Wairangi.

The Ngāti Whāita pā at Ōngāroto is situated approximately 5 kilometres west of Atiamuri dam. It is the only pā still standing within the area. Another marae, Rongopai, was also built at Ōngāroto but it no longer exists today. The people of Ōngāroto pā continue to fish and recreationally use Atiamuri for swimming and for the collection of kōura. Many Raukawa continue to live in Atiamuri village today.

Statutory Area	Map Reference
Lake Atiamuri	FIGURE 10

Following the birth of Raukawa, Māhinaarangi continued her journey until she arrived at the Waikato Awa. At the time, it would have been too difficult to cross the river at Arapuni as the rapids were located there. Instead at a place now known as Horahora, (near present day Karapiro), Māhinaarangi crossed the river and continued on her journey to her husband. Horahora was named after the action of Māhinaarangi laying out the wet clothes of her baby to dry.

Three generations after Tūrongo and Māhinaarangi, the first grandchild of Raukawa was born. His name was Te Ihingarangi and he was the eldest son of Rereahu, the eldest son of Raukawa. Problems arose between Te Ihingarangi and his younger brother Maniapoto. During the ensuing fight, Maniapoto deposed his elder brother and Te Ihingarangi moved from his homeland and built a pā at Karapiro. According to Raukawa tradition, Karapiro was the stronghold of Te Ihingarangi.

The stretch of water at Karapiro was known in ancient times as Horotiu.

Before the dam was built, the awa at Karapiro supplied the people of Raukawa with

tuna (eels), kōura (freshwater crayfish) and kōkopu (freshwater fish). It was a source of physical and spiritual wellbeing.

The Raukawa hapū of Ngāt Huri, Ngāti Tukorehe, Ngāti Mōtai, and Ngāti Te Apunga maintain a presence at Karapiro. These hapū built marae within the area and cultivated the lands.

Statutory Area	Map Reference
Lake Maraetai	FIGURE 10

The hapū descended from Ūpokoiti, Wairangi, and Whāita, who conquered the area, lived within the Maraetai area, namely, Ngāti Whāita, Ngāti Poroaha (who are also identified as Ngāti Poroahi). The tupuna, Poroaha is a descendant of Rereahu, the first born child of Raukawa. His daughter, Te Akamorunga married the tupuna, Huri who descends from Whakatere, the second child of Raukawa.

Ngāti Whāita had cultivations on the land that is now Lake Maraetai at Wairere, Opukera, Motuhauhi, Taiamoe, and Te Ruahoko. There was also a pā called Whakaheketaka, this is also where the dead were buried.

Statutory Area	Map Reference
Part Lake Ōhākurī	FIGURE 10

Lake Ōhākurī was formed between 1956 and 1961 over parts of the Tātua West and East blocks, Tutukau lands, Tauri block, and the Rotomahana-Parekarangi block. Many Raukawa hapū built marae within the area and cultivated the lands and Rautawhiri, Ōhākurī, and Taewhanga were of particular significance. Hitiri Te Paerata, a leading Raukawa chief, had a kāinga at Ōhākurī on the Tātua West block near the present day Ōhākurī dam. Ōhākurī was also a source of food for the hapū, especially tuna and kōura. Today, Raukawa people hunt in the bush around Ōhākurī Lake, fish and recreationally use the lake for camping and swimming.

Statutory Area	Map Reference
Lake Waipāpa	FIGURE 10

Waipapa is a kāinga site and was one of the traditional Raukawa boundary markers. The hapū of Ngāti Wairangi, Ngāti Moe, Ngāti Parekāwa, and Ngāti Te Kohera lived in the area. They had cultivations, and set eel pā in the river. East of Waipapa are the swamps Waikura

and Hamotea where Raukawa hapū collected raupō for roofing in shelters. Waipapa is also particularly significant as it is the location at which the taniwha, Rangikakake resides.

Te Atainutai, the son of the conqueror, Upokoiti settled the area at Waipapa.

Today the hapū of Ngāti Whāita, Ngāti Wairangi, Ngāti Poroaha and Ngāti Hā maintain a presence in the Waipapa area. The Ngāti Whāita pā at Ōngāroto is located approximately 26km east of Waipapa dam.

Statutory Area	Map Reference
Lake Whakamaru	FIGURE 10

The hapū that lived in the Whakamaru area of the Waikato Awa were Ngāti Moekino, Ngāti Whāita and Ngāti Wairangi-Parewhete.

Whakamaru is a shortening of the name Te Whakamarumarutanga o Kahukeke. This was named by the ancestor Rakatāura, for his wife Kahukeke (the daughter of Hoturoa, chief of the Tainui waka) as this was where he built her a shelter in which she could continue her excellent and well known work with flax and kākāho.

There were many Raukawa kāinga near and at Whakamaru including Te Kākaho and Arataki and kokowai caves above Waione. Stretching across the Waikato Awa was the Ngāti Whāita/Ngāti Wairangi stronghold of Waimahana. This area was submerged by the creation of Lake Whakamaru.

When the dam was constructed in 1949 the people of Ōngāroto pā were forced to quickly remove the bones of ancient tūpuna from their urupā. Not all the bones could be found.

Statutory Area	Map Reference
Pūniu River and its tributaries	FIGURE 10

Raukawa have a special relationship with the Pūniu Awa and its tributaries, particularly that part of the awa located in the Wharepūhunga Block. This includes the source of the Pūniu and tributaries such as Ōwairaka.

The history of the Tainui ancestors, Rakatāura and Kahukeke in the Wharepūhunga region, where the Pūniu Awa flows, is particularly rich. It was in this region that Kahukeke fell ill. Rakataura consequently built a house for her to rest in and climbed a mountain where he performed a purification ritual to heal her. He was successful and his wife recovered. From this time forward, this region has been known as Wharepūhunga.

Thirteen generations later, Raukawa returned to this region and defeated another iwi.

Since that time Raukawa hapū have maintained their ahikāroa. In particular, Whakatere, a son of Raukawa, had numerous descendants settle on the lands around the Pūniu at Wharepūhunga. Significant pā were built near the river, including Puketarata, Totorewa, Pataokatoka, Tangimanaia and Pāmotumotu.

For over 600 years, Raukawa have held that the mauri of the Pūniu Awa and the mauri of Raukawa are inextricably linked. The Pūniu Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Pūniu to Te Puaha o Pūniu (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterbodies, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

As tangata whenua within a region that the awa flows, the relationship Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and the responsibilities of kaitiakitanga in relation to the Pūniu Awa within the Raukawa rohe. The awa has provided a source of spiritual, cultural, social, and physical sustenance for the Raukawa people, and in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

In accordance with the principles of ahikāroa, many Raukawa marae and hapū are still located near the Pūniu Awa, including the Ngāti Puehutore marae of Whakamārama, the Ngāti Takihiku marae of Rāwhitiroa which sits at the confluence of the Ōwairaka stream and Pūniu Awa, the Ngāti Kiriupokoiti marae of Aotearoa and the Ngāti Werakoko marae of Parawera.

The Pūniu Awa provided important physical and spiritual sustenance to particular sites that are of inestimable importance to the Raukawa iwi:

- Te Horanga pā is located south of Kihikihi on the north bank of the Pūniu Awa. This site is significant as a pā taken by Raukawa in battle.
- Whakapirimata pā is located on the north bank of the Pūniu Awa near St Leger Road and not far from Te Horanga. This pā was built by Whāita after Raukawa settled in the area.
- Pane-o-Whāita is located on the north bank of the Pūniu Awa near Whakapirimata pā. This is where Whāita was buried.
- Several significant ancient pā of Ngāti Whakatere drew from/relied on the Pūniu Awa, including Puketarata (found to the north of the Mangaorongo

Stream and south of Kakepuku), Totorewa (near the confluence of the Waipā River and Mangaorongo Stream), Patokatoka (near Mihimihi further up the Mangarongo Stream) and Tangimania and Pamotumotu (on a ridge west of the Mangatutu Stream).

The pā site at Ōrakau is located near the Pūniu Awa. Ōrakau is a very significant site for Raukawa as this is where Raukawa lost many of their leading chiefs in the war with the Crown forces in 1864. The battle of Ōrakau is still commemorated by Raukawa iwi today.

Statutory Area	Map Reference
Waihou River Marginal Strip	FIGURE 10

Located on the banks of the Waihou Awa, Raukawa have a long association to areas within the vicinity of the Waihou marginal strip. The Waihou River supplied water and resources to four Raukawa marae namely Ngātira, Whakaaratamaiti, Tāpapa, and Ruapeka marae. The river was important to hapū of Raukawa due to its proximity to the Waihou Springs (Blue Springs), the waters of which flow into the Waihou River. The spring was an important resource for the Raukawa hapū of Ngāti Āhuru, Ngāti Tukorehe, Ngāti Te Rangī, and others as it was located centrally between the marae and access to the spring and the river was shared.

Statutory Area	Map Reference
Waihou River and its tributaries	FIGURE 10

Raukawa have an association with the Waihou Awa and its tributaries, and in particular, the source of the Waihou and the Waihou Springs. Raukawa acknowledge that other iwi share interests in parts of the Waihou River and its tributaries.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, the ancestor, Raukawa, was born and spent his first days in the region of the Waihou Awa. The grandchildren of Raukawa returned to this region to defeat another iwi. Since that time Raukawa hapū have maintained their ahikāroa.

For over 600 years, Raukawa have held that the mauri of the Waihou Awa and the mauri of Raukawa are inextricably linked. The Waihou Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from the punawai (source) of the Waihou to the Blue Springs near Putaruru to Te Puaha o Waihou (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterbodies, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal

aspects, airspace and substratum as well as its metaphysical elements.

As tangata whenua within a region that the awa flows, the relationship Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana, and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and assert the rights and responsibilities of kaitiakitanga in relation to the Waihou Awa within the Raukawa rohe. The awa has provided a source of spiritual, cultural, social, and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility. Raukawa consider the Waihou Awa to be a boundary marker remembered in the pepeha 'Mai te Wairere ki Maungatautari'

In accordance with the principles of ahikāroa, many Raukawa marae and hapū were located near the Waihou Awa. To the west of the Waihou Springs stand the Ngāti Ahuru marae of Ngātira and Whakaaratamaiti. Also in this area are the remnants of ancient marae and wahi tapu, including Hamareha which is also known as Hamaria where the source of the Waihou Awa is found. To the east of the Waihou Awa stand the Ngāti Tūkorehe and Ngāti Te Rangī marae of Ruapeka and Tāpapa, Ūkaipō marae of Ngāti Kirihihi and Ngāti Wehiwehi and Tangata marae. Also in this area once stood the Ngāti Tukorehe pā of Tokopikowhakahau. To the south of the Waihou stands the Ngāti Mōtai and Ngāti Te Apunga marae of Paparaamu. Also in this area is the old pā of Wairerehaurangi and an eel weir called Ruatu, which was used by the hapū of Ngāti Mōtai, Ngāti Tūkorehe, and Ngāti Kirihihi.

There are also particular sites of significance associated with the Waihou Awa that are of inestimable importance to Raukawa people. The swamp, Te Mana-o-Kahu, which forms



Waikato River - Riparian area

part of the Waihou Awa, was named by Rakatāura following the death of his wife, Kahukeke. One of the four famous niu pole, Te Niu o Tuwharakarara, is located to the north of the Waihou Springs in a village sustained by the spring waters. The Mangaowheo stream, a tributary of the Waihou, includes the Ruataupuku falls, and the eel weir at Kopuaroa. At Te Maire and Iwituaroa on the Waihou River, there were more eel weirs. Other tributaries of the Waihou River including the streams of Waiteariki and Manganui also supplied hapū with tuna (eels) and kōura (freshwater crayfish) as well as their daily drinking water supply.

Statutory Area	Map Reference
Waikato River and its tributaries	FIGURE 10

Raukawa have a special relationship with the Waikato Awa and its tributaries. This includes the seven hydro lakes being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri, and Ōhākuri.

Thirteen generations after the arrival of the Tainui ancestors, Rakatāura and Kahukeke, Raukawa established their interests in the Waikato Awa from the Huka Falls to Tiki o Ihingarangi. Since that time Raukawa hapū have maintained their ahikāroa.

For over 600 years, Raukawa have held that the mauri of the Waikato Awa and the mauri of Raukawa are inextricably linked. The Waikato Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from Ruapehu to Te Puaha o Waikato (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterbodies, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace, and substratum as well as its metaphysical elements.

Within the region that the awa flows, the relationship Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.

Raukawa continue to exercise customary rights and kaitiakitanga in relation to the Waikato Awa within the Raukawa rohe. In accordance with the principles of ahikāroa, Raukawa marae, hapū and whānau still reside next to and live every day with the Waikato Awa. The awa has provided a source of spiritual, cultural, social and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.

Appendix C

Resource maps

The following maps provide a context and detail for our takiwā, for our legislative and regulatory roles, and for our ahi kā and kaitiaki responsibilities. Maps are referred to within various sections of this plan and are help to provide clarity and understanding to this plan. Maps may apply to more than one policy section of this Plan.

All maps have been prepared by the RCT and metadata information is available on request.

1. Figure 10. Raukawa Statutory Acknowledgement Areas
2. Figure 11. Ngā Kaunihera o te takiwā: Regional and District Councils
3. Figure 12. Ngā Wai: Rivers, streams, springs and aquifers
4. Figure 13. Ngā Awa: Rivers and streams
5. Figure 14. Ngā Puna: Springs
6. Figure 15. Manawa whenua: Groundwater and aquifers
7. Figure 16. Change in land cover (1880-2012)
8. Figure 17. Whenua: Current Māori multiple owned land within Area of Association
9. Figure 18. Ngā Wāhi Ngāwhā: Geothermal resources

Figure 10. Raukawa Statutory Acknowledgement Areas

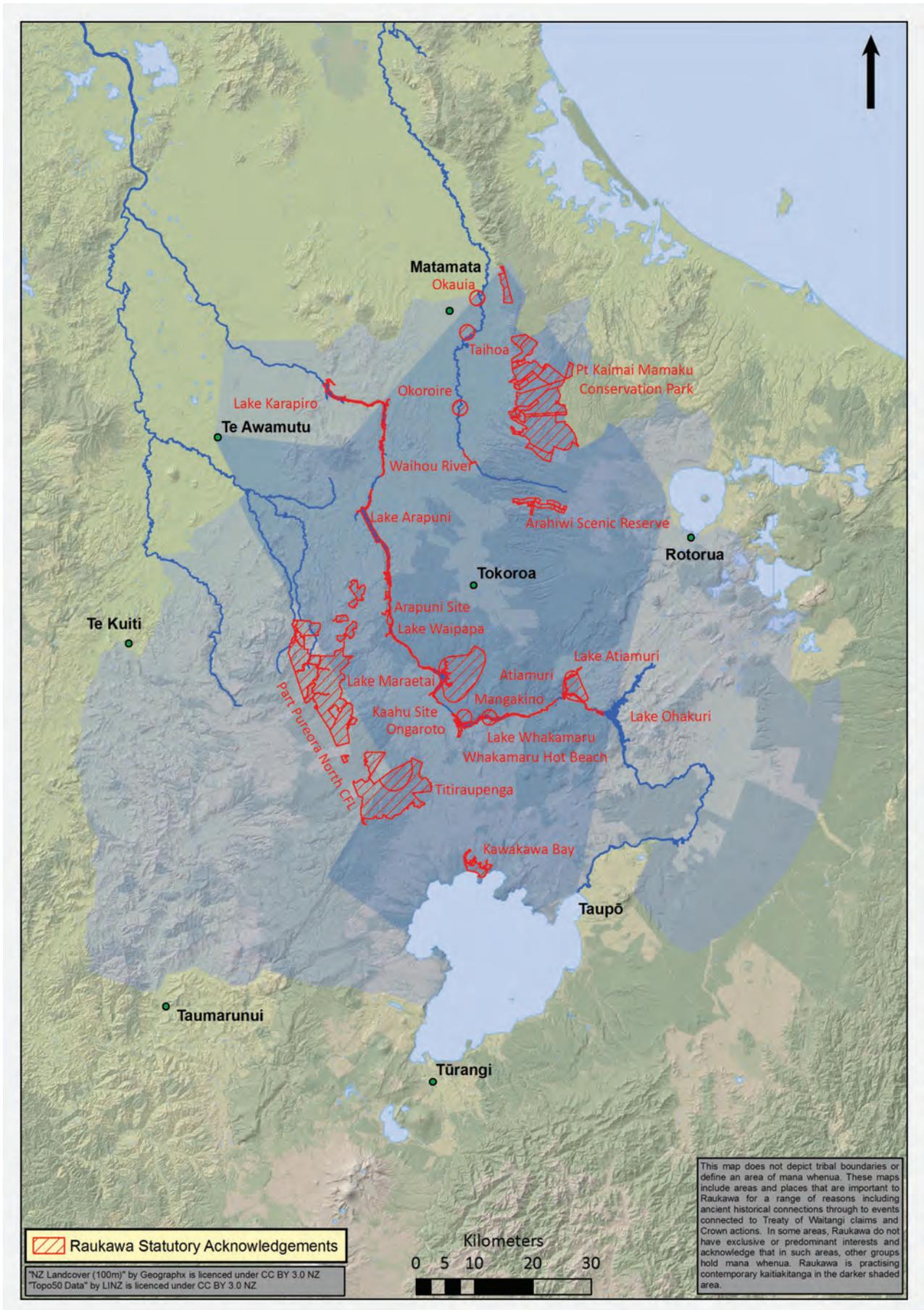
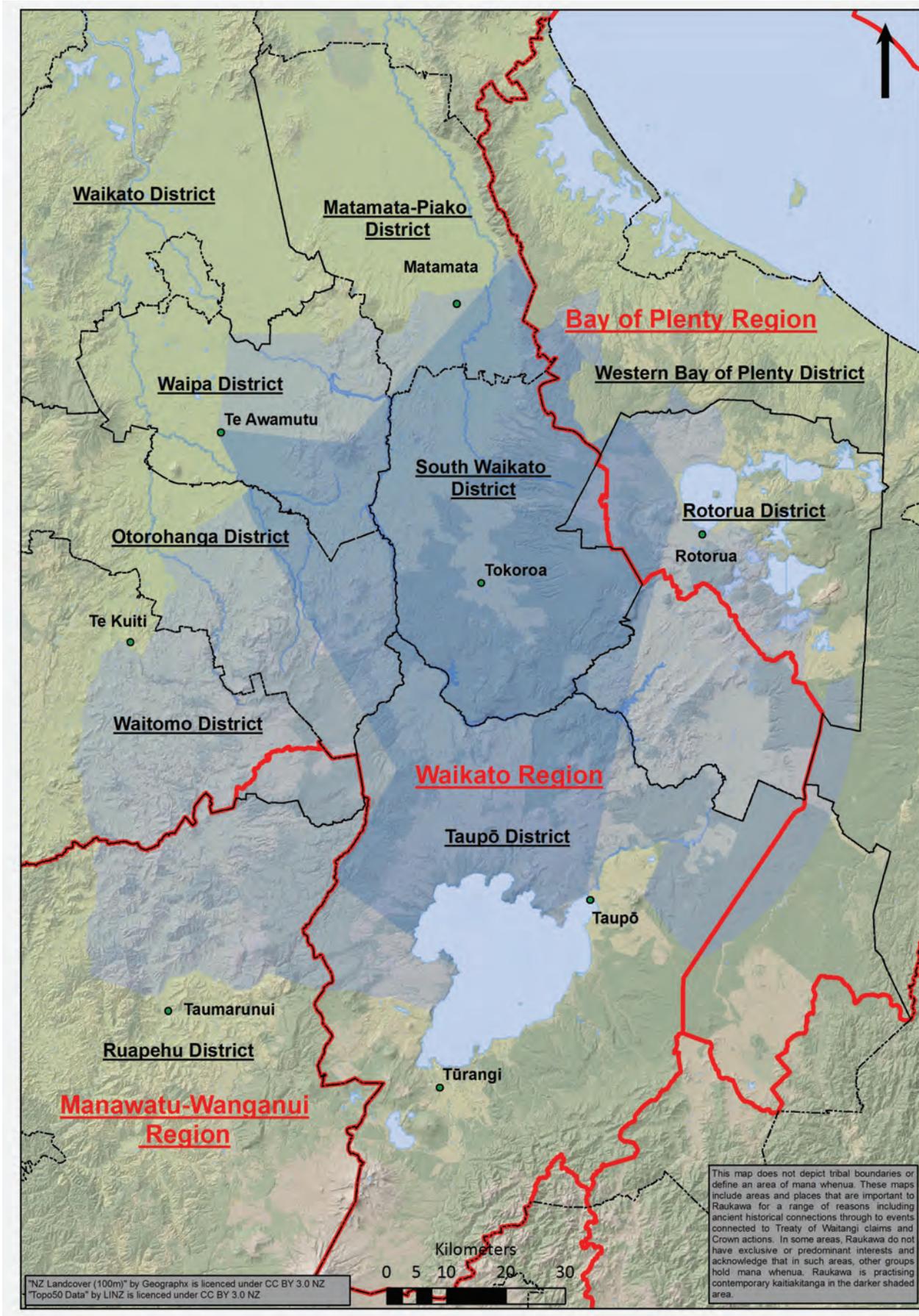


Figure 11. Ngā Kaunihera o te takiwā: Regional and District Councils



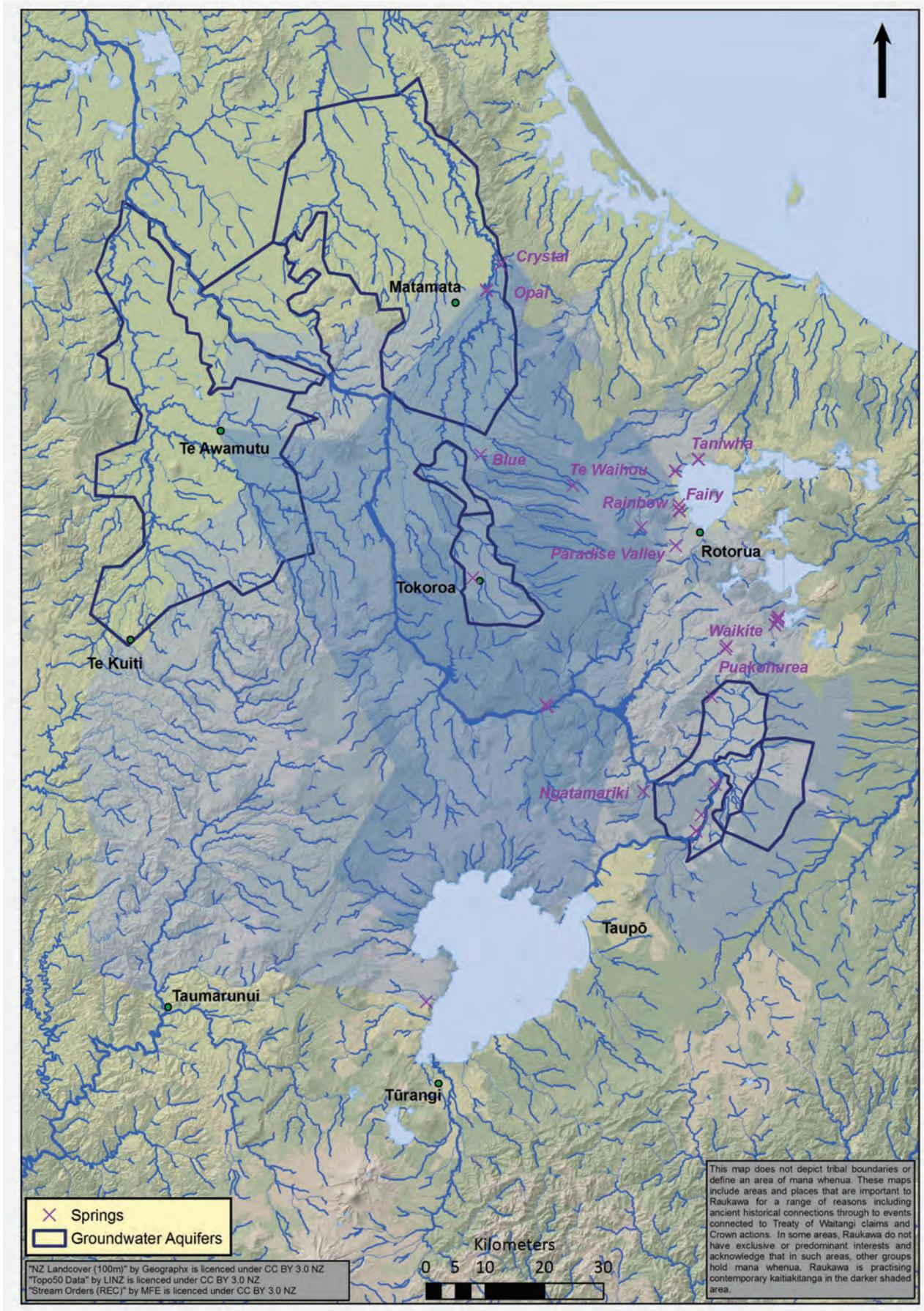


Figure 12. Ngā Wai: Rivers, streams, springs and aquifers

Figure 13. Ngā Awa: Rivers and streams

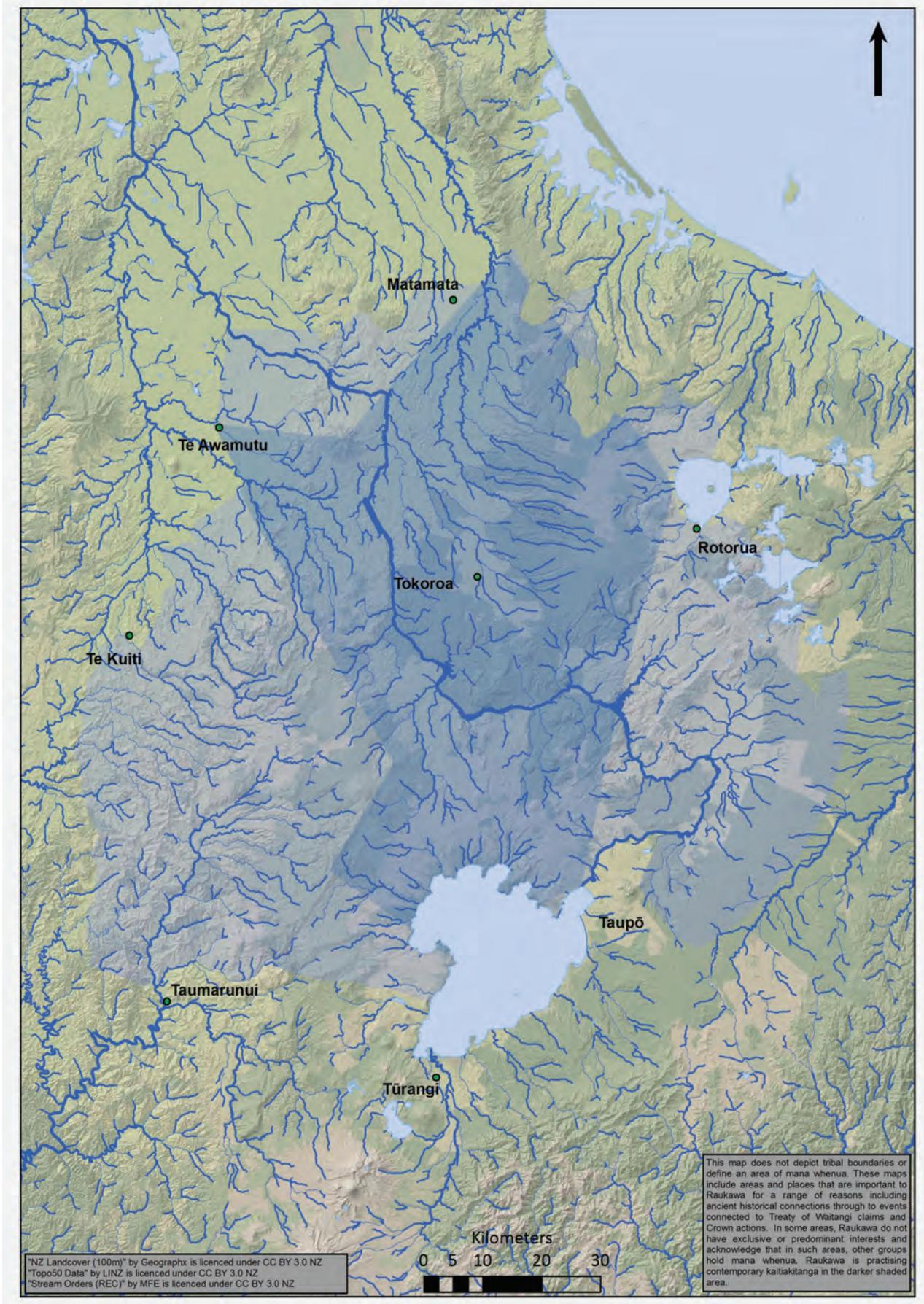


Figure 14. Ngā Puna: Springs

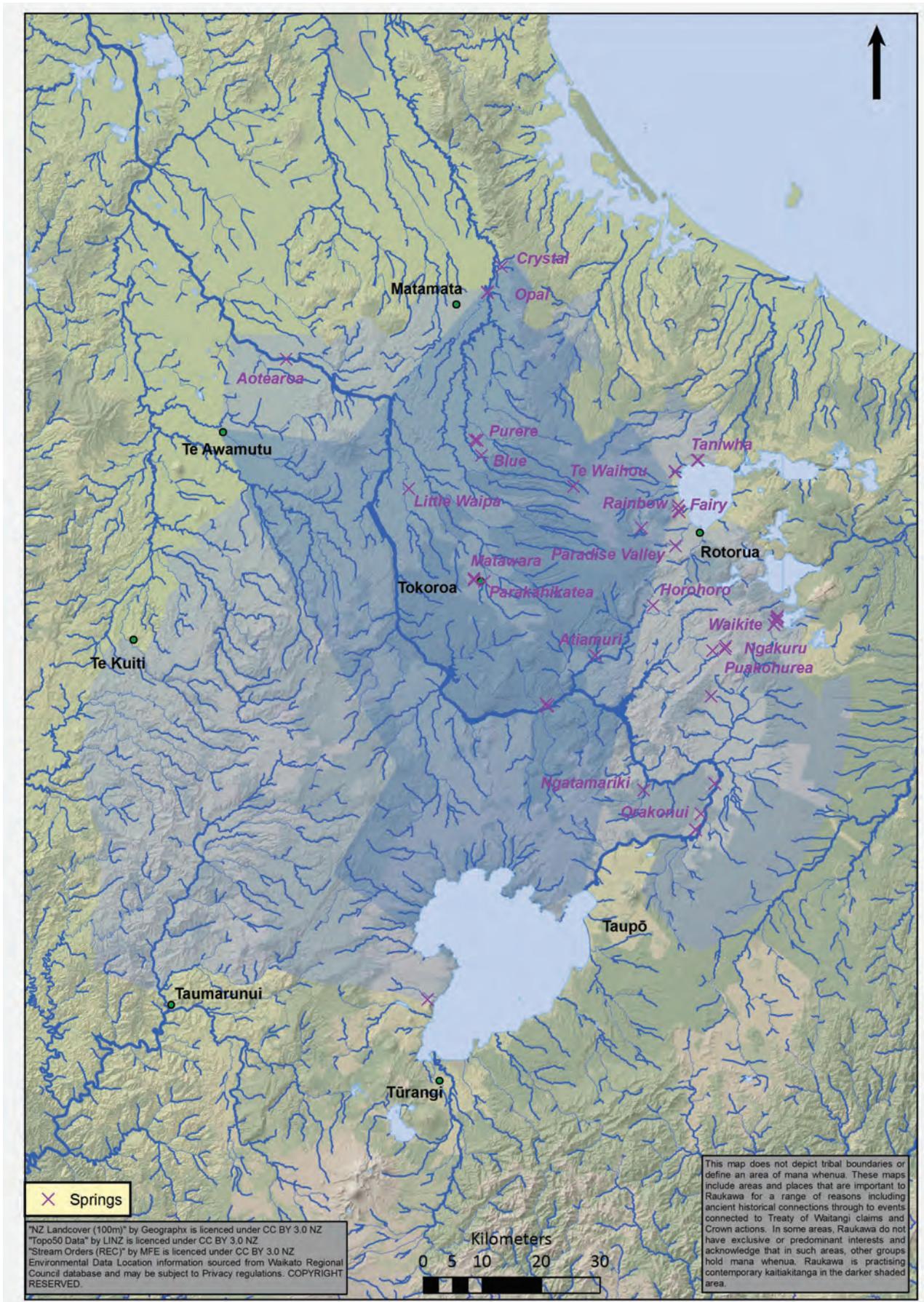


Figure 15. Manawa whenua: Groundwater and aquifers

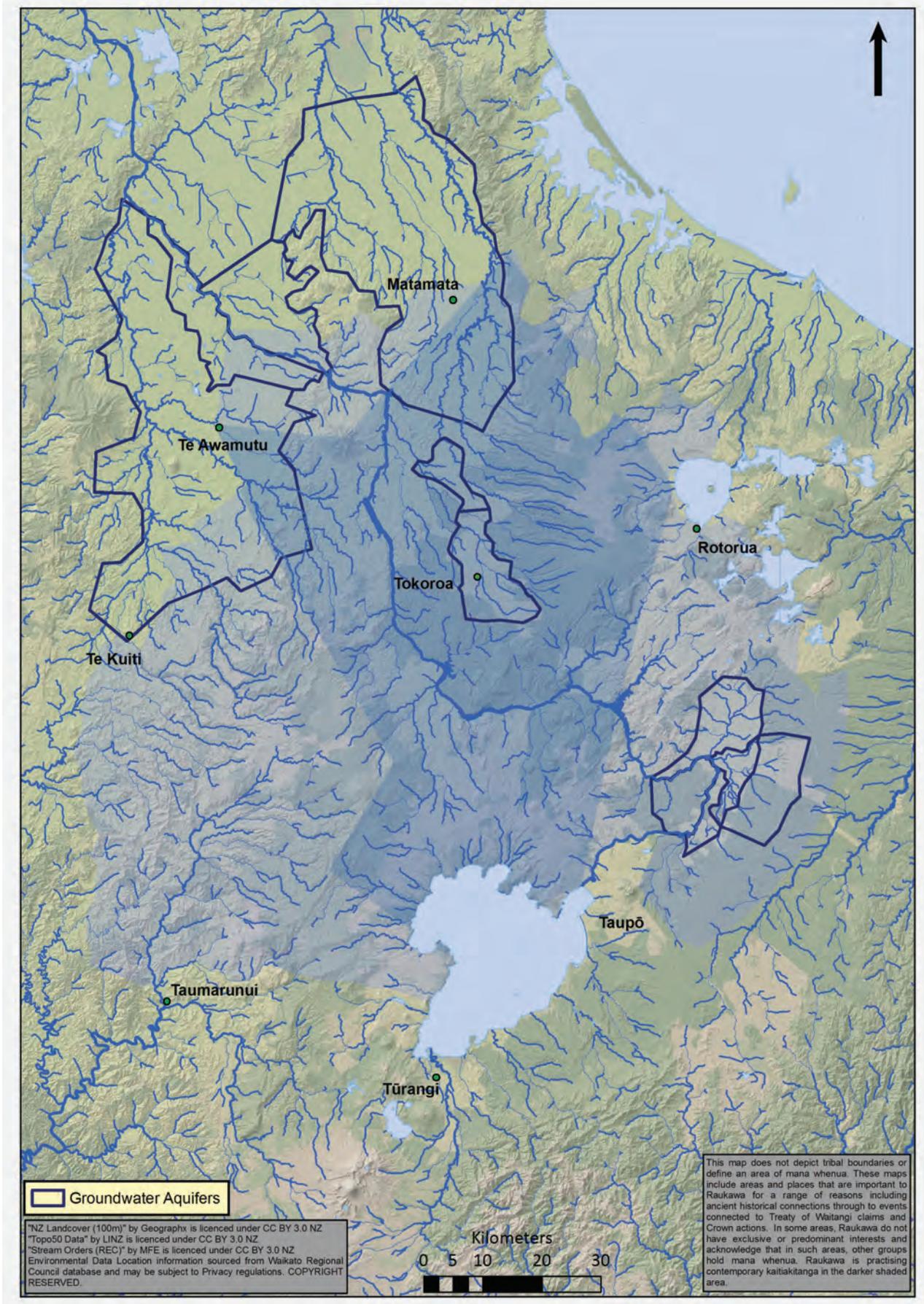


Figure 16. Change in land cover (1880-2012)

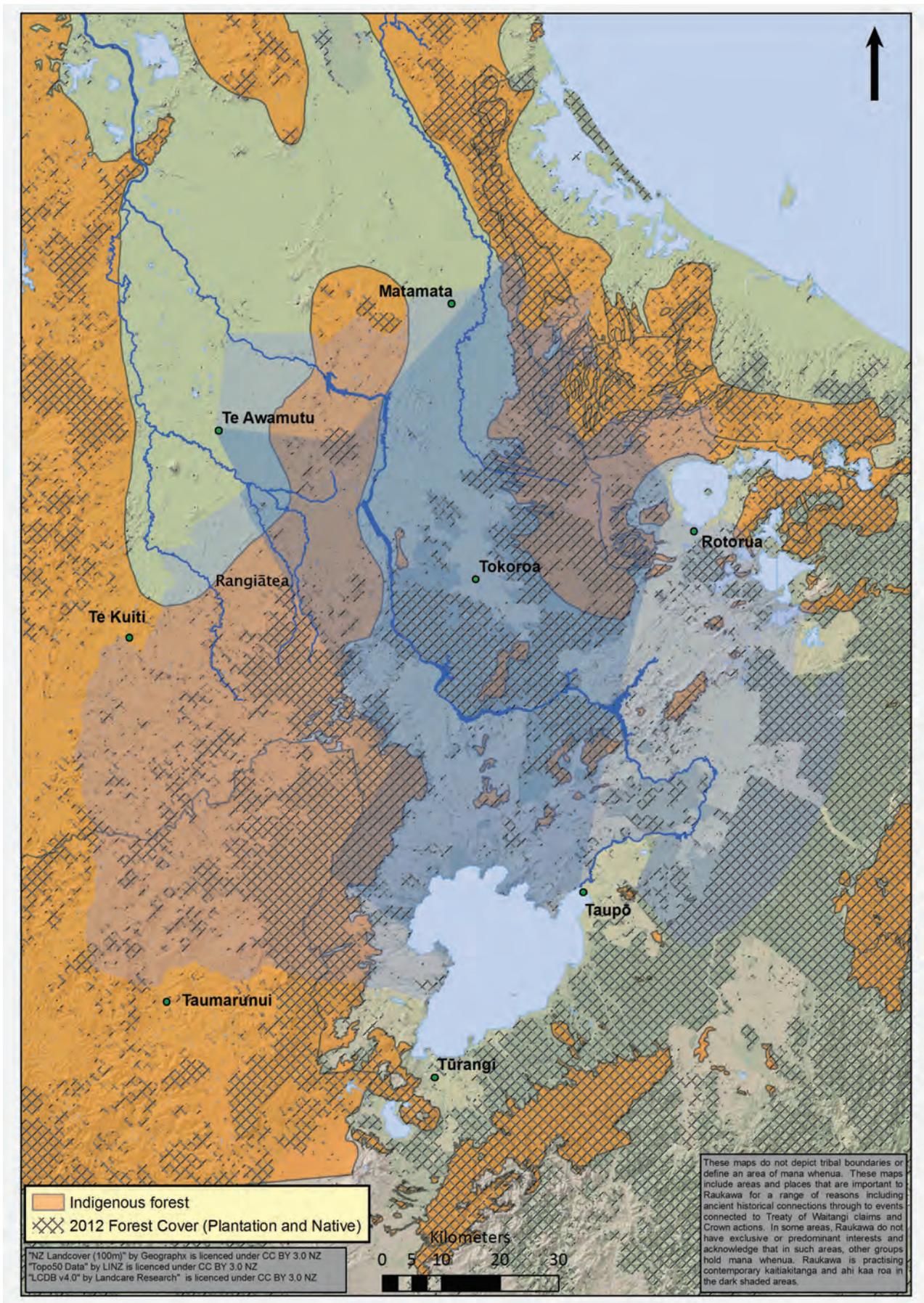


Figure 17. Whenua: Current Māori multiple owned land within Area of Association

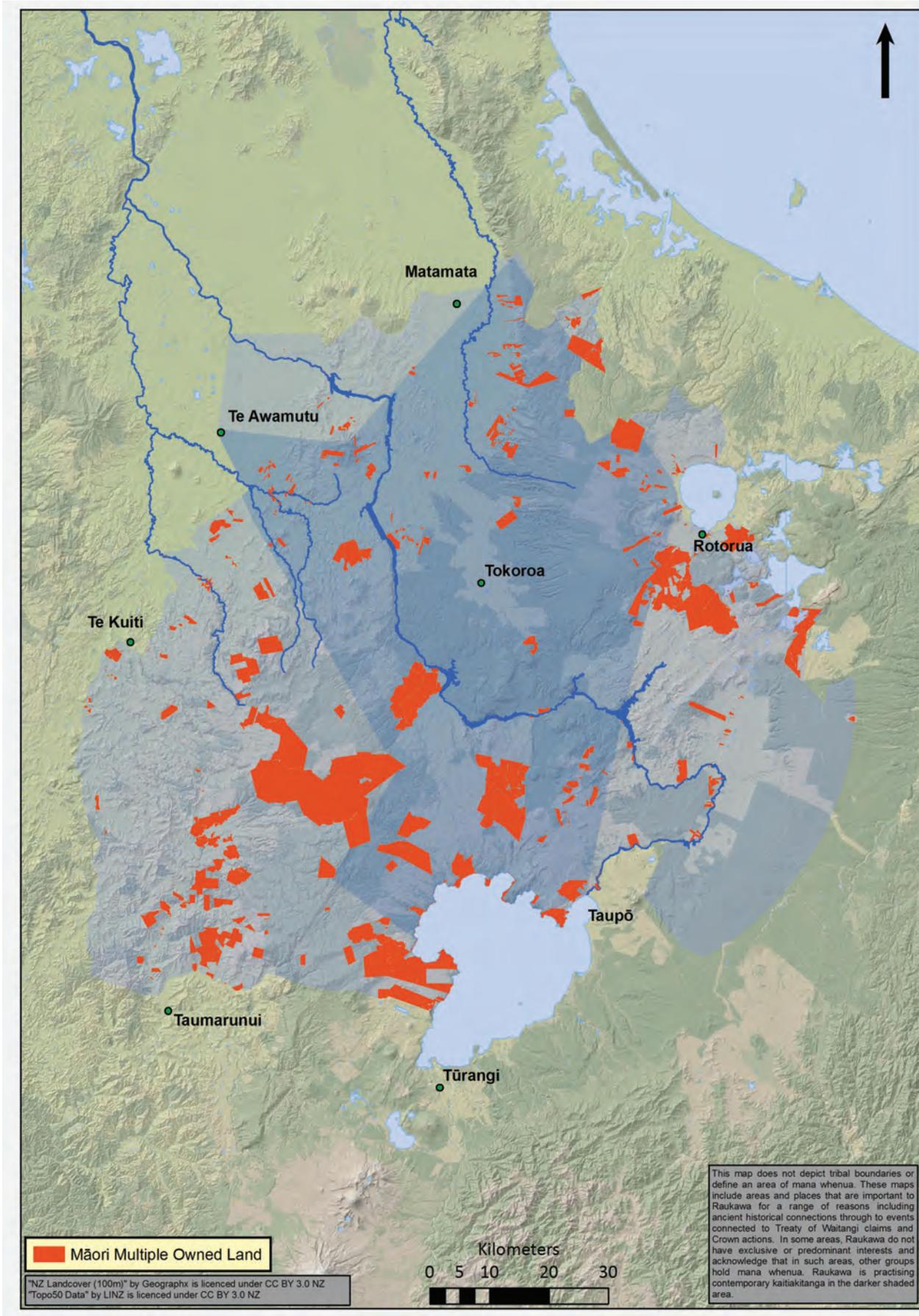
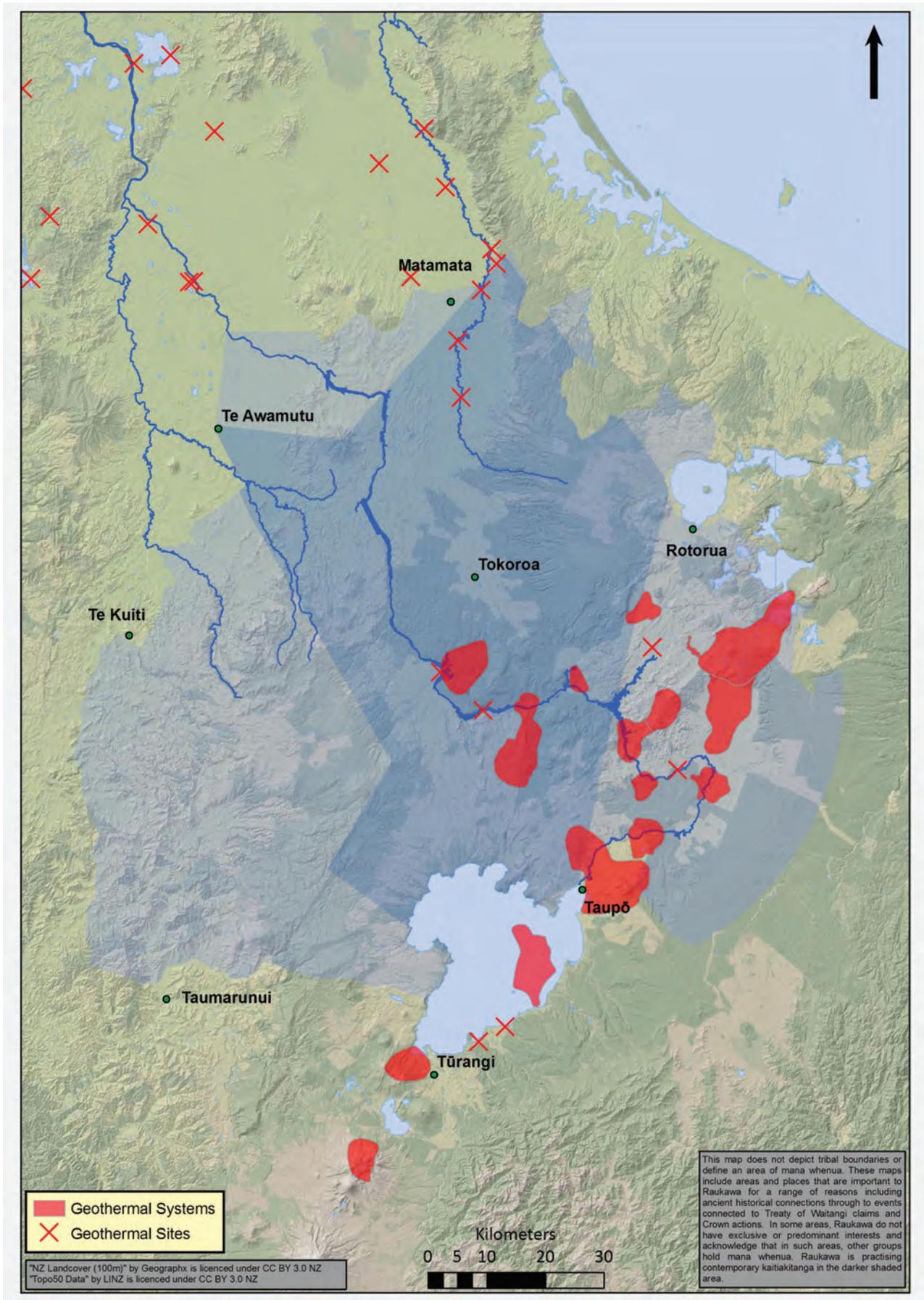


Figure 18. Ngā Wāhi Ngāwāhā: Geothermal resources



Appendix D

Objectives and Strategies for the Waikato River

Objectives For The Waikato River

In order to realise the Vision, the following Objectives will be pursued:

- The restoration and protection of the health and wellbeing of the Waikato River.
- The restoration and protection of the relationship of Waikato-Tainui with the Waikato River, including their economic, social, cultural, and spiritual relationships.
- The restoration and protection of the relationship of Waikato River Iwi according to their tikanga and kawa, with the Waikato River, including their economic, social, cultural and spiritual relationships.
- The restoration and protection of the relationship of the Waikato Region's communities with the Waikato River including their economic, social, cultural and spiritual relationships.
- The integrated, holistic and coordinated approach to management of the natural, physical, cultural and historic resources of the Waikato River.
- The adoption of a precautionary approach towards decisions that may result in significant adverse effects on the Waikato River, and in particular those effects that threaten serious or irreversible damage to the Waikato River.
- The recognition and avoidance of adverse cumulative effects, and potential cumulative effects, of activities undertaken both on the Waikato River and within its catchments on the health and wellbeing of the Waikato River.
- The recognition that the Waikato River is degraded and should not be required to absorb further degradation as a result of human activities.
- The protection and enhancement of significant sites, fisheries, flora and fauna.
- The recognition that the strategic importance of the Waikato River to New Zealand's social, cultural, environmental and economic wellbeing is subject to the restoration and protection of the health and wellbeing of the Waikato River.

- The restoration of water quality within the Waikato River so that it is safe for people to swim in and take food from over its entire length.
- The promotion of improved access to the Waikato River to better enable sporting, recreational, and cultural opportunities.
- The application to the above of both mātauranga Māori and latest available scientific methods.

Strategies For The Waikato River

To achieve the Objectives, the following Strategies will be implemented:

- Ensure that the highest level of recognition is given to the restoration and protection of the Waikato River.
- Establish what the current health status of the Waikato River is by utilising mātauranga Māori and latest available scientific methods.
- Develop targets for improving the health and wellbeing of the Waikato River by utilising mātauranga Māori and latest available scientific methods.
- Develop and implement a programme of action to achieve the targets for improving the health and wellbeing of the Waikato River.
- Develop and share local, national and international expertise, including indigenous expertise, on rivers and activities within their catchments that may be applied to the restoration and protection of the health and wellbeing of the Waikato River.
- Recognise and protect waahi tapu and sites of significance to Waikato-Tainui and other Waikato River Iwi (where they so decide) to promote their cultural, spiritual and historic relationship with the Waikato River.
- Recognise and protect appropriate sites associated with the Waikato River that are of significance to the Waikato regional community.
- Actively promote and foster public knowledge and understanding of the health and wellbeing of the Waikato River among all sectors of the Waikato regional community.
- Encourage and foster a 'whole of river' approach to the restoration and protection of the Waikato River, including the development, recognition and promotion of best practice methods for restoring and protecting the health and wellbeing of the Waikato River.
- Establish new, and enhance existing, relationships between Waikato-Tainui, other

Waikato River Iwi (where they so decide), and stakeholders with an interest in advancing, restoring and protecting the health and wellbeing of the Waikato River.

- Ensure that cumulative adverse effects on the Waikato River of activities are appropriately managed in statutory planning documents at the time of their review.
- Ensure appropriate public access to the Waikato River while protecting and enhancing the health and wellbeing of the Waikato River.



Waikato River - Horahora Road Arapuni

Appendix E

Partners list

Relationship agreements	
Ministerial Accords <ul style="list-style-type: none"> • Raukawa/Crown Overarching Accord • Māori Affairs Portfolio Accord • Primary Industries Portfolio Accord • Environment Portfolio Accord • Conservation Portfolio Accord • Local Government Portfolio Accord • Energy and Resources Portfolio Accord • Land Information NZ Portfolio Accord • Crown Lands Portfolio Accord • Arts Culture & Heritage Accord 	Joint Management Agreements <ul style="list-style-type: none"> • Waikato Regional Council • South Waikato District Council • Waipā District Council • Taupō District Council • Rotorua District Council • Ōtorohanga District Council
Memoranda of Understanding <ul style="list-style-type: none"> • Mighty River Power • Waikato Regional Council • Tūwharetoa Māori Trust Board • Maniapoto Māori Trust Board • Ngāti Korokī Kahukura Trust • South Waikato District Council 	River Iwi <ul style="list-style-type: none"> • Waikato Tainui River Raupatu Trust • Te Arawa River Iwi Trust • Maniapoto Māori Trust Board • Tūwharetoa Māori Trust Board
Other Partners <p>Waikato River Authority, Hancock Forestry Management, Te Puni Kōkiri, Fonterra, Dairy NZ, Beef & Lamb NZ, Auckland Waikato Fish & Game, Federated Farmers, Carter Holt Harvey Kinleith, AgResearch, Transpower, Waikato River Trails Trust, University of Waikato, University of Otago, Boffa Miskell, BECA, Matamata Piako District Council, Waitomo District Council, Bay of Plenty Regional Council, Landcare Research, Headlands NZ, FOMA, Tuia Group, Historic Places Trust, Perry Fletcher (Archaeologist)</p>	

Appendix F

Rangatahi Prime

Ministerial Statements

During the field trip to the Maungatautari workshop session in February 2014, rangatahi (young people) of Raukawa were asked if they were Prime Minister for a day what would they say to the people of Aotearoa regarding the environment. The following are a number of the statements. Where appropriate, these have been incorporated into the the kete for kaitiaki and methods.

- Farmers will become more accountable for the environmental impacts they place on our lands and waterways.
- Everyone needs to simplify and keep things simple.
- There will be no more plastic bags allowed in NZ.
- All synthetics are banned from entering NZ.
- We all need to look after the whenua.
- All non-recyclables (e.g. nappies, plastics) are no longer legal.
- One day a week, people will not be able to use cars.
- To protect our waterways, we will fence off rivers/streams.
- Anyone caught throwing cigarette butts will be heavily fined.
- We will be reducing plastics coming to NZ.
- Environmental Management will become compulsory in NZ curriculum.
- We are going to change the environment to be cleaner and greener.
- Worm farms will be compulsory in homes.
- Littering is illegal – anyone who litters will be fined.
- NZ is smoke-free.
- We will stop cutting down native trees.
- We will protect native bush.

Appendix G

Engagement with Raukawa

1.0 Introduction

The Raukawa Settlement Trust (RST) the mandated iwi authority is the overarching iwi governance entity. The RST has delegated responsibility for the management of environmental and resource management activities to the Raukawa Charitable Trust (RCT). The Raukawa Environment Group (Environment Group) is tasked by the RCT with this responsibility.

Unless determined through a Ministerial Accord, Joint Management Agreement (JMA) or other agreement the environment group is the first point of contact if you need to engage with Raukawa.

The environment group will determine the level of engagement and process required depending on whether your project or proposal is within the wider area of association or the darker shaded area as indicated in Figure 1. Raukawa acknowledges the shared interests of other iwi within the wider area of association and will provide direction for how to engage on a case by case basis.

2.0 Principles of Engagement

Raukawa promotes a set of principles that underpin Raukawa engagement with external parties across the area of association inclusive of:

- Working in good faith and in a spirit of co-operation;
- Best endeavours approach at all times;
- A commitment to open, honest and transparent communication;
- A commitment to participate effectively in discussions;
- Ensure early engagement on issues of known mutual interest;
- Operate on a no surprises approach;
- Recognise the relationship between parties will evolve;
- Commit to meeting statutory timeframes and minimizing delays and costs associated with those statutory frameworks

Experience shows us that applying these principles and understanding the Raukawa perspective can result in outcomes which are mutually beneficial and lead to quality proposals, resource consent applications, policy processes and other projects.

The Environment Group takes a professional, pragmatic and open approach to working with stakeholders.

3.0 Engagement on Policy Development and Advice

In the absence of Ministerial Accords, JMA's and other agreements the following engagement process applies. Agencies need to engage early with the Raukawa Environment Group on the development and implementation of policy and legislation led by the agency. This would include:

1. Early notification to the Environment Group of the process to develop any policy or legislation;
2. Meeting with the Environment Group on the content of any policy or legislation;
3. Making available to the Environment Group any relevant information on the relevant policy or legislation, early in the process development;
4. Informing the Environment Group of the outcome of any consultation;
5. Informing the Environment Group of the process to implement the relevant policy or legislation; and
6. Working with the Environment Group, where appropriate to identify resources that may assist Raukawa involvement in the development of policy or projects.

4.0 Engagement on Resource Consents and Activities

If you are at the early stages of your proposal or wish to have an early conversation to understand requirements of engagement we advise contacting the Environment Group as a first step.

4.1 Understanding our Processes

On receipt of a proposal the Environment Group need to determine:

- the complexity and scale of the application
- any statutory timeframes that may apply
- hapu/ marae engagement

- technical / specialist information that needs to be sought including kaumātua guidance and potential formation of specific project working groups
- relevance for the Raukawa Environmental Management Plan
- implications for the Waikato River Co-Management framework
- costs associated with processing
- our timeframe for response
- the hierarchy of avoid, remedy or mitigate in managing effects
- implications for the Raukawa Comprehensive Settlement Legislation or any other relevant legislation
- implications under the Resource Management Act or any other relevant legislation

4.2 Information requirements

If you are considering undertaking an activity within the takiwa, the Environment Group requires the following information, and if it is not included it will be requested to assess your application:

- Who the parties involved are and full contact details of involved parties
- A summary of the proposal
- Identification of any significant resources on the property (inclusive of landscape overlays) or affected by the proposal including rivers, streams, springs, wetlands, cultural sites, significant natural areas, archaeological sites, native trees or bush;
- What is proposed and any measures that will avoid, mitigate or remedy effects;
- If the activity is within the Waikato and Waipa River catchments an assessment of how the activity will give effect to the Vision and Strategy for the Waikato and Waipa Rivers
- If the activity is within the Te Waihou catchment an assessment of how the activity will contribute to the improvement of the restoration and protection of the Te Waihou and its catchment
- Where possible, location maps and photos of the proposed activity and other graphic material such as visual simulations
- Raukawa preference in the hierarchy of avoid, remedy and mitigate

4.3 Guidelines for Assessment of Proposals

The Raukawa Environmental Management Plan highlights the issues and resources that are of concern within our Takiwa. The following process or parts thereof will be applied to the assessment of proposals inclusive of but not limited to;

1. The Environment Group is informed of a proposal by formal letter, receipt of an application for a resource consent, a notice of a requirement for a designation.
2. The Environment Group will contact the applicant or consenting authority (Council) to check the status of the proposal to confirm timeframes. Where appropriate the Raukawa Environment Group will provide a checklist to assist the applicant.
3. Check the relevance of the proposed activity and location against the Raukawa Environmental Management Plan or any relevant iwi document for any resources or issues of significance to Raukawa.
4. Site visit. Every effort should be made to allow the Environment Group to view the site or property. Sometimes this may not be possible due to the location of the site. In these cases other technologies including google earth and other aerial photography may be used. These options however are viewed as poor substitutes for site visits.
5. Assess whether the effects are significant detrimental to the resource, unacceptable changes to the environment, changes that can't be reversed, cause great concern to Raukawa, will have a long-term impact on Raukawa and if there is anything that can be done to avoid, remedy or mitigate those impacts.
6. The consideration of the nature, scale and character of effects is a process that requires skills and experience. Where it is unclear, advice from Environment Group advisors and technical experts may be required and/or a peer review implemented
7. Setup face to face meetings or other engagement as required, ensuring that all necessary parties are in attendance.
8. Follow up by email or letter regarding the outcomes of the meeting, concerns or issues, tasks to complete and timeframes.
9. Where projects are large and/ or technically complex and additional expertise is required the Environment Group will negotiate fair and reasonable cover of the associated costs with the applicant. Examples of further information that may be required include:
 - archaeological and cultural landscape assessments; and
 - ecological reports including baseline surveys; and
 - best practice management plans including monitoring; and
 - cultural impact assessments; and

- design inputs;

10. Further meetings with the applicant may be required to:

- Review further technical reports and advice
- Agree on mitigations that minimise effects
- Change the proposal to avoid impacts
- Provide a remedy that balances impacts
- Provide and share information to wider group of Raukawa marae and hapu representatives and gain feedback. This could involve a hui-a-iwi and as such, some costs that need to be communicated and negotiated with the applicant
- Confirm the Raukawa position on the final proposal

Written approval may be given to an applicant confirming that all matters have been addressed to the satisfaction of Raukawa Environment Group.

A letter of support/opposition in part or to the whole application will be communicated to the applicant and consent authority.

Advice Note: The Raukawa Environment Group will endeavour to respond as quickly and effectively as possible based on the process of assessment as outlined above. Engagement with staff may involve a meeting or several if it is a complicated proposal, a site visit, review of information material and hui with hapu/ marae. Staff will also provide guidance to ensure responsibilities for process record keeping are clear and robust. At times governance decisions may be required and these will be factored into the process when considering the application.

5.0 Contact Details

As at 1 January 2015, the Raukawa Environment Group contact details are:

Postal Address: Raukawa Environment Group
 Private Bag 8,
 Tokoroa 3444

Phone: 07 885 0260

Email: environment@raukawa.org.nz

Website: www.raukawa.org.nz

Mokaihaha - A Unique Cultural Landscape. The unique landscape east of Tokoroa holds special history for Raukawa



KETE FOR KAITIAKI

Appendix H

Kete for Kaitiaki

Interconnectedness

- K1 Hold wānanga on traditions and environmental knowledge
-
- K2 Build relationships with your local communities, neighbours and local farmers
-
- K3 Identify projects for restoration work and make applications for funding/resource assistance
-
- K4 Seek opportunities for learning by joining volunteer networks, undertaking work placements, attending hui and conferences
-

Wai

Mātauranga

- K5 Take your tamariki/mokopuna down to the awa and share your kōrero about the significance of water, tuna, kōura and other taonga species.
-
- K6 Teach other whānau members how to catch and prepare tuna, kōura and other taonga species.
-
- K7 How did your kui/koroua do it? Why did they do it that way? What's changed?
-
- K8 Maybe other whānau do this regularly, ask if you can join in.
-
- K9 Kōrero and wānanga about the significance of your local awa.
- a. Do you know its history? If not, who can you ask?
 - b. Where does your awa flow from and flow to?
 - c. How was it used by your tūpuna? Swimming/washing/healing...
 - d. Are there significant areas along your awa? Mahinga kai, taniwha perhaps?
-
- K10 Get out and walk, ride, swim (if it is safe to do so), or paddle along your awa.

- a. What does it look, smell, feel like?
- b. Do you think it is 'clean'? Why? Why not?
- c. Are there any animals, aquatic life, plant or bird life?

K11 Consider asking your kaumātua to kōrero or have a wānanga about tikanga pertaining to water.

K12 Ask an organisation (DOC, NIWA etc.), researcher or scientist to come and hold wānanga about an aspect of water important to your whānau? This could be water quality testing/monitoring, habitat restoration for fisheries, fishery migration patterns, riparian restoration, freshwater field skills, the list goes on. There are lots of people doing lots of things on and with water.

K13 Connect with other community groups doing river restoration projects.

Water use

K14 Consider capturing rain water and/or grey water from your whare and/or marae buildings for use on your gardens or recycle for other non-drinking purposes (e.g. flushing toilets etc).

K15 Install water saving or low flow faucets and shower heads to reduce the amount of water wasted.

K16 Do not let water run unnecessarily, save water by turning off taps when brushing teeth, have shorter showers, don't leave the tap running to rinse dishes.

K17 Check your pipes and faucets for leaks.

K18 Insulate your pipes and hot water cylinder to avoid wasting water waiting for it to heat up.

K19 Only use your dishwasher and washing machine with full loads.

K20 Consider purchasing water efficient appliances and fixtures.

K21 Use organic matter around your plants and trees to retain water for longer.

K22 Don't run the hose while washing your car, outside of buildings or windows.

K23 When planting at home or the marae choose climate-appropriate, drought-tolerant, and native plant species.

K24 Avoid sprinkler systems and water plants with hand held hoses or use rainwater captured water storage to water plants and gardens.

K25 Limit impervious surfaces that direct water directly into the stormwater system.

Water quality

K26 Consider the products that you are using that drain into our awa (i.e. dishwashing liquids, shampoos, soaps, laundry detergent, cleaning products) and where possible make the change to natural alternatives.

K27 Consider composting toilets at home or at the marae.

K28 Wash your car on the grass so that cleaning products do not run directly into stormwater drains.

K29 Reduce fertilizer and pesticide use.

K30 Fence and plant the banks of your awa with suitable native plants to provide natural filtration, shade for aquatic life, keep out stock and to stabilise the banks of the awa.

- a. There are resources to assist you with this in the appendices
 - b. Consider the type of plant you choose? Do you have any weavers in the family who might like to harvest harakeke? Plants that can be used for rongoā might be important to your whānau. What do the manu like to eat that you could plant?
-

K31 Organise whānau or community clean up days to get rid of rubbish and debris along or in the awa.

K32 Get a group of whānau to participate in regular monitoring of water quality.

- a. There are resources to assist you with this such as the NIWA Stream Health and Monitoring Kit
-

K33 Report any incidents of direct discharges going to water, stock in the waterbodies, or dumping of rubbish in the water to the Regional Council. If you can take photos and send these in.

Whenua

Mātauranga

K34 Kōrero and wānanga with your whānau about the meaning of whenua, your relationship with Papa-tū-ā-nuku and the history of your mana whenua.

K35 You might consider questions such as – what does Papa-tū-ā-nuku mean today? Why do we bury the whenua of our babies? What is the importance of this tradition?

Protection and restoration of land

K36 Plant trees and plants of areas of unstable land such as on hills and beside streams.

K37 Controlling plants and animal pests.

K38 Fence streams, wetlands and areas of native bush to keep out stock.

K39 Manage use of fertilisers and pesticides that are going into Papa-tū-ā-nuku.

K40 Retire land that is unsuitable for a particular land use.

K41 Investigate alternative land uses that are more suited to geography of the area.

K42 Consider cultivations that feed the soil rather than detract from the soil (i.e. hemp (reference group comment))

K43 Apply to the Waikato River Clean-up Trust for a river restoration/clean-up project

Kai

K44 Consume locally produced kai. Papa-tū-ā-nuku sustains us and provides nourishment for our bodies. Knowing the whakapapa of the kai that we ingest is important for our physical wellbeing but also for the wellbeing of the environment because it means less energy for transportation, packaging and storage and, hopefully less chemicals in its production.

K45 Grow your own kai at home and at the marae.

K46 Create food forests or food parks around the marae and/or within the community.

K47 Consider establishing community or school gardens.

K48 Set up food sharing networks amongst whānau, hapū, marae and communities. “We would like to see marae markets where marae grow, produce or create their own produce, goods to trade/sell with other marae in the area” quote from reference group

K49 Purchase kai with little or no packaging. Fresh is best.

K50 Compost or worm farm your food scraps to turn your waste into kai to feed back to Papa-tū-ā-nuku.

K51 Investigate opportunities to produce organic kai for sale.

Wetlands

Mātauranga

K52 Talk to your whānau about the significance of wetlands.

K53 Organise or participate in wānanga about wetland protection and restoration.

K54 Consider joining a volunteer network for wetland restoration.

K55 Ask an organisation (DOC, NIWA etc.), researcher or scientist to come and hold wānanga about an aspect of wetland health, protection and/or restoration.

Wetland protection and restoration

K56 Identify potential wetland restoration projects.

- a. Fence off wetland areas on your own property and talk to lands trusts and local farmers about wetland areas on their property to fence.
 - b. Restore edges of wetlands with native plants to provide filtration and habitat.
 - c. Restore natural water flows to wetlands, check for any obstructions and where appropriate remove.
 - d. Control weeds and pests.
-

K57 Volunteer or contribute to existing wetland restorations projects in your local area.

K58 Report any destruction of wetland areas to the Regional Council.

Wāhi tuturu

- K59 Identify the important cultural landscapes in your rohe through the Ngā Wāhi Tūturu project.
-
- K60 What are the stories of connection between your marae?
-
- K61 Do you know where and have you been to all the places in your pepeha?
-
- K62 Where did your ancestors walk, hunt, garden, fish and love?
-
- K63 Develop a plan to manage areas of importance under your mana whenua.
-
- K64 Use the correct names for important sites and landscapes.
-
- K65 Utilise the naming protocol where sites/areas in your rohe are not named.
-
- K66 Hold wānanga to learn about the significance of these sites and landscapes.
-
- K67 Restore sites where appropriate.
-
- K68 Organise regular hikoi to connect with and/or clean up important sites.
-
- K69 Form relationships with landowners to access sites/areas within your rohe.
-
- K70 Talk to locals about the significance of the sites in your mana whenua area to build understanding.
-

Indigenous plants and animals

Mātauranga

- K71 Take your tamariki/mokopuna into one of the local areas of native bush.
- a. Talk to them about the plants and animal life you know of.
 - b. Do you know any significant species in your local area?
 - c. What species were important to your whānau for kai? For rongoā? For raranga or whakairo? Or for other reasons.
-
- K72 Get out and walk some of the tracks within the native bush reserves.
-
- K73 Is there someone in your whānau - a weaver, carver or healer perhaps - who could come and teach you and your whānau about different species of plant or tree,

their properties and significance?

K74 Consider joining a volunteer network of people who work with biodiversity restoration and/or pest eradication.

K75 Ask an organisation (DOC, NIWA etc.), researcher or scientist to come and hold wānanga about an aspect of indigenous plants and/or animals important to your whānau? This could be habitat restoration, species identification, pest eradication, population restoration, eco-sourcing and propagating seeds. There are lots of people doing lots of things on and with water.

K76 Sign up to a horticulture training program.

Pest eradication

K77 Identify and eradicate invasive species in your backyard or around the marae. If you don't know it, don't grow it.

K78 Ask your local nursery not to grow and/or sell known invasive plants.

K79 Don't dump or dispose of garden waste in nearby reserves or parks.

K80 Clean your boots after hiking or walking in the bush to stop tracking weed seeds to other areas.

K81 Don't release aquarium fish or exotic animals or plants into the wild.

K82 Clean your waka, boat, kayak, etc. thoroughly to stop the spread of aquatic pests and algae.

K83 Don't transport water animals, plants or animals to another water body.

K84 Set traps and bait lines to control animal pests such as possums, rats and stoats.

Restoration

K85 Work with your whānau to identify an area where you could undertake a restoration project, this could be around the marae, in an area where there used to be native bush but isn't any longer, an extension of an existing area of native bush, or just a spare piece of lawn in your own backyard.

- a. What plants are suited to the climate, topography and/or to your needs? i.e. do you want shade? Do you want to attract particular species of birdlife? Do you

want a particular species of plant for raranga or rongoā?

- b. What might the needs of your tamariki or mokopuna be?
- c. Consider how your project might connect to existing areas of native bush to establish corridors of native habitat.

K86 Purchase eco-sourced seeds or seedlings, or better yet source and propagate your own seeds from your local area for planting.

- a. You could consider setting up a small marae based nursery to grow plants for whānau and/or for small restoration projects.

K87 Consider donating or volunteering to one of the threatened species recovery programs. For more information see the links and resources in the appendices.

K88 Educate whānau about the importance of native plants and animals.

K89 Take your tamariki/mokopuna to one of the ecological sanctuaries, e.g. Maungatautari Ecological Island is right on our back doorstep – to learn about indigenous plants and animals, the threats to them and how to protect them.

K90 Your health and the health of those around you, including the environment.

Marae and Papakāinga

Marae environmental initiatives

K91 Create a marae/hapū environmental action plan. See the appendices for a suggested template to use.

- a. This doesn't have to be complex. Talk with your whānau about what you/they would like to achieve in relation to the environment and write down your goals.
- b. It could be that you wish to return to some of the practices of your tūpuna or that you remember a time at the marae when there were gardens, native plants, etc. and you wish to restore those.
- c. Your marae or hapū action plan could identify areas you want to fence, plant in natives, wānanga you want to hold, cultural practices you want to restore or enhance, identify mahinga kai sites and associated tikanga, sites of significance and how you want to protect and manage them, important species in your

areas and restoration of them, education initiatives you want to start of be involved in.

- d. Remember, you are not limited and the action plan can be whatever you want it to be.
- e. Identify resources to support you and timeframes for each of your specific actions/projects. Start with a small project and build from there.
- f. Check in regularly to see how you are going against this plan.
- g. There are a multitude of resources and people who can support you.

K92 Establish an environment group/sub-committee for your marae to lead/champion environmental protection and restoration projects.

K93 Develop and implement marae policies on waste, energy and water. Ensure whānau are on board and understand.

K94 Assess priorities and needs as part of the action plan... what do you really want? And what is most important to you?

Marae site development/redevelopment

K95 Join/sign up to Para Kore – the organisation that helps marae work towards zero waste.

- a. Para Kore can assist the marae to implement recycling and composting systems, develop zero waste policies, become plastic free marae, marae hire agreements, provide bilingual signage and resources, carry out waste audits, provide a monitoring system for waste reduction on your marae, connect you with to other Para Kore marae, and provide educational resources and workshops for whānau.

K96 Insulate marae buildings.

K97 Install energy efficient and safe forms of heating in marae buildings.

K98 Consider double glazing windows if possible.

K99 Choose energy efficient appliances.

K100 Check draughts within marae buildings and try and fix.

- K101** Encourage energy efficiency practices.
-
- K102** Install rainwater collection tanks if you don't already have.
-
- K103** Investigate alternative energy sources such as wind or solar energy.
-
- K104** Reduce the use of chemicals by using natural alternatives.
-
- K105** Encourage water conservation.
-
- K106** Plant a māra kai, orchard or food forest. These can be as big or as small as you can manage.
-
- K107** Plant native plants and trees around the marae to provide shade, amenity value, cultural materials and habitat for native birds.
-
- K108** Compost, worm farm organic and food waste. Send food scraps, particularly meat scraps to the pigs.
-
- K109** Consider getting animals such as chickens and pigs.
-
- K110** Encourage car-pooling to and from the marae.
-
- K111** Consider eco-initiatives to generate income
- a. Nurseries, eco-tourism, native plantations for cultivation...
-

Papakāinga development/redevelopment

- K112** If you are developing a new Papakāinga there are lots of opportunities to create a sustainable, low-impact development. Look to other examples of sustainable housing, low-impact and Māori design principles.
-
- K113** Some of the things you could consider are:
- a. Location of buildings to utilise natural resources.
 - b. Use of on-site alternative energy sources – for example wind or solar.
 - c. Passive heating design of buildings to optimise sunshine available.
 - d. Consider use of composting toilets or other low-impact sewerage system.
 - e. Install rainwater collection tanks, greywater recycling systems and water restriction devices such as low-flow faucets.

- f. Choose non-toxic durable materials.
- g. Consider using recycled materials.
- h. Source materials locally and where possible use natural materials.
- i. Incorporate maara kai, native planting, and mini-wetlands in your landscaping and infrastructure design.
- j. Consider the cumulative impacts of the development and design your infrastructure to as much as possible minimise these.
- k. Insulate the house, install double glazing, thermal backed curtains, and energy efficient appliances.
- l. Consider waste management in your Papakāinga development design – can you deal with all of your waste on-site, reducing the amount of waste that goes to landfill or discharged to air, water or land.

K114 Redevelopment of existing Papakāinga homes could also consider the above actions and/or implement some of the actions specified in Sustainable Living section.

Mātauranga

K115 Organise wānanga to talk with whānau about their memories of and aspirations for the local environment. There is a lot of valuable knowledge within whānau about the environment and environmental management, we just don't always recognise it as such.

K116 Talk to other marae about what they are doing, their successes and challenges.

K117 Visit marae, organisations, communities that are already implementing the projects that you want to do, learn from them, create networks, share resources and ask questions.

K118 Involve your tamariki and mokopuna – start them young, they are the ones who will reap the benefits of, and be charged with maintaining, what you start.

K119 Attend community, Council, iwi, governmental hui, wānanga, planting days, volunteer days and education workshops.

Sustainable Living

K120 Buy products with less packaging or with recyclable packaging.

K121 Buy locally produced items rather than imported items, and try to support businesses which operate according to sustainability principles.

K122 Recycle all paper, plastics, bottles and tins.

K123 Take reusable bags to the supermarket.

K124 Only switch on the washing machine or dishwasher when they are full.

K125 Use energy-saving light bulbs, and rechargeable batteries rather than disposable ones.

K126 Grow your own vegetables.

K127 Turning off lights and appliances when not in use.

K128 Dry clothes outside rather than using a dryer.

K129 Close curtains earlier in winter to retain the heat.

K130 Conserve water.

K131 Choose energy and water efficient appliances.

K132 Reduce amount of bottled water purchased. Fill re-useable bottles and refrigerate.

K133 Compost or worm farm your own organic waste.

K134 Walk, bike or carpool to work and for short trips.

K135 Recycle old clothes and household equipment by donating them to charity or swapping, donating to whānau.

K136 Ban or don't use single use plastic.

K137 Consider plastic free homes, workplaces and marae.





Ranginui

Getting around

K138 Use public transport where possible.

K139 When going to hui, the marae or work carpool with others.

K140 Bike or walk – reduced emissions and physical activity = win, win! A large percentage of our daily car trips are less than 3km in distance.

K141 When you do use your car plan ahead to try and reduce the number of car trips you make.

K142 If you can, switch to cleaner alternative fuels.

K143 Consider how you drive – maintaining steady speeds, driving smoothly, reducing idling time and keeping your load down can all contribute to reduced emissions.

K144 Keep your vehicle serviced and working efficiently.

K145 If you are purchasing a new vehicle consider a smaller, fuel efficient model, or better yet invest in a hybrid or biofuel model.

K146 Ask your employer to consider an eco-fleet of cars or 'greener' transport options.

K147 Create a walking school bus for getting your tamariki and mokopuna to kōhanga and/or kura.

Home heating and energy

K148 A warm home reduces the amount of energy, whether by electricity, gas or wood burner, required to heat your home and therefore has less of an impact on air quality. You can keep your home warm and dry by:

- a. Insulating your home, or if you are renting asking your landlord to do this.
- b. Checking for draughts and weak points and patching these up.
- c. Install a heat transfer system.
- d. Closing the doors to rooms that you aren't using.
- e. Using a dehumidifier.

- f. Using clean forms of heating.
- g. Installing thermal backed curtains.

K149 Switch to a cleaner more energy efficient woodburner or heatpump.

K150 Ensure your heating appliances are serviced and running efficiently.

K151 Conserve energy to reduce overall emissions– for ways to do this see the chapter on Infrastructure.

K152 If you are building a new home or doing renovations there are a number of things you can do to ensure it is warm and dry and energy efficient, for example double glazing. For more information refer to the links and resources in Appendix [00].

Indoor and outdoor burning

K153 Don't burn household or marae rubbish. Instead try and reduce, reuse or recycle the waste you produce at home and on the marae. For more information on how to do this see Appendix [00].

K154 Compost your organic garden waste instead of burning. For more information refer to the links and resources in Appendix [00].

K155 Wet wood produces a lot of smoke, therefore avoid burning wet wood and find somewhere dry to store your firewood supply.

K156 Avoid burning wood that is treated or painted.

K157 Consider 'no burn' periods.

K158 Make the decision to quit smoking. This choice will benefit your health and the health of those around you, including the environment.

The night sky

K159 Look up - What does the moon and stars tell us? - What is the significance of the maramataka?

K160 Reclaiming moon rituals and ceremonies.

K161 Learning to read stars.

K162 Celebrate Matariki

K163 Live by the sky.

Climate Change

Energy use

K164 Insulate your house as well as your budget allows; heat escapes from the ceiling, walls, floor and windows.

K165 Block off any draughts in your house.

K166 Switch off any appliances at the wall – appliances left on standby are using up power.

K167 Keep heat from escaping your windows with sealing, double glazing or thermal-lined curtains.

K168 Use efficient heating, such as a heat pump.

K169 Consider efficient water heating systems such as solar water heating or heat pump water heating.

K170 When buying new appliances, look at the energy rating labels to make sure it is energy efficient.

K171 Alternative energy sources such as windmills and solar panels are becoming more popular, and could suit your lifestyle.

Transport

K172 Reduce vehicle use by using public transport, car-pooling, walking or cycling.

K173 Purchase a fuel-efficient, low greenhouse gas vehicle.

K174 Consider how you drive – maintaining steady speeds, driving smoothly, reducing idling time and keeping your load down can all contribute to reduced emissions.

K175 Maintain your vehicle with regular services and ensuring tyre pressure is maintained at the appropriate level.

K176 Consider bio-fuels where appropriate.

Natural Hazards

Being ready

- K177** Get your emergency response kit ready and make sure your whānau has theirs set up as well.
-
- K178** Talk with your whānau about your emergency response plan.
-
- K179** Familiarise yourself with your local civil defence emergency procedures.
-
- K180** Look at having a first aid kit at home and if you can, in your car at all times
-
- K181** Donate your time or some resources to helping community groups that assist with natural hazard response or community responses.
-
- K182** Keep gutters and rains debris-free during winter to avoid localised flooding during times of heavy rain.
-

Infrastructure

Mahia te mahi

- K183** Create a marae/hapū environmental action plan that sets out how you wish to deal with existing and new infrastructure developments within your rohe.
-
- K184** Find out if renewable energy sources will work for your marae, e.g. wind, solar, micro-hydro.
-
- K185** Map your sites/areas of cultural importance and approach RCT to help you with the systems and tools you will need.
-
- K186** Be vigilant! If there is a development or operation within your rohe, watch your waterbodies for signs of environmental impacts, watch your waterbodies for signs of water discolouration, odours or dead fish/animals.
-
- K187** Keep an eye on development to ensure that your sites/areas are safe from harm.
-
- K188** Know where the quarries and mines are in your area and what they do.
-
- K189** Create a marae/hapū environmental action plan that sets out how you wish to deal with existing and new extractive operations, and exploration activities within your rohe.
-

K190 Map your sites/areas of cultural importance and approach RCT to help you with the systems and tools you will need.

K191 Be vigilant! If there is a development or operation within your rohe, watch your waterbodies for signs of environmental impacts including water discolouration, odours or dead fish/animals.

Mining, Oil and Gas

K192 Know where the quarries and mines are in your area and what they do.

K193 Create a marae/hapū environmental action plan that sets out how you wish to deal with existing and new extractive operations, and exploration activities within your rohe.

K194 Map your sites/areas of cultural importance and approach RCT to help you with the systems and tools you will need.

K195 Be vigilant! If there is a development or operation within your rohe, watch your waterbodies for signs of environmental impacts including water discolouration, odours or dead fish/animals.

Geothermal

K196 Identify the important geothermal resources in your rohe.

K197 What are the stories of connection between your marae and geothermal resources?

K198 How did your ancestors utilise the geothermal resource? Was it for kai, energy, heating or bathing?

K199 Develop a plan to manage areas of importance under your mana whenua including utilisation and economic opportunities including cultural tourism.

K200 Restore sites where appropriate.

K201 Form relationships with landowners to access sites/areas within your rohe.



Hokio - Site of Significance, Lake Arapuni

Appendix I

Resource Tools

Wai

Water Saving -

<http://wateruseitwisely.com/100-ways-to-conserve/>

Drystock Farms: Practice to improve water quality -

<http://www.waikatoregion.govt.nz/PageFiles/26184/Drystockfarms.pdf>

Dairy Farms: Practice to improve water quality -

<http://www.waikatoregion.govt.nz/PageFiles/26184/Dairyfarms.pdf>

Cropping: Practice to improve water quality -

<http://www.waikatoregion.govt.nz/PageFiles/26184/Croppingland.pdf>

Best Water Management Practices -

<http://www.landcare.org.nz/Regional-Focus/Hamilton-Office/BMP-Guide-for-Water-Quality>

Sustainable Living

Smarter Home -

<http://www.smarterhomes.org.nz/smarter-home-guide/>

Smarter insulation -

<http://www.smarterhomes.org.nz/publications/your-guide-to-a-smarter-insulation/>

Efficient Energy Use -

<http://www.eeca.govt.nz/>

Para Kore -

<http://parakore.maori.nz/home.aspx>

Compost -

<http://www.yates.co.nz/gardening/how-to/how-to-make-compost/>

Marae and Papakāinga

Papakāinga Toolkit -

http://www.westernbay.govt.nz/Download/?file=/Documents/Services/Papakāinga_Toolkit/Papakāinga_Brochure.pdf

Hapu and Iwi Environmental Management Plan Guideline - <http://www.qualityplanning.org.nz/index.php/supporting-components/faq-s-on-iwi-management-plans>

Wetlands

Riparian Planting Tool (Waikato River Authority) - <http://www.boffamiskell.co.nz/news-and-insights/article.php?v=riparian-plant-selection-made-easy>

Wetland Restoration Handbook -

<http://www.landcare.org.nz/Regional-Focus/Hamilton-Office/Wetland-Restoration-Handbook/Wetland-Restoration-Handbook>

Indigenous Plants and Animals

Native Planting in the Waikato Region -

<http://www.waikatoregion.govt.nz/PageFiles/2900/Planting%20natives%20in%20the%20Waikato%20region.pdf>

Pest Control -

<http://www.doc.govt.nz/conservation/threats-and-impacts/animal-pests/methods-of-control/>

Native Fish Fact sheets -

<http://www.landcare.org.nz/Regional-Focus/Hamilton-Office/Hooked-On-Native-Fish/Fish-Fact-Sheets1>

Whenua

Soil Erosion -

<https://www.mfe.govt.nz/land/soil-conservation/soil-erosion>

Land Resource Interactive Mapping Tool -

<http://ourenvironment.scinfo.org.nz/home>

Visualising Māori Land Tool -

<http://whenuaviz.landcareresearch.co.nz/>

Soil Maps Online -

<http://smap.landcareresearch.co.nz/home>

Climate Change

Climate Change Adaptation Toolbox -

<http://www.mpi.govt.nz/environment-natural-resources/climate-change/resources-and-tools/adaptation-toolbox.aspx>

Preparing for climate change –

A guide for local government in New Zealand - <https://www.mfe.govt.nz/publications/climate-change/preparing-climate-change-guide-local-government-new-zealand>

General Climate Change resources -

<https://www.mfe.govt.nz/climate-change/climate-change-resources>

Air

Vehicle Emission Information -

<http://www.transport.govt.nz/ourwork/VehicleEmissions/>

Mining, Quarrying, Oil and Gas

Minimising Environmental Impacts of Mining -

<http://www.landcareresearch.co.nz/publications/factsheets/mine-rehabilitation>

Cultural Landscapes

Māori Cultural Landscape Strategy -

<http://www.tearanga.maori.nz/>

Environmental Kaitiaki Tools and Case studies working with the RMA -

<http://www.ngatokitaiao.maori.nz/>





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