



NGAATI MAAHANGA IWI ENVIRONMENTAL MANAGEMENT PLAN

**HE WHENUA MAATOITOI
HE WHENUA KURA
HE KORONGAA MAATUA**



*Ka rere taku manu ki runga Taupiri maunga ka
titiro whakatetonga ki Pirongia, ki te tihi o
Mahaukura, i reira ka titiro whakateuru ki Karioi,
koia nei ngā poutokomanawa o te iwi o
Maahanga, ko ngā teo herenga ngākau ko Heretū,
ko Ngā Heru o Whārangi, ko te Taumata, ko
Moerangi.*

Ngaati Maahanga Environmental Management Plan 2026
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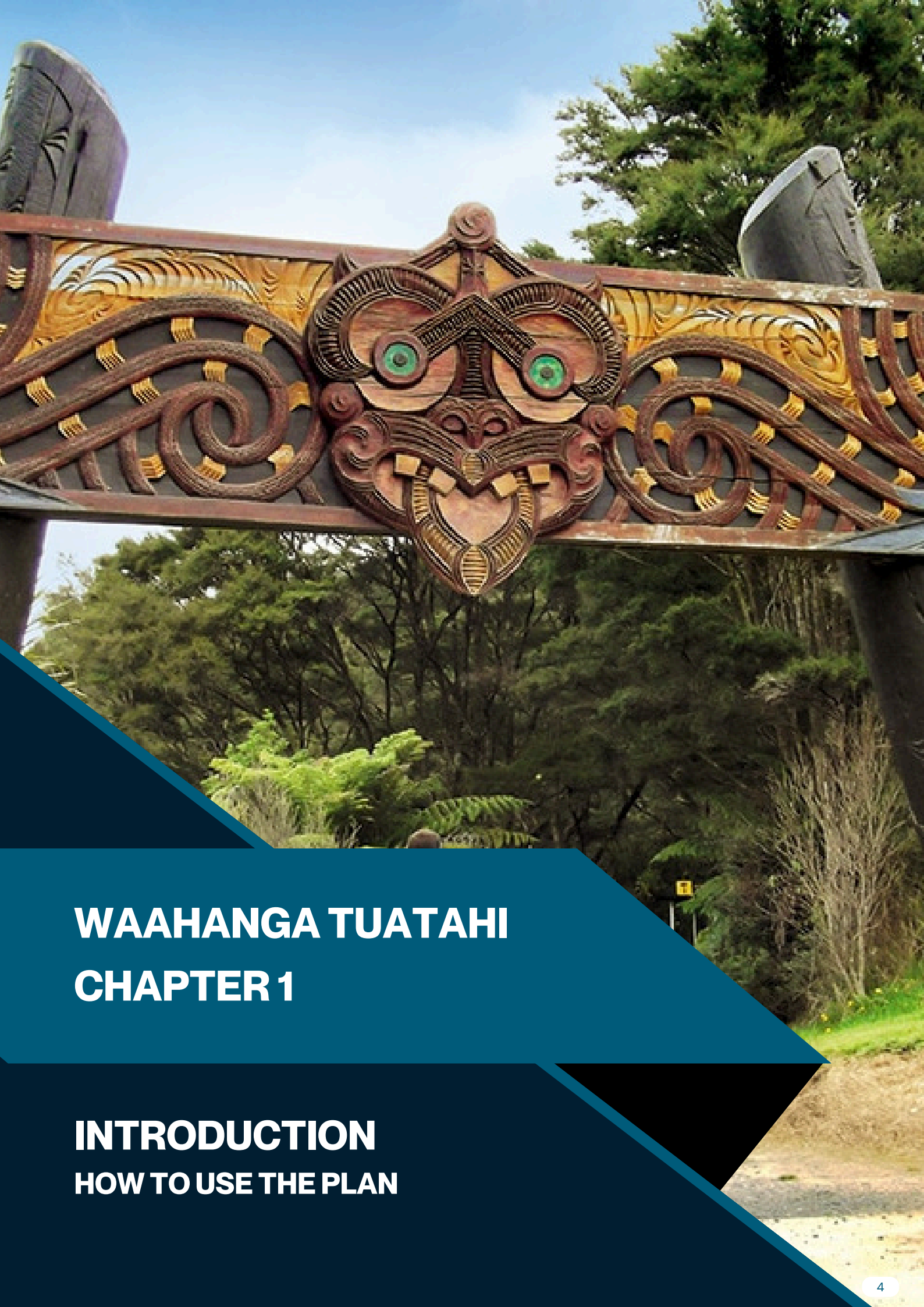
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MIHIMIHI | ACKNOWLEDGEMENTS



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WAAHANGA TUATAHI

CHAPTER 1

INTRODUCTION
HOW TO USE THE PLAN

WAAHANGA TUATAHI

CHAPTER 1

INTRODUCTION - HOW TO USE THE PLAN

1.1 PURPOSE AND SCOPE

The Ngaati Maahanga Iwi Environmental Management Plan provides the primary management framework through which Ngaati Maahanga articulates how our rangatiratanga and kaitiakitanga over te taiao/environment, including all taonga within Te Porotaka o Ngaati Maahanga, are to be recognised, respected, provided for, and given effect to within Aotearoa New Zealand's resource management system.

Complementary, but secondary, to the Ngaati Maahanga Iwi Environmental Management Plan (hereon "Ngaati Maahanga EMP") is the Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao. Where the Ngaati Maahanga Plan is silent or absent on any resource management matter, the Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao should be referred to in the first instance. However this should not replace direct consultation and engagement with Ngaati Maahanga (which is outlined in Chapter 5 of the Ngaati Maahanga Plan).

The Ngaati Maahanga Plan sets out the ancestral and intimate relationship that the people of Ngaati Maahanga have with its environment, and the importance to protect that relationship and those places and natural resources significant to Ngaati Maahanga from inappropriate use, development, and subdivision. In addition, the Ngaati Maahanga Plan sets out our pursuit to actively restore and enhance, wherever practicable, the health, integrity, mauri, and resilience of our land, air, water, ecosystems, and taonga. This pursuit moves beyond a focus on managing adverse effects, to require outcomes that improve environmental conditions over time, and consistent with the intergenerational responsibility of Ngaati Maahanga in exercising its kaitiakitanga.

The Ngaati Maahanga Plan also articulates how maatauranga-aa-Ngaati Maahanga, Ngaati Maahanga tikanga, and the exercise of kaitiakitanga in accordance with Ngaati Maahanga, are to inform and influence processes and decision-making.

The Ngaati Maahanga Plan provides clear direction on how the values and maatauranga (knowledge systems) of Ngaati Maahanga, and our relationships, culture and traditions with our environment, must be recognised and provided for in planning, policy development, consent processes, and resource use activities.

This Plan applies to, and is intended to guide, any agency, entity and/or persons exercising statutory duties, functions, and powers under legislation, or undertake activities that affect, or research, the health and wellbeing of te taiao within Te Porotaka o Ngaati Maahanga.

The Ngaati Maahanga Plan establishes expectations for engagement, assessment, and outcomes, and is to be used as a material consideration in all relevant decision-making processes.

1.2 CONTEXT AND RATIONALE

Ngaati Maahanga consider that Aotearoa New Zealand's resource management system has, over successive generations and iterations of legislation, failed to adequately recognise and provide for the role and responsibilities of Ngaati Maahanga as rangatira and kaitiaki in our rohe. This is the core resource management issue of focus for Ngaati Maahanga.

Despite statutory recognition of Maaori relationships with the environment, kaitiakitanga, and the principles of Te Tiriti o Waitangi, the system has largely constrained Ngaati Maahanga to an advisory role, limiting our ability to meaningfully exercise a Ngaati Maahanga tikanga-based environmental authority – mana whenua.

As a result, Ngaati Maahanga have observed policies, practices, and decision-making processes that have, and are, contributing to the historic and ongoing degradation of te taiao, the loss of biodiversity, and the cumulative erosion of the mauri of Ngaati Maahanga taonga. These outcomes are not viewed as incidental, but as symptomatic of a system that prioritises use and development over protection, restoration, and the integrity and values of Ngaati Maahanga.

Ngaati Maahanga acknowledges the leadership and achievements of Waikato-Tainui/Te Whakakitenga o Waikato in establishing Te Ture Whaimana o Te Awa o Waikato (Vision and Strategy for the Waikato River), through the Waikato River settlement, as well as the preparation of the Waikato-Tainui Environmental Management Plan *Tai Tumu Tai Pari Tai Ao*, however, these are contemporary measures which have only been in place for 15+ years. It would be inappropriate to categorise the leadership and achievements of Waikato-Tainui/Te Whakakitenga o Waikato over those years to be viewed as a participant in those processes that have contributed to the degradation. Ngaati Maahanga do not see it that way.

This Ngaati Maahanga Plan is intentionally framed as a mechanism for change, not accommodation. The sole objective of the Ngaati Maahanga Plan is to assert Ngaati Maahanga rangatiratanga into, and interacts with, the Aotearoa New Zealand resource management system to inform, influence, and determine how resource management must operate within our rohe (area of authority/interest). The Plan seeks to re-centre Ngaati Maahanga tikanga, maatauranga, and kaitiakitanga as foundational to achieving enduring environmental outcomes in our rohe.

1.3 IWI PLANNING DOCUMENT

The Ngaati Maahanga Plan serves as an iwi planning document / iwi management plan primarily for the purpose and use in resource-management processes and decision-making. The Plan has statutory weighting in legislation.

Additionally, it is also acknowledged that there will be secondary uses of the Ngaati Maahanga Plan for research purposes. In those instances, it is advised that those institutions and persons should also consult and engage with Ngaati Maahanga as outlined in Chapter 5 of this Plan.

The Ngaati Maahanga Plan also serves as a strategic document to guide and support the aspirations of Ngaati Maahanga.

Aotearoa New Zealand Management System

At the time of preparing the Ngaati Maahanga Plan, the Aotearoa New Zealand resource management system is going through substantial legislative changes. Of particular note, are the reforms to the Resource Management Act 1991 (hereon “RMA”), and reforms to Local Government.

Resource Management

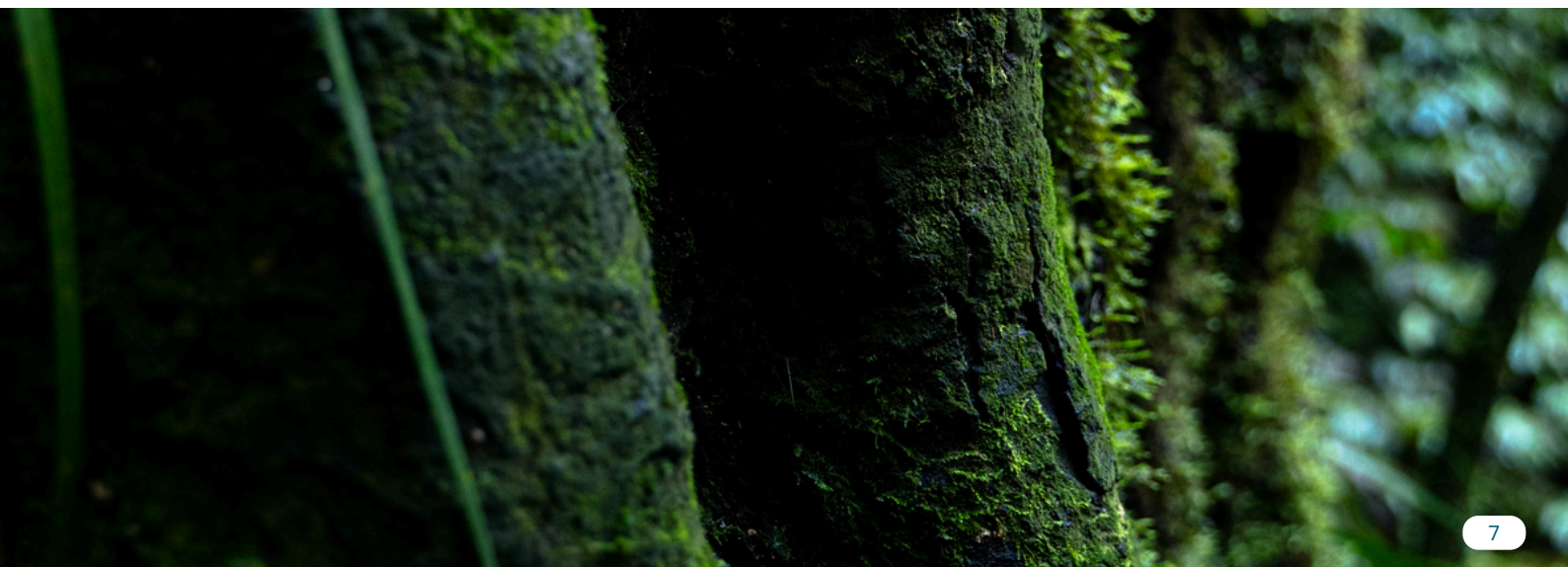
The RMA Reforms have seen the:

- introduction of new, and removal of existing, national directions within the RMA,
- introduction of the Fast-track Approvals Act 2024, and
- introduction of two new proposed legislation that will replace the RMA in its entirety

Under the RMA, the Ngaati Maahanga Plan:

- must be taken into account when any RMA planning document is being prepared, changed or varied; and
- must be had regard to in the section 104(1)(c) assessment of the resource application and decision.

Under the Fast-track Approvals Act 2024, in the process of fast-track consent applications, the statutory requirement to have regard to the Ngaati Maahanga under the RMA currently remain.



Within the Natural Environment Bill and the Planning Bill, it states that when enacted, the plans such as the Ngaati Maahanga Plan:

- must be had regard to when regional spatial plans, land-use plans, and natural-environment plans are prepared and decided

It is noted that there is no statutory requirement for assessments and decisions of consent applications and permit applications to have regard to the Ngaati Maahanga.

Local Government

With the Local Government Reforms, currently Ngaati Maahanga navigate relationships with the following Councils to exercise its rangatiratanga and kaitiakitanga in Te Porotaka o Ngaati Maahanga:

- Waikato Regional Council
- Hamilton City Council
- Waikato District Council, and
- Waipā District Council

Under the RMA, the Ngaati Maahanga Plan will be lodged with these Councils. However, the Local Government Reform intends to amalgamate these Councils as one authority that will manage the duties, functions and powers under legislation that govern Aotearoa New Zealand resource management system.

For the avoidance of doubt, the Ngaati Maahanga Plan is applicable in any situation whether there are four Councils (one regional council and three territorial authorities) or one Council (unitary council).

1.4 HOW TO USE THE PLAN

The Ngaati Maahanga Plan follows a format that is easy to use.

It is tailored to support current and future Ngaati Maahanga kaitiaki and whaanau to participate in resource management system (processes and decision-making), whilst also tailored for resource users and developers and local government officials and decision-makers to identify sites and areas of significance to Ngaati Maahanga, and clearly communicate how to best engage with Ngaati Maahanga when using, developing and protecting the natural and physical resources within Te Porotaka o Ngaati Maahanga.

The Plan presents Ngaa Pou o Ngaati Maahanga. There are five (5) Pou that outline the positional statements of Ngaati Maahanga. These Pou are described and explained in Waahanga Tuawhaa/Chapter 5 of the Plan.

To implement Ngaa Pou o Ngaati Maahanga, the Plan has been arranged into waahanga/chapters to organise the views and values of Ngaati Maahanga. It is within each waahanga/chapter that a series of directions and guidance, framed as goals and outcomes (whaainga/putanga), are outlined.



For Ngaati Maahanga kaitiaki and whaanau

The Ngaati Maahanga Plan is structured to support representatives and kaitiaki of Ngaati Maahanga in the following manner:

- Articulate to others our relationships and whakapapa, and rangatiratanga to exercise/execute our role and responsibilities as kaitiaki,
- Enable effective participation in Council/local government processes and decision making,
- Clarify the expectations of Ngaati Maahanga about engagement and consultation and participation in monitoring resource consents, and monitoring and managing the health and well-being (mauri) of our taiao and taonga,
- Guide our responses to consents / approvals, and Influence planning assessment and outcomes
- Support and Enable a collective and coordinated approach to improve management of our natural resources, and ensuring that the environment is not only sustained, but strengthened, so that future generations of Ngaati Maahanga, and our communities, can continue to live in relationship with a healthy and thriving taiao.

For Local Government

Local Government/Councils exercise power, duties and functions under legislation that govern Aotearoa New Zealand resource management system in Te Porotaka o Ngaati Maahanga.

The Ngaati Maahanga Plan is aimed to:

- Improve Understanding of Ngaati Maahanga values, views and aspirations, as well as our concerns.
- Inform Council on expectations of Ngaati Maahanga regarding participation and engagement in resource management processes and decision-making, as well as opportunities for partnership, and
- Guide Council engagement processes with Ngaati Maahanga and application of Ngaati Maahanga maatauranga.

For Developers / Resource Users

Developers and resource users are viewed by Ngaati Maahanga as those that carry out activities that use and/or develop resources, and/or undertake the subdivision of land, for commercial purposes.

Generally, Developers / Resource Users are private property owners, however there are instances where central government ministries/agencies, local authorities and requiring authorities are Developers / Resource Users. Although for the most part there is unlikely to be a commercial purpose/intent for the proposal/project, the size and scale is usually substantial where effects are likely to be more than minor, and/or the activity is indifferent/contrary to immediate environment.

While the Ngaati Maahanga Plan acknowledges the changes in statutory recognition between the RMA and future legislation, the Plan is aimed to:

- Bring Awareness to Developers / Resource Users on the presence, and role and responsibility, of Ngaati Maahanga as Mana Whenua in Te Porotaka o Ngaati Maahanga,
- Inform on views and interests in particular consent application activities (use, development and subdivision) and where Ngaati Maahanga wish to be engaged and participating in,
- Guide and Direct engagement with Ngaati Maahanga, and
- Recommend measures/actions to incorporate and integrate Ngaati Maahanga maatauranga, tikanga and active protection through kaitiaki monitoring and environmental enhancement.

With private property owners, the expectation is that planning professionals and practitioners that support, guide, and provide technical expertise and services are to have regard and take into consideration the Ngaati Maahanga Plan.

For Central Government

The government ministries of interests to Ngaati Maahanga, or the purpose and functions of ministries should they change, are:

- Department of Conservation | TePapa Atawhai
- Department of Internal Affairs | Te Tari Taiwhenua
- Ministry of Business, Innovation and Employment | Hīkina Whakatutuki
- Ministry for Cities, Environment, Region and Transport
 - Includes previous Ministry for the Environment | Manatū Mō Te Taiao, Ministry for Housing and Urban Development | Te Tūāpapa Kura Kāinga, Ministry of Transport | Te Manatū Waka, and Local government functions from the Department of Internal Affairs | Te Tari Taiwhenua.
- Ministry for Culture and Heritage | Manatū Taonga
- Ministry of Māori Development | Te Puni Kōkiri
- Ministry for Primary Industries | Manatū Ahu Matua
- The Treasury | Te Tai Ōhanga



The above government ministries administrate a large number of the resource management related legislation in Aotearoa New Zealand, such as (but not limited to):

- Conservation Act 1987
- Crown Minerals Act 1991
- Fisheries Act 1983 and 1996
- Heritage New Zealand Pouhere Taonga Act 2014
- Kāinga Ora – Homes and Communities Act 2019
- Local Government Act 1974 and 2002
- Marine and Coastal Area (Takutai Moana) Act 2011
- New Zealand Infrastructure Commission / Te Waihanga Act 2019
- Resource Management Act 1991 (an impending replacement legislation – the Planning Act and Natural Environment Act)
- Te Ture Whenua Māori Act 1993
- Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010
- Wildlife Act 1953

Should any of the ministries change in name and function, or any amendments, repeal and/or replacement of the legislation listed above, the Ngaati Maahanga Plan is relevant those situations.

Also of interest to Ngaati Maahanga are the processes of following government agencies:

- Environmental Protection Authority | Te Mana Rauhii Taiao
- Heritage New Zealand Pouhere Taonga
- Kaainga Ora – Home and Communities
- New Zealand Transport Agency – Waka Kotahi
- Te Tari Whakatau – The Office of Treaty Settlements and Takutai Moana

With these ministries/agencies of the Crown, a level of courtesy and engagement is expected by Ngaati Maahanga. However, the Ngaati Maahanga Plan can support these ministries/agencies by:

- Bringing Awareness and Attention of Ngaati Maahanga as Mana Whenua in Te Porotaka o Ngaati Maahanga,
- Inform on views and interests of Ngaati Maahanga, and
- Guide engagement with Ngaati Maahanga

For Te Whakakitenga o Waikato (Waikato-Tainui)

Ngaati Maahanga is an iwi of Waikato, which is represented by Te Whakakitenga o Waikato (hereon “Waikato-Tainui”).

Ngaati Maahanga acknowledges the leadership of Waikato-Tainui in the exercise of rangatiratanga and kaitiakitanga across the entire rohe of Waikato.

The Ngaati Maahanga Plan informs:

- the importance to protect the places and natural resources significant to Ngaati Maahanga from inappropriate use, development, and subdivision, and
- the pursuit to actively restore and enhance, wherever practicable, the health, integrity, mauri, and resilience of our land, air, water, ecosystems, and taonga, and
- when consultation and engagement is required where activities, resource use or impacts are within Te Porotaka o Ngaati Maahanga.

1.5 REVIEW AND AMENDMENTS

This Ngaati Maahanga Plan should be considered a living document and will be updated over time. It responds to all environmental matters that are important to Ngaati Maahanga, however to ensure consistency with any amendments to legislation and/or regulatory instruments, including the repeal and replacement of such legislation or instruments, changes may be required during the life of this Plan.

Thus Ngaati Maahanga reserves the right to undertake a review that may result in amendments to the Ngaati Maahanga Iwi Environmental Management Plan at any stage.

Treaty Settlement

Ngaati Maahanga have lodged Waitangi Claim 1327. The content of the claim is outlined further in Chapter 2 of this Plan.

It is important to record here that when the claim is settled and the acknowledgements, mechanisms and obligations of the settlement are confirmed by legislation, the Ngaati Maahanga Plan will be updated and amended when/if considered necessary to ensure consistency.

1.6 INTERPRETATION

The Ngaati Maahanga Plan must be interpreted in a manner that:

- best furthers the five Pou (individually or collectively) of Ngaa Pou o Ngaati Maahanga, and
- achieves the obligations for decision-makers (and practitioners) to give effect to recognise and provide for the relationship of Ngaati Maahanga and their culture and tradition with our taiao/environment and taonga.

Legislative Transition and Terminology

As already acknowledged in this Plan, the Aotearoa New Zealand resource management system is going through substantial legislative changes, and of particular note, are the reforms to the Resource Management Act 1991 (hereon “RMA”), and reforms to Local Government. Until replacement legislation commences, references in this Ngaati Maahanga Plan to the RMA, and to resource consents and RMA planning instruments, continue to apply.

When the Natural Environment Bill and Planning Bill are enacted, those RMA terms/references should be read in the context of planning consents (under the Planning Act) and natural resource permits (under the Natural Environment Act), and the relevant Regional Spatial Plan, Land-Use Plan, or Natural Environment Plan.

For Te Whakakitenga o Waikato (Waikato-Tainui)

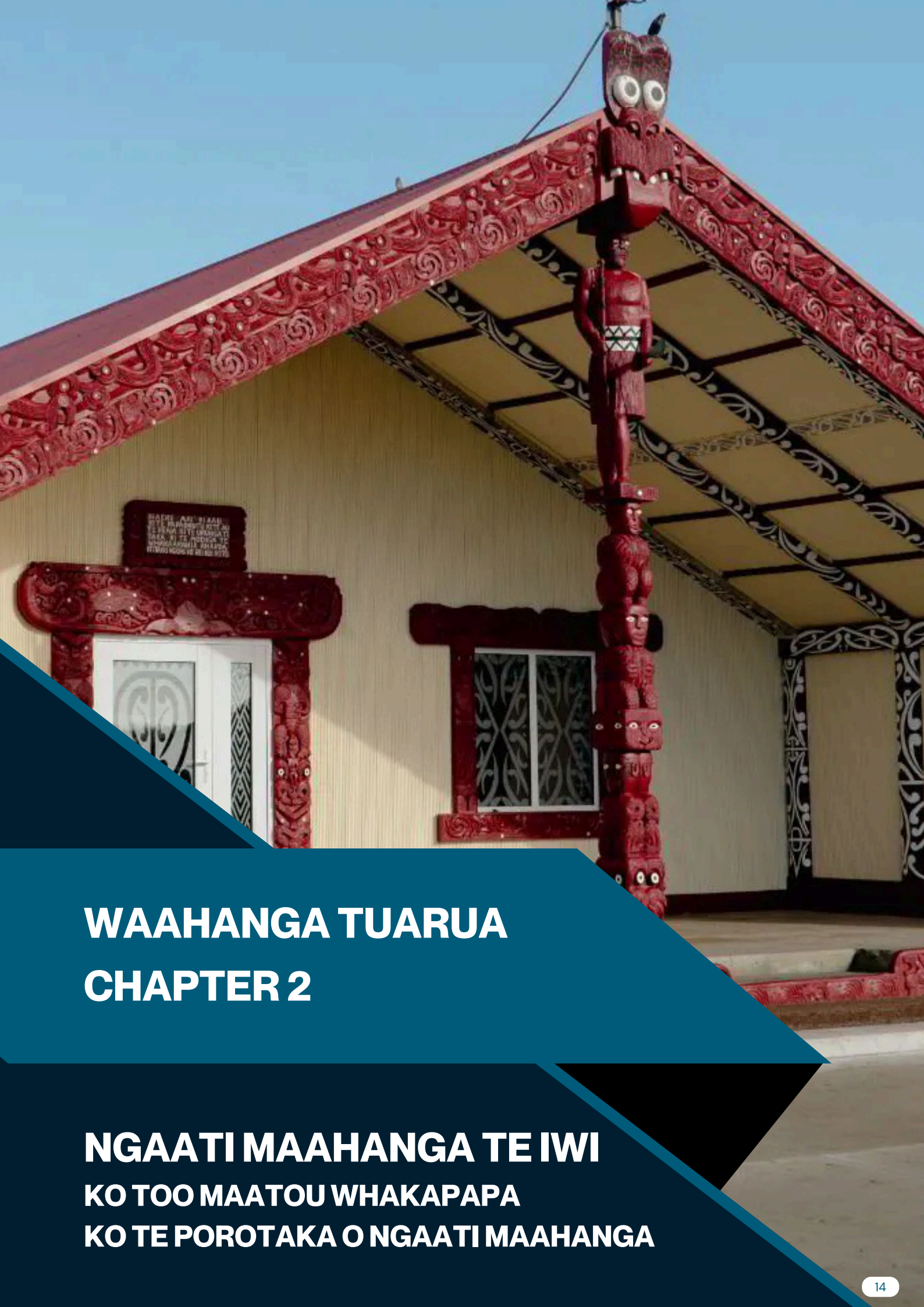
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- when consultation and engagement is required where activities, resource use or impacts are within Te Porotaka o Ngaati Maahanga.





WAAHANGA TUARUA CHAPTER 2

**NGAATI MAAHANGA TE IWI
KO TOO MAATOU WHAKAPAPA
KO TE POROTAKA O NGAATI MAAHANGA**

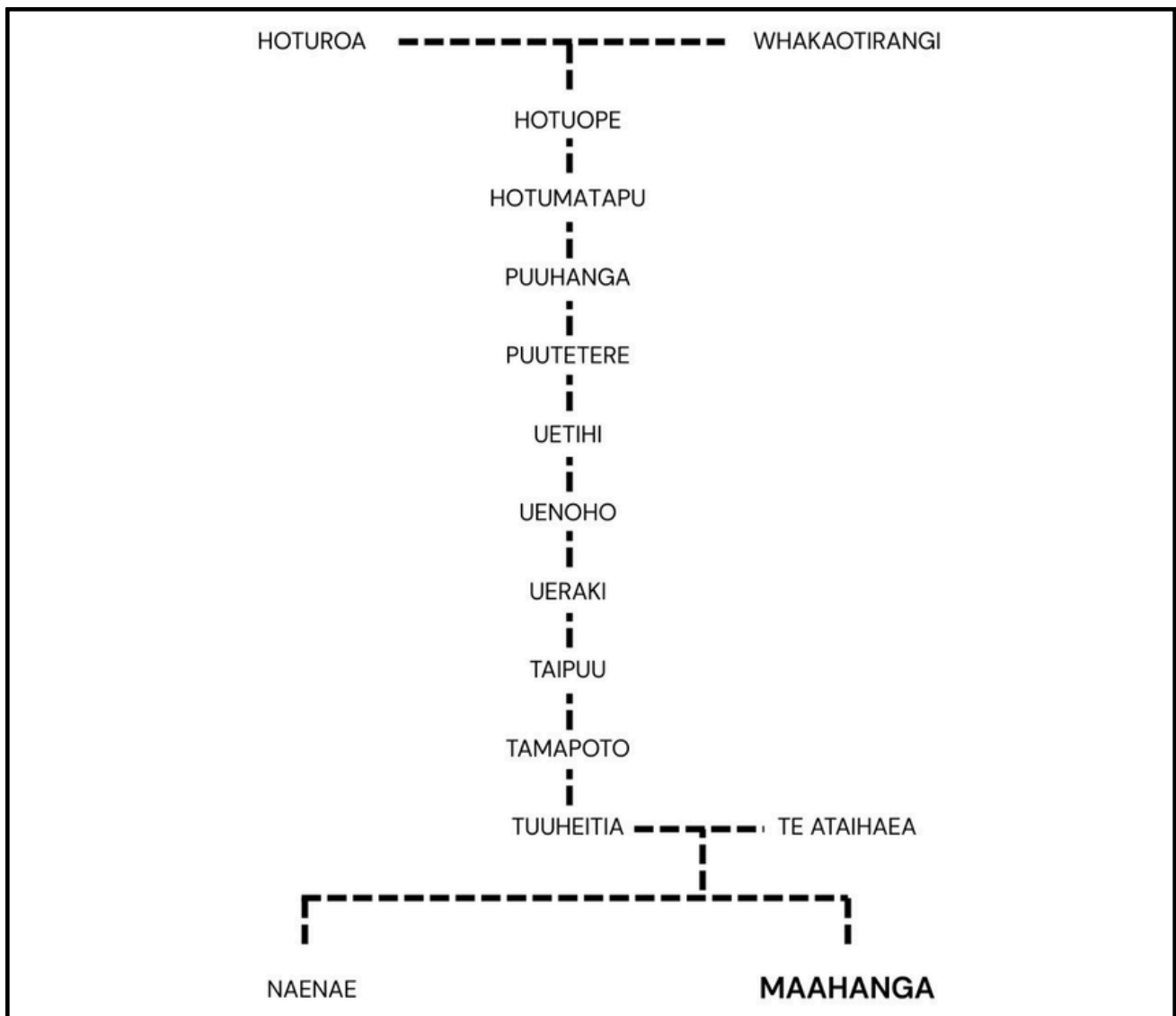
WAAHANGA TUATAHI

CHAPTER 2

2. KO WAI MAATOU – NGAATI MAAHANGA TE IWI

2.1 NGAATI MAAHANGA: WHAKAPAPA AND HISTORY

Ngaati Maahanga are a principal iwi of Waikato (contemporary represented by Te Whakakitenga o Waikato (Waikato-Tainui)), descending from the tupuna Maahanga, son of Tuuheitia, and through him from the Tainui waka.



The whakapapa of Maahanga connects Ngaati Maahanga directly to Hoturoa, the commander of the Tainui waka, and to the ancestral lines that establish Ngaati Maahanga's authority, identity, and belonging within the wider Waikato rohe.

This whakapapa forms the basis of Ngaati Maahanga's mana, responsibilities, and enduring relationship with our whenua, waters, and taonga.

Ngaati Maahanga history is also marked by warfare, alliances, and conquest, through which mana over land was established, defended, and sometimes shared. These processes were collective, relational, and embedded within whakapapa, not fixed or absolute in the Western legal sense.

Despite Ngaati Maahanga efforts to uphold peace during the New Zealand Wars, Crown actions repeatedly eroded their mana and breached Treaty commitments.

Ngaati Maahanga refers to its area of customary authority as “Te Porotaka o Ngaati Maahanga”. The boundary of Ngaati Maahanga begins at the summit of Pirongia, named Mahaukura.

From Mahaukura to the Mangakara Stream. Follow the stream until it reaches the Waipaa River. Follow the current of the Waipaa River until it reaches the river mouth of Mangaotama Stream.

In an east direction to Taraakura, and continuing east to Pukerimu. From Pukerimu head north to Horotiu (Narrows Landing). Following the flow of Te Awanui o Taikehu (now known as the Waikato River) to Te Rapa (current Waikato Hospital site), and follow the Waikato River north on to Puke-i-Aahua in Ngaaruawaahia, and onwards to the confluence of the Waikato River and Waipaa River.

Continue downstream on the Waikato River to Hopuhopu and then on to Peepeepee (opposite Taupiri Mountain), thence to Ngaa Toka Maapuna. Head in a western direction towards Kahuhuru Stream, follow the Te Akau block and coming into the Whaingaroa Harbour following through to the Ohautira Stream, Waitetuna River, Okete Stream, to Putoetoe Point and to Opororu Estuary.

Following down to Rokikore, Papahua, Te Puuaha o Nihinihi, to Takapaunui and Te Hutewai to Pakaraka and Ruapuke it follows the sea coast onto Ngaati Te Wehi territory then in a southeast direction to Pakoka Stream to Koohanga Paarera, Te Whare o Huaraaraatahi.

Making claim in the Aotea – Manuaitu and Kaawhia harbours in the rohe potae to Oparau, to Te Raukumara to Tumuaki Tahuna, to Otungaoko and making its way back to the summit Mahaukura.

... Hoki mai ki Whatawhata ki teetehi o ngaa ana rua o Tuuheitia, te Oneparepare. Koia nei te waananga tuatoru, heoi anoo i te waa e ora tonu ana a te tupuna nei a Tuuheitia, ka whiikoi atu ki te Waikaretu, whakatu ai te waananga. Ka riroa, ka whakahokia mai ki te Oneparepare. Ko te ingoa o taua waananga, Te Pakuru a Te Rangikataua.

Piki ake au ki te taumata raa o Pirongia, ka titiro ki ngaa huarahi haerenga o aku maatua tuupuna, whakarongo ake ki ngaa ngaru e nguunguuruu i waho Karioi, te paepae o te Taihauaauru. Heke iho raa ngaa takahanga tapuwae ki a Rikihana raa, toku haonga kaha, whai atu ana ia i te ia o Waipaa ngaa pikopikohanga o Tuuheitia e – Tuuheitia tuupuna, Tuuheitia taniwha, Tuuheitia tipua, Tuuheitia pororaakau....

Naa, ka hoki atu ki te Pakuru a Te Rangikataua, i te Papa o Rotu, kei reira te waananga e haere ana a Pootatau te Wherowhero, te kiingi tuatahi, me tana tamaiti. I aua waa tonu ka kawea te ingoa Tuukaroto. Ana, tae te taiohitanga piki ake ki te taipakeketanga, he ingoa tuarua noonaa, ko Matutaera. Tata tonu ki toona kaumaatuatanga, ka puta mai te ingoa Taawhiao, he koorero anoo ki teeraa reanga, me waiho i teenei waa....

Ana, ka hoki mai anoo ki te Papa o Rotu, ki Te Pakuru a Te Rangikataua noo te mea, i ngaa raa i mua, ahakoa i whakatau ai ngaa waananga e waru, e wha ngaa mea matua e mahi tonu, e mahi tonu te waananga. Tae noa ki te hoki atu ki Te Pakuru a Te Rangikataua. Ko ia raa te waananga mutunga, te waananga mutunga.

Kua mutu aku nei koorero moo ngaa waananga, eengari, kua e wareware taatou, ko teenei te mea te lotanga, eehara te kupu, he tohu kee. He tohu moo te tuukaokao wahine, te tuukaokao taane, ana, ka puta mai te Mareikura, te Whatukura. Me waiho i konei, huri nei i too taatou nei whare, teenaa kooutou, teenaa kooutou, teenaa anoo tatou.

2.3 NGAA MANA O NGAA TI MAAHANGA

Nгаа Hapuu o Ngaati Maahanga

There are 24 hapuu of Ngaati Maahanga. A number of Ngaati Maahanga hapuu are named from the children of Maahanga, others from their children and mokopuna, as well as the wives of Maahanga.

- ***Ngaati Hararanui***
- ***Ngaati Hinetepei***
- ***Ngaati Hinetuu***
- ***Ngaati Hourua***
- ***Ngaati Kahupeke***
- ***Ngaati Kieraunui***
- ***Ngaati Kuku***
- ***Ngaati Marutuuahu***
- ***Ngaati Ngaarape***
- ***Ngaati Paakura***
- ***Ngaati Paratai***
- ***Ngaati Parawai***
- ***Ngaati Peke***
- ***Ngaati Ruateatea***
- ***Ngaati Taka***
- ***Ngaati Tamakaahu***
- ***Ngaati Tarao***
- ***Ngaati Tohe***
- ***Ngaati Tonganui***
- ***Ngaati Wai ki Waikoowhai***
- ***Ngaati Waiaranui***
- ***Ngaati Whare***
- ***Ngaati Wharewaiata***
- ***Te Iwikairaakau***



Te Awaitaia

A prominent figure in Ngaati Maahanga history is Te Awaitaia (also known as William Naylor or Wi Neera), a highly influential rangatira of the early nineteenth century.

Te Awaitaia was renowned as a warrior, diplomat, and leader who defended Ngaati Maahanga interests, including driving Te Rauparaha from Whaaingarua.

In 1840, Te Awaitaia signed Te Tiriti o Waitangi on behalf of Ngaati Maahanga and Ngaati Hourua, alongside other rangatira Hone Kingi, Tamati, and Pohepohe. They did so on the clear understanding that Ngaati Maahanga would retain tino rangatiratanga over their lands, waters, resources, and internal affairs, while the Crown would exercise governance over settlers.

Ngaa Marae o Ngaati Maahanga

	Oomaeroa Paa Located at 25 Maori Point Road Whatawhata. Ko Te Awaitaia Te Whare Tupuna Ko Purehina Te Wharekai
	Te Kaharoa Marae (Aramiro Paa) Located at 62 Orongo Road Waitetuna Valley Ko Te Kaharoa Te Whare Tupuna
	Te Papa-o-Rotu Marae Located at 145 Maori Point Road Whatawhata Ko Te Papa-o-Rotu Te Whare Tupuna Ko Te Paakuru o Te Rangikataua Te Wharekai

Ngaa Uri o Maahanga Trust

The Ngaa Uri o Maahanga Trust is the mandated representative and governance entity for the descendants of Ngaati Maahanga / Ngaati Maahanga-Hourua.

A core function of the Trust is the exercise and coordination of rangatiratanga and kaitiakitanga and by upholding and advancing the collective interests of Ngaati Maahanga.

In resource management processes, the Ngāa Uri o Maahanga Trust participates and seek balance between use and development of natural resources with protection and restoration of Ngaati Maahanga lands, waterways, coastal environments, and waahi tapu. This includes engagement with local authorities, government ministries/agencies, developers/resource users and other stakeholders to ensure that Ngaati Maahanga values and Treaty rights are properly recognised in planning, development, and resource management.

2.4 SITES OF SIGNIFICANCE

Sites of significance are places, sites, areas, natural resources that possess deep historical, spiritual, traditional and/or cultural value to Ngaati Maahanga. These are our marae and papakaainga, our cultural landscapes and/or waaahi tapu, and our resources that provide (or traditionally provided) sustenance and rongoa.

These sites are of particular importance to Ngaati Maahanga and are connected to identity and whakapapa, tikanga and maatauranga, acknowledgments of historical events, and is represented in our koorero tuku iho (information passed down through generations).

Since the inception of the RMA, Ngaati Maahanga have participated processes either exclusively or as part of the wider group (e.g Waiato-Tainui) that identified sites of significance to Ngaati Maahanga, with the intent of protecting those sites. There are a number of sites of significance to Ngaati Maahanga that have been identified in/for public record, and there are also a number of sites that are not recorded for public knowledge.

These sites should be of particular importance to both Councils and Resource User/Developers in either policy development (includes private plan changes) and consenting use, development and subdivision.

The new resource management system that will be enacted under the Planning Act and Natural Environment Act has a goal which prescribes that to protect sites of significance to Maaori (includes waahi tapu, water bodies, or sites in, or on, the coastal marine area), they must be identified.

To ensure that sites of significance located in the Te Porotaka o Ngaati Maahanga are protected, below is a schedule of sites of significance to Ngaati Maahanga:

Cultural Landscapes (Prominent Features)
• Mount Pirongia • Mount Karioi • Haakarimata Ranges • Karakariki Ranges • Kapamahunga/Karamu Ranges

Places and Areas

- | | |
|--|--|
| <ul style="list-style-type: none"> • Whaingaroa • Papahua • Takapaunui • Aramiro • Karioi • Wharauaroa • Ohiapopoko • Moerangi • Tauranga • Te Rape • Te Mata | <ul style="list-style-type: none"> • Ruapuke • Pirongia • Te Uku • Tutaenui • Te Kopua, Te Kauri and Ouruwhero • Putoetoe • Ruapueru • Whakataki • Puketutu • Oparau |
|--|--|

Coastal Environment

Harbours & Estuaries

- Aotea Harbour
- Whaaingaroa / Raglan Harbour
- Opotoru Estuary

Beach

- Ngarunui Beach
- Ruapuke Beach

Sea

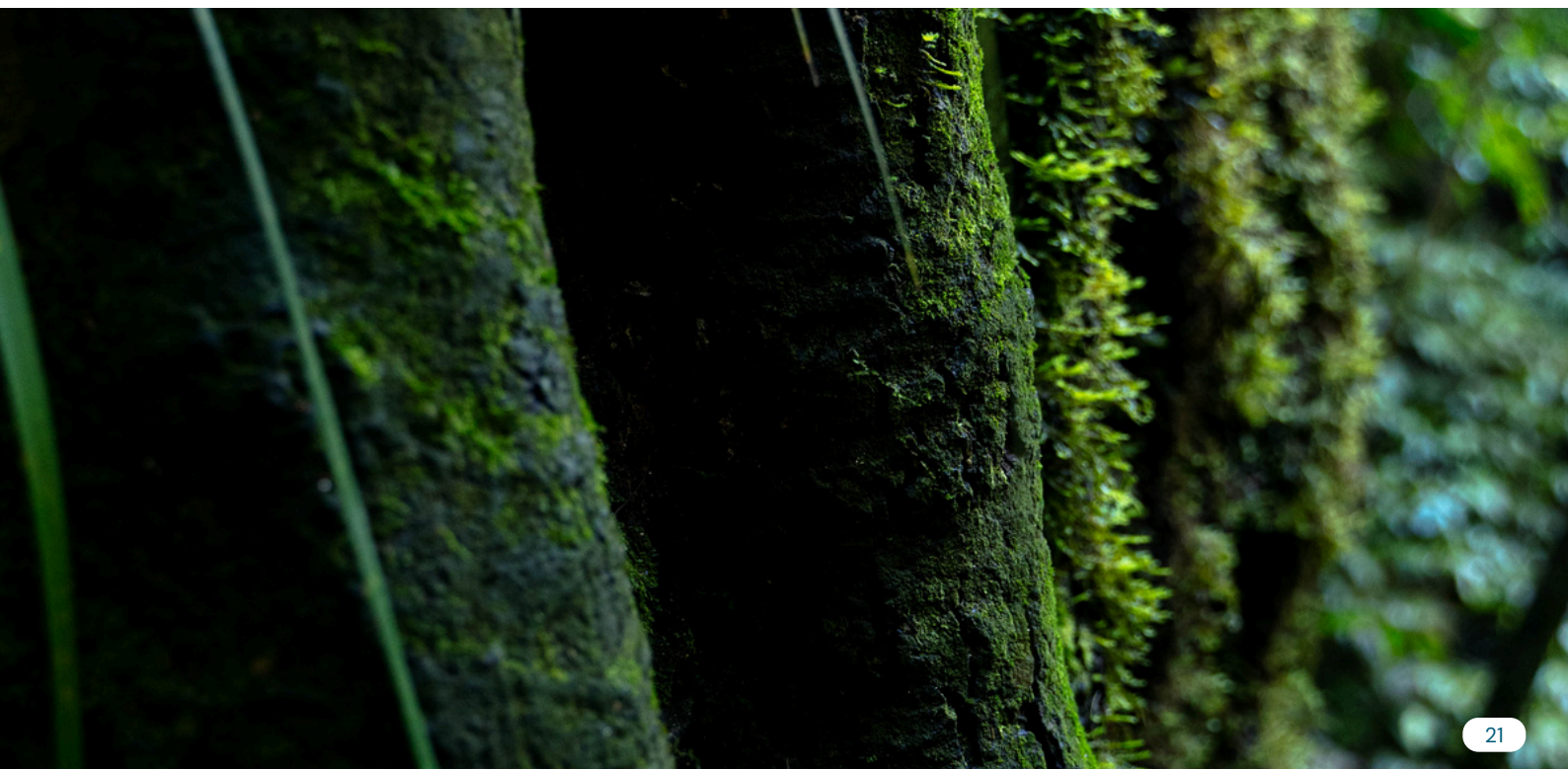
- Tasman Sea

Points

- Rauiri Head
- Kairere Point
- Matawha Point
- Mowhiti Point
- Papanui Point
- Piritoka Point
- Potahi Point
- Ruaaweke Point
- Taranaki Point
- Te Heru Point
- Te Pahi Point
- Tikitiki Point

Bays

- Aroaro Bay
- Cox Bay
- Haroto Bay
- Korua bay
- Lorenzen Bay
- Okete Bay
- Potoorangi Bay



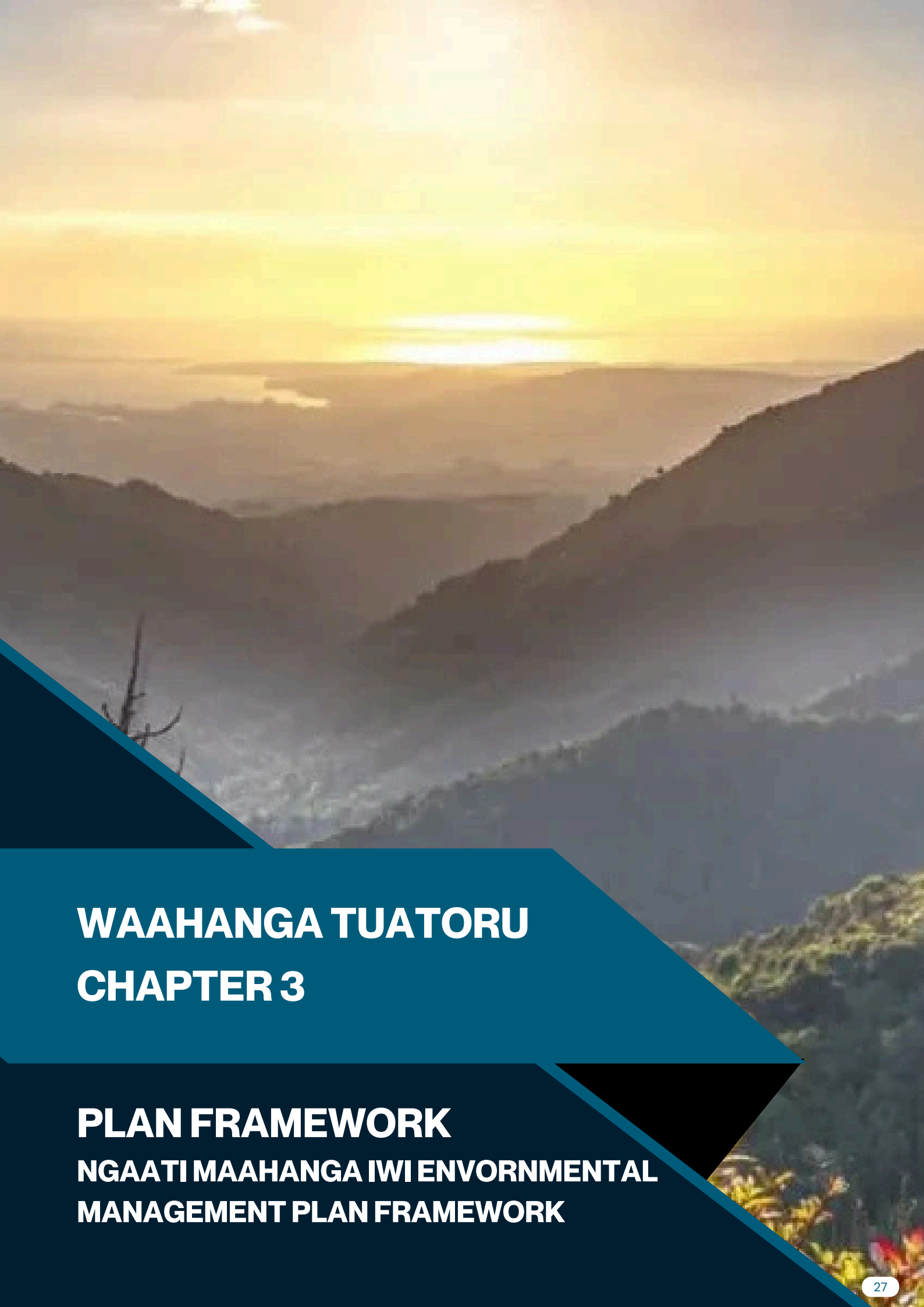
Rivers	Streams	Lakes	Creeks
• Oopaarau River (Ōpārau River) • Opotoru River • Pakoka River • Waikato River • Waipaa River (Waipā River) • Waitetuna River	• Kaniwhaniwha Stream • Karakariki Stream • Koromatua Stream • Mangakara Stream • Mangakino Stream • Mangakirikiri Stream • Matakotea Stream • Mangakowhai Stream • Mangaokahu Stream • Mangaotama Stream • Mangawhero Stream • Ohautira Stream • Ohote Stream • Okete Stream • Ruapuke Stream • Te Hutewai Stream • Te Maari Stream • Te Mata Stream • Te Pahu Stream • Tunaekē Stream • Waikoha Stream	• Lake Cameron • Lake Koromatua • Lake Maratoto • Lake Mangahia • Lake Pataka • Lake Rotoroa / Hamilton Lake • Lake Rotokauri • Lake Waiwhakareke (Horseshoe Lake)	• Bridal Creek • Kaitoke Creek • Mokoroa Creek • Motakotako Creek • Waikutu Creek

Sites	
Marae and Papakaainga	
• Oomaeroa Paa • Te Kaharoa Marae (Aramiro Paa) • Te Papa-o-Rotu Marae	
Waahi Tapu (Archaeological Reference Number)	
Name and Description	Address
Tarapatiki Paa (R14/49) Headland paa. It was previously occupied by Ngaati Koata. They were attacked by Ngaati Mahaanga and Tamainupo and pushed to Aotea Harbour. This was the beginning of the settlement of the Waingaroa by Ngaati Mahaanga.	207 Hills Road, Raglan
Puke-au-tumu Paa (R14/51) Peninsula paa with numerous house pits.	274 Okete Road, Okete
Paa (R14/60) Small paa on the northern end of the ridge. Ngaati Mahaanga, Hourua.	4234 State Highway 23, Raglan,
Paa (R14/67) Small paa. The overall form of the headland is such that the site may have been fortified.	4189C State highway 23, Raglan
Kirikiripu Paa (R14/68) Ngaati Koata, Ngaati Mahanga- part of ridge paa. Large hilltop paa with several terraces and pits.	4279 State Highway 23, Raglan
Paa (R14/75) Paa and middens record in Haroto Bay. Ngaati Koata, Ngaati Mahaanga.	Okete Road, Te Uku
Paa (R14/139) Large paa on a prominent spur end. Quite likely to be part of the area of kaainga of Kirikiripu area - Ngaati Koata, Ngaati Mahaanga.	4189D State Highway 23, Raglan
Paa (R14/143) Small paa with rectangular pits.	Okete Road, Okete
Wairata Paa (R14/145) Small hilltop spur on low north-south orientated ridge between the Waitetuna River tidal estuary and SH22. No longer has surface evidence. A home has been built on this site.	209 Ohautira Road, Te Uku
Heretu Paa (R14/146)	2606 State Highway 23, Raglan
Kirikiripu Paa (R14/234) Ngaati Koata, Ngaati Mahanga- identified as a small hilltop paa but may be part of a cluster of kaainga on this ridge.	4189B State Highway 23, Raglan
Kirikiripu Paa (R14/237) Ngaati Koata, Ngaati Mahanga - paa site with platform, terraces, scarps and at least three pits. Originally recorded as a triangular plan ring-ditch paa.	4213 State Highway 23, Raglan

Waahi Tapu (Archaeological Reference Number)	
Name and Description	Address
Korero-mai-waho Paa (R5/1) Large paa site area which is on crown land administered by DOC. Ridge paa with ditch, bank, pits, terraces, house floors and scarps.	Phillips Road, Te Mata/Aotea
Paa (R15/9) Old paa/kainga situated a short distance southeast of the Tahere hill paa site. Colonial era paa, 1840- 1900.	Phillips Road, Te Mata
Puangi Paa (R15/32) Old fortified village and mentioned as a boundary mark in Waikato Land Court investigations.	Phillips Road, Te Mata
Te Rete Paa (R15/44) Te Rete is the name of the land block on which the paa is sited, also identified as Kaainga Paa.	626 Phillips Road, Te Mata
Matataraawhare Paa (R15/54) Hilltop paa: at least 49 pits, ditch and bank on southern side of site, cultivation terraces 100x50m, platforms. Previously recorded as "Ruapuke" but this is considered incorrect by local iwi.	Matawha Road, Ruapuke
Tahere Paa (R15/60) Tahere is the name of the old hilltop paa and the area surrounding it. The lower slopes descend toward the Toreparu wetlands.	420 Phillips Road, Te Mata
Mowhiti-Te Heru Paa (R15/68) Headland paa. Ditch and bank across the neck of the headland, terrace, rua pit and oven stones.	Te Papatapu Road, Te Mata
Manuaitu Paa and Tuuaahu (R15/82) On the most prominent hill in the area. Very long extensive ridge paa with house floors, ditch and bank defences, central platforms, terraced knolls at each end, ca.100 bell-shaped and rectangular pits, ca.185 borrow pits. Terraced ends with two tuuaahu stones on the eastern end.	626 Phillips Road, Te Mata
Pukeroa Paa (R15/83) Hilltop paa with platforms, numerous pits, terraces and ditches. Steep hill with many pits, terraced and also defined by ditches. Rises above the Toreparu Wetland.	Waimaori Road, Ruapuke
Toroanui Paa and Tuuaahu (R15/84) Hilltop paa with numerous pits, pipi shell midden, and a large limestone tuahu (sacred ritual) stone stands here.	626 Phillips Road, Te Mata
Por-o-Kiore Paa (R15/85) Paa with well-preserved ditches and banks on eastern tip of headland, strong natural defences on three sides.	Phillips Road, Te Mata
Paa (R15/90) Paa within the Raoraokauere A3 Block, southeast of Manuaitu. Terraces, pits and two platform areas - Ngaati Kakaati, Tuirirangi, Koata, Tainui.	Phillips Road, Te Mata
Paa (R15/96) The paa is located on a small conical knoll connected to a larger ridge by a saddle. QE11 Conservation Covenant.	Phillips Road, Te Mata

Waahi Tapu (Archaeological Reference Number)	
Name and Description	Address
Paa (R15/108) Small paa with pits.	Parker's Access Road, Waitetuna
Paa (R15/524) Paa within the Raoraokauere ASB Block. Large paa, includes summit platform, an upper level of terraces extending northwest, intermediate and lower levels of terraces extending east, a traverse ditch.	Phillips Road, Te Mata
Te Uhi Paa (part of Rotokauri Paa) (S14/5) Originally recorded as a swamp mound paa. The mound was surrounded by pallsiding. According to local knowledge, the site was associated with a party of Maaori gum diggers who defended their camp due to an altercation with another group of Maaori.	Exelby Road, Rotokauri
Paa (S14/8) Originally recorded as a river terrace paa. The site had been flattened and ploughed out by the time of recording. Original surface features of the paa have been destroyed.	191 Fullerton Road, Rotokauri
Pukehemu Paa and Moehaki Urupaa (Part of Te Kowhai Paa) (S14/26) Paa is on a small knoll overlooking river. North south line of borrow pits in the middle of high flats to the east of Bedford Road, and 23 pits north of the paa. Ngaati Maahanga, Taimainupo, Kotara, Te Huaki Mahuta – Waikato Iwi nui tonu.	110 Bedford Road, Te Kowhai
Paa (S14/50) Paa site, river terrace.	Fullerton Road, Rotokauri
Peehi Houkura Paa and Urupaa (S14/68) More noted as a kaainga. It is difficult to tell whether s14/68 was a paa or kaainga. The site would have been wellsuited to fortification, with steep slopes down to a bench at river level on the west and vertical cliffs plunging into the water on the upstream side.	State Highway 23, Whatawhata
Paa (S14/69) On low ridge, eastern perimeter of bush, some several hundred metres due south of the intersection of Duck Road with Rotokauri.	340B Rotokauri Road, Whatawhata
Tuhikaramea or Tuikaramea Paa (S14/75) Paa is on the edge of flat ridge. Cultivated soil at northern tip, ditches, scarp, pits, fences and gardens on lowest river terrace.	64A Houghton Road, Whatawhata
Te Iaia Paa/Mangapakiaki Paa (S14/80) Small promontory paa. Single wide ditch and inner bank – Ngaati Mahuta, Ngaati Hourua and Te Ngaungau, Ngaati Maahanga. The hapuu served annually to plant, cultivate and to store white potatoes and kumara for huihui.	Horotiu Road, Whatawhata
Pungapunga Paa and Kaainga (S14/81) Small headland paa with ditch and bank, 4m wide, scarp up to 3.5m high on the Waipa River. Contained several kaainga. The land around Ohote stream was extensively gardened for whaanau and for trade by Waikato Maaori Ngaati Mahaanga/Hourua.	56 Casey Road, Whatawhata

Waahi Tapu (Archaeological Reference Number)	
Name and Description	Address
Pungapunga Paa and Kaainga (S14/81) Small headland paa with ditch and bank, 4m wide, scarp up to 3.5m high on the Waipa River. Contained several kaainga. The land around Ohote stream was extensively gardened for whaanau and for trade by Waikato Maaori Ngaati Mahaanga/Hourua.	56 Casey Road, Whatawhata
Paa (S14/118) Rectangular paa outlined by simple defensive ditch. A simple defensive ditch cutting off a promontory formed by the Waipa River, and a tributary flowing into it from the East. Ngaati Mahaanga and associated hapuu.	110 Bedford Road, Te Kowhai
Te Kowhai/Mangakowhai Paa (S14/122) Whakapaku is a paa/kaainga within the Te Kowhai/Mangakowhai Paa area. These kaainga were all on the same land blocks and were only separated by the Otamanui Lagoon.	553 Ngaruawahia Road, Te Kowhai
Borrow Pits (SS/84) The horticultural soils, borrow pits and associated pa are of scale that makes them an outstanding and significant cultural and archaeological landscape in Aotearoa/New Zealand. It is an archaeological and cultural landscape created by the utilisation of the soils deposited by the Waikato River and is associated with Pukeiahua Pa. These are the most extensive complexes of Maori gardens identified in any region of New Zealand	5851 Great South Road Ngaruawahia
Maaori Gardens (SS54 and SS62) The site a significant cultural icon, gardening method which contributes to iwi and hapuu identity, and history of settlement in a locality.	Kernott Road
Wiremu Te Awaitaia Kohatu & Urupaa (SS57) Ngaati Hourua - gravesite and kohatu. (Includes Papahua 3 ML 21878)	Marine Parade, Raglan
The Point reserve (SS60 and SS63) Currently known as 'The Point'. A site of pre 1900 history that connects to the Hakarimata Range, Puke-i-aahuaPaa to the naming of Ngaaruawaahia and the Kiingitanga movement, followed by European occupation.	The Point Broadway, Ngaruawahia
Oioroa Aotea North Heads Scientific Reserve (SS61) In the past there were attempts at pasture conversion, military bombardment and then a scientific reservation. The sand holds a record of the ancestors of claimants through their bones, pits, tools, treasures and rubbish tips. That record is of major importance to both the hapuu and western archaeology but for crucially different reasons.	Aotea North Head Phillips Road, Aotea
Toreparu Wetland and Horokawau Falls (SS72) Although primarily a significant ecological area, the 13 Paa and kaainga sites near the wetland contribute to the significance and wealth of resources that were available to sustain Iwi/hapuu.	Phillips Road, Te Mata
Putoetoe Paa (SS64) Paa site of Ngaati Mahaanga, Ngaati Hourua. Currently recorded as a redoubt R14/341.	5 Wi Neera Street, Raglan



WAAHANGA TUATORU

CHAPTER 3

PLAN FRAMEWORK

NGAATI MAAHANGA IWI ENVIRONMENTAL MANAGEMENT PLAN FRAMEWORK

WAAHANGA TUATAHI

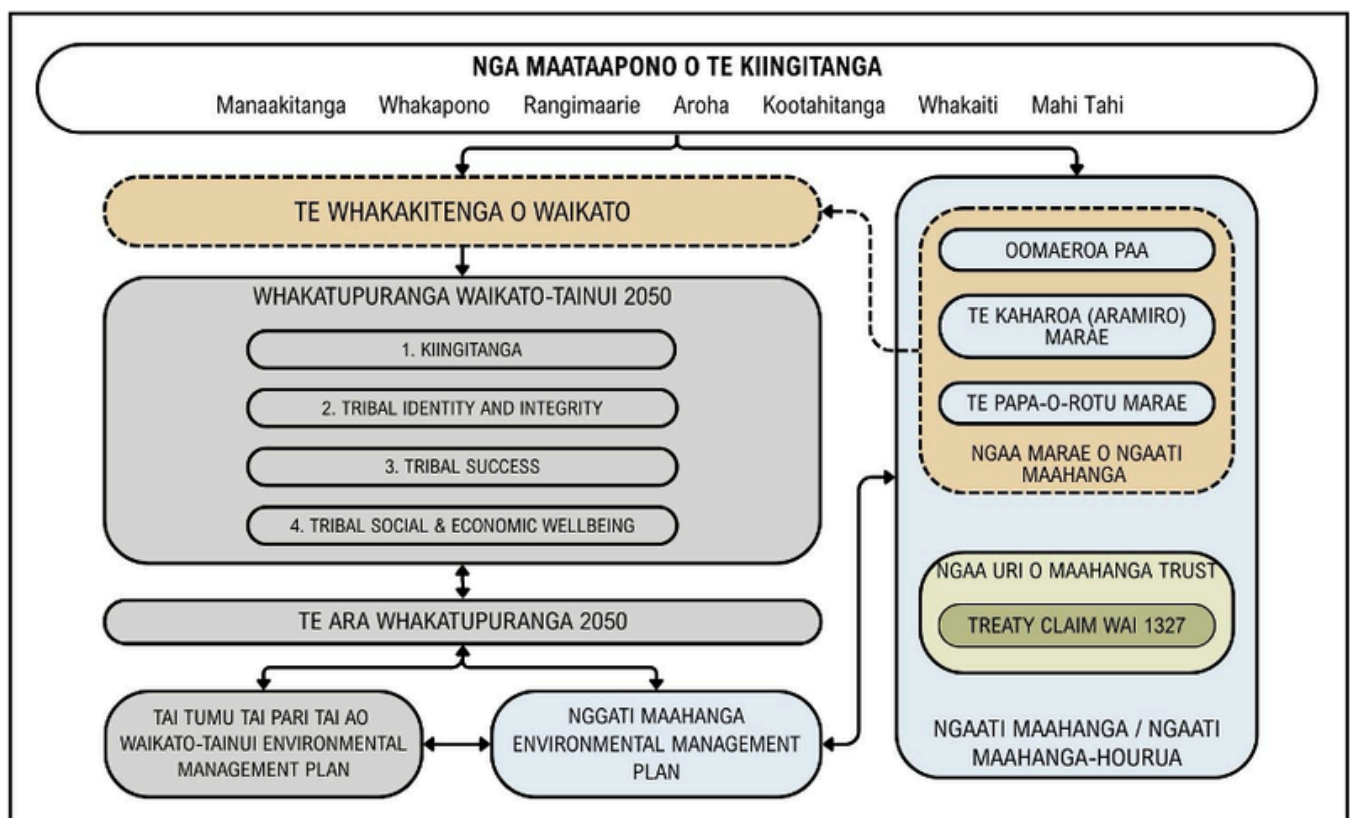
CHAPTER 3

3. ENVIRONMENTAL MANAGEMENT PLAN FRAMEWORK

3.1 WHAKATUPURANGA WAIKATO-TAINUI 2050

The Ngaati Maahanga Plan departs from conventional public policy approaches that identifies a series of resource management issues and prescribe corresponding objectives and policies.

The Plan sits within a clear and deliberate cascade of Kiingitanga principles and iwi strategy, specifically the progression of the Whakatupuranga Waikato-Tainui 2050 strategy as a Ngaati Maahanga specific implementation plan.



At the highest level, Whakatupuranga Waikato-Tainui 2050 provides the long-term, intergenerational vision for the cultural, social, environmental, and economic advancement of the iwi Te Whakakitenga o Waikato (Waikato-Tainui). It established a 50-year commitment from the year 2000 to growing a prosperous, healthy, culturally strong iwi, grounded in identity, tikanga, mana motuhake, and the protection of taonga tuku iho.

Whakatupuranga 2050 affirms that whenua, waterways, and the wider taiao are living embodiments of tribal identity and that their protection is fundamental to iwi wellbeing.

Te Ara Whakatupuranga 2050 gives effect to this vision through successive five-year planning cycles. It is the operational pathway that translates Whakatupuranga 2050 into action, with a strong emphasis on enabling mana motuhake, building marae and whaanau readiness, and strengthening taiao resilience. Te Ara Whakatupuranga 2050 recognises that sustainable outcomes are achieved when marae and hapuu of Te Whakakitenga o Waikato (Waikato-Tainui) are supported to plan, resource, and deliver what is important to them, including environmental leadership and governance.

The Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao provides the iwi-wide environmental expression of these strategic commitments. It articulates the values and Te Whakakitenga o Waikato (Waikato-Tainui), and the maatauranga and kaitiakitanga responsibilities in relation to land, water, biodiversity, and cultural landscapes, and establishes expectations for engagement with councils and other authorities.

The Ngaati Maahanga Plan is the Ngaati Maahanga expression and implementation of this strategic framework.

It operationalises Whakatupuranga 2050, Te Ara Whakatupuranga 2050, and extends the Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao to enhance (and complement) Ngaati Maahanga whakapapa, rohe, histories, and priorities.

3.2 RELATIONSHIP WITH TAI TUMU TAI PARI TAI AO

Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao provides the overarching environmental direction of Te Whakakitenga o Waikato (Waikato-Tainui). It expresses shared values, principles and expectations across the Waikato-Tainui rohe and provides a consistent foundation for the exercise of mana whakahaere and kaitiakitanga. Its overarching purpose is to restore the Waikato-Tainui rohe to the modern-day equivalent of the environmental state observed by Kiingi Taawhiao, with environmental enhancement and reciprocal benefit extending beyond maintaining existing environmental conditions.

At the time this Ngaati Maahanga Plan was prepared, a comprehensive update of Tai Tumu Tai Pari Tai Ao was being undertaken but had yet to be publicly released. A final draft version of the updated Tai Tumu Tai Pari Tai Ao was reviewed.

The Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao expressly recognises that Waikato-Tainui marae and hapuu may hold different perspectives and may prepare their own environmental plans. The Ngaati Maahanga Plan is the place-based expression of this framework within Te Porotaka o Ngaati Maahanga. It applies the iwi-wide direction through Ngaati Maahanga whakapapa, tikanga, maatauranga, history, environmental observations and priorities and provides more detailed guidance about engagement, consenting, monitoring, restoration and decision-making.

Accordingly, the aim of the Ngaati Maahanga Plan is to ensure consistency between this Plan and with both the current 2013 version and the updated Tai Tumu Tai Pari Tai Ao, while expressing how the rangatiratanga and kaitiakitanga of Ngaati Maahanga within Te Porotaka o Ngaati Maahanga are recognised, respected, provided for, and given effect to within Aotearoa New Zealand's resource management system.

In this regard, the Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao (whether the 2013 version or the updated version once publicly released) is complementary to the Ngaati Maahanga Plan, and where the Ngaati Maahanga Plan is silent or absent on any resource management matter, the

Tai Tumu Tai Pari Tai Ao, or any other resource management document prepared by Waikato-Tainui, should be referred to in the first instance. However this should not replace direct consultation and engagement with Ngaati Maahanga (which is outlined in Chapter 5 of the Ngaati Maahanga Plan).

External organisations and agencies must not assume that the the Waikato-Tainui Environmental Management Plan Tai Tumu Tai Pari Tai Ao (whether the 2013 version or the updated version once publicly released) solely represents Ngaati Maahanga. Reading the Plans in parallel connects Ngaati Maahanga direction with the wider Waikato-Tainui strategy and settlement framework while ensuring that local whakapapa, authority and environmental knowledge continue to shape decisions within Te Porotaka o Ngaati Maahanga.

3.3 RELATIONSHIP TO THE NGAATI MAAHANGA STATEMENT OF CLAIM – WAI 1327

The Ngaati Maahanga Statement of Claim records sustained Crown failures to actively protect Ngaati Maahanga whenua, taiao, and rangatiratanga. These failures include extensive land alienation, environmental degradation, loss of mahinga kai, and the systematic exclusion of Ngaati Maahanga from decision-making affecting their rohe. The impacts of these actions are intergenerational and continue to affect Ngaati Maahanga social, cultural, environmental, and economic wellbeing.

The Ngaati Maahanga Plan responds directly to the Ngaati Maahanga Treaty Claim 1327 by:

1. Reaffirming that Ngaati Maahanga rangatiratanga over land, waters, and resources was never ceded
2. Restoring Ngaati Maahanga authority in environmental planning and governance
3. Reframing environmental management as a process of enhancement and restoration, and protection
4. Embedding tikanga Maaori and maatauranga Maaori as foundational decision-making frameworks.

In this way, the Ngaati Maahanga Plan is both a forward-looking plan and a form of redress, giving practical effect to the promises and principles of Te Tiriti o Waitangi.



3.4 FOCUS FOR THE NGAATI MAAHANGA IWI ENVIRONMENTAL MANAGEMENT PLAN

1. Reaffirming Ngaati Maahanga Rangatiratanga over Land, Waters, and Resources

The Ngaati Maahanga Plan will respond to this finding by explicitly affirming Ngaati Maahanga status as Mana Whenua and Mana Moana with enduring authority, derived from whakapapa, tikanga, and occupation, and affirmed through Te Tiriti o Waitangi.

Environmental management within Te Porotaka o Ngaati Maahanga must, as a starting point, recognise the rangatiratanga of Ngaati Maahanga, not an outcome of consultation.

In practical terms, the Ngaati Maahanga Plan will require that:

- Ngaati Maahanga interests are recognised as rights-based, not discretionary
- Environmental decision-making acknowledges the continuing relationship between Ngaati Maahanga and their taonga
- The protection of taiao is understood as a Treaty obligation grounded in active protection

By reaffirming rangatiratanga, the Ngaati Maahanga Iwi Environmental Management Plan establishes a clear foundation for all subsequent environmental governance, policy engagement, and management responses.

2. Restoring Ngaati Maahanga Authority in Environmental Planning and Governance

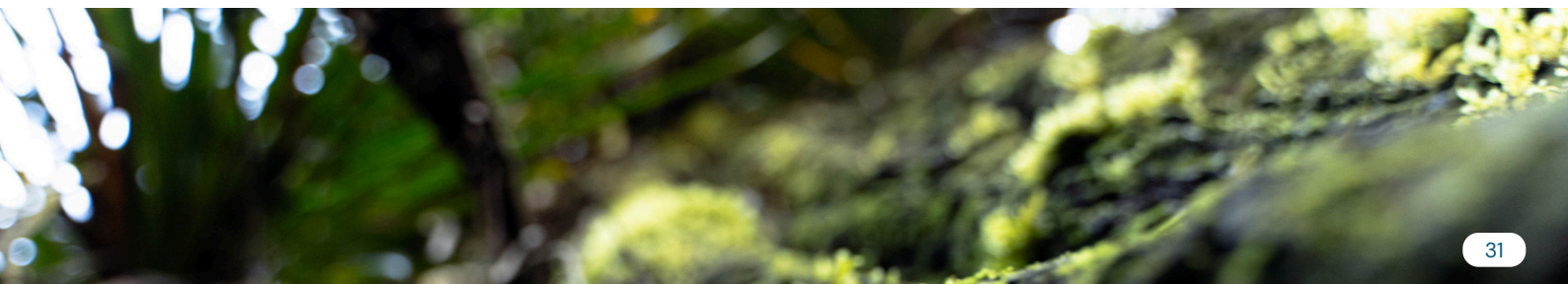
The Ngaati Maahanga Plan will respond by setting out clear expectations for the restoration of Ngaati Maahanga authority within contemporary environmental management systems.

This Plan will inform, advise, guide and direct a shift away from procedural consultation toward substantive involvement, shared decision-making, and where appropriate, devolved authority and benefit sharing. Consistent with Whakatupuranga 2050 and Te Ara Whakatupuranga 2050, environmental governance is understood as a key expression of mana motuhake.

Accordingly, the Ngaati Maahanga Plan will state that:

- Ngaati Maahanga are involved early and meaningfully in plan-making, policy development, and project design
- Ngaati Maahanga maatauranga and assessments are given equal weight to technical and scientific inputs
- Governance arrangements move beyond advisory roles toward co-governance or iwi-led mechanisms where impacts are significant
- Councils and agencies actively support Ngaati Maahanga capacity to exercise environmental authority

Restoring authority is about correcting structural imbalances and ensuring that Ngaati Maahanga can fulfil its responsibilities as kaitiaki in ways that are effective, resourced, and enduring.





3. Reframing Environmental Management as Enhancement and Restoration, and Protection

The Ngaati Maahanga Plan will respond by reframing environmental management as a process of restoration, reconnection, and responsibility, rather than impact mitigation alone.

Environmental harm to land, waters, and ecosystems is understood not only as ecological damage, but as a loss of cultural relationships, knowledge systems, and wellbeing. This Plan therefore prioritises outcomes that seek to enhance and restore both environmental health and Ngaati Maahanga relationships with our taiao and taonga.

Under the Ngaati Maahanga Plan, environmental management is directed toward:

- Restoring the mauri of waterways, wetlands, forests, and coastal environments
- Re-establishing Ngaati Maahanga access to and relationships with mahinga kai
- Addressing cumulative and historical effects, not just site-specific impacts
- Ensuring intergenerational responsibility for environmental stewardship

This approach aligns with Te Ara Whakatupuranga 2050's focus on taiao resilience and marae readiness, recognising that environmental recovery is inseparable from whaanau wellbeing, cultural continuity, and economic sustainability.

4. Embedding Tikanga Maaori and Maatauranga Maaori as Foundational Decision-Making Frameworks

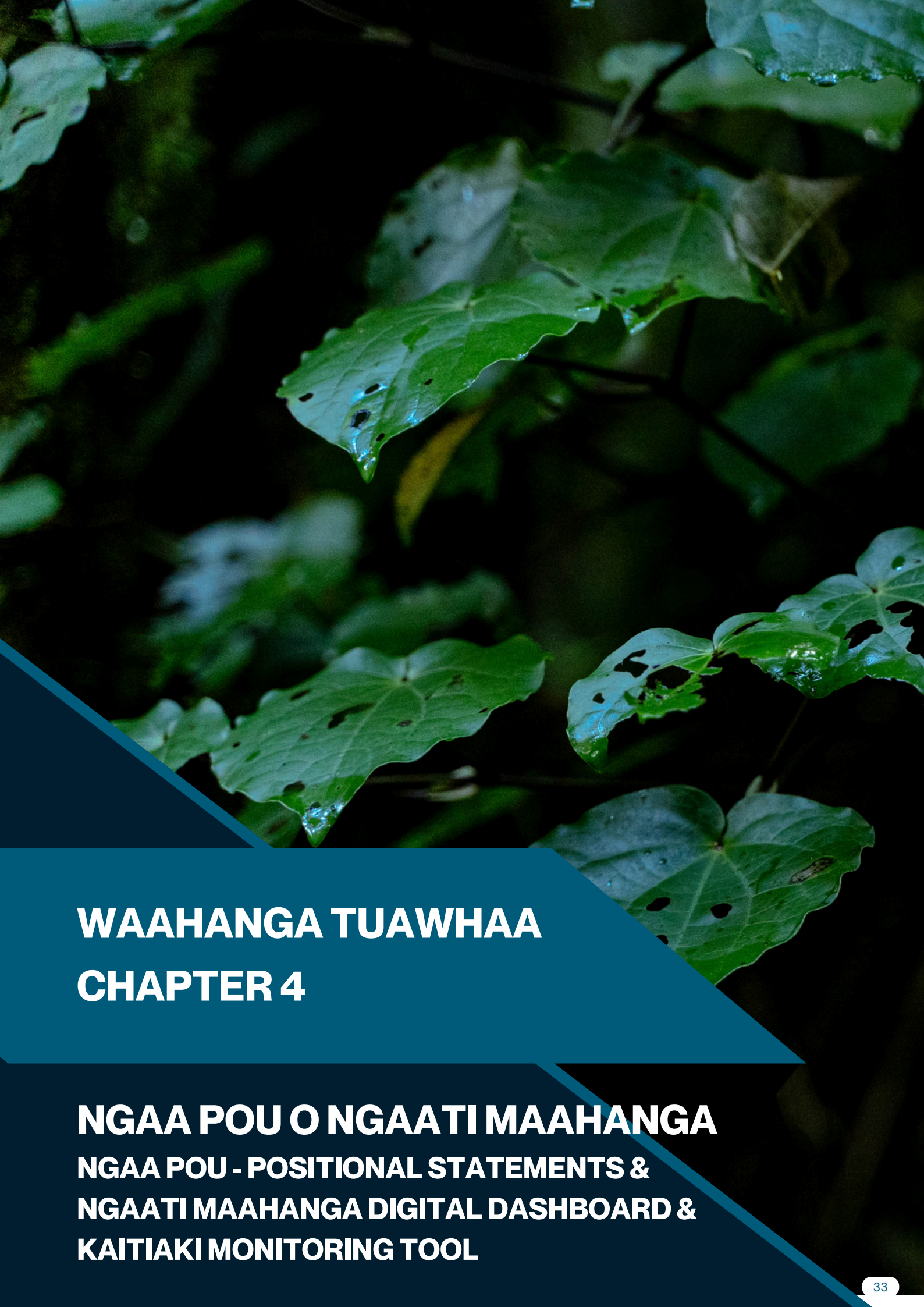
The Ngaati Maahanga Plan will respond by embedding tikanga Maaori and maatauranga-aa-Ngaati Maahanga as foundational frameworks for environmental decision-making within Te Porotaka o Ngaati Maahanga.

This Plan affirms that tikanga is not supplementary cultural information, but a complete and authoritative system of values, ethics, and management practices. Maatauranga, including local ecological knowledge, whakapapa, and koorero tuku iho, provides context-specific insight that is essential to understanding environmental limits and responsibilities.

The Ngaati Maahanga Plan will require that:

- Tikanga informs how values, effects, and outcomes are identified and assessed
- Maatauranga is protected, respected, and applied on Ngaati Maahanga terms
- Decision-making processes allow for cultural assessments, waananga, and maatauranga-led monitoring
- Western scientific tools are used alongside, not instead of, Ngaati Maahanga knowledge systems

By embedding tikanga and maatauranga, the Ngaati Maahanga Iwi Environmental Management Plan restores integrity to environmental management and ensures decisions are grounded in Ngaati Maahanga values, views, responsibilities, and long-term aspirations.



WAAHANGA TUAWHAA

CHAPTER 4

NGAA POU O NGAATI MAAHANGA
NGAA POU - POSITIONAL STATEMENTS &
NGAATI MAAHANGA DIGITAL DASHBOARD &
KAITIAKI MONITORING TOOL

WAAHANGA TUAWHAA

CHAPTER 4

4. NGAA POU (POSITIONAL STATEMENTS) & NGAATI MAAHANGA DIGITAL DASHBOARD AND KAITIAKI MONITORING TOOL – RONGO

4.1 NGAA POU O NGAATI MAAHANGA – NGAATI MAAHANGA POSITIONAL STATEMENTS

Ngaa Pou o Ngaati Maahanga are positional statements to communicate to Local Government, Central Government and their agencies, Developers / Resource Users, research institutes, community groups, and neighbouring iwi/hapuu, on our stance on key and important areas in the management of our taiao/environment (natural and physical resources) in Te Porotaka o Ngaati Maahanga.

There are five Pou / Positional Statements that have been carefully crafted to prescribe the position and view of Ngaati Maahanga.

Pou Tuatahi / Positional Statement 1

Ngaati Maahanga are Mana Whenua in Te Porotaka o Ngaati Maahanga.

Explanation

Pou Tuatahi seeks to exert, establish and confirm to Local Government, Government agencies, and Developers / Resource Users and their agents (e.g technical expertise and legal practitioners) that Ngaati Maahanga are to be recognised as a Mana Whenua in our area of interest (Te Porotaka o Ngaati Maahanga) for all/any resource management processes and decision-making.

The positional statement does not seek to detract from, nor usurp, the authority of Te Whakakitenga o Waikato (Waikato-Tainui) as the Post-Settlement Governance Entity and as an iwi authority in Te Porotaka o Ngaati Maahanga, nor any of our neighbouring Iwi/Hapuu that have recognised overlapping interests in Te Porotaka o Ngaati Maahanga. Because of our shared whakapapa, Ngaati Maahanga acknowledges that there are shared and overlapping interests in our area of interest.

Pou Tuarua / Positional Statement 2

Ngaati Maahanga exercises its kaitiakitanga in accordance with our tikanga to protect and manage our taiao/environment, and for our maatauranga and values to inform processes and decisions.

Explanation

The exercise of kaitiakitanga in accordance with Ngaati Maahanga tikanga, by Ngaati Maahanga, in Te Porotaka o Ngaati Maahanga, is fundamental to Ngaati Maahanga.

As kaitiaki in Te Porotaka o Ngaati Maahanga, Ngaati Maahanga has a responsibility to protect and nurture the mauri of all living things. The exercise of kaitiakitanga recognises the intricate balance and integral relationship between all natural resources. Ngaati Maahanga learnt and long recognised that, in order for the environment to sustain life, people in turn, had to protect and sustain the environment.

Pou Tuarua is about Ngaati Maahanga striving to ensure that Ngaati Maahanga kaitiakitanga is inherent and/or applied within in all resource management processes and decisions.

Pou Tuatoru / Positional Statement 3

Protect identified Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision.

Explanation

There are a number of sites and areas of significance to Ngaati Maahanga that can be adversely impacted upon from:

- an activity and development on land and/or in the coastal marine area, and/or
- freshwater resource use

Sites and areas of significance are inclusive of waahi tapu and waahi taonga.

Ngaati Maahanga are concerned at the ways that some of our sites and areas of significance are managed, where it has led to the destruction of waahi tapu and/or inappropriate use of waahi taonga.

Ngaati Maahanga sites and areas of significance have tangible and intangible values in association with historic events, occupation and cultural activities. Ngaati Maahanga values are not necessarily associated with archaeology, particularly within the highly modified urban landscapes such as Hamilton City where the tangible values may have been destroyed or significantly modified.

Avoidance of inappropriate use, development, and subdivision, and unacceptable adverse effects, of our sites and areas of significance, whether under the Resource Management Act 1991 or under the Planning Act or Natural Environment Act (or any future resource management system), is the pursuit by Ngaati Maahanga. Ngaati Maahanga will assess the extent to which a site or area can absorb the effects from any proposed activity on the cultural and spiritual qualities of the taonga and/or on the surrounding environment.

The Ngaati Maahanga Plan has identified sites, places, natural resources, and cultural landscapes that are significant to Ngaati Maahanga, and likely for Waikato-Tainui and for neighbouring Iwi/Hapuu.

Pou Tuatoru is the protection of identified Ngaati Maahanga sites and areas of significance through policy, and through physical protection (that could be delivered through consents/approvals), to avoid the impacts of activities that may degrade or destroy our sites and areas.

Pou Tuawhaa / Positional Statement 4

Use, development and subdivision are to achieve environmental enhancements through positive ecological outcomes.

Explanation

Ngaati Maahanga seeks to provide for the social, economic, cultural, and environmental wellbeing of present and future generations through an environmental-enhancement approach.

This approach goes beyond sustainable management under the Resource Management Act 1991, and can be advanced through both the Planning Act and Natural Environment Act, specifically through the goals, environmental limits, national instruments, regional spatial plan, and combined-plan provisions. The approach requires positive ecological, cultural, and social outcomes, including active restoration and enhancement of land, air, water, and ecosystems.

Environmental enhancement is also understood to include the creation of new resources and renewable energy, the improvement of environmental and human health and wellbeing, the remediation of historic contamination, and the recovery and re-use of waste as resources. Ngaati Maahanga seeks to progressively improve the state of the environment over time, ensuring that future generations inherit an environment of equal or greater quality and mauri. The expectation is that activities and projects/proposals contribute to environmental restoration and enhancement. This approach is consistent with Te Whakakitenga o Waikato (Waikato-Tainui).

In circumstances where adverse effects on the environment cannot be fully avoided, remedied, or mitigated, Ngaati Maahanga acknowledges the use of environmental offsetting and, where appropriate, environmental compensation, as complementary tools to achieve environmental enhancement.

It is recommended that Ngaati Maahanga are actively engaged to discuss and consider any offset and compensation approach to ensure that these are informed by Ngaati Maahanga maatuaranga and values.

Pou Tuarima / Positional Statement 5

Uphold and deliver the promises of Te Tiriti o Waitangi, and give effect to Ngaati Maahanga Treaty settlements, and recognitions, and Waikato-Tainui Treaty settlements.

Explanation

Te Tiriti o Waitangi / Treaty of Waitangi was signed by over 500 Maaori Chiefs and representatives of the British Crown in 1840, and is Aotearoa New Zealand's founding document. Te Tiriti o Waitangi is an exchange of promises.

In April 1840, Te Awaitaia signed the English version of Te Tiriti o Waitangi at the Waikato Heads, on the understanding of the Maaori version being read out and on the discussions that followed. The signing was witnessed by Robert Maunsell and Benjamin Ashwell.

There are different understandings of Te Tiriti o Waitangi, its status and implications within Aotearoa New Zealand. The most notable difference is in relation to the version of Te Tiriti o Waitangi that should take precedence – the Maaori language version that Maaori mainly signed, or the English version.

Despite the wording of the English version of Te Tiriti o Waitangi, Te Awaitaia (and Ngaati Maahanga) did not cede their mana or sovereignty to the Crown. The sovereignty of Ngaati Maahanga was held as mana by the people. This is not something that is capable of being given away.

Te Awaitaia understood that under Te Tiriti o Waitangi:

- Ngati Maahanga would retain their mana or sovereignty over their Rohe, Whenua, Moana, Ngahere, Awa, Wahi Tapu, Taonga, Whanau and Hapu;
- The Crown would govern settlers under British law; and
- Maaori and the Crown would work together as partners for the prosperity of all.

Ngaati Maahanga Treaty Claim WAI 1327

The claim is brought by Maude Shaw, Tuahu Watene, Ken Te Houipikake Rautangata, and Sunnah Thompson for themselves, Ngaati Maahanga and the descendants of Te Awaitaia (who was also known as William Naylor and Wi Neera), and other Ngaati Maahanga Rangatira list below

• Te Matutaera Kaniwhaniwha; • Kamariera; • Rihia Pohepohe (also known as Pokepoke); • Wharewaiata; • Nikorima Atutahi; • Wiremu Otene;	• Waaka Otene; • Te Waka (also Te Waaka, Te Ruki Te Waka); • Hetaraka Nero; • Mohi Te Rongomau; • Hakopa Tekotuku; • Wi Neera II; • Hone Pirihi;	• Hone Kingi Muriwhenua; • Tai Rakena; • Te Aupouri Waata; • Pukeikura; • Hapeta Waaka. • Hemi Matene (also Matini) Te Nero (also Nera and sometimes recorded as Hemi Matene Te Awaitaia);
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The relief sought by Ngaati Maahanga in WAI 1327 is:

1. An Apology
2. Institutional change to recognise and give full effect to the Mana, Tino Rangatiratanga, and Kaitiakitanga, of Ngaati Maahanga,
3. The return of lands held by the Crown
4. The return and reversion, and protection, of lands that are of special significance to Ngaati Maahanga, which includes Maunga (mountains), harbours, rivers, waterways, and other waahi tapu,
5. Compensation,
6. Following cultural redress
 - a. Fully recognise the maatauranga and traditional knowledge base of Ngaati Maahanga associated with our ongoa and other taonga, and for such to be fully recognised and protected as the cultural and intellectual property rights of the appropriate Ngaati Maahanga whaanau and hapuu;
 - b. Recognise the special relationship of Ngaati Maahanga with our Rohe, Whenua, Moana, Ngahere, Awa, Wahi Tapu, Taonga and other resources;
 - c. Make provision for the participation of Ngaati Maahanga on all statutory boards, authorities, agencies, companies and other Crown organisations that function within the Te Porotaka o Ngaati Maahanga;

- d. Provide statutory, regulatory and other appropriate mechanisms and resources to enable self determination and governance for Ngaati Maahanga within Te Porotaka o Ngaati Maahanga, and
- e. Provides adequate resources and funding for the restoration of Ngaati Maahanga Reo, Tikanga and Kawa including the re- establishment of Waananga.



Waikato Raupatu Claims Settlement Act 1995 and Waikato–Tainui Raupatu Claims (Waikato River) Settlement Act 2010

Ngaati Maahanga is an iwi of Waikato, with our three Ngaati Maahanga marae represented in the governing body Te Whakakitenga o Waikato (Waikato–Tainui).

Ngaati Maahanga recognises the role of Te Whakakitenga o Waikato (Waikato–Tainui) to act as the trustee of the Waikato Raupatu Lands Trust and the Waikato Raupatu River Trust.

The Waikato Raupatu Lands Trust was established, and administers the duties, functions and exercise of powers, under the Waikato Raupatu Claims Settlement Act 1995. Section 7 of the Act identifies Ngaati Maahanga as a hapuu of Waikato, and therefore have access to (through Te Whakaitenga o Waikato (Waikato–Tainui) the mechanisms under the Act.

Similarly with the Waikato–Tainui Raupatu Claims (Waikato River) Settlement Act 2010, Waikato Raupatu River Trust was established, and administers the duties, functions and exercise of powers, under the Act. Section 6 of the Act refers to section 7 of the Waikato Raupatu Claims Settlement Act 1995 where it identifies Ngaati Maahanga as a hapuu of Waikato. Those mechanisms under the Act are also available to Ngaati Maahanga.

Treaty of Waitangi (Fisheries Claims) Settlement Act 1992

The Treaty of Waitangi (Fisheries Claims) Settlement Act 1992 resolved Maaori commercial fisheries claims, provided financial and quota assets, and strengthened recognition of customary fishing interests. On behalf of Ngaati Maahanga, Te Whakakitenga o Waikato (Waikato–Tainui) manage the post-settlement fisheries assets and rights arising from the Act (e.g capital and quota interests).

Commercial and non-commercial customary fishing under the Act is of interest to Ngaati Maahanga as an avenue to assert kaitiakitanga and involvement in local fisheries management planning, and advocacy and protection for tauranga ika (traditional fishing grounds) and mahinga mataitai (customary food gathering areas).

Marine and Coastal Area (Takutai Moana) Act 2011

Ngaati Maahanga have submitted applications for:

- Customary Marine Title, and
- Protected Customary Right

Ngaati Maahanga are pursuing direct engagement with the Crown to negotiate its recognition, but are also a party to the Whaaingaroa Moana Collective through the High Court to recognise customary interests in Whaaingaroa / Raglan.

4.2 IMPLEMENTATION OF POSITIONAL STATEMENTS

Waahanga / Chapters

To organise the views and values of Ngaati Maahanga, as well as be user friendly, the Ngaati Maahanga Iwi Environmental Management Plan has been arranged into waahanga/chapters.

Waahanga/Chapters 5–11 have directions and guidance to Local Government, Government agencies, and Developers / Resource Users and their agents (e.g technical expertise and legal practitioners) to implement each of the five Pou / Positional Statements.

Aronga (Focus) and Whaainga / Putanga (Goals / Outcomes)

The directions and guidance stated within each waahanga/chapter of the Ngaati Maahanga Iwi Environmental Management Plan are framed as goals and outcomes (whaainga/putanga) under a specific focus (aronga) for that waahanga/chapter.

4.3 NGAATI MAAHANGA DIGITAL DASHBOARD

The Ngaati Maahanga Digital Dashboard is a monitoring and management tool that is in place and being implemented across Te Porotaka o Ngaati Maahanga.

It provides for the visualisation of monitoring data through a digital dashboard that displays:

- onsite monitoring data (via onsite sampling and recording, and observations, or via sensors); and
- offsite publicly available, or external parties (where mutually agreed), relevant monitoring data in the catchment, district, city, and/or region.

The dashboard also has the ability to self-select alert levels connected to thresholds selected by the user, and acts as a repository for reporting, images, observations, and recordings.

The Ngaati Maahanga Digital Dashboard is a "whole of system" monitoring and management tool as it recognises the interconnectedness and interdependence of elements in the environment. It will also visualise and connect together the "western-science" monitoring data and information and the maatauranga (aa-Ngaati Maahanga, aa-iwi/hapuu, aa-Maaori) and kaitiaki monitoring.

To frame the maatauranga monitoring, the fundamentals of Maramataka are applied and embedded within the Ngaati Maahanga Digital Dashboard.

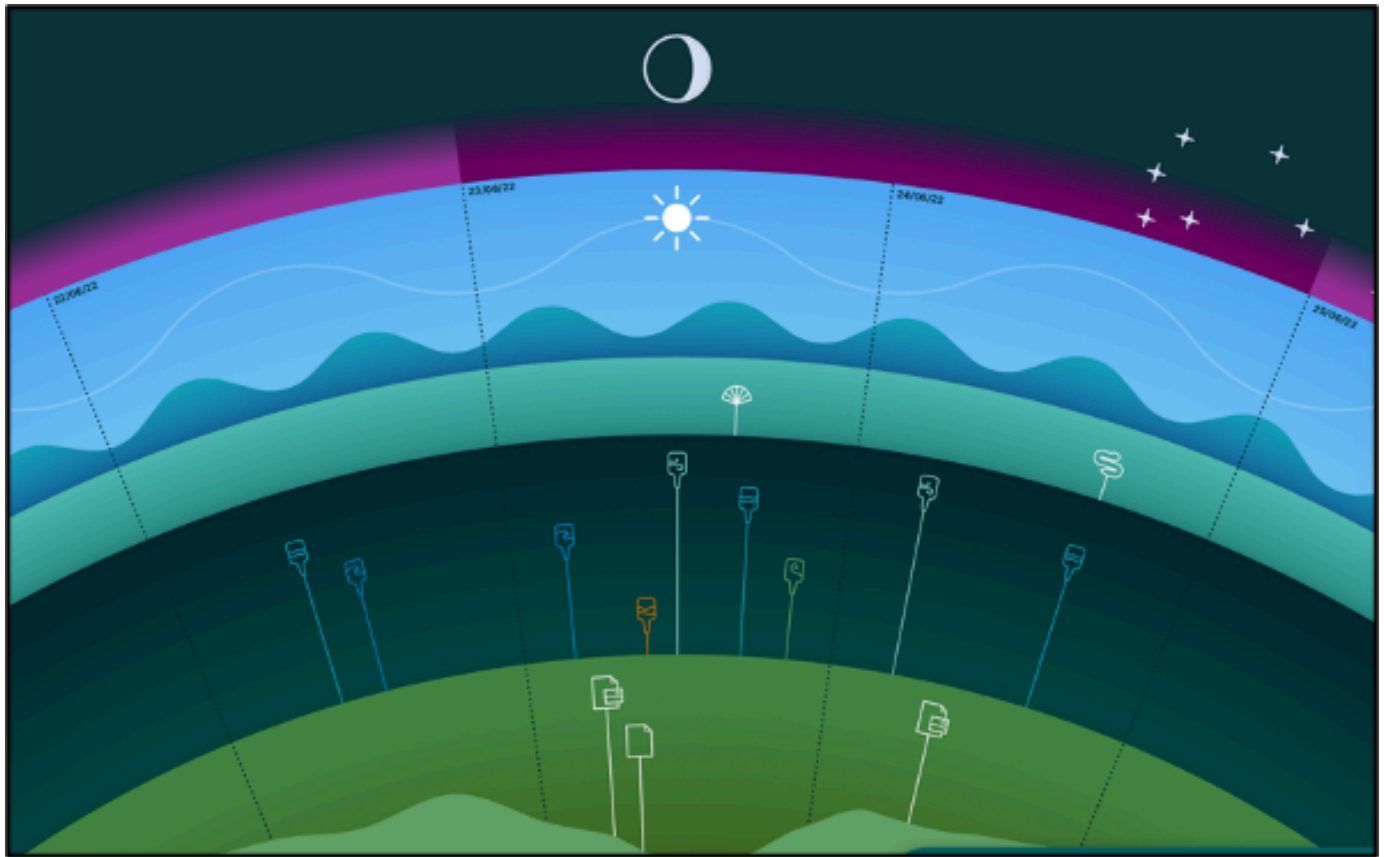
Maramataka is a complex system that utilises the sun, moon, stars, environment and ecology to track time and occurrences. These cycles in conjunction with environmental and biological indicators were used to track the passage of time and formed a system of understandings within Te Ao Maaori.

The Ngaati Maahanga Digital Dashboard will draw on public data and information that monitors:

- atmospheric condition (eg temperature and weather);
- rainfall and sunrise / sunset;
- tide movement; and
- moon phases.

It has a function for Ngaati Maahanga to upload our observations (and experiences) in combination with any onsite monitoring data being collected, and offsite monitoring data that is available.

A visual of the Maramataka function within the dashboard is through the Tūhono platform, which is presented in the image below:



There are five rings that rotate like a dial in both a forwards and backwards (right and left) direction to align with the Gregorian calendar (days, months, year). These are (starting from the bottom):

- Ring 1 (green) – Kaitiakitanga observations.
- Ring 2 (dark green) – Onsite monitoring data collected at the Project, and where available, external monitoring data collected in the area and catchment.
- Ring 3 (teal) – Cultural indicators.
- Ring 4 (blue) – Data that monitor atmospheric condition (eg temperature and weather), rainfall and sunrise / sunset, and tide movement.
- Ring 5 (black) – Data from external agencies that monitor moon phases and celestial movement and sequencing.

As part of its participation in resource management processes and decisions in Te Porotaka o Ngaati Maahanga, Ngaati Maahanga will request the sharing and access of monitoring data and information collected by Council and Developers / Resource Users as outlined in Aronga 5 Ngaati Maahanga Digital Dashboard – Whaainga MW-MM5 / Putanga MW-MM5 of this Plan.

4.4 NGAATI MAAHANGA KAITIAKI MONITORING TOOL – RONGO

Complementary to the Ngaati Maahanga Digital Dashboard is Rongo, a digital kaitiaki observation tool developed specifically for use by Mana Whenua in Aotearoa New Zealand.

Key features include:

- Real-time observation recording: Capture observations directly on-site with timestamps and location data.
- Spatial mapping: Integrate observations with mapping tools to visualise spatial context and distribution.
- Multimedia support: Upload videos, audio recordings, images, and written descriptions to provide a rich and comprehensive record of observations.
- Culturally specific customisation: Tailor Rongo to include fields of observation and components specific to the unique cultural practices and knowledge of each mana whenua group.
- Integration: Used in conjunction with StreamDASH, it can connect kaitiaki observations to other environmental monitoring in the area.

Ngaati Maahanga kaitiaki observations (e.g photos and/or monitoring/observation reporting) can be uploaded to the dashboard and linked with the onsite and offsite monitoring collected on that same day and have it sequenced with cultural indicators (seasonal and all-year round) and with moon and celestial phases.

As part of Ngaati Maahanga participation in resource management processes and decisions, Ngaati Maahanga will request and/or recommend that Ngaati Maahanga are enabled to perform kaitiaki monitoring in resource consents / approvals via condition of consent proffered by the Developer / Resource User as outlined in Aronga 6 Kaitiaki Monitoring – Whaainga MW-MM6 / Putanga MW-MM6 of this Plan.

SECTION A

RANGATIRATANGA

*Piki ake au ki te taumata rā o Pirongia
Ka titiro iho ki ngā huarahi haerenga o aku mātua tūpuna
Whakarongo atu ki ngā ngaru e ngunguru i waho Karioi
Te paepae o te tai Hau-ā-uru e...I...Aue
Heke iho au ngā takahanga tapuae i Arekahanara taku haona
kaha Whai tonu au i te ia o Waipa ngā piko pikohanga o Tūheitia
Tū ana au i te Papaorotu ngā iringa kupu a rātau mā
“Haere mai ki au kite au tē rena, te urunga tē taka”
“Te moenga tē whakaarahia!”...
“Ahakoa iti taku ngohi he rei kei roto”
Ka hiko au ki Ngāruawahia taku Turangawaewae,
Tū ana mai ngā whare whakairo i wawatatia ai e Te Puea
Ngā iringa kupu i waiha Ngātia ai e ngā iwi o te motu
I ngā rangi o mua rā, tū ana mai te Kīngi Tūheitia
Takahia au i whenua kura ka titiro whakarunga ko Taupiri
Te maunga tapu a ōku kurapounamu o te iti o te rahi e
Huri atu au te tahuna i wāhi ngā pounga kupu atua
A Potatau, a Tawhiao, a Mahuta me ngā manu kōrero
Tuku iho ko Te Rata, ko Koroki, ko Te Atai-rangi-kaahu
Me te whare ariki nui tonu ee....*

WAAHANGA TUARIMA
CHAPTER 5

RANGATIRATANGA
ENGAGEMENT WITH NGAATI MAAHANGA
MANA WHENUA & MANA MOANA

RANGATIRATANGA

ENGAGEMENT WITH NGAATI MAAHANGA

5.1. MANA WHENUA & MANA MOANA

INTRODUCTION

Central to Ngaati Maahanga identity is rangatiratanga and mana. Rangatiratanga is the expression of authority and is held by Mana Whenua within their area of authority. As a principle of Te Tiriti o Waitangi, rangatiratanga denotes the mana to not only possess what one owns (the right to develop), but to also manage and control it in accordance with the preference of the owner (the principle of self-management).

Ngaati Maahanga have always held, and continue to hold, mana (absolutely sovereignty, authority and control) over whenua (land), ngaa taonga Maaori (indigenous biodiversity) and ngahere (bush and forest), ngawha (geothermal resource), oopapa (minerals), wai Maaori (freshwater) and rivers and lakes (awa and roto), taiao moana (coastal environment), waahi tapu and waahi taonga, te ararangi (air) and hau (wind) and other taonga.

Additionally, Ngaati Maahanga are rangatira over our maatauranga, which informs our tikanga, culture and traditions, and identity.

Rangatiratanga was never ceded.

Kaitiakitanga is the practical expression of this mana. Ngaati Maahanga have responsibilities to protect and sustain the mauri of their environment – land, waterways, forests, and coastal ecosystems – for present and future generations.

Traditional systems of resource management ensured balance, abundance, and continuity, enabling Ngaati Maahanga to maintain self-sufficiency and cultural integrity. Environmental degradation resulting from land alienation, deforestation, pollution, and Crown-led development represents not only ecological harm but a direct erosion of Ngaati Maahanga mana and ability to fulfil kaitiaki obligations.

To exercise the role and responsibility of kaitiakitanga is based on being Mana Whenua, and holding Mana Moana over the coastal marine environment. Kaitiaki responsibility include (but not limited to):

- The protection and maintenance of sites and areas of significance to Ngaati Maahanga
- The use of Ngaati Maahanga tikanga (such as placing raahui) in Te Porotaka o Ngaati Maahanga to allow replenishment of harvested and/or depleted resources
- Require use and development to occur in a manner that is in keeping with the environment
- Exercising Ngaati Maahanga tikanga associated with traditional activities
- Active opposition to any use, development and subdivision where there are significant and unacceptable adverse effects on our taonga
- Providing for the needs of current and future generations

The practice of tikanga Maaori underpins all aspects of Ngaati Maahanga life. Tikanga governs relationships between people, land, and the spiritual world, including concepts such as manaakitanga, utu, whakapapa, tapu, and noa. Ngaati Maahanga relied on tikanga-based agreements, oral commitments (kupu mana), and collective decision-making, which were repeatedly misunderstood or disregarded by the Crown.

5.2 NGAA POU ME NGAA WHAAINGA/PUTANGA IMPLEMENTATION OF POSITIONAL STATEMENTS

In total there are 11 goals/outcomes across the five pou for the exercise of rangatiratanga by Ngaati Maahanga.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuatahi Ngaati Maahanga are Mana Whenua in Te Porotaka o Ngaati Maahanga	Relationship Agreements with Council	MW-MM1 Positive and proactive responses from Council toward Ngaati Maahanga requests to formalise existing, or instituting new, relationship arrangements.
	Rohe Moana (Customary Fisheries)	MW-MM2 Ngaati Maahanga have Rohe Moana in Whaaingaroa.
	Shared and Overlapping Interests	MW-MM3 Ngaati Maahanga are actively working with Te Whakakitenga o Waikato (Waikato-Tainui) and Neighboring Iwi/Hapuu to advance and restore our collective cultural, social and economic wellbeing in Te Porotaka o Ngaati Maahanga.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuarua Ngaati Maahanga exercises its kaitiakitanga in accordance with our tikanga to protect and manage our taiao/environment, and for our maatauranga and values to inform processes and decisions.	Hearing Committees/ Panels	MW-MM4 Ngaati Maahanga nominations and/or representatives are routinely appointed on hearing committees/panels and expert panels, and participating in resource management processes and decision making in Te Porotaka o Ngaati Maahanga.
	Ngaati Maahanga Digital Dashboard	MW-MM5 Environmental monitoring data and information gathered by Council and/or by Developers / Resource Users is shared with Ngaati Maahanga to ensure environmental effects are understood and managed.
	Kaitiaki Monitoring	MW-MM6 Ngaati Maahanga kaitiaki are enabled to perform tikanga and undertake kaitiaki monitoring in resource consents and approvals.
Pou Tuatoru Protect identified Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision.	Heritage New Zealand Pouhere Taonga	MW-MM7 Ngaati Maahanga are actively working with Heritage New Zealand Pouhere Taonga and archaeologist to protect Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuawhaa Use, development and subdivision are to achieve environmental enhancements through positive ecological outcomes.	Ngaati Maahanga Nursery	MW-MM8 Plants acquired from, and services provided by, Ngaati Maahanga Nursery(s), are contributing to any ecological enhancement initiative undertaken in Te Porotaka o Ngaati Maahanga.
	Ecological Fund	MW-MM9 Ngaati Maahanga have established an iwi-controlled restoration fund that is supported by Council, Developers / Resource Users, Organisations and Community Groups, and Iwi/Hapuu, to deliver and achieve positive ecological outcomes.
Pou Tuarima Uphold and deliver the promises of Te Tiriti o Waitangi, and give effect to Ngaati Maahanga Treaty settlements and recognitions, and Waikato-Tainui Treaty settlements.	Ngaati Maahanga Appointments	MW-MM10 Ngaati Maahanga are: · enabled to appoint Ngaati Maahanga representatives, and/or · active participants on all statutory boards, authorities, agencies, companies and other Crown organisations that function within Te Porotaka o Ngaati Maahanga.
	Maaori Purpose Zoning	MW-MM11 Maaori Purpose Zone (or similar enabling planning mechanism) is overlaid on all Ngaati Maahanga Treaty Settlement Land, and any land purchased by Ngaati Maahanga that seeks to advance and restore the cultural, social and economic wellbeing of Ngaati Maahanga.

POU TUATAHI - ARONGA 1

RELATIONSHIP AGREEMENTS WITH COUNCIL



POU TUATAHI

5.3 WHAKAMARAMATANGA EXPLANATION

WHAAINGA MW-MM1 / PUTANGA MW-MM1

Positive and proactive responses from Council towards Ngaati Maahanga request to formalise existing, or instituting new, relationship arrangements.

LOCAL GOVERNMENT

To deliver both effectiveness and efficiency in the exercise of rangatiratanga by Ngaati Maahanga in Council processes, it is important that there is:

- clear understanding of each other's structures and systems (including processes)
- mutual (and shared) benefit

Improving existing working relationships, and establishing new relationships, with Council are sought by Ngaati Maahanga.

NGAA TOHUTOHU - GUIDANCE AND DIRECTION

- Establish a working relationship and a formalised process between Council and Ngaati Maahanga to facilitate Ngaati Maahanga involvement in policy development and consenting/approval processes (includes decision-making).
- Key areas of focus:
 - Consultation protocols/guidelines,

- Education and training (e.g Council processes and Ngaati Maahanga Iwi Environmental Management Plan),
- Protocols for sharing, holding, and dissemination of Ngaati Maahanga culturally sensitive information to Council,
- Collecting information on Ngaati Maahanga issues,
- Process to receive information and notification of consents and other approvals/permits,
- Identification of Sites and Areas of Significance to Ngaati Maahanga
- Sharing/exchange of information to support the Ngaati Maahanga Treaty claims
- Examples of a formalised relationship are Memorandum of Understanding/Agreement or Mana Whakahono a Rohe.

POU TUATAHI - ARONGA 2

ROHE MOANA (CUSTOMARY FISHERIES)

WHAAINGA MW-MM2 / PUTANGA MW-MM2

Ngaati Maahanga have Rohe Moana in Whaaingaroa.

TE WHAKAKITENGA O WAIKATO (WAIKATO-TAINUI)

Ngaati Maahanga have an enduring whakapapa, cultural and physical relationship with Whaaingaroa, maintained through occupation, ahi kaa, customary fishing, tauranga ika, mahinga kai and the exercise of rangatiratanga and kaitiakitanga.

Ngaati Maahanga recognises the iwi-level role of Te Whakakitenga o Waikato (Waikato-Tainui), including its responsibilities relating to fisheries settlement assets and commercial fisheries. These functions complement, but do not replace, the customary fisheries rights, tikanga, maatauranga and kaitiakitanga responsibilities of Ngaati Maahanga in Whaaingaroa.

Ngaati Maahanga seeks the support of Te Whakakitenga o Waikato (Waikato-Tainui) to:

- establish and recognise a Ngaati Maahanga Rohe Moana;
- support the nomination and confirmation of Ngaati Maahanga Tangata Kaitiaki;

- develop protocols for shared and overlapping customary fisheries interests;
- ensure Ngaati Maahanga participate in fisheries policies and decisions affecting Whaaingaroa / Tasman Sea;
- provide relevant fisheries information, technical support and resources; and
- support Ngaati Maahanga-led monitoring, restoration and enhancement initiatives.

Any agreement must clearly record the respective roles and mandates of Ngaati Maahanga and Te Whakakitenga o Waikato (Waikato-Tainui).

FISHERIES NEW ZEALAND / MINISTRY FOR PRIMARY INDUSTRIES

Ngaati Maahanga will seek support from Fisheries New Zealand / Ministry for Primary Industries to:

- identify and map the Ngaati Maahanga Rohe Moana;
- complete the process for appointing Tangata Kaitiaki/Tiaki;

POU TUATAHI - ARONGA 2

ROHE MOANA (CUSTOMARY FISHERIES) CONT.

- address shared interests through tikanga-based processes;
- access fisheries data, research funding, training and technical assistance;
- participate in fisheries sustainability and management decisions; and
- investigate maataitai reserves, taiaapure, temporary closures, fishing-method restrictions and other customary management tools.

The appointment of Tangata Kaitiaki/Tiaki and the authorisation of customary fishing must be directed by Ngaati Maahanga through its own tikanga and mandated decision-making processes.

Any engagement with Te Whakakitenga o Waikato (Waikato-Tainui) must not replace direct engagement with Ngaati Maahanga on fisheries matters affecting Whaaingaroa.

LOCAL GOVERNMENT AND DEVELOPERS / RESOURCE USERS

The health and wellbeing of our customary fisheries and habitats in Whaaingaroa depends on the holistic and integrated management of land, freshwater, wetlands, estuaries and the coastal marine area. Sediment, contaminants, habitat loss and restrictions on customary access can adversely affect fisheries and the ability of Ngaati Maahanga to exercise kaitiakitanga.

Local Government and Developers / Resource Users must engage directly with Ngaati Maahanga where policies, plans, activities or consent applications may affect Whaaingaroa, customary fisheries, mahinga kai or tauranga ika.

Engagement with Ngaati Maahanga will need to identify effects on water quality, fisheries habitats, customary access and cultural practices, together with appropriate avoidance, restoration, monitoring and consent conditions.

POU TUATAHI - ARONGA 3

SHARED AND OVERLAPPING INTERESTS

WHAAINGA MW-MM3 / PUTANGA MW-MM3

Ngaati Maahanga are actively working with Te Whakakitenga o Waikato (Waikato-Tainui) and Neighboring Iwi/Hapuu to advance and restore our collective cultural, social and economic wellbeing in Te Porotaka o Ngaati Maahanga.

TE WHAKAKITENGA O WAIKATO (WAIKATO-TAINUI) AND NEIGHBOURING IWI/HAPUU

Ngaati Maahanga whakapapa and cultural relationships extend across tribal and administrative boundaries. These relationships create shared and overlapping interests with Te Whakakitenga o Waikato (Waikato-Tainui) and neighbouring Iwi/Hapuu in relation to whenua, freshwater, the coastal environment, fisheries, biodiversity, cultural landscapes, waahi tapu, waahi taonga and other taonga tuku iho.

Ngaati Maahanga recognises the role of Te Whakakitenga o Waikato (Waikato-Tainui) as the iwi authority and Post-Settlement Governance Entity for Waikato-Tainui, and as trustee of the Waikato Raupatu Lands Trust and Waikato Raupatu River Trust. Ngaati Maahanga also recognises the mana whenua and the mana moana interests, whakapapa and kaitiakitanga responsibilities of neighbouring Iwi/Hapuu.

These relationships do not diminish or replace the rangatiratanga, mana whenua, mana moana, tikanga or decision-making authority of Ngaati Maahanga within Te Porotaka o Ngaati Maahanga. Nor should engagement with Te Whakakitenga o Waikato (Waikato-Tainui), or with another iwi or hapuu, be treated as engagement with Ngaati Maahanga.

Ngaati Maahanga seeks relationships that are founded in whakapapa, tikanga, manaakitanga, mutual respect, good faith and reciprocity. Where interests are shared or overlapping, Ngaati Maahanga will promote early communication and, where agreed by the parties, coordinated approaches to environmental management.

Coordinated approaches may include:

- developing joint or complementary submissions and policy positions;
- participating in regional, catchment and spatial planning;

- sharing environmental information and monitoring results;
- undertaking joint cultural and environmental monitoring;
- identifying shared priorities for restoration and enhancement;
- protecting interconnected cultural landscapes, waterways, habitats and taonga species;
- coordinating responses to consent applications, approvals and major development proposals; and
- establishing agreed processes for managing culturally sensitive information and maatauranga.

Any coordinated position must be expressly authorised by the participating iwi/hapuu. No organisation or representative may speak for, make commitments on behalf of, or otherwise bind Ngaati Maahanga without the prior approval of the appropriate Ngaati Maahanga decision-maker.

LOCAL GOVERNMENT AND GOVERNMENT AGENCIES

Local Government and Government Agencies must recognise that more than one iwi or hapuu may hold cultural interests, statutory acknowledgements, settlement rights, mana whenua, mana moana or kaitiakitanga responsibilities in relation to the same place or resource.

The existence of shared or overlapping interests must not be used to avoid, reduce or delay direct engagement with Ngaati Maahanga. Each iwi or hapuu must be engaged according to its own mandate, tikanga, interests and preferred engagement process.

Local Government and Government Agencies should engage with Ngaati Maahanga at the earliest stage of policy development, spatial planning, consent and approval processes, monitoring programmes and environmental restoration initiatives that may affect Te Porotaka o Ngaati Maahanga.

Where shared or overlapping interests are identified, sufficient time and resources must be provided to enable Ngaati Maahanga, Te Whakakitenga o Waikato (Waikato-Tainui) and relevant neighbouring Iwi/Hapuu to:

- identify their respective and shared interests;
- determine whether engagement should occur jointly, separately or through a combination of both approaches;
- confirm who holds the mandate to represent each party;
- develop agreed positions where this is appropriate; and
- record any matters where views or preferred outcomes differ.

A lack of agreement between iwi/hapuu must not be interpreted as an absence of cultural effects or as authority for a decision-maker to disregard the position of Ngaati Maahanga.

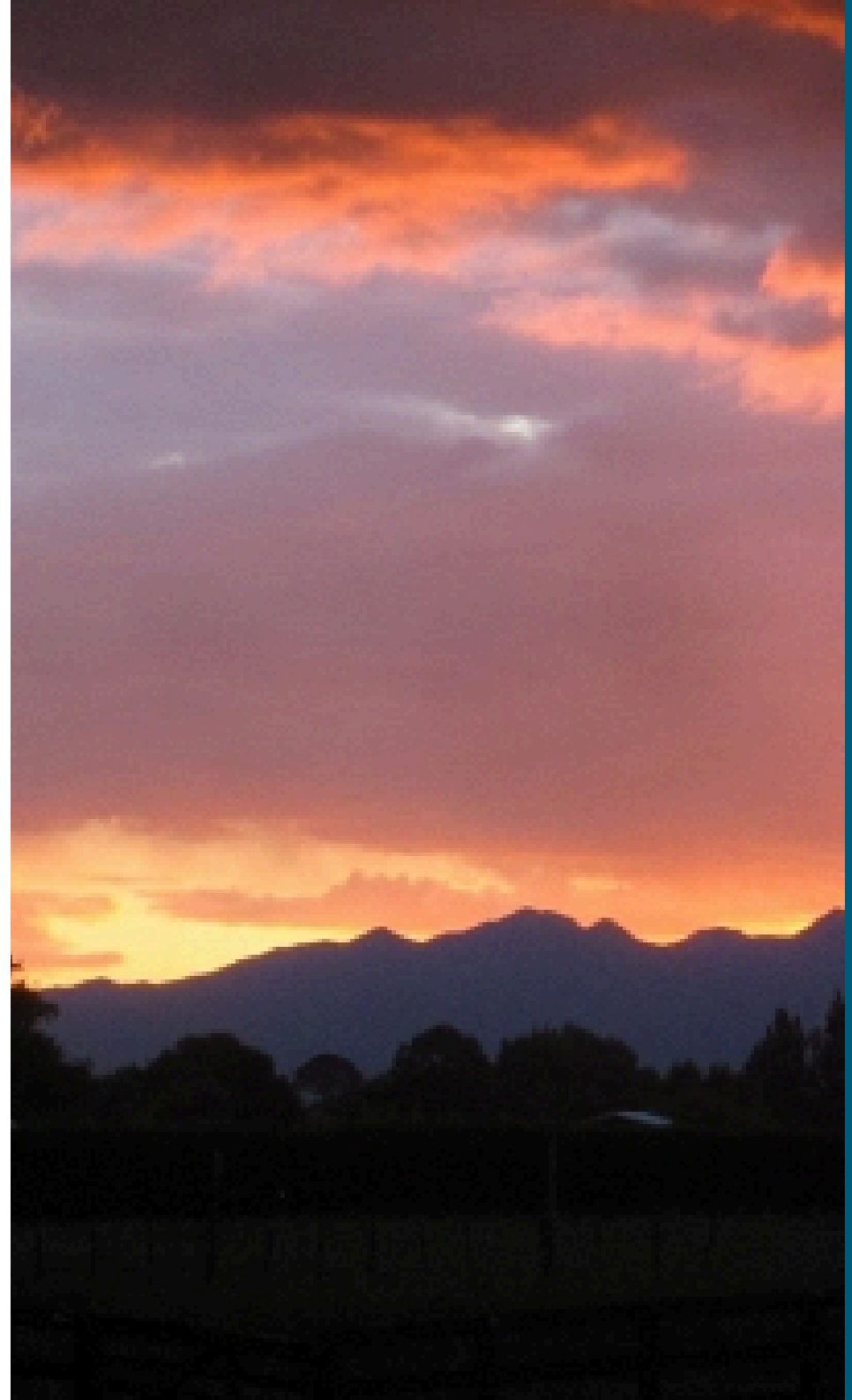
DEVELOPERS / RESOURCE USERS

Engagement with Te Whakakitenga o Waikato (Waikato-Tainui) or another iwi/hapuu does not remove the requirement to engage with Ngaati Maahanga. Developers / Resource Users should not assume that one iwi organisation or representative is authorised to speak for all affected mana whenua.

Where a proposal/project has cross-boundary, catchment-wide or cumulative effects, Ngaati Maahanga promotes a coordinated engagement process involving all relevant iwi/hapuu. Such a process must preserve the right of each iwi/hapuu to provide its own assessment, recommendations and decision.

The costs of engagement, technical review, cultural assessment, monitoring and participation in project design should be met by the Developer / Resource User where those activities are required because of the proposal/project.

;



POU TUARUA - ARONGA 4

HEARING COMMITTEES/PANELS



POU TUARUA

5.3 WHAKAMARAMATANGA EXPLANATION

WHAAINGA MW-MM4 / PUTANGA MW-MM4

Ngaati Maahanga nominations and/or representatives are routinely appointed on hearing committees/panels and expert panels, and participating in resource management processes and decision making in Te Porotaka o Ngaati Maahanga.

LOCAL GOVERNMENT

During the development of a relationship agreement (pursued under Whaainga MW-MM1 / Putanga MW-MM1) with Council, Ngaati Maahanga will promote a process for Ngaati Maahanga accredited commissioners to be included on Council's register of hearing commissioners, and appointed on hearing committees/panels. When the relationship agreement is in place, processes therein shall be upheld and applied in Council processes.

In the absence of a relationship agreement between Council and Ngaati Maahanga, where a consent application has been notified, Ngaati Maahanga may make a request in writing that Council delegate its functions, powers and duties to hear and decide the application by hearing commissioners, and that one of those hearings commissioners is a Ngaati Maahanga representative.

Where there are statutory and regulatory requirements for call-in and/or fast-track consenting processes, where the EPA or Expert Panel have duties, functions and powers under legislation, Ngaati Maahanga encourage Council to advise the EPA or Expert Panel that Ngaati Maahanga are a relevant party in those processes, and promote the role and responsibility of Ngaati Maahanga in the management of natural resources in Te Porotaka o Ngaati Maahanga.

POU TUARUA - ARONGA 5

NGAATI MAAHANGA DIGITAL DASHBOARD

WHAAINGA MW-MM5 / PUTANGA MW-MM5

Environmental monitoring data and information gathered by Council and/or by Developers / Resource Users is shared with Ngaati Maahanga to ensure environmental effects are understood and managed.

The Ngaati Maahanga Digital Dashboard is a monitoring and management tool that is in place and being implemented across Te Porotaka o Ngaati Maahanga.

LOCAL GOVERNMENT

Council's are required to monitor the state of the whole or any part of the environment of its region or district to the extent that is appropriate to control the use of land and freshwater, and in the coastal marine area, as well as control of discharges of contaminants into/onto land, air and water.

During the development of a relationship agreement (pursued under Whaainga MW-MM1 / Putanga MW-MM1) with Council, Ngaati Maahanga will promote a process/protocol for the sharing of monitoring data and information so that it can be shared onto the Ngaati Maahanga Digital Dashboard.

When the relationship agreement is in place, processes therein shall be upheld and applied in Council processes.

DEVELOPERS / RESOURCE USERS

The Ngaati Maahanga Digital Dashboard provides for the visualisation of environmental monitoring data through a digital dashboard that displays:

- onsite monitoring data (via onsite sampling and recording, and observations, or via sensors); and
- offsite publicly available, or external parties (where mutually agreed), relevant monitoring data in the catchment, district, city, and/or region.

The digital dashboard also has the ability to trigger alert levels connected to thresholds selected by the user, and acts as a repository for reporting, images, observations, and recordings.

The Ngaati Maahanga Digital Dashboard will visualise and connect together the "western-science" monitoring programme and the maatauranga Maaori (includes maatauranga-aa-Ngaati Maahanga) monitoring programme.

POU TUARUA - ARONGA 5
NGAATI MAAHANGA DIGITAL
DASHBOARD CONT.

Complementary to the Consents & Approvals aronga and whaainga/putanga in the Plan (WNTM-LB4, NNO-GM3, WM-FW5, MTMK-CEF3, and RNH-AW3), the access to all monitoring data and information collected by the Developer / Resource User for their proposal/project will give Ngaati Maahanga certainty that environmental effects are understood by Ngaati Maahanga, and are being appropriately managed by the Developer / Resource User, as well as the effectiveness of condition(s) of consent.

Through engagement, the drafted conditions of consent in the table below regarding the implementation of Whaainga MW-MM5/Putanga MW-MM5 will be recommended by Ngaati Maahanga. Where there is agreement, it is envisioned that these conditions of consent will be proffered by the Developer / Resource User to Council.

NGAATI MAAHANGA DIGITAL DASHBOARD

- 1.The consent holder must provide Ngaati Maahanga and the Council with all monitoring data and reports required by this consent in an agreed electronic format within 10 working days after the information becomes available.
- 2.Any exceedance, unauthorised discharge, spill, discovery or material environmental incident must be notified to both parties as soon as practicable and no later than 24 hours after it is identified.
- 3.Sensitive cultural information must be managed in accordance with the certified information protocol.

POU TUARUA - ARONGA 6

KAITIAKI MONITORING

WHAAINGA MW-MM6 / PUTANGA MW-MM6

Ngaati Maahanga kaitiaki are enabled to perform tikanga and undertake kaitiaki monitoring in resource consents and approvals.

Complementary to the Ngaati Maahanga Digital Dashboard is Rongo, a digital kaitiaki observation tool developed specifically for use by Mana Whenua in Aotearoa New Zealand.

DEVELOPERS / RESOURCE USERS

Complementary to the Consents & Approvals aronga and whaainga/putanga in the Plan (WNTM-LB4, NNO-GM3, WM-FW5, MTMK-CEF3, and RNH-AW3), the ability to perform tikanga and undertake kaitiaki monitoring will give Ngaati Maahanga certainty that environmental effects are understood and are being appropriately managed by the Developer / Resource User, as well as the effectiveness of condition(s) of consent, that Ngaati Maahanga maatauranga and values are being applied.

Through engagement, the drafted conditions of consent in the table below regarding the implementation of Whaainga MW-MM6/Putanga MW-MM6 will be recommended by Ngaati Maahanga. Where there is agreement, it is envisioned that these conditions of consent will be proffered by the Developer / Resource User to Council.

KAITIAKI MONITORING AND REPORTING CONDITIONS

- 1.The consent holder shall identify and establish monitoring locations to ensure that these are accessible to Ngaati Maahanga kaitiaki (or their nominee) for monitoring at all reasonable times.
 2. For the purpose of exercising kaitiakitanga, the consent holder shall have an agreement in place with the Ngaa Uri o Maahanga Trust, that sets out a framework that:
 - makes all information collected directly relating to monitoring of the activity made available at all reasonable times for provision to Ngaati Maahanga kaitiaki;
 - enables the parties to arrange safe and timely access to monitoring locations, and any areas on the property identified by Ngaati Maahanga kaitiaki;
 - provides for the application of Ngaati Maahanga maatauranga in the consent
 - agreement on scope and frequency of performing cultural/kaitiaki monitoring by Ngaati Maahanga.A copy of the agreement shall be provided to the Council, subject to any matters that the parties agree is to remain confidential as between themselves
- To review the effectiveness of the conditions of this consent in avoiding, remedying or mitigating any adverse effects on the environment, this includes avoiding, remedying or mitigating any adverse effects to Ngaati Maahanga values and exercise of kaitiakitanga within the consent as described in condition (2 above).



WHAAINGA MW-MM7 / PUTANGA MW-MM7

Ngaati Maahanga are actively working with Heritage New Zealand Pouhere Taonga and archaeologist to protect Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision.

HERITAGE NEW ZEALAND POUHERE TAONGA

Section 42 of the Heritage New Zealand Pouhere Taonga Act 2014 prohibits any person from modifying or destroying an archaeological site without an archaeological authority where that person knows, or ought reasonably to suspect, that the site is archaeological. This protection applies whether or not the site has been recorded or entered on the New Zealand Heritage List/Raarangi Koorero.

Sections 44 and 46 of the Act require an authority application to assess the archaeological, Maaori and other relevant values of the site, the effects of the proposed activity, and to record whether consultation with tangata whenua (in this case Ngaati Maahanga) has occurred and, if not, why it has not occurred.

Heritage New Zealand Pouhere Taonga must therefore ensure Ngaati Maahanga are identified and directly engaged where an authority may affect a Ngaati Maahanga site or area of significance, and that Ngaati Maahanga tikanga, maatauranga, cultural monitoring requirements and information protections are reflected in the assessment and any authority conditions.

LOCAL GOVERNMENT

Council must identify and engage Ngaati Maahanga early when preparing plans or processing consents that may affect Ngaati Maahanga sites and areas of significance.

Council should require appropriate archaeological and cultural assessments, avoid effects where practicable, protect sensitive information and coordinate its processes with Heritage New Zealand Pouhere Taonga. The absence of a recorded archaeological site does not establish that no site exists, and an accidental-discovery protocol should operate as a residual safeguard rather than replace proper investigation before works begin.

In sections 6(e) and 6(f) of the Resource Management Act 1991, this requires all persons exercising functions and powers under the Act to recognise and provide for the relationship of Maaori with ancestral lands, water, sites, waahi tapu and other taonga, and to protect historic heritage from inappropriate subdivision, use and development.

Similarly under the Planning Act and Natural Environment Act, the goal is to protect identified sites of significance to Maaori.



WHAAINGA MW-MM8 / PUTANGA MW-MM8

Plants acquired from, and services provided by, Ngaati Maahanga Nursery(s), are contributing to any ecological enhancement initiative undertaken in Te Porotaka o Ngaati Maahanga.

DEVELOPERS / RESOURCE USERS

Section 108(2)(c) of the Resource Management Act 1991 expressly enables resource-consent conditions requiring services or works for the protection, planting or replanting of vegetation and the protection, restoration or enhancement of natural and physical resources.

Similarly under the Planning Act, section 150 and 151 enables conditions that may contain measures to avoid, minimise, remedy, offset or compensate adverse effects in planning consents, with section 168 and section 169 in the Natural Environment Act provide the same for natural resource permits.

Where ecological planting or restoration is required by a lawful consent condition, approval requirement or volunteered project commitment within Te Porotaka o Ngaati Maahanga, Developers / Resource Users must engage with Ngaati Maahanga Nursery(s) during project design and procurement. This engagement should identify suitable eco-sourced species, quantities, propagation and delivery timeframes, planting, maintenance, pest control and monitoring requirements.

Subject to lawful procurement requirements, Ngaati Maahanga Nursery(s) should receive a fair opportunity to supply plants and services where they have the capacity to meet the agreed specifications, commercial terms and project timeframes.

Section 11(1)(ca) of the Natural Environment Act require decision-makers to seek to support and enable the enhancement of the natural environment. Section 151(1)(d) of the Planning Act and section 169(1)(d) of the Natural Environment Act will also expressly enable consent and permit conditions requiring planting, revegetation and the protection, restoration or enhancement of natural and physical resources. Where these works are proposed or required within Te Porotaka o Ngaati Maahanga, Developers /Resource Users are to engage with Ngaati Maahanga at the earliest opportunity and provide the Ngaati Maahanga Nursery(s) with the first reasonable opportunity to supply eco-sourced plants, undertake planting and provide associated restoration services.

POU TUAWHAA - ARONGA 9

ECOLOGICAL FUND

WHAAINGA MW-MM9 / PUTANGA MW-MM9

Ngaati Maahanga have established an iwi-controlled restoration fund that is supported by Council, Developers / Resource Users, Organisations and Community Groups, and Iwi/Hapuu, to deliver and achieve positive ecological outcomes.

DEVELOPERS / RESOURCE USERS

Developers/Resource Users may support the Fund through a voluntary commitment or project agreement. Contributions should support measurable Ngaati Maahanga-led restoration within Te Porotaka o Ngaati Maahanga and must not replace the requirement to first avoid, remedy or mitigate adverse effects.

The Fund will be governed by Ngaati Maahanga, with transparent criteria for allocating funding and reporting environmental and cultural outcomes.

The Planning Act and Natural Environment Act confirm that financial contributions may continue to be imposed through conditions as under the RMA. Any contribution to the Ngaati Maahanga Ecological Fund can also be voluntarily agreed or proffered by the Developer/Resource User, or be directly connected to the adverse effects of the activity or an applicable plan or national rule, in accordance with section 150 of the Planning Act or section 168 of the Natural Environment Act.

Contributions are to support measurable, additional and enduring ecological restoration within Te Porotaka o Ngaati Maahanga and must not be used as a substitute for first avoiding, minimising and remedying adverse effects. Ngaati Maahanga will seek provisions in land-use and natural-environment plans that recognise the Fund and establish its contribution methodology, governance, expenditure priorities, monitoring and reporting requirements.



WHAAINGA MW-MM10 / PUTANGA MW-MM10

Ngaati Maahanga are:

- enabled to appoint Ngaati Maahanga representatives, and/or
- active participants

on all statutory boards, authorities, agencies, companies and other Crown organisations that function within Te Porotaka o Ngaati Maahanga.

LOCAL GOVERNMENT

Section 81(1) of the Local Government Act 2002 requires every local authority to establish and maintain processes that provide opportunities for Maaori to contribute to its decision-making, consider ways to foster Maaori capacity to contribute, and provide relevant information for those purposes. Within Te Porotaka o Ngaati Maahanga, these are statutory requirements rather than discretionary engagement activities.

Council should give effect to them through a formal process enabling Ngaati Maahanga to nominate or, where authorised, appoint representatives to relevant committees, hearings panels, advisory groups and working groups. The process must provide early notice, sufficient information, appropriate remuneration and capacity support, and recognise Ngaati Maahanga authority to select its own representatives. Any appointment right provided through legislation, a Treaty settlement, joint management agreement or other binding instrument must be fully implemented.

Under section 71(4) of the Planning Act will require every regional spatial plan committee to include one or more members with knowledge, skill and experience relating to Te Ao Maaori and Maaori development. Local Government is therefore required by this Plan to establish formal, transparent and appropriately resourced processes through which Ngaati Maahanga may nominate representatives for spatial plan committees, independent hearings panels, consent hearings, advisory bodies and other decision-making bodies operating within Te Porotaka o Ngaati Maahanga. Only where Ngaati Maahanga consents, should the Waikato appointment be taken to represent Ngaati Maahanga.

GOVERNMENT AGENCIES

Government Agencies and Crown organisations must comply with any Ngaati Maahanga appointment, nomination or participation rights contained in legislation, Treaty settlements, statutory acknowledgements, relationship agreements or other binding instruments.

POU TUARIMA - ARONGA 10

NGAATI MAAHANGA APPOINTMENTS

CONT.

They should engage directly with Ngaati Maahanga when establishing or reviewing boards, advisory bodies or decision-making processes that operate within, or materially affect, Te Porotaka o Ngaati Maahanga. Where no express appointment right exists, an agreed nomination or participation pathway should be established. Ngaati Maahanga representatives must receive the same information, remuneration, technical support and opportunity to participate as other members. Appointment of a general Maaori, Waikato-Tainui or other iwi representative must not be treated as Ngaati Maahanga representation unless Ngaati Maahanga has expressly provided that mandate.

Under the Planning Act, Government Agencies and Ministers exercising appointment powers under section 71 and Schedule 4 of the Planning Act are expected to seek nominations from Ngaati Maahanga where the relevant committee, panel or decision may affect Te Porotaka o Ngaati Maahanga. Appointments are to recognise the mandate, tikanga, maatauranga and local knowledge of Ngaati Maahanga and provide appropriate remuneration and technical support. Ngaati Maahanga will also seek to preserve and strengthen existing participation arrangements during transition.

POU TUARIMA - ARONGA 11

MAAORI PURPOSE ZONING

WHAAINGA MW-MM11 / PUTANGA MW-MM11

Maaori Purpose Zone (or similar enabling planning mechanism) is overlaid on all Ngaati Maahanga Treaty Settlement Land, and any land purchased by Ngaati Maahanga that seeks to advance and restore the cultural, social and economic wellbeing of Ngaati Maahanga.

LOCAL GOVERNMENT

In the near future, Ngaati Maahanga Treaty Claim Wai 1327 will be settled. Pursued by Ngaati Maahanga is the return of lands and other assets.

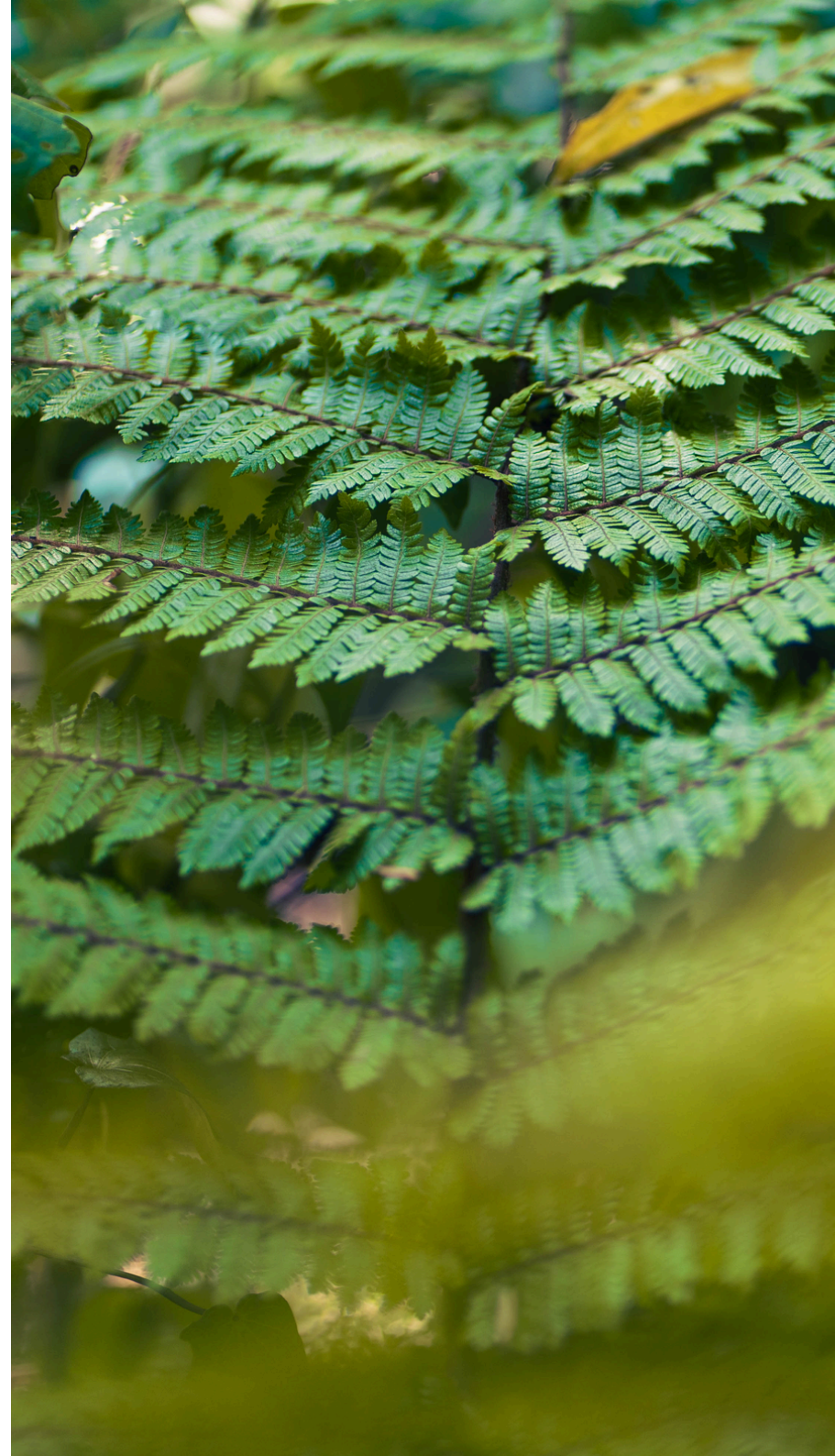
Ngaati Maahanga promotes the application of Maaori Purpose Zone (MPZ) planning provisions to whenua that is returned to, or acquired by, Ngaati Maahanga, as a means to give practical effect to Ngaati Maahanga tikanga, rangatiratanga, kaitiakitanga, and long-term intergenerational wellbeing.

POU TUARIMA - ARONGA 11

MAAORI PURPOSE ZONING CONT.

This whaainga/putanga recognises that the MPZ provides a more appropriate and enabling framework for Ngaati Maahanga to achieve the following outcomes

- Rangatiratanga and Autonomy – MPZ recognises collective Maaori land ownership and supports whaanau/hapuu-led decision-making, governance, and development.
- Papakaainga and Whaanau Returning to Whenua – MPZ can potentially facilitate papakaainga and multi-whaanau housing and collective living arrangements.
- Recognises Tikanga and Whakapapa – MPZ provides formal recognition of the cultural, spiritual, and historical relationships Ngaati Maahanga have with whenua, moana, and associated ecosystems.
- Enables Ngaati Maahanga-Led Economic Development – MPZ allows for a diverse range of compatible activities, including cultural, educational, social, and potentially small-to-medium commercial enterprises.
- Reduces Planning Barriers and Long-Term Consenting Risk – MPZ can reduce the need for rezoning through private plan change, or consent processes for potentially a non-complying activity. This approach provides greater certainty, efficiency, and cost-effectiveness for hapuu development over time.
- Gives Effect to Treaty and Settlement Outcomes – MPZ will reinforce the intent of redress and settlement by enabling whenua to be used in ways that restore cultural, social, environmental, and economic wellbeing.
- Weaves together Kaitiakitanga and Environmental Restoration – MPZ facilitates integrated land management approaches that align with Ngaati Maahanga responsibilities as kaitiaki.

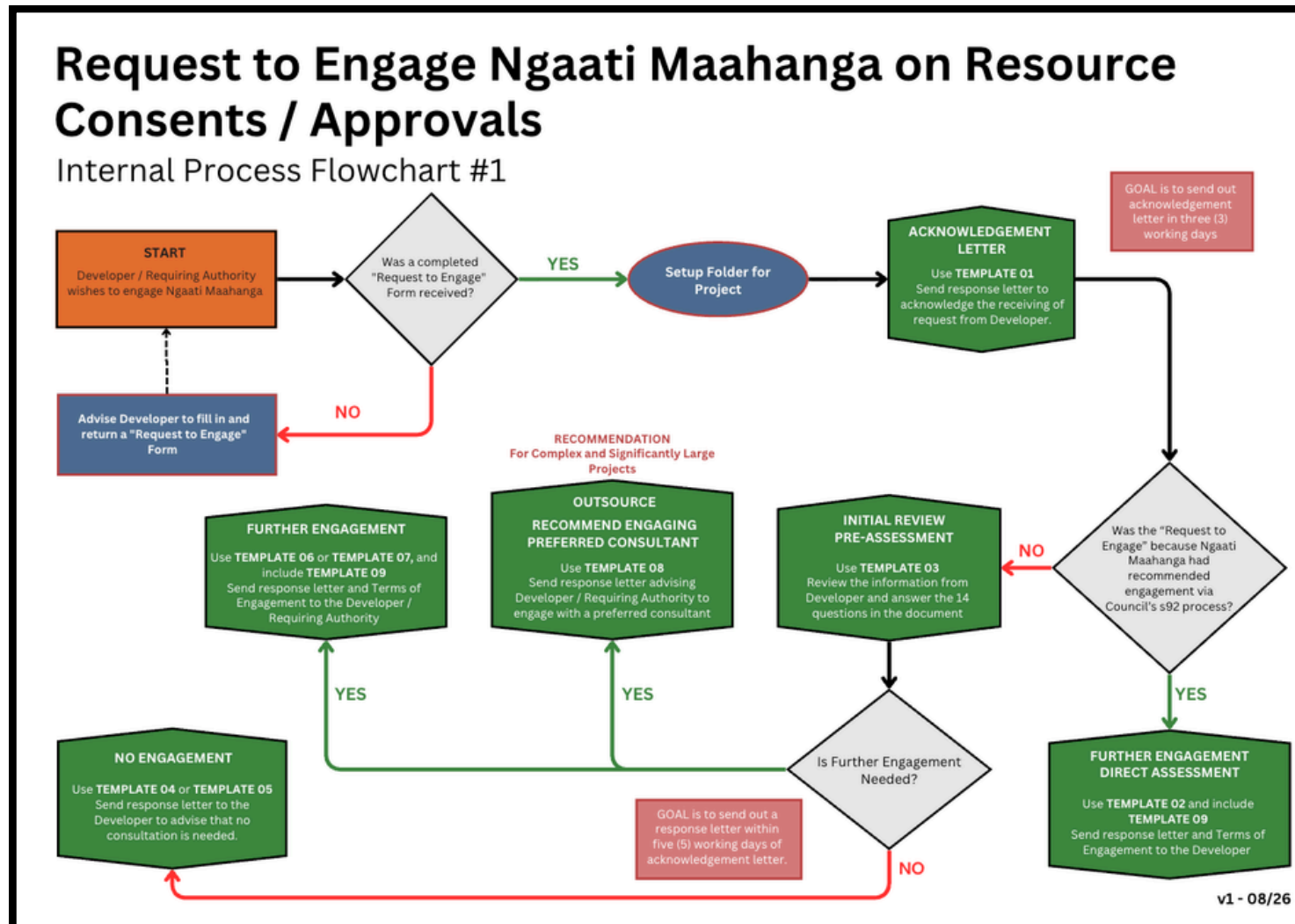


RANGATIRATANGA

ENGAGEMENT WITH NGAATI MAAHANGA

5.4. ENGAGEMENT WITH NGAATI MAAHANGA

In the first instance, a 'Request to Engage' should be sent to Ngaati Maahanga who will follow the following process:



As illustrated, the appropriate level and means of further engagement will be known after an initial review (pre-assessment) of the proposal/project seeking consent/approval.

Ngaati Maahanga promotes a set of principles that underpin engagement:

- 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 minimising delays and costs associated with those statutory frameworks

SECTION B

KAITIAKITANGA

*Piki ake au ki te taumata rā o Pirongia
Ka titiro iho ki ngā huarahi haerenga o aku mātua tūpuna
Whakarongo atu ki ngā ngaru e ngunguru i waho Karioi
Te paepae o te tai Hau-ā-uru e...!...Aue
Heke iho au ngā takahanga tapuae i Arekahanara taku haona
kaha Whai tonu au i te ia o Waipa ngā piko pikohanga o Tūheitia
Tū ana au i te Papaorotu ngā iringa kupu a rātau mā
“Haere mai ki au kite au tē rena, te urunga tē taka”
“Te moenga tē whakaarahia!”...
“Ahakoa iti taku ngohi he rei kei roto”
Ka hikoi au ki Ngāruawahia taku Turangawaewae,
Tū ana mai ngā whare whakairo i wawatatia ai e Te Puea
Ngā iringa kupu i waiha Ngātia ai e ngā iwi o te motu
I ngā rangi o mua rā, tū ana mai te Kīngi Tūheitia
Takahia au i whenua kura ka titiro whakarunga ko Taupiri
Te maunga tapu a ōku kurapounamu o te iti o te rahi e
Huri atu au te tahuna i wāhi ngā pounga kupu atua
A Potatau, a Tawhiao, a Mahuta me ngā manu kōrero
Tuku iho ko Te Rata, ko Koroki, ko Te Atai-rangi-kaahu
Me te whare ariki nui tonu ee....*



WAAHANGA TUAONO

CHAPTER 6

KAITIAKITANGA

**WHENUA ME NGAA TAONGA MAAORI
LAND AND BIODIVERSITY (WNTM-LB)**

KAITIAKITANGA

6.WHENUA ME NGAA TAONGA MAAORI LAND AND BIODIVERSITY (WNTM-LB)

6.1 INTRODUCTION

Traditionally, our lands and waters teemed with indigenous flora and fauna, providing abundant kai (food) and other resources. Ngaati Maahanga understand the natural world through whakapapa, tracing kinship to the forests, animals, and waterways – with ancestors present throughout the landscape – a sacred connection that underpins our duty to protect the mauri (life force) of the environment.

Ngaati Maahanga regard land / whenua and our landscapes as fundamental to its identity, authority, and well-being. It contains layers of meaning to Ngaati Maahanga. Our ancestors are everywhere in the landscape, and they make known their experience of the past to us here in the present and to point the way to the future.

In the mid-19th century, led by tikanga, Ngaati Maahanga welcomed Paakehaa settlers onto Ngaati Maahanga land with the mutual understanding to foster trade and mutual prosperity, and the expectation that settlers integrate into our community, and respect our tikanga / Maaori law rather than permanently acquiring the land. This openness was rooted in our customary values of partnership and manaakitanga (exemplified by our rangatira Te Awaitaia).

However, the historical reality was one of extensive land alienation and Crown breach of trust, through a combination of Crown purchases, Native Land Court titles, and local body rating, Ngaati Maahanga lost most of its economic base in land, with the Waikato land war in 1863 – 1864 compounding those losses, with raupatu (confiscation) of prime Ngaati Maahanga farming areas dealing a “tremendous blow” to the iwi.

Today, through land use change and urbanisation, much of the Waipaa River catchment and Whaingaroa/Raglan harbour catchment is pasture to support dairy, sheep and beef farming, and the establishment and growth (and development) of Hamilton City, Raglan, and Ngaaruawaahia. As a result, the consequences and land based impacts see limited native vegetation across Te Porotaka o Ngaati Maahanga, soil degradation, soil compaction, sediment loss, and the loss in biodiversity.

Ngaati Maahanga seek robust remedies to restore its relationship with the whenua / land, and to guide and influence proposals, activities and regulatory measures (e.g. policies, planning assessments, conditions of consent/approvals) to sustainably manage the health and wellbeing of Papatuuaanuku.

Ngaati Maahanga have always held mana / mana whakahaere over ancestral lands, exercising authority through our Rangatira and tikanga.

6.2 NGAA POU ME NGAA WHAAINGA/PUTANGA IMPLEMENTATION OF POSITIONAL STATEMENTS

In total there are 15 goals/outcomes for land and biodiversity management being sought by Ngaati Maahanga across the five pou.

Nga Pou	Aronga	Whaainga / Putanga
Pou Tuatahi Ngaati Maahanga are Mana Whenua in Te Porotaka o Ngaati Maahanga	Ngaa Marae o Ngaati Maahanga	WNTM-LB1 Marae of Ngaati Maahanga are protected from adverse effects generated from activities adjoining, adjacent and in proximity to, the marae, to avoid any impact on: · whaanau relationship/connection with the marae, and · the practice of tikanga.
	Whenua Maaori	WNTM-LB2 Whenua Maaori (Maaori Freehold Land, Maaori Customary Land and Maaori Reservation Land) is enabled for use, development and partition to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuarua Ngaati Maahanga exercises its kaitiakitanga in accordance with our tikanga to protect and manage our taiao/environment, and for our maatauranga and values to inform processes and decisions.	Integrated Management	WNTM-LB3 An integrated, holistic and coordinated approach to regional development and strategic land use planning is undertaken.
	Consents & Approvals	WNTM-LB4 Resource Consents, and any other Permit, Approval or Authority granted for use, development and subdivision of land within Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.
	Ahu Whenua - Farming	WNTM-LB5 Agricultural, horticultural and viticultural farming activities in Te Porotaka o Ngaati Maahanga do not further degrade our natural resources by having the appropriate on-farm systems in place to ensure compliance but also environmental sustainability.
	Solar Farms and Wind Farms	WNTM-LB6 Ngaati Maahanga are actively engaged in renewable energy activities that are located in Te Porotaka o Ngaati Maahanga.
	Extractive Activities	WNTM-LB7 The impacts of extractive activities, such as mining and quarrying, are: • being appropriately designed and managed by the Consent Holder to avoid significant adverse effects on the values of, and sites and areas of significance to, Ngaati Maahanga, and • effectively monitored by Council and Ngaati Maahanga.
	Urban Development and Growth	WNTM-LB8 The development of existing and new urban environments located within Te Porotaka o Ngaati Maahanga are: • well planned and integrated, and • respects and incorporates Ngaati Maahanga maatauranga and values and the adverse effects of growth are suitably funded and managed in a manner that does not detract and conflict with the values of Ngaati Maahanga.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuatoru Protect identified Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision	Ngaa Maunga i Te Porotaka o Ngaati Maahanga	WNTM-LB9 Prominent mountains, ranges and hilly landscapes are respected, with all/any inappropriate use and developments on these landscapes (including native flora and fauna) avoided, and viewshafts protected.
	Cultural Heritage & Waahi Tapu and Waahi Taonga	WNTM-LB10 The cultural heritage of Ngaati Maahanga, and waahi tapu/waahi taonga in Te Porotaka o Ngaati Maahanga, are protected from all/any inappropriate use, developments and subdivision.
	Resilience to Climate Change	WNTM-LB11 All identified Ngaati Maahanga sites and areas of significance, and recorded pre-European archaeological sites, in Te Porotaka o Ngaati Maahanga, are resilient to the effects of climate change.
Pou Tuawhaa Use, development and subdivision are to achieve environmental enhancements through positive ecological outcomes.	Terrestrial Ecological Enhancement	WNTM-LB12 Terrestrial ecological enhancement are both onsite and localised within the immediate catchment, with offset and compensation approaches informed by Ngaati Maahanga maatauranga and values.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuarima Uphold and deliver the promises of Te Tiriti o Waitangi, and give effect to Ngaati Maahanga Treaty settlements and recognitions, and Waikato-Tainui Treaty settlements.	Ngaati Maahanga Treaty Settlement Lands	WNTM-LB13 The relationship of Ngaati Maahanga with Treaty Settlement Lands is recognised and provided for, and the use, development, and subdivision of Treaty Settlement Lands are enabled to give effect to the outcomes sought by the Ngaati Maahanga Treaty settlement.
	Waikato Raupatu Claims Settlement Act 1995	WNTM-LB14 Ngaati Maahanga have negotiated the return of lands in Te Porotaka o Ngaati Maahanga held by Te Whakakitenga o Waikato (Waikato-Tainui) to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.
	Papakaainga on General Title Land	WNTM-LB15 Papakaainga developments on General Title Land in Te Porotaka o Ngaati Maahanga are populated with Ngaati Maahanga uri (descendants) and whaanau.



WHAAINGA WNTM-LB1 / PUTANGA WNTM-LB1

Marae of Ngaati Maahanga are protected from adverse effects generated from activities adjoining, adjacent and in proximity to, the marae, to avoid any impact on:

- whaanau relationship/connection with the marae, and
- the practice of tikanga.

LOCAL GOVERNMENT AND DEVELOPER / RESOURCE USER

Ngaati Maahanga have the following marae:

- Oomaeroa Paa (physical address 10 Maaori Point Road, Whatawhata)
- Te Kaharoa (Aramiro) Marae (physical address 62 Orongo Road, Waitetuna Valley Road, Raglan)
- Te Papa -o-Rotu Marae (physical address 145 Maaori Point Road, Whatawhata)

Marae includes a complex of buildings such as wharenuī (meeting house), wharekai (dining hall), wharepaku (ablution block), urupaa (cemetery) and other community, health, recreational and educational facilities (such as koohanga reo). Some have papakaainga (dwellings) generally associated with a marae.

Marae serves as pou (pillar) and communal ancestral meeting place that are used for tangaihanga (funerals), hui/waananga (meetings and workshops), and aahuareka (celebrations). To whaanau, marae is a second home and/or sanctuary that fosters connection and identity.

It is important to Ngaati Maahanga that our marae are protected from adverse effects that could impact on whaanau relationship/connection with the marae, and the practice of our tikanga. For this reason, Ngaati Maahanga will oppose any proposal/project (that is not undertaken by Ngaati Maahanga marae, whaanau, and trusts) on a property that adjoins, is adjacent, or in proximity to any Ngaati Maahanga marae.

POU TUATAHI - ARONGA 2

WHENUA MAAORI

WHAHINGA WNTM-LB2 / PUTANGA WNTM-LB2

Whenua Maaori (Maaori Freehold Land, Maaori Customary Land and Maaori Reservation Land) is enabled for use, development and partition to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.

For the purpose of Whaainga WNTM-LB2 / Putanga WNTM-LB2, whenua Maaori refers to Maaori Freehold Land, Maaori Customary Land and Maaori Reservation Land.

These three Maaori land tenure are administrated under the Te Ture Whenua Maaori Act 1993. Section 2 of the Act directs that the powers, duties and discretions conferred by Act are to be exercised in a manner that facilitates and promotes the retention, use, development and control of Maaori land as a taonga tuku iho.

Complementary to, and service under, the Act is role of the Maaori Land Court and Maaori Trusts and Incorporations (in most instances Ahu Whenua Trusts). The Maaori Land Court issue occupation orders and other licenses, where as the Maaori Trusts and Incorporations manage the land resource (whenua Maaori).

LOCAL GOVERNMENT

Ngaati Maahanga wish to see improved understanding by Council on the use and development (and partition) of whenua Maaori, Te Ngaati Maahanga wish to see improved understanding by Council on the use and development (and partition) of whenua Maaori, Te Ture Whenua Maaori Act 1993, processes and authority of the Maaori Land Court, and the role and responsibility of Maaori Trusts and Incorporations.

Policy development

Notwithstanding the National Environmental Standards for Papakāinga 2026, the Resource Management Act 1991 does not adequately recognise and provide for Maaori to utilise, occupy, develop, manage and enjoy whenua Maaori (Maaori land). Whenua Maaori is relatively invisible because of its distinctive nuances in ownership and administration.

POU TUATAHI - ARONGA 2

WHENUA MAAORI CONT.

Under the Planning Act and Natural Environment Act, both have goals that there must be provision to enable the development and protection of identified Maaori land.

For Ngaati Maahanga, whenua Maaori is not simply a landholding or development resource. It is a living taonga inherited from our tuupuna and held for present and future generations. Whenua Maaori supports whakapapa, identity, mahinga kai, rongooa, indigenous biodiversity and the exercise of kaitiakitanga. Its use and development must therefore enable the cultural, social and economic aspirations of landowners while protecting and enhancing the mauri and ecological health of the whenua.

Planning provisions can make it unnecessarily difficult and costly for owners and their whaanau to live on, use, restore and develop their whenua. These barriers may include restrictive zoning, subdivision and density standards, infrastructure and access requirements, consenting costs, and processes that do not align with tikanga Maaori or decisions made under Te Ture Whenua Maaori Act 1993.

Any planning documents prepared under the any resource management system, must enable the use, occupation, development and partition of whenua Maaori where supported by the owners and consistent with tikanga Maaori. This includes papakaainga, marae, kaumaatua housing, maara kai, rongooa, customary activities, ecological restoration, cultural and community facilities, tourism and commercial activities that contribute to the wellbeing of Ngaati Maahanga.

POU TUARUA - ARONGA 3 INTEGRATED MANAGEMENT

WHAAINGA WNTM-LB3 / PUTANGA WNTM-LB3

An integrated, holistic and coordinated approach to regional development and strategic land use planning is undertaken.

LOCAL GOVERNMENT

Policy development and spatial planning

An integrated, holistic and coordinated approach to regional development and strategic planning for land uses is promoted to Council in the management of our land and biodiversity in Te Porotaka o Ngaati Maahanga. Spatial and long-term planning has the potential to bring better integration in land use and freshwater resource planning, and achieving improved alignment and consistency between multiple legislation and agencies, national and regional strategies, cross boundary management, and other competing by property owners, local communities, and iwi/hapuu.

During the development of a relationship agreement (pursued under Whaainga MW-MM1 / Putanga MW-MM1) with Council, Ngaati Maahanga will promote a process for Ngaati Maahanga participation in policy development and spatial planning. It is anticipated that the process will be similar to the scope of a Mana Whakahono a Rohe.



POU TUARUA

6.3 WHAKAMARAMATANGA EXPLANATION

When the relationship agreement is in place, processes therein shall be upheld and applied in Council processes.

In the absence of a relationship agreement between Council and Ngaati Maahanga, the Ngaati Maahanga Plan can serve to bring understanding and inform Council on Ngaati Maahanga values, views and aspirations for our taiao moana/coastal environment, and expectation of Ngaati Maahanga regarding participation and engagement in relevant processes and decision-making, especially the development of a planning document and policy development (e.g Unitary, Regional and/or District Plans and Spatial Plan(s)).

The instruction to Council is that Ngaati Maahanga are invited, and where agreed, included, in the development of any statutory provisions (objectives, policies, rules and methods) that directs (regulatory) and guides (non-regulatory) development and strategic planning in Te Porotaka o Ngaati Maahanga.

POU TUARUA - ARONGA 4

CONSENTS & APPROVALS

WHAAINGA WNTM-LB4 / PUTANGA WNTM-LB4

Resource Consents, and any other Permit, Approval or Authority granted for use, development and subdivision of land within Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.

LOCAL GOVERNMENT

Where there are statutory and regulatory requirements for Council are to consider iwi/hapuu, mana whenua, and/or cultural values in processing consents (includes permits) that are a Discretionary Activity or Non-Complying Activity or similar activity status in other legislation), Council must inform Ngaati Maahanga and seek our views before making its decision.

NGAA TOHUTOHU – GUIDANCE AND DIRECTION

- Where required, and/or determined in its assessment, Council should commission Cultural Values/Impact Assessment reports from Ngaati Maahanga for Discretionary Activities and Non-Complying Activities
- Ngaati Maahanga have interest in receiving information on:
 - Certificates of Compliance for:
 - Earthworks and Indigenous Vegetation Removal
 - Farming Activities (especially where are Farm Management Plans)

Call-in or fast track proposals

Where there are statutory and regulatory requirements for call-in and/or fast-track consenting processes, where the EPA or Expert Panel have duties, functions and powers under legislation, Ngaati Maahanga encourage Council to advise the EPA or Expert Panel that Ngaati Maahanga are a relevant party in those processes, and promote the role and responsibility of Ngaati Maahanga in the management of natural resources in Te Porotaka o Ngaati Maahanga.

DEVELOPERS / RESOURCE USERS

It is encouraged that Developers / Resource Users engage Ngaati Maahanga.

Developers / Resource Users will need to be open to sharing its investigations (e.g technical reports and baseline data and information) to Ngaati Maahanga, as well as open to working with Ngaati Maahanga to enable tikanga to be performed, and for kaitiaki assessments, monitoring and reporting for that specific project and/or proposal to be undertaken (at an agreed fee).

POU TUARUA - ARONGA 4

CONSENTS & APPROVALS CONT.

Where applicable and appropriate, Ngaati Maahanga seek that ongoing participation (e.g kaitiaki monitoring and reporting, and collection of data and information) over the duration of the proposal is embedded via condition of consent/approval should a consent/approval be granted by Council.

NGAA TOHUTOHU – GUIDANCE AND DIRECTION

- It is encouraged to Developers / Resource Users that Ngaati Maahanga are engaged on these activities so that it can determine whether an assessment is necessary or not.
- Where an assessment is not necessary, Ngaati Maahanga will determine this and can provide a letter/statement to the Developer / Resource User to demonstrate engagement has occurred.
- Where an assessment is necessary, it'll be based on the matters outlined below.
 - **Land Use Consents**
 - The extent of any adverse effect on Outstanding Natural Features and Landscapes (ONFLs), and/or significant indigenous vegetation and significant habitats of indigenous fauna,
 - Located in a high-risk erosion area (e.g steep hilly country)
 - Is an activity listed in Chapter 10–Special Interest Activities

- The impact on the spiritual, physical and economic wellbeing, and cultural practices, of Ngaati Maahanga,
- The protection of sites and areas of significance to Ngaati Maahanga,
- The level of investigation by the Developer / Resource User. Of particular focus:
 - the maintenance of, and/or provision for, Ngaati Maahanga uses and values,
 - the potential to adversely affect any freshwater and/or coastal marine area
- Subdivision (in addition to Land Use Consents matters above)
 - Whether the subdivision (land use) is plan enabled and/or infrastructure ready,
 - Obscures viewshafts of, or detracts from, sites and areas of significance to Ngaati Maahanga,
- Discharge to Land (in addition to Land Use Consents matters above)
 - Location of the discharge, and what contaminant is being discharged to land
 - To avoid significant adverse effects on the relationship of Ngaati Maahanga with any sites/areas of significance to Ngaati Maahanga.
- An assessment undertaken by Ngaati Maahanga will be one, or both, of the following:
 - Determinative Assessment (A comprehensive review of the proposal to determine whether effects (and management of effects) are suitable)
 - Cultural Values/Impact Assessment (Comprehensive review and engagement with Ngaati Maahanga whaanau)

POU TUARUA - ARONGA 4

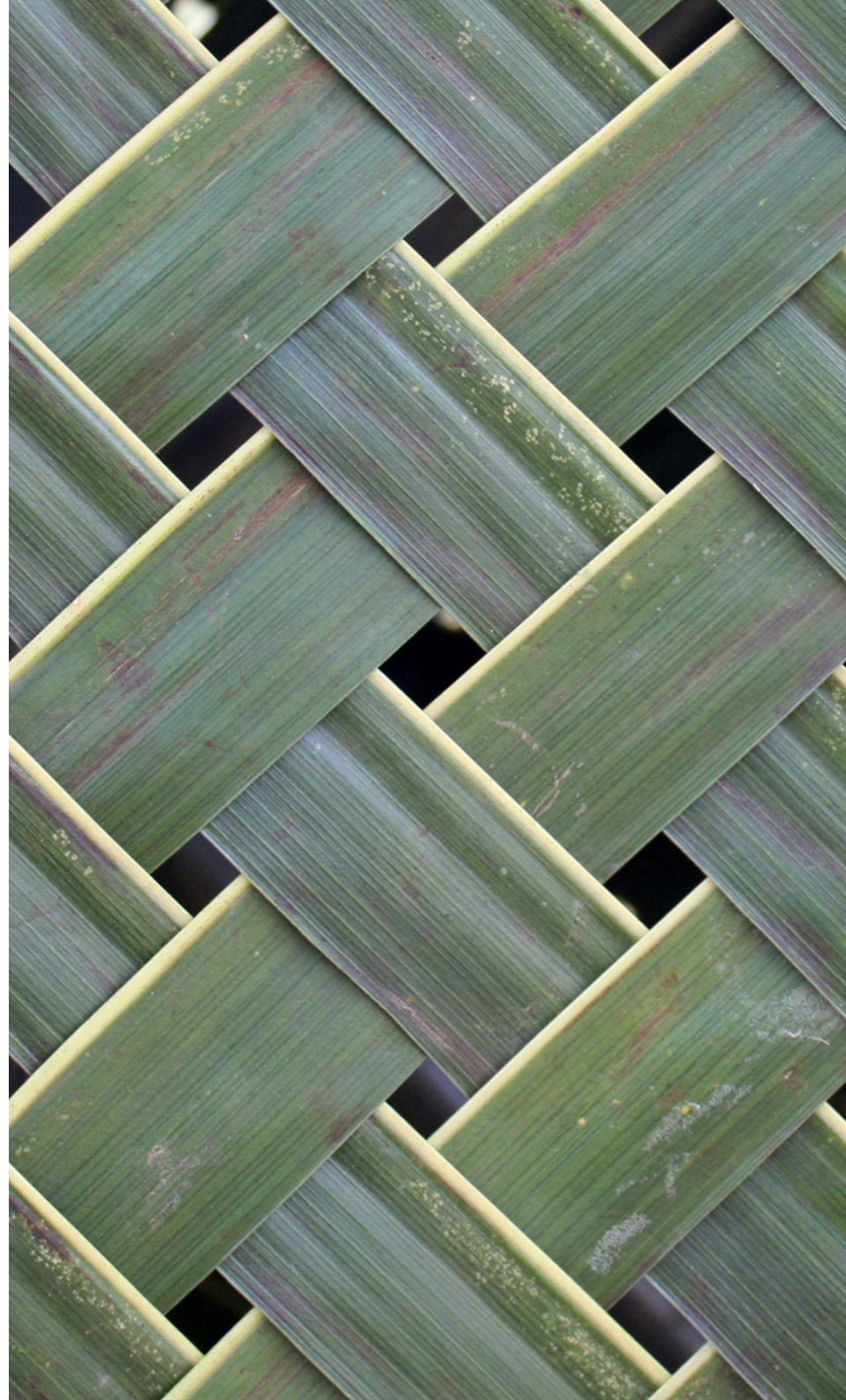
CONSENTS & APPROVALS CONT.

- Environmental monitoring data and information is shared to the Ngaati Maahanga Digital Dashboard (Whaainga MW-MM5 / Putanga MW-MM5), and Ngaati Maahanga kaitiaki are able to undertake kaitiaki monitoring over the duration of the resource consent / approval (Whaainga MW-MM6 / Putanga MW-MM6).

Note: Ngaati Maahanga will enter into a contracted service with the developer/ resource user to undertake this assessment.

In a situation where the proposal/project is a large scale development of substantial size and scale, Ngaati Maahanga will work alongside Te Whakakitenga o Waikato (Waikato-Tainui) and will likely let them lead those discussions and any necessary reporting. The Developer / Resource User will be informed by Ngaati Maahanga should this situation arise.

Review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan to identify whether the proposal/project is a special interest activity to Ngaati Maahanga.



POU TUARUA - ARONGA 5

AHU WHENUA - FARMING

WHAAINGA WNTM-LB5 / PUTANGA WNTM-LB5

Agricultural, horticultural and viticultural farming activities in Te Porotaka o Ngaati Maahanga do not further degrade our natural resources by having the appropriate on-farm systems in place to ensure compliance but also environmental sustainability.

Whaainga WNTM-LB5 / Putanga WNTM-LB5 is to be read in conjunction with Whaainga WNTM-LB4 / Putanga WNTM-LB4 and any other relevant Whaainga / Putanga in the Ngaati Maahanga Plan.

Also, review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan as this is a special interest activity to Ngaati Maahanga.

POU TUARUA - ARONGA 6

SOLAR FARMS AND WIND FARMS

WHAAINGA WNTM-LB6 / PUTANGA WNTM-LB6

Ngaati Maahanga are actively engaged in renewable energy activities that are located in Te Porotaka o Ngaati Maahanga.

Whaainga WNTM-LB6 / Putanga WNTM-LB6 is to be read in conjunction with Whaainga WNTM-LB4 / Putanga WNTM-LB4 and any other relevant Whaainga / Putanga in the Ngaati Maahanga Plan.

Also, review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan as this is a special interest activity to Ngaati Maahanga.

POU TUARUA - ARONGA 7 EXTRACTIVE ACTIVITIES

WHAHINGA WNTM-LB7 / PUTANGA WNTM-LB7

The impacts of extractive activities, such as mining and quarrying, are:

- being appropriately designed and managed by the Consent Holder to avoid significant adverse effects on the values of, and sites and areas of significance to, Ngaati Maahanga, and
- effectively monitored by Council and Ngaati Maahanga.

Whaainga WNTM-LB7 / Putanga WNTM-LB7 is to be read in conjunction with Whaainga WNTM-LB4 / Putanga WNTM-LB4 and any other relevant Whaainga / Putanga in the Ngaati Maahanga Plan.

Also, review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan as this is a special interest activity to Ngaati Maahanga.

POU TUARUA - ARONGA 8 URBAN DEVELOPMENT AND GROWTH

WHAHINGA WNTM-LB8 / PUTANGA WNTM-LB8

The development of existing and new urban environments located within Te Porotaka o Ngaati Maahanga are:

- well planned and integrated, and
- respects and incorporates Ngaati Maahanga maatauranga and values

and the adverse effects of growth are suitably funded and managed in a manner that does not detract and conflict with the values of Ngaati Maahanga.

Whaainga WNTM-LB8 / Putanga WNTM-LB8 is to be read in conjunction with Whaainga WNTM-LB4 / Putanga WNTM-LB4 and any other relevant Whaainga / Putanga in the Ngaati Maahanga Plan.

Also, review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan as this is a special interest activity to Ngaati Maahanga.

POU TUATORU - ARONGA 9

NGAA MAUNGA ME NGAA PAE

MAUNGA I TE POROTAKA O NGAATI

MAAHANGA

WHAAINGA WNTM-LB9 / PUTANGA WNTM-LB9

Prominent mountains, ranges and hilly landscapes are respected, with all/any inappropriate use and developments on these landscapes (including native flora and fauna) avoided, and viewshafts protected.

LOCAL GOVERNMENT & DEVELOPERS / RESOURCE USERS

For Ngaati Maahanga, mountains, ranges, ridgelines, and hilly landscapes are ancestral landscapes. They are living entities with whakapapa, mauri, and mana. These landscapes orient Ngaati Maahanga physically, spiritually, and culturally within Te Porotaka o Ngaati Maahanga, and have served as markers of tribal boundaries and belonging, sources of indigenous biodiversity, rongoaa, and kai, and spiritual reference points used in karakia, koorero tuku iho, whaikoorero and navigation.

When mountains and ranges are modified, quarried, built upon, or visually dominated, it is experienced as a direct erosion of Ngaati Maahanga mana and an inability to fulfil kaitiakitanga obligations.



POU TUATORU

6.3 WHAKAMARAMATANGA

EXPLANATION

Prominent landscapes are often ecological strongholds, containing remnant native forests, fragile soils, and habitats for indigenous flora and fauna. Development that alters landform, removes native vegetation, or fragments habitats diminishes biodiversity and weakens the mauri of the environment.

From a Ngaati Maahanga perspective:

- Avoidance is the appropriate response, not mitigation, where activities threaten ancestral landscapes.
- Certain uses are inherently incompatible with maunga and ridgelines, including large-scale earthworks, quarrying, industrial infrastructure, visually dominant buildings, and subdivision that breaks natural contours.
- Loss of native flora and fauna is not merely environmental harm but a cultural loss, as biodiversity is intertwined with whakapapa and maatauranga Maaori.

Also, viewshafts to and from prominent landscapes maintain cultural visibility and presence. Seeing maunga from marae, papakaainga, waterways, and travel routes reinforces connection, orientation, and identity. Obscuring or visually dominating these landscapes through inappropriate development diminishes their mana and disrupts cultural relationships with place.

POU TUATORU - ARONGA 10

CULTURAL HERITAGE & WAAHI TAPU AND WAAHI TAONGA

WHAAINGA WNTM-LB10 / PUTANGA WNTM-LB10

The cultural heritage of Ngaati Maahanga, and waahi tapu/waahi taonga in Te Porotaka o Ngaati Maahanga, are protected from all/any inappropriate use, developments and subdivision.

Cultural heritage refers to Ngaati Maahanga history, culture, tradition, tikanga, place names, historic places and areas, and artefacts.

Waahi tapu are places of special cultural, spiritual and historical significance to Ngaati Maahanga, examples are urupaa, burial grounds, a battle site, or a place where tapu (sacred) objects were/are placed. There is heightened spiritual significance with waahi tapu, and often serve as physical reminders of our tupuna (ancestors). Waahi taonga are treasured places and sites of significant cultural, spiritual and/or historical value to Ngaati Maahanga.

These taonga and their significance are recognised across legislation including the Conservation Act 1987 and Heritage New Zealand Pouhere Taonga Act 2014, and under the Resource Management Act 1991 during transition.

If replacement resource-management legislation commences, the relevant Planning Act and Natural Environment Act provisions and instruments will also apply.

The aspirations of Ngaati Maahanga for our heritage, and our waahi tapu/waahi taonga, is to ensure:

- that Ngaati Maahanga kaitiakitanga is exercised over our taonga in accordance with our tikanga,
- the protection of our heritage without necessarily prohibiting all use, development and subdivision,
- recognition of, and provisions for, our cultural and spiritual values in decision making, and
- real opportunities for Ngaati Maahanga to manage, enhance and monitor our heritage and waahi tapu/waahi taonga.

Inappropriate use, development, and subdivision must be assessed under the legislation applying at the relevant time, whether the Resource Management Act 1991 or the replacement legislation Planning Act and Natural Environment Act. Ngaati Maahanga will assess the extent to which a site or area can absorb adverse effects.

Recorded Archaeological Site

In the situation where our cultural heritage and/or waahi tapu/waahi taonga is recorded as an archaeological site, and an application for an archaeological authority is being pursued, it is important that Ngaati Maahanga are engaged to ensure our aspirations are shared, understood and considered by both Council and the Developer / Resource User.

Conversely, if the proposal/project is in proximity to a waahi tapu/waahi taonga or a recorded archaeological site, and an archaeological assessment has determined that archaeological effects are no more than minor (or less), the following archaeological discovery condition of consent is preferred by Ngaati Maahanga.

Archaeological Discovery Condition of Consent

The consent holder shall ensure that the exercise of this resource consent does not disturb any sites of archaeological value or of cultural significance to Ngaati Maahanga. In the event of any archaeological artefacts being discovered the following protocol shall be followed:

- All work within 20m of the discovery shall cease immediately. The contractor/works supervisor will shut down all equipment and activity.
- The 20m radius area shall be secured by the consent holder.
- The Council, Heritage New Zealand and the Ngaa Uri o Maahanga Trust (where artefacts are of Maaori origin) shall be notified within 24 hours.
- The consent holder shall consult with the Ngaa Uri o Maahanga Trust regarding what further actions are appropriate to safeguard the site of its contents.
- In the case where human remains have accidentally been discovered or are suspected to have been discovered the following is also required:
 - The 20m radius area shall be immediately secured by the contractor in a way which ensures human remains are not further disturbed. The consent holder or proponent shall be advised of the steps taken.
 - The Police shall be notified of the suspected human remains as soon as practicably possible after the remains have been disturbed.
 - The Council, Heritage New Zealand and Ngaa Uri o Maahanga Trust shall be notified within 12 hours
 - Excavation within 20m of the discovery shall not resume until the Police, Heritage New Zealand Pouhere Taonga and Ngaa Uri o Maahanga Trust have each given the necessary approvals for excavation to proceed. .

POU TUATORU - ARONGA 11

RESILIENCE TO CLIMATE CHANGE

WHAAINGA WNTM-LB11 / PUTANGA WNTM-LB11

All identified Ngaati Maahanga sites and areas of significance, and recorded pre-European archaeological sites, in Te Porotaka o Ngaati Maahanga, are resilient to the effects of climate change.

The effects of climate change are likely to result in more extreme weather events, and changes to our environment, which will impact on our cultural and/or spiritual resources and activities, but also our sites and areas of significance.

LOCAL GOVERNMENT & DEVELOPERS / RESOURCE USERS

Climate change is expected to increase flooding, erosion, drought, extreme heat, wildfire, land instability, pest species and disease, and to alter the distribution and condition of indigenous vegetation and habitats. These changes may damage Ngaati Maahanga sites and areas of significance, archaeological sites, cultural landscapes, taonga species and places used for customary activities.

Local Government and Developers / Resource Users are expected to:

- avoid activities that increase the exposure or vulnerability of sites, habitats and taonga species;
- provide appropriate setbacks, buffers and protective planning provisions;
- protect and restore indigenous vegetation, ecological corridors and climate refugia;
- use locally appropriate, eco-sourced indigenous plants in restoration and adaptation work;
- restore natural drainage patterns and prioritise nature-based responses to flooding, erosion and land instability;
- prevent and manage pest plants, pest animals and diseases that may become more prevalent under a changing climate;
- enable Ngaati Maahanga to undertake cultural and ecological monitoring;
- prepare adaptation and emergency response plans with Ngaati Maahanga where significant risks are identified; and
- fund any monitoring, protection, restoration or recovery work required as a consequence of the proposed activity.

Relocation, excavation or physical alteration of a Ngaati Maahanga site or area of significance is a last resort and is not to occur without the prior involvement and written approval of Ngaati Maahanga and any necessary statutory approvals. Climate adaptation responses must protect the whakapapa, mana, mauri and ecological integrity of the whenua and its taonga for present and future generations.

POU TUAWHAA - ARONGA 12 TERRESTRIAL ECOLOGICAL ENHANCEMENT

WHAAINGA WNTM-LB12 / PUTANGA WNTM-LB12

Terrestrial ecological enhancement are both onsite and localised within the immediate catchment, with offset and compensation approaches informed by Ngaati Maahanga maatauranga and values.

DEVELOPERS / RESOURCE USERS

The resource management system provides for proposals/projects to propose environmental enhancements as measure to mitigate, remedy, offset and compensate adverse effects generated by that particular proposal/project.

In those situations where the proposal/project has an adverse effect on any native/indigenous biodiversity (significant indigenous vegetation and significant habitats of indigenous fauna) in Te Porotaka o Ngaati Maahanga, Ngaati Maahanga prefer (and recommend) that any intended terrestrial ecological enhancement is onsite and localised within the immediate catchment.



POU TUAWHAA

6.3 WHAKAMARAMATANGA EXPLANATION

Ngaati Maahanga is in favour of an approach to resource use and activity operation that sees a net benefit back to the environment in such a way that the environment is actually enhanced from the resource use, activity, or development.

Outlined in Waahanga Tuarima / Chapter 5 of the Ngaati Maahanga Plan, Aronga 6 Ecological Fund is an initiative pursued by Ngaati Maahanga to strengthen, and direct, collaborative action to achieve environmental enhancement and deliver positive ecological outcomes.

Offset and compensation are approaches that are supported by Ngaati Maahanga, and through active engagement between the Developer / Resource User and Ngaati Maahanga, these two approaches are informed by Ngaati Maahanga maatauranga and values.

However, in situations where the proposal/project will have an unacceptable level of adverse effect on natural resources, and offset and compensation approaches are being proposed/pursued by the Developer / Resource User, it is important to advise that this will not be supported by Ngaati Maahanga.

POU TUARIMA - ARONGA 13 NGAATI MAAHANGA TREATY SETTLEMENT LANDS

WHAAINGA WNTM-LB13 / PUTANGA WNTM-LB13

The relationship of Ngaati Maahanga with Treaty Settlement Lands is recognised and provided for, and the use, development, and subdivision of Treaty Settlement Lands are enabled to give effect to the outcomes sought by the Ngaati Maahanga Treaty settlement.

Currently, Ngaati Maahanga Treaty of Waitangi Claim WAI 1327 lodged with the Crown for redress and settlement. One of the reliefs sought by Ngaati Maahanga is the return of lands held by the Crown.

Whaainga WNTM-LB13 / Putanga WNTM-LB13 is pre-empting that in the near future that Ngaati Maahanga will have settled its claim and will have an increase in land holdings in Te Porotaka o Ngaati Maahanga.

LOCAL GOVERNMENT

Where a relationship agreement is in place (achieved under Aronga 1 Relationship Agreements with Council – Whaainga MW-MM1 / Putanga MW-MM1), it is envisaged that there will be processes therein to discuss and prepare for Ngaati Maahanga settlement (e.g enabled through planning documents).



POU TUARIMA

6.3 WHAKAMARAMATANGA EXPLANATION

In the absence of a relationship agreement between Council and Ngaati Maahanga, it is advised to Council that Ngaati Maahanga will seek to have planning documents reviewed, changed or varied, to obtain statutory provisions (objectives, policies, rules and methods) that enables and achieves Whaainga WNTM-LB13 / Putanga WNTM-LB13.

POU TUARIMA - ARONGA 14

WAIKATO RAUPATU CLAIMS SETTLEMENT ACT 1995

WHAAINGA WNTM-LB14 / PUTANGA WNTM-LB14

Ngaati Maahanga have

- negotiated the return of lands in Te Porotaka o Ngaati Maahanga held by Te Whakakitenga o Waikato (Waikato-Tainui), and/or
- purchased right of first refusal land, to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.

TE WHAKAKITENGA O WAIKATO (WAIKATO-TAINUI)

Ngaati Maahanga recognises the role of Te Whakakitenga o Waikato (Waikato-Tainui) to act as the trustee of the Waikato Raupatu Lands Trust and the Waikato Raupatu River Trust.

There were lands bundled in the Waikato Raupatu Claims Settlement Act 1995 returned and held by Te Whakakitenga o Waikato (Waikato-Tainui) that were the ancestral lands of Ngaati Maahanga. Of particular interest to Ngaati Maahanga is Te Rauputiputi (Whatawhata Research Station).

Ngaati Maahanga would look to negotiate the return of this land, and others in Te Porotaka o Ngaati Maahanga) to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.

LOCAL GOVERNMENT

As part of the redress with the Waikato Raupatu Claims Settlement Act 1995, a number of measures/mechanisms are prescribed within the Act. In context with Whaainga WNTM-LB14 / Putanga WNTM-LB14, is the use of the right of first refusal mechanism by Ngaati Maahanga to purchase land.

Where a relationship agreement is in place (achieved under Aronga 1 Relationship Agreements with Council – Whaainga MW-MM1 / Putanga MW-MM1), it is envisaged that there will be processes therein to discuss the opportunity and/or ability for Ngaati Maahanga to use and development these lands (e.g enabled through planning documents) to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.

In the absence of a relationship agreement between Council and Ngaati Maahanga, it is advised to Council that Ngaati Maahanga will seek to have planning documents reviewed, changed or varied, to obtain statutory provisions (objectives, policies, rules and methods) that enables and achieves Whaainga WNTM-LB14 / Putanga WNTM-LB14.

POU TUARIMA - ARONGA 15

PAPAKAAINGA ON GENERAL TITLE LAND

WHAAINGA WNTM-LB15 / PUTANGA WNTM-LB15

Papakaainga developments on General Title Land in Te Porotaka o Ngaati Maahanga are populated with Ngaati Maahanga uri (descendants) and whaanau.

LOCAL GOVERNMENT

General Title Land owned or occupied by Ngaati Maahanga uri may retain strong whakapapa, cultural and historical connections with Ngaati Maahanga, irrespective of its legal title. The ability to establish papakaainga should therefore be determined by the whakapapa of the landowners and intended occupants, and the purpose of the development, rather than being restricted to land legally classified as Maaori freehold land.

Ngaati Maahanga are also of the view the General Title Land owned or occupied by Ngaati Maahanga should be considered as identified Māori Land under the Planning Act and Natural Environment Act.

Local Government is expected to provide planning provisions that enable papakaainga on General Title Land where Ngaati Maahanga confirms that the proposal is intended to provide homes for Ngaati Maahanga uri and their whaanau.

Confirmation of whakapapa and the papakaainga purpose is to be undertaken through a process agreed with Ngaati Maahanga, rather than independently determined by Council.

Planning provisions are to:

- enable multiple dwellings, kaumaatua housing and communal facilities appropriate to the needs of the whaanau;
- provide flexible and proportionate standards for density, building location, access, infrastructure and servicing;
- enable associated maara kai, rongoaa, customary activities, cultural facilities and small-scale economic activities;
- avoid requiring land to be converted to Maaori freehold title before papakaainga provisions can apply;
- provide for staged and intergenerational development of the papakaainga;
- protect existing indigenous vegetation, habitats, ecological corridors and taonga species;
- incorporate water-sensitive design, indigenous planting and nature-based stormwater management;
- require restoration and enhancement where development affects degraded areas or presents opportunities to improve biodiversity; and
- support the use of locally appropriate, eco-sourced plants and services provided by the Ngaati Maahanga Nursery(s).

The design of papakaainga should express the tikanga, identity and aspirations of Ngaati Maahanga while maintaining and enhancing the mauri of the whenua. Ecological requirements are to be proportionate and must not create unnecessary costs or barriers that prevent Ngaati Maahanga uri and their whaanau from returning to, living on and caring for their ancestral whenua.

The background image shows a dense forest of dark evergreen trees. From the forest floor, thick white steam or smoke rises, partially obscuring the trees and filling the right side of the frame. The sky above is blue with scattered white clouds. Overlaid on the bottom left is a dark blue geometric shape, and a grey diagonal band cuts across the middle of the image.

WAAHANGA TUAWHITU

CHAPTER 7

KAITIAKITANGA

**NGAAWHAA ME NGAA OOPAPA /
GEOTHERMAL AND MINERALS (NNO-GM)**

KAITIAKITANGA

7. NGAAWHAA ME NGAA OOPAPA / GEOTHERMAL AND MINERALS (NNO- GM)

7.1 INTRODUCTION

Geothermal and mineral resources are not inert commodities beneath the ground. For Ngaati Maahanga, these taonga are expressions of the living body of Papatuaanuku, shaped through whakapapa, sustained by our Maaori atua, and governed by tikanga Maaori. Heat, minerals, stone, and subterranean waters are taonga tuku iho that carry mauri and wairua, and they must be approached with reverence, restraint, and intergenerational responsibility.

Ngaati Maahanga whakapapa ties the people intimately to the whenua and its resources. Certain stones and materials have been used traditionally for tools, construction, ceremonial purposes, and burial practices. Crown ownership regimes, extractive industries, and regulatory frameworks removed Ngaati Maahanga authority and prioritised economic exploitation over cultural and ecological wellbeing. Mining, quarrying, and large-scale earthworks have scarred landscapes, destroyed waahi tapu, altered waterways, and depleted finite resources.

Crown ownership regimes, extractive industries, and regulatory frameworks removed Ngaati Maahanga authority and prioritised economic exploitation over cultural and ecological wellbeing. Mining, quarrying, and large-scale earthworks have scarred landscapes, destroyed waahi tapu, altered waterways, and depleted finite resources.

Despite these concerns, Ngaati Maahanga are not opposed in principle to all use of geothermal or mineral resources. We acknowledge the role these resources can play in regional wellbeing, including energy security and infrastructure development. However, Ngaati Maahanga asserts that any use must occur within a framework that upholds the rangatiratanga and kaitiakitanga of Ngaati Maahanga, respects the tikanga of Ngaati Maahanga, and delivers genuine benefits to Ngaati Maahanga and immediate local community where the extraction occurs.

7.2 NGAA POU ME NGAA WHAAINGA/PUTANGA IMPLEMENTATION OF POSITIONAL STATEMENTS

In total there are seven goals/outcomes for the management of geothermal and mineral resources sought by Ngaati Maahanga across the five pou.

Nga Pou	Aronga	Whaainga / Putanga
Pou Tuatahi Ngaati Maahanga are Mana Whenua in Te Porotaka o Ngaati Maahanga	Intergenerational Equity and Benefit-Sharing	NNO-GM1 The use of, and activities to access, geothermal and mineral resources: • do not compromise the resources availability for future generations, and • has a benefit-sharing framework with Ngaati Maahanga, and • has a closure plan that supports ecological functioning and cultural use.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuarua Ngaati Maahanga exercises its kaitiakitanga in accordance with our tikanga to protect and manage our taiao/environment, and for our maatauranga and values to inform processes and decisions.	Integrated Management and Precautionary Approach	NNO-GM2 Resource management decision-making for geothermal and mineral resources occurs in a precautionary and integrated manner that recognises the interconnectedness of land, water, and subsurface systems, and avoids irreversible and cumulative adverse effects by ensuring that activities are undertaken within ecological and cultural limits.
	Consents & Approvals	NNO-GM3 Resource Consents, and any other Permit, Approval or Authority granted for the use, development and protection of the geothermal resource within Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.
Pou Tuatoru Protect identified Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision.	Avoid Cultural Landscapes and Waahi Tapu	NNO-GM4 Cultural landscapes and waahi tapu are safeguarded as enduring taonga, protected from inappropriate use and development by avoiding extraction activities that damage, modify, destroy, or diminish their cultural, spiritual, and historical significance.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuawhaa Use, development and subdivision are to achieve environmental enhancements through positive ecological outcomes.	Rehabilitate Scarred Landscapes	NNO-GM5 Cultural landscapes scarred or degraded as a result of geothermal and/or mineral use and extraction are progressively rehabilitated so that the effects of past and ongoing extraction restore mana and mauri of our taonga.
	Operate within Cultural and Ecological Limits	NNO-GM6 Geothermal use and extraction occurs within cultural and ecological limits to sustain the life-supporting capacity and mauri of the geothermal resource for current and future generations.
Pou Tuarima Uphold and deliver the promises of Te Tiriti o Waitangi, and give effect to Ngaati Maahanga Treaty settlements and recognitions, and Waikato-Tainui Treaty settlements.	Unextinguished Rights and Interests in Geothermal Resource and Minerals	NNO-GM7 Ngāti Mahanga rights and interests in geothermal resources and minerals are respected and given practical effect.

POU TUATAHI - ARONGA 1

INTERGENERATIONAL EQUITY AND BENEFIT-SHARING

WHAAINGA NNO-GM1 / PUTANGA NNO-GM1

The use of, and activities to access, geothermal and mineral resources:

- do not compromise the resources availability for future generations, and
- has a benefit-sharing framework with Ngaati Maahanga, and
- has a closure plan that supports ecological functioning and cultural use.

Geothermal and mineral resources are finite taonga that have been shaped over long timeframes and cannot be replenished once depleted.

For Ngaati Maahanga, decisions about their use therefore raise a genuine concern about intergenerational equity, and the responsibility of the current generation to ensure that the benefits of resource being used today, do not come at the expense of the ability of future generations to meet their own cultural, environmental, and economic needs.

From a Ngaati Maahanga perspective, intergenerational equity is an expression of whakapapa and kaitiakitanga. Each generation holds the resource in trust, with obligations to ancestors and responsibilities to descendants.



POU TUATAHI

7.3 WHAKAMARAMATANGA EXPLANATION

The use of geothermal and mineral resources must therefore be managed in a manner that sustains their life-supporting capacity and mauri over time, rather than maximising short-term extraction or economic return.

With benefit-sharing, this acknowledges that Ngaati Maahanga bear the long-term cultural and environmental consequences of resource use and should therefore share in the social, economic, and cultural benefits generated. Benefit-sharing may take a range of forms, including enduring economic opportunities, co-management or governance roles, capacity building, access to resources, or contributions to environmental restoration and cultural revitalisation.

It is important to highlight that benefit-sharing is not compensation for adverse effects. It is a mechanism for ensuring that resource use supports long-term wellbeing and reflects the promises and articles of Te Tiriti o Waitangi.

Closure planning is a critical component of intergenerational equity. Activities to access geothermal and mineral resources must be designed with their full life cycle in mind, including how sites will function once extraction ceases. Closure outcomes should restore ecological processes, enable cultural use, and ensure that future generations inherit landscapes that are capable of supporting cultural identity, environmental health, and sustainable use.

POU TUARUA - ARONGA 2

INTEGRATED MANAGEMENT AND PRECAUTIONARY APPROACH

WHAAINGA NNO-GM2 / PUTANGA NNO-GM2

Resource management decision-making for geothermal and mineral resources occurs in a precautionary and integrated manner that recognises the interconnectedness of land, water, and subsurface systems, and avoids irreversible and cumulative adverse effects by ensuring that activities are undertaken within ecological and cultural limits.

Geothermal and mineral resources are finite, and form part of an interconnected system that includes land, water, air, ecosystems, and cultural landscapes. Activities that involve the use or extraction of these resources have the potential to generate irreversible and cumulative effects that extend beyond the immediate site, including impacts on water quality, land stability, ecosystems, cultural values, and the ability of future generations to meet their needs.

Whaainga NNO-GM2 / Putanga NNO-GM2 represents the view of Ngaati Maahanga that effective management of geothermal and mineral resources requires a precautionary and integrated approach. Decision-making must acknowledge the interconnectedness of surface and subsurface systems and the limits of those systems to absorb disturbance.



POU TUARUA

7.3 WHAKAMARAMATANGA EXPLANATION

Where effects are uncertain, long-lasting, or irreversible, a precautionary response is required to avoid adverse outcomes rather than relying on mitigation or remediation after harm has occurred.

Undertaking activities within ecological and cultural limits is essential to maintaining environmental integrity and upholding the relationship of Ngaati Maahanga with our ancestral lands and taonga. Whaainga NNO-GM2 / Putanga NNO-GM2 supports a shift from fragmented, site-specific decision-making toward holistic management that considers cumulative effects, long-term sustainability, and the protection of cultural values alongside environmental outcomes.

LOCAL GOVERNMENT

As a regulator, and in the position to prepare policy (planning documents) and consent authority, Council duties, functions and powers manage and protect our taonga.

During the development of a relationship agreement (pursued under Whaainga MW-MM1 / Putanga MW-MM1) with Council, Ngaati Maahanga will promote a process for Ngaati Maahanga participation in policy development. It is anticipated that the process will be similar to the scope of a Mana Whakahono a Rohe. When the relationship agreement is in place, processes therein shall be upheld and applied in Council processes.

POU TUARUA - ARONGA 2

INTEGRATED MANAGEMENT AND PRECAUTIONARY APPROACH CONT.

In the absence of a relationship agreement between Council and Ngaati Maahanga, the Ngaati Maahanga Plan can serve to bring understanding and inform Council on Ngaati Maahanga values, views and aspirations for our geothermal resource and the use and extraction of minerals (especially petroleum and coal) that:

- Establishes clear policy direction that requires precautionary and integrated management of geothermal and mineral resources,
- Defines ecological and cultural limits, thresholds, and bottom lines that guide decision-making,
- Ensuring policies address cumulative effects and the interconnected nature of land, water, and subsurface systems, and
- Recognising and providing for Ngaati Maahanga maatauranga and values.

The instruction to Council is that Ngaati Maahanga are invited, and where agreed, included, in the development of any statutory provisions (objectives, policies, rules and methods) that directs (regulatory) and guides (non-regulatory) development and strategic planning in Te Porotaka o Ngaati Maahanga.

POU TUARUA - ARONGA 3

CONSENTS & APPROVALS

WHAAINGA NNO-GM3 / PUTANGA NNO-GM3

Resource Consents, and any other Permit, Approval or Authority granted for the use, development and protection of the geothermal resource within Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.

LOCAL GOVERNMENT

When assessing consent applications, Ngaati Maahanga promotes to Council that a precautionary approach is undertaken where effects are uncertain, irreversible, or cumulative, and avoid granting consent / approval where adverse effects cannot be avoided or adequately addressed.

Where there are statutory and regulatory requirements for Council are to consider iwi/hapuu, mana whenua, and/or cultural values in processing consents (includes permits) that are a Discretionary Activity or Non-Complying Activity or similar activity status in other legislation), Council must inform Ngaati Maahanga and seek our views before making its decision.

POU TUARUA - ARONGA 3

CONSENTS & APPROVALS CONT.

NGAA TOHUTOHU - GUIDANCE AND DIRECTION

- Where required, and/or determined in its assessment, Council should commission Cultural Values/Impact Assessment reports from Ngaati Maahanga for Discretionary Activities and Non-Complying Activities
- Ngaati Maahanga have interest in receiving monitoring data and information on:
 - Permitted Geothermal Takes and Discharges

Call-in or Fast track proposals

Where there are statutory and regulatory requirements for call-in and/or fast-track consenting processes, where the EPA or Expert Panel have duties, functions and powers under legislation, Ngaati Maahanga encourage Council to advise the EPA or Expert Panel that Ngaati Maahanga are a relevant party in those processes, and promote the role and responsibility of Ngaati Maahanga in the management of natural resources in Te Porotaka o Ngaati Maahanga.

DEVELOPERS / RESOURCE USERS

It is encouraged that Developers / Resource Users engage Ngaati Maahanga.

Developers / Resource Users will need to be open to sharing its investigations (e.g technical reports and baseline data and information) to Ngaati Maahanga, as well as open to working with Ngaati Maahanga to enable tikanga to be performed, and for kaitiaki assessments, monitoring and reporting for that specific project and/or proposal to be undertaken (at an agreed fee).

Where applicable and appropriate, Ngaati Maahanga seek that ongoing participation (e.g kaitiaki monitoring and reporting, and collection of data and information) over the duration of the proposal is embedded via condition of consent/approval should a consent/approval be granted by Council.

POU TUARUA - ARONGA 3 - CONSENTS & APPROVALS CONT.

NGAA TOHUTOHU – GUIDANCE AND DIRECTION

- It is encouraged to Developers / Resource Users that Ngaati Maahanga are engaged on these activities so that it can determine whether an assessment is necessary or not.
- Where an assessment is not necessary, Ngaati Maahanga will determine this and can provide a letter/statement to the Developer / Resource User to demonstrate engagement has occurred.
- Where an assessment is necessary, it'll be based on the matters outlined below.
 - Land Use Consents
 - The extent of any adverse effect on Outstanding Natural Features and Landscapes (ONFLs), and/or significant indigenous vegetation and significant habitats of indigenous fauna,
 - Is an activity listed in Chapter 10-Special Interest Activities
 - The impact on the spiritual, physical and economic wellbeing, and cultural practices, of Ngaati Maahanga,
 - The protection of cultural landscapes ad waahi tapu to Ngaati Maahanga,
 - Water Take Permit
 - Demonstrates an understanding of the interconnected nature of land, water and subsurface systems in its project design and technical assessment(s)
 - Operating within clearly defined ecological and cultural limits
 - Whether adaptive management is proposed where limits may be exceeded
 - Identify contribution to long-term environmental outcomes
 - Discharge Consent
 - Type and location of the discharge, and what contaminant is being discharged
 - To avoid significant adverse effects on the relationship of Ngaati Maahanga with any sites/areas of significance to Ngaati Maahanga
- An assessment undertaken by Ngaati Maahanga will be one, or both, of the following:
 - Determinative Assessment (A comprehensive review of the proposal to determine whether effects (and management of effects) are suitable)
 - Cultural Values/Impact Assessment (Comprehensive review and engagement with Ngaati Maahanga whaanau)
- Environmental monitoring data and information is shared to the Ngaati Maahanga Digital Dashboard (Whaanga MW-MM5 / Putanga MW-MM5), and Ngaati Maahanga kaitiaki are able to undertake kaitiaki monitoring over the duration of the resource consent / approval (Whaanga MW-MM6 / Putanga MW-MM6).

Note: Ngaati Maahanga will enter into a contracted service with the developer/ resource user to under this assessment.

In the situation where the proposal/project is a large scale development of substantial size and scale, Ngaati Maahanga will work alongside Te Whakakitenga o Waikato (Waikato-Tainui) and will likely let them lead those discussions and any necessary reporting. The Developer / Resource User will be informed by Ngaati Maahanga should this situation arise.

Review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan to identify whether the proposal/project is a special interest activity to Ngaati Maahanga.

POU TUATORU - ARONGA 4

AVOID CULTURAL LANDSCAPES AND WAAHI TAPU

WHAHINGA NNO-GM4 / PUTANGA NNO-GM4

Cultural landscapes and waahi tapu are safeguarded as enduring taonga, protected from inappropriate use and development by avoiding extraction activities that damage, modify, destroy, or diminish their cultural, spiritual, and historical significance.

Cultural landscapes and waahi tapu are integral components of the taiao/environment in Te Porotaka o Ngaati Maahanga, and embody the whakapapa, history, and identity of Ngaati Maahanga. Their cultural, spiritual, and historical significance cannot be replicated or offset once lost.

Geothermal and mineral extraction activities have the potential to cause irreversible and cumulative effects on cultural landscapes and waahi tapu through physical disturbance, landform modification, subsurface alteration, and changes to surrounding environmental conditions. Such effects can permanently compromise the integrity, meaning, and mauri of these places.



POU TUATORU

7.3 WHAKAMARAMATANGA EXPLANATION

Whaainga NNO-GM4 / Putanga NNO-GM4 is a strong avoidance-based approach, particularly where extraction activities would damage, modify, destroy, or diminish the significance of (and bestowed values on) our cultural landscape. Protection of these taonga is essential to maintaining the relationship of Ngaati Maahanga with their ancestral lands and fulfilling obligations of kaitiakitanga for present and future generations.

LOCAL GOVERNMENT AND DEVELOPER/RESOURCE USERS

Taking into account and implementation of Whaainga NNO-GM4 / Putanga NNO-GM4, there is guidance and direction to Councils and Developers / Resource Users under Aronga 2 Integrated Management and Precautionary Approach – Whaainga NNO-GM2 / Putanga NNO-GM2 and Aronga 3 Consents & Approvals – Whaainga NNO-GM3 / Putanga NNO-GM3.

POU TUAWHAA - ARONGA 5

REHABILITATE SCARRED LANDSCAPES

WHAAINGA NNO-GM5 / PUTANGA NNO-GM5

Cultural landscapes scarred or degraded as a result of geothermal and/or mineral use and extraction are progressively rehabilitated so that the effects of past and ongoing extraction restore mana and mauri of our taonga.

Rehabilitation of scarred cultural landscapes presents an opportunity to address historic degradation and contribute positively to environmental outcomes. When undertaken in a manner informed by Ngaati Maahanga tikanga and maatauranga, rehabilitation can restore mauri, support biodiversity, and re-establish significance of our narratives embedded within the landscape.

Whaainga NNO-GM5 / Putanga NNO-GM5 encourages rehabilitation as a goal and outcome that respect whakapapa and values of Ngaati Maahanga. It promotes proactive restoration as a legitimate and desirable use of land and a plan to transition from extractive and degradative land uses toward restorative practices that aligns with purpose of sustainable management in legislation, as well as the enduring relationship of Ngaati Maahanga with our whenua (and landscapes).

LOCAL GOVERNMENT AND DEVELOPER/RESOURCE USERS



POU TUAWHAA

7.3 WHAKAMARAMATANGA EXPLANATION

Taking into account and implementation of Whaainga NNO-GM5 / Putanga NNO-GM5, there is guidance and direction to Councils and Developers / Resource Users under Aronga 2 Integrated Management and Precautionary Approach – Whaainga NNO-GM2 / Putanga NNO-GM2 and Aronga 3 Consents & Approvals – Whaainga NNO-GM3 / Putanga NNO-GM3.

To Councils, Ngaati Maahanga will promote that policy direction in planning documents encourages the rehabilitation of landscapes degraded by past extraction or land disturbance, and to ensure that those rehabilitation provisions enable Ngaati Maahanga maatauranga and values (and tikanga) inform rehabilitation measures/methods.

To Developers / Resource Users responsible for scarred landscapes, Ngaati Maahanga will encourage and request that rehabilitation is undertaken, and that rehabilitation is viewed more than merely a compliance requirement but as an opportunity and obligation.

It is advised that engaging early and meaningfully with Ngaati Maahanga on rehabilitation design would be appreciated so that it can incorporate Ngaati Maahanga maatauranga and values (and tikanga) into it. Ngaati Maahanga also encourages Developers / Resource Users to consider committing to progressive and long-term rehabilitation rather than deferring restoration until site closure.

POU TUAWHAA - ARONGA 6

OPERATE WITHIN CULTURAL AND ECOLOGICAL LIMITS

WHAAINGA NNO-GM6 / PUTANGA NNO-GM6

Geothermal use and extraction occurs within cultural and ecological limits to sustain the life-supporting capacity and mauri of the geothermal resource for current and future generations.

Geothermal resources are finite and sensitive components of the Waikato region's natural environment and form part of an interconnected system that includes land, water, air, ecosystems, and cultural landscapes. The use and extraction of geothermal energy has the potential to affect geothermal reservoirs, surface features, groundwater systems, and associated cultural values if not carefully managed.

Whaainga NNO-GM6 / Putanga NNO-GM6 recognises that sustaining the life-supporting capacity and mauri of geothermal resources requires geothermal use and extraction to operate within clearly defined cultural and ecological limits. Cultural limits reflect the relationship of tangata whenua with geothermal taonga, the role of tikanga Maaori in guiding appropriate use, and the obligation to protect whakapapa connections. Ecological limits reflect the physical capacity of geothermal systems, including recharge rates, pressure, temperature, and interconnections with other environmental systems.

Operating within these limits is essential to ensuring that geothermal resources continue to provide benefits for current and future generations without compromising Ngaati Maahanga values. Whaainga NNO-GM6 / Putanga NNO-GM6 supports a precautionary and integrated approach.

LOCAL GOVERNMENT AND DEVELOPER/RESOURCE USERS

Taking into account and implementation of Whaainga NNO-GM6 / Putanga NNO-GM6, there is guidance and direction to Councils and Developers / Resource Users under Aronga 2 Integrated Management and Precautionary Approach - Whaainga NNO-GM2 / Putanga NNO-GM2 and Aronga 3 Consents & Approvals - Whaainga NNO-GM3 / Putanga NNO-GM3.

Ngaati Maahanga will promote to Council a policy framework that requires geothermal use and extraction to operate within cultural and ecological limits, with a clear policy direction that prioritises maintaining the life-supporting capacity and mauri of geothermal resources.

POU TUARIMA - ARONGA 7

UNEXTINGUISHED RIGHTS AND INTERESTS IN GEOTHERMAL RESOURCE AND MINERALS



POU TUARIMA

7.3 WHAKAMARAMATANGA
EXPLANATION

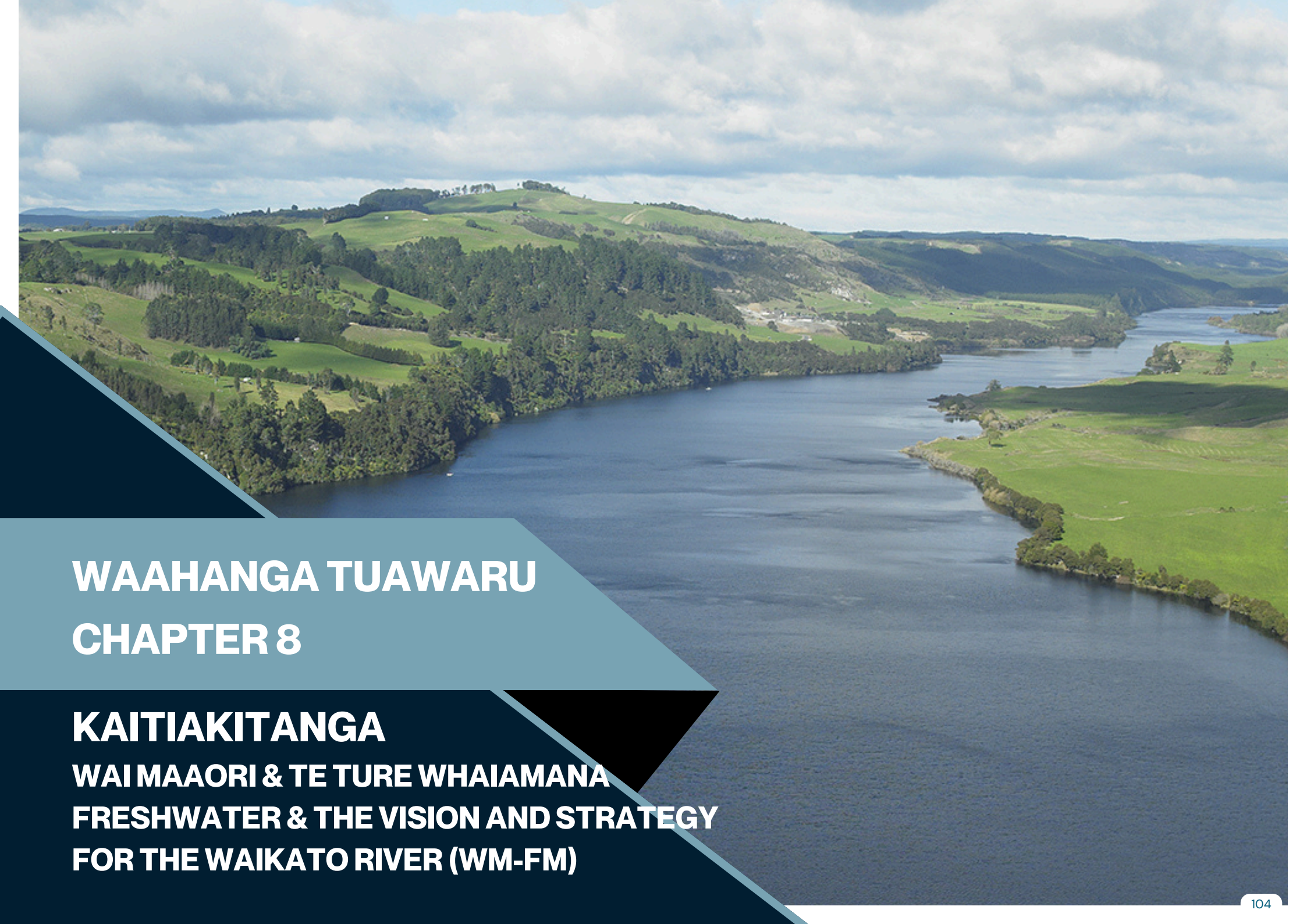
WHAAINGA NNO-GM7 / PUTANGA NNO-GM7

Ngaati Maahanga rights and interests in geothermal resources and minerals are respected and given practical effect.

In 2012, the National Freshwater and Geothermal Resource Claim Wai 2358 was filed with the Waitangi Tribunal. The claim was divided in three stages, with Stage 3 having a particular focus on Maaori rights and interests in geothermal resources.

The rights and interests of Ngaati Maahanga in geothermal resources and minerals arise from being Mana Whenua which is grounded in whakapapa, tikanga, and long-standing relationships with our ancestral lands and taonga. These rights and interests coexist alongside the statutory functions of resource management and must be recognised and provided for within any management regime and decision-making therein.

Giving practical effect to Ngaati Maahanga rights and interests involves ensuring that resource management frameworks, policies, and decisions enable meaningful participation, influence, and outcomes to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.



WAAHANGA TUAWARU

CHAPTER 8

KAITIAKITANGA

WAI MAORI & TE TURE WHAIAMANA

FRESHWATER & THE VISION AND STRATEGY

FOR THE WAIKATO RIVER (WM-FM)

KAITIAKITANGA

8. WAI MAORI & TE TURE WHAIAMANA FRESHWATER & THE VISION AND STRATEGY FOR THE WAIKATO RIVER (WM-FM)

8.1 INTRODUCTION

The mauri, health and wellbeing of the freshwater resource within, and flowing through, Te Porotaka o Ngaati Maahanga is important to the people of Ngaati Maahanga. The decline in water quality and quantity in our rohe, leading to the degradation of the freshwater resource, is a significant issue that needs to be addressed.

Freshwater, and its ecosystem, are taonga to Ngaati Maahanga, that have been threatened from a legacy of poor and inappropriate activities, which largely continue today, and from economic driven decisions and pressures of growth and development.

Hills cleared of forest has resulted in sediment being washed off the hills, into the surrounding waterways and out into the harbour. Similarly, the Soil Conservation and Rivers Control Act 1941 allowed waterways to be diverted and otherwise changed in significant ways, without any consideration of the concerns of Ngaati Maahanga.

TE TURE WHAIMANA O TE AWA O WAIKATO | VISION AND STRATEGY FOR THE WAIKATO RIVER

Within Te Porotaka o Ngaati Maahanga is the Waikato and Waipaa Rivers and their catchments. Achieved through the Waikato-Tainui Claims Raupatu (Waikato River) Settlement Act 2010, is Te Ture Whaimana o Te Awa o Waikato | Vision and Strategy for the Waikato River.

As an iwi/hapuu of Waikato-Tainui, Ngaati Maahanga endorses the purpose of Te Ture Whaimana which is to restore and protect the health and wellbeing of the Waikato River and Waipaa River (including their catchments). Also supported are the objectives and strategies of Te Ture Whaimana, and that Te Ture Whaimana is the primary direction setting document for the Waikato River and Waipaa River.

MANA WHAKAHAERE

Ngaati Maahanga assert interests in all waterways, rivers, and streams, that are located within, and flow through, Te Porotaka o Ngaati Maahanga. This interest includes the beds and banks, of those waterways. These waterways include (but are not limited to):

Rivers	Streams	Lakes	Creeks
• Oopaarau River (Ōpārau River) • Opotoru River • Pakoka River • Waikato River • Waipaa River (Waipā River) • Waitetuna River	• Kaniwhaniwha Stream • Karakariki Stream • Koromatua Stream • Mangakara Stream • Mangakino Stream • Mangakirikiri Stream • Matakotea Stream • Mangakowhai Stream • Mangaokahu Stream • Mangaotama Stream • Mangawhero Stream • Ohautira Stream • Ohote Stream • Okete Stream • Ruapuke Stream • Te Hutewai Stream • Te Maari Stream • Te Mata Stream • Te Pahu Stream • Tunaekē Stream • Waikoha Stream	• Lake Cameron • Lake Koromatua • Lake Maratoto • Lake Mangahia • Lake Pataka • Lake Rotoroa / Hamilton Lake • Lake Rotokauri • Lake Waiwhakareke (Horseshoe Lake)	• Bridal Creek • Kaitoke Creek • Mokoroa Creek • Motakotako Creek • Waikutu Creek

Te Porotaka o Ngaati Maahanga contains numerous named and unnamed rivers, streams, lakes, wetlands, drains and other freshwater bodies. The waterways identified above are indicative and are not an exhaustive record of the freshwater resources over which Ngaati Maahanga exercise mana whakahaere and kaitiakitanga. Ngaati Maahanga will maintain and progressively update a spatial register of these freshwater resources as further cultural, historical and geographic information becomes available. The exercise of Mana Whakahaere across our freshwater resources is key.

The term Mana Whakahaere is described outside this EMP (including in the current National Policy Statement for Freshwater Management and any national instrument that supersedes it).

The existence of shared or overlapping interests must not be used to avoid, reduce or delay direct engagement with Ngaati Maahanga. Each iwi or hapuu must be engaged according to its own mandate, tikanga, interests and preferred engagement process.

Where shared or overlapping interests are identified, sufficient time and resources must be provided to enable Ngaati Maahanga, Te Whakakitenga o Waikato (Waikato-Tainui) and relevant Neighbouring Iwi/Hapuu to:

- identify their respective and shared interests;
- determine whether engagement should occur jointly, separately or through a combination of both approaches;

- confirm who holds the mandate to represent each party;
- develop agreed positions where this is appropriate; and
- record any matters where views or preferred outcomes differ.

A lack of agreement between iwi/hapuu must not be interpreted as an absence of cultural effects or as authority for a decision-maker to disregard the position of Ngaati Maahanga.

HAUANGA KAI AND MAHINGA KAI

Hauanga kai is the customary and contemporary gathering and use of naturally occurring and cultivated foods. Mahinga Kai has a similar meaning in traditional use and a more generally understood term within legislation.

Paa tuna were a significant feature within Ngaati Maahanga and were adapted for the environment and geomorphology of the terrain to be effective and efficient fishing operations. Additionally, it was through the efforts of a Ngaati Maahanga tupuna that kaeo (freshwater mussel) were introduced into the Waitetuna River.

Declining habitats has resulted in a decreased ability for Ngaati Maahanga to undertake hauanga kai. Accordingly, this compromises Ngaati Maahanga to uphold its values and practice of tikanga and manaakitanga, hence the importance to exercise our kaitiakitanga.

The continued decline in healthy wetland state and function has resulted in losses of important hauanga kai and habitat for natural materials used for cultural purposes and practices. In turn, this has diminished the ability of Ngaati Maahanga to maintain conservation practices of whakatupua (growing time) and raahui.

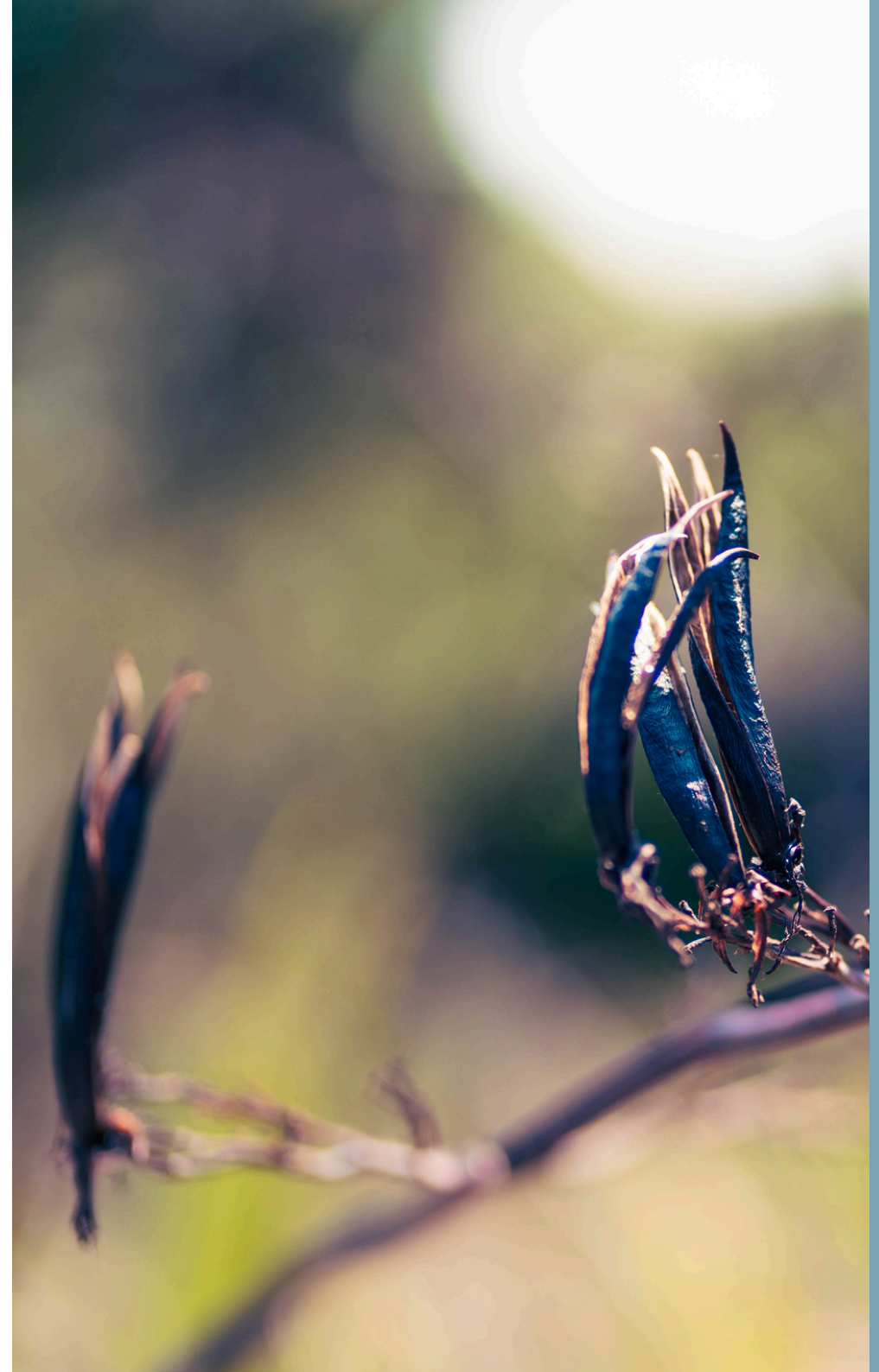
HE MANA HE MAURI O NGAA TANIWHA

In each of the rivers (and the harbour) taniwha are present in telltale signs in eddies and swirling waters, where rivers meet from the headwaters to the sea.

Taniwha are guardians and they need to be treated carefully. The use of karakia and raahui to ensure a peaceful and productive relationship with taniwha is not simply for the well-being of Maori, but for the well-being of all in the community.

Ensuring respect for taniwha is a role that could only appropriately be undertaken by tangata whenua with their understanding of the location of taniwha and a relationship with them going back over generations.

Taniwha do not fit into a planning regime that emphasises waahi tapu as fixed and limited places as taniwha are mobile. They shift their location and they are too numerous simply to be dismissed as a set of particular sites along a river.



8.2 NGAA POU ME NGAA WHAAINGA/PUTANGA IMPLEMENTATION OF POSITIONAL STATEMENTS

In total there are 12 goals/outcomes for freshwater management being sought by Ngaati Maahanga across the five pou.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuatahi Ngaati Maahanga are Mana Whenua in Te Porotaka o Ngaati Maahanga	All Freshwater Resources	WM-FW1 Ngaati Maahanga exercise its mana whakahaere over every freshwater resource within, and that flows through, Te Porotaka o Ngaati Maahanga.
	Te Ture Whaimana o Te Awa o Waikato	WM-FW2 The relationship of Ngaati Maahanga with the Waikato River and Waipaa River (and their tributaries) are recognised and provided for.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuarua Ngaati Maahanga exercises its kaitiakitanga in accordance with our tikanga to protect and manage our taiao/environment, and for our maatauranga and values to inform processes and decisions.	Te Mauri o Ngaa Wai	WM-FW3 Ngaati Maahanga tikanga and approaches (includes measures/metrics) are applied to define and determine the mauri for all/any freshwater resource in Te Porotaka o Ngaati Maahanga.
	Integrated Management & Collaboration	WM-FW4 An integrated, holistic and coordinated approach to freshwater management is achieved, and where there are collaborative approaches to maintain, improve, enhance, restore, and/or protect our freshwater resource, Ngaati Maahanga are engaged.
	Consents & Approvals	WM-FW5 Resource Consents, and any other Permit, Approval or Authority granted for the use of, and discharge into, freshwater resources within Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.
	Hauanga Kai and Mahinga Kai	WM-FW6 Hauanga kai (food gathering sites) and mahinga kai (food gathering practices) are identified, understood, accessible and managed (includes improved, enhance, restored and protected).
Pou Tuatoru Protect identified Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision.	He Mana o Ngaa Taniwha	WM-FW7 The mana and mauri of our taniwha are respected in resource management processes and decisions.
	Resilience to Climate Change	WM-FW8 All identified Ngaati Maahanga sites and areas of significance located within, and along the margins of, any freshwater in Te Porotaka o Ngaati Maahanga, are managed in a way that they are resilient to the effects of climate change.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuawhaa Use, development and subdivision are to achieve environmental enhancements through positive ecological outcomes.	Freshwater/ Aquatic Ecological Enhancement	WM-FW9 Freshwater/aquatic ecological enhancements are both onsite and localised within the immediate catchment, with offset and compensation approaches informed by Ngaati Maahanga maatauranga and values.
Pou Tuarima Uphold and deliver the promises of Te Tiriti o Waitangi, and give effect to Ngaati Maahanga Treaty settlements and recognitions, and Waikato-Tainui Treaty settlements.	Ngaati Maahanga Customary Sites and Activities	WM-FW10 Authorised customary activities in the Waikato and Waipaa River catchments are identified, understood and provided for in statutory and non-statutory plans, processes and decisions to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.
	Unextinguished Rights and Interests in Freshwater	WM-FW11 The rights and interests of Ngaati Maahanga in freshwater are recognised in any freshwater management regime implemented by Council (or any Government agency) in Te Porotaka o Ngaati Maahanga.
	Innovative Approaches	WM-FW12 Alternative and innovative approaches outside of Te Tiriti o Waitangi claims and settlement processes to secure water supply for Ngaati Maahanga trusts, marae, whaanau, and whenua are pursued and implemented.

POU TUATAHI - ARONGA 1

ALL FRESHWATER RESOURCES

WHAAINGA WM-FW1 / PUTANGA WM-FW1
Ngaati Maahanga exercise its mana whakahaere over every freshwater resource within, and that flows through, Te Porotaka o Ngaati Maahanga.

LOCAL GOVERNMENT

To deliver both effectiveness and efficiency in the exercise of mana whakahaere by Ngaati Maahanga in Council processes, it is important that there is:

- clear understanding of each other's structures and systems (including processes)
- mutual (and shared) benefit

These two points can be achieved through a positive working relationship as promoted in Whaainga MW-MM1 / Putanga MW-MM1.

In the development of a relationship agreement with Council, a process that recognises Ngaati Maahanga rangatiratanga and kaitiakitanga in freshwater management will be pursued. When the relationship agreement is in place, processes therein shall be upheld and applied in Council processes.

In the absence of a relationship agreement between Council and Ngaati Maahanga, the Ngaati Maahanga Plan can serve to bring understanding and inform Council on Ngaati Maahanga



POU TUATAHI

8.3 WHAKAMARAMATANGA EXPLANATION

values, views and aspirations for our freshwater resource, and expectation of Ngaati Maahanga regarding participation and engagement in relevant processes and decision-making, especially the development of a planning document and policy development (e.g Unitary, Regional and/or District Plans).

DEVELOPERS / RESOURCE USERS

Ngaati Maahanga is an iwi of Te Whakakitenga o Waikato (Waikato-Tainui). It is advised to Developers / Resource Users that Ngaati Maahanga are engaged and enabled to participate in consenting / approval processes for the use and development of freshwater resources located within, and that flows through, Te Porotaka o Ngaati Maahanga.

Ngaati Maahanga are interested in the following two activities:

1. Water Take Permit, and
2. Discharges into Water

These two activities are discussed further in Whaainga WM-FW5 / Putanga WM-FW5.

POU TUATAHI - ARONGA 2

TE TURE WHAIMANA O TE AWA O WAIKATO

WHAAINGA WM-FW2 / PUTANGA WM-FW2

The relationship of Ngaati Maahanga with the Waikato River and Waipaa River (and their tributaries) are recognised and provided for.

TE WHAKAKITENGA O WAIKATO (WAIKATO-TAINUI)

Ngaati Maahanga recognises the role of Te Whakakitenga o Waikato (Waikato-Tainui) to act as the trustee of the Waikato Raupatu River Trust and serve, protect and advance the interests of iwi/hapuu of Te Whakakitenga o Waikato (Waikato-Tainui) in the Waikato River and Waipaa River catchment.

As an iwi of Te Whakakitenga o Waikato (Waikato-Tainui), Ngaati Maahanga have a long established and continued relationship with the Waikato River and Waipaa River and their tributaries.

Any initiatives that intend to give effect to Te Ture Whaimana o Te Awa o Waikato, Ngaati Maahanga promote and encourage its involvement and participate alongside Te Whakakitenga o Waikato (Waikato-Tainui) and neighbouring Iwi/Hapuu to ensure that the mana and kaitiakitanga of Ngaati Maahanga are represented and reflected in those initiatives.

CENTRAL AND LOCAL GOVERNMENT

Ngaati Maahanga are an iwi of Te Whakakitenga o Waikato (Waikato-Tainui).

It is promoted that Ngaati Maahanga are invited, and where agreed, included, in the development of any statutory provisions (objectives, policies, rules and methods), and/or initiatives, that intends to give effect to Te Ture Whaimana o Te Awa o Waikato.

DEVELOPERS / RESOURCE USERS

In resource consent processes (or other approvals processes) where the activity is captured by Te Ture Whaimana o Te Awa o Waikato, Ngaati Maahanga promotes the direction of “betterment” as asserted by the Courts in the Puke Coal v Waikato Regional Council decision in 2014. The requirement of betterment is relative to the extent of the effects generated.

In the pursuit of betterment, it is advised that the values, interests and perspectives of Ngaati Maahanga are pursued, identified and considered in any project or proposal that responds to Te Ture Whaimana o Te Awa o Waikato and located within Te Porotaka o Ngaati Maahanga.

POU TUATAHI- ARONGA 2

TE TURE WHAIMANA O TE AWA O

WAIKATO CONT.

WAIKATO RIVER AUTHORITY

Ngaati Maahanga are an iwi of Te Whakakitenga o Waikato (Waikato-Tainui), and are identified in the Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 by its reference in section 6 of the Act to section 7 of the Waikato Raupatu Claims Settlement Act 1995.

It is promoted to the Waikato River Authority that:

- The Statement of Significance of Waikato River to Waikato-Tainui is applicable to Ngaati Maahanga, and
- In the exercise of its duty, functions and powers, the values, interests and perspectives of Ngaati Maahanga are pursued, identified and considered in any project or proposal that responds to Te Ture Whaimana o Te Awa o Waikato and located within Te Porotaka o Ngaati Maahanga.

POU TUARUA - ARONGA 3

TE MAURI O NGAA WAI

WHAAINGA WM-FW3 / PUTANGA WM-FW3
Ngaati Maahanga tikanga and approaches (includes measures/metrics) are applied to define and determine the mauri of all/any freshwater resource in Te Porotaka o Ngaati Maahanga.

Whaainga WM-FW1 / Putanga WM-FW1 refers to the exercising of mana whakahaere by Ngaati Maahanga over every freshwater resource within, and that flows through, Te Porotaka o Ngaati Maahanga. A key area of interest for Ngaati Maahanga is the mauri of those freshwater resources.

LOCAL GOVERNMENT

In the management of any freshwater resource by Council within, and flowing through, Te Porotaka o Ngaati Maahanga, where:

- there is a regulatory requirement to consider adverse effects on mauri, and/or
- it is an initiative that seeks to:
 - understand, and/or
 - qualify, and/or
 - provide for (regulatory and non-regulatory), the mauri of any freshwater resource, and establish an assessment criteria to determine adverse effects on mauri

it is advised to Council that Ngaati Maahanga are best placed to inform Council on Ngaati Maahanga tikanga and approaches (includes measures/metrics) to define and



POU TUARUA

8.3 WHAKAMARAMATANGA EXPLANATION

determine the mauri for all/any freshwater resource in Te Porotaka o Ngaati Maahanga. Councils are encouraged to engage Ngaati Maahanga.

In the near future, Ngaati Maahanga envision that it will seek to establish formal agreements and protocols with Council to access freshwater monitoring data and information to load onto its digital dashboard, and where appropriate, will share to Council, Ngaati Maahanga kaitiaki monitoring information (includes maatauranga) to advise and inform Council's assessments on mauri for all/any freshwater management in Te Porotaka o Ngaati Maahanga.

DEVELOPERS / RESOURCE USERS

Where policy and/or planning assessments require clarity, understanding and/or assessment (includes determination of adverse effects) on the mauri of any freshwater resource in Te Porotaka o Ngaati Maahanga, it is advised that Ngaati Maahanga are to be engaged by Developers / Resource Users.

Developers / Resource Users will need to be open to sharing its investigations (e.g technical reports and baseline data and information) to Ngaati Maahanga.

With consents and/or approvals, this is discussed further in Whaainga / Putanga WM-FW5.

POU TUARUA - ARONGA 3

TE MAURI O NGAA WAI CONT.

With private plan changes, or notice of requirements (e.g designations), the expectation is that the Developer / Resource User works with Ngaati Maahanga to enable tikanga to be performed, and for kaitiaki assessments, monitoring and reporting for that specific project and/or proposal to be undertaken (at an agreed fee).

TE WHAKAKITENGA O WAIKATO (WAIKATO-TAINUI)

Ngaati Maahanga recognises the role of Te Whakakitenga o Waikato (Waikato-Tainui) to represent the interests of the 33 hapuu and 68 marae of Waikato-Tainui, and the directions outlined within Tai Tumu Tai Pari Tai Ao.

Ngaati Maahanga encourages Te Whakakitenga o Waikato (Waikato-Tainui) to involve Ngaati Maahanga in the development of policy(s), and/or recommendations to support planning assessments where effects on the mauri of any freshwater resource in Te Porotaka o Ngaati Maahanga need to be identified and understood.



POU TUARUA - ARONGA 4

INTEGRATED MANAGEMENT AND COLLABORATION

WHAAINGA WM-FW4 / PUTANGA WM-FW4

An integrated, holistic and coordinated approach to freshwater management is achieved, and where there are collaborative approaches to maintain, improve, enhance, restore, and/or protect our freshwater resource, Ngaati Maahanga are engaged.

Freshwater has the ability to create and sustain life.

It is the view of Ngaati Maahanga that our freshwater across Te Porotaka o Ngaati Maahanga are either degraded, in a poor state, and/or depleted.

Accommodating the contestable nature in freshwater, and improvements in the quality of freshwater, alongside recognising and providing for the relationship of Ngaati Maahanga (and other iwi and hapuu) with our freshwater waterbodies/resources, is complex and a major challenge for Aotearoa New Zealand resource management system.

An integrated, holistic and coordinated approach to freshwater management reflects the importance of achieving alignment and consistency between multiple legislation and agencies, national and regional strategies, cross boundary management, and competing interests in freshwater resource by users, local communities, and iwi/hapuu.

This is the goal and outcome sought after by Ngaati Maahanga for its freshwater resources.

LOCAL GOVERNMENT

Policy development

Where there are collaborative approaches pursued by Council to maintain, improve, enhance, restore, and/or protect all/any freshwater resource in Te Porotaka o Ngaati Maahanga, the instruction to Council is that Ngaati Maahanga are invited, and where agreed, included, in the development of any statutory provisions (objectives, policies, rules and methods) that manage freshwater.

The position of Ngaati Maahanga is to restore and protect all freshwater resources in Te Porotaka o Ngaati Maahanga.

POU TUARUA - ARONGA 5

CONSENTS & APPROVALS

WHAAINGA WM-FW5 / PUTANGA WM-FW5
Resource Consents, and any other Permit, Approval or Authority granted for the use of, and discharge into, freshwater resources within Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.

LOCAL GOVERNMENT

Where there are statutory and regulatory requirements for Council to consider iwi/hapuu, mana whenua, and/or cultural values in processing consents (includes permits) that are a Discretionary Activity or Non-Complying Activity or similar activity status in other legislation), Council must inform Ngaati Maahanga and seek our views before making its decision.

NGAA TOHUTOHU – GUIDANCE AND DIRECTION

- Where required, and/or determined in its assessment, Council should commission Cultural Values/Impact Assessment reports from Ngaati Maahanga for Discretionary Activities and Non-Complying Activities
- Ngaati Maahanga have interest in receiving information on:
 - Permitted Takes & Water Takes for Reasonable Stock and Domestic Needs;
 - Domestic and/or Municipal Supply;

Where there are statutory and regulatory requirements for call-in and/or fast-track consenting processes, where the EPA or Expert Panel have duties, functions and powers under legislation, Ngaati Maahanga encourage Council to advise the EPA or Expert Panel that Ngaati Maahanga are a relevant party in those processes, and promote the role and responsibility of Ngaati Maahanga in the management of natural resources in Te Porotaka o Ngaati Maahanga.

DEVELOPERS / RESOURCE USERS

It is encouraged that Developers / Resource Users engage Ngaati Maahanga.

Developers / Resource Users will need to be open to sharing its investigations (e.g technical reports and baseline data and information) to Ngaati Maahanga, as well as open to working with Ngaati Maahanga to enable tikanga to be performed, and for kaitiaki assessments, monitoring and reporting for that specific project and/or proposal to be undertaken (at an agreed fee).

Where applicable and appropriate, Ngaati Maahanga seek that ongoing participation (e.g kaitiaki monitoring and reporting, and collection of data and information) over the duration of the proposal is embedded via condition of consent/approval should a consent/approval be granted by Council.

NGAA TOHUTOHU – GUIDANCE AND DIRECTION

- It is encouraged to Developers / Resource Users that Ngaati Maahanga are engaged on these activities so that it can determine whether an assessment is necessary or not.
- Where an assessment is not necessary, Ngaati Maahanga will determine this and can provide a letter/statement to the Developer / Resource User to demonstrate engagement has occurred.
- Where an assessment is necessary, it'll be based on the matters outlined below.
 - For Water Take Permit (includes both groundwater and surface water takes)
 - The adverse effect on the restoration and protection of the health and wellbeing of the Waikato River and Waipaa River (and their tributaries),
 - The impact on the spiritual, physical and economic wellbeing, and cultural practices, of Ngaati Maahanga,
 - The protection of wetlands and sites and areas of significance to Ngaati Maahanga,
 - The level of investigation by the Developer / Resource User. Of particular focus:
 - the maintenance of, and/or provision for, Ngaati Maahanga uses and values,
 - ensuring groundwater depletion or dewatering of aquifers do not result in significant adverse effects of resource availability, and

- the effects of climate change on groundwater and surface water
- For Discharge Consent into Water (includes both point source and non-point source discharges)
 - To avoid significant adverse effects on the relationship of Ngaati Maahanga with freshwater, and any sites/areas of significance to Ngaati Maahanga,
 - The impacts of, and proposed measures to remedy and/or mitigate, cumulative adverse effects on the mauri of freshwater,
 - At-source management and treatment of discharges before entering receiving environment,
 - Any impact to the coastal environment,
 - The preservation and protection of wetlands, lakes and rivers, and their margins,
 - The level of investigation by the Developer/Resource User. Of particular focus:
 - the maintenance and/or provision for Ngaati Maahanga uses and values,
 - whether alternatives to direct discharges into water were explored
 - the management of non-point source discharges

- An assessment undertaken by Ngaati Maahanga will be one, or both, of the following:
 - Determinative Assessment (A comprehensive review of the proposal to determine whether effects (and management of effects) are suitable)
 - Cultural Values/Impact Assessment (Comprehensive review and engagement with Ngaati Maahanga whaanau)
- Environmental monitoring data and information is shared to the Ngaati Maahanga Digital Dashboard (Whaainga MW-MM5 / Putanga MW-MM5), and Ngaati Maahanga kaitiaki are able to undertake kaitiaki monitoring over the duration of the resource consent / approval (Whaainga MW-MM6 / Putanga MW-MM6).

Note: Ngaati Maahanga will enter into a contracted service with the developer/ resource user to under this assessment

Review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan to identify whether the proposal/project is a special interest activity to Ngaati Maahanga.

In the situation where the proposal/project is a large scale development of substantial size and scale requiring either, or both, a water take permit and/or discharge consent(s), Ngaati Maahanga will work alongside Te Whakakitenga o Waikato (Waikato-Tainui) and will likely let them lead those discussions and any necessary reporting. The Developer / Resource User will be informed by Ngaati Maahanga should this situation arise.

POU TUARUA - ARONGA 6

HAUANGA KAI AND MAHINGA KAI

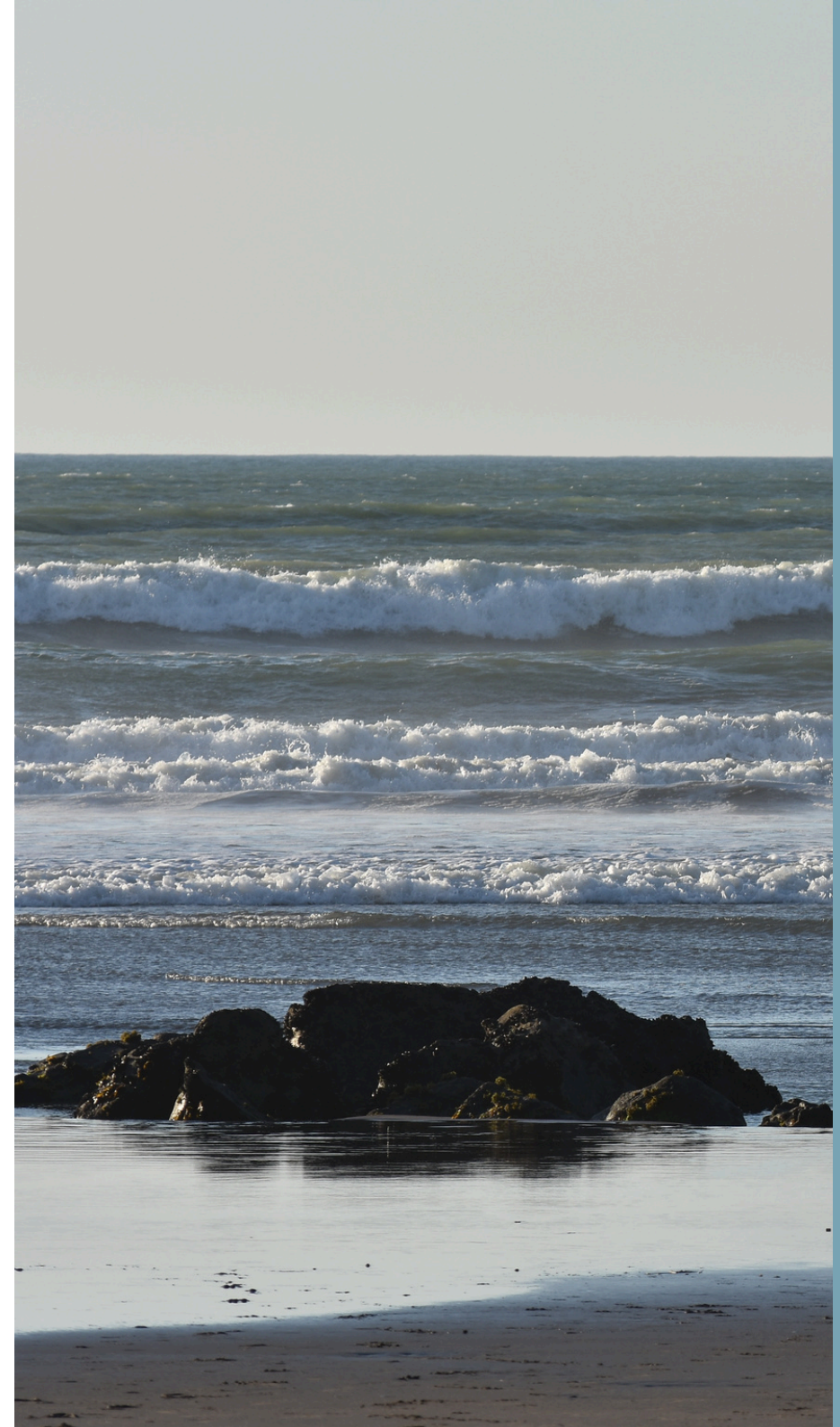
WHAAINGA WM-FW6 / PUTANGA WM-FW6

Hauanga kai (food gathering sites) and mahinga kai (food gathering practices) are identified, understood, accessible and managed (includes improved, enhance, restored and protected).

LOCAL GOVERNMENT AND DEVELOPERS / RESOURCE USERS

The degradation of the whenua and waterways has affected our hauanga kai. Accessibility, and restoration and protection of our hauanga kai is the ultimate goal for Ngaati Maahanga.

To achieve this lofty goal, Ngaati Maahanga wish to work with Council and Developers / Resource Users to collectively pursue this outcome.



POU TUATORU - ARONGA 7 HE MANA O NGAA TANIWHA

WHAAINGA WM-FW7 / PUTANGA WM-FW7

The mana and mauri of our taniwha are respected and provided for in resource management processes and decisions.

Ngaati Maahanga recognises the spiritual role (mana) and mauri of our taniwha in Te Porotaka o Ngaati Maahanga. They provide protection and guidance to safety through times of challenge and trouble, and bring attention to warnings of actual and potential issues, risks and/or effects.

Taniwha do not fit into a planning regime that emphasises waahi tapu as fixed and limited places as taniwha are mobile. Taniwha shift their location and they are too numerous simply to be dismissed as a set of particular sites along a river.

LOCAL GOVERNMENT AND DEVELOPERS / RESOURCE USERS

Where it has been identified by Ngaati Maahanga that a taniwha inhabits a freshwater body, must be acknowledged and proactively responded to in a mutually beneficial manner. This is achieved through Ngaati Maahanga participating in:

- consenting/approval processes, and
- policy development, and
- strategic initiatives, and research.



POU TUATORU

8.3 WHAKAMARAMATANGA EXPLANATION



POU TUATORU - ARONGA 8

RESILIENCE TO CLIMATE CHANGE

WHAAINGA WM-FW8 / PUTANGA WM-FW8

All identified Ngaati Maahanga sites and areas of significance located within, and along the margins of, any freshwater in Te Porotaka o Ngaati Maahanga, are managed in a way that they are resilient to the effects of climate change.

The effects of climate change are likely to result in more extreme weather events, and changes to our environment, which will impact on our cultural and/or spiritual resources and activities, but also our sites and areas of significance.

LOCAL GOVERNMENT AND DEVELOPERS / RESOURCE USERS

Climate change is expected to alter rainfall patterns, river flows, groundwater recharge, water temperature and the frequency and severity of droughts, floods, erosion and land instability. These changes may reduce water quality and quantity, damage riparian margins and wetlands, increase contaminant and wastewater discharges, affect indigenous freshwater species and restrict access to hauanga kai, mahinga kai, waahi tapu and other sites and areas of significance to Ngaati Maahanga.

Local Government and Developers / Resource Users are to assess and respond to climate-related freshwater risks using the best available climate projections,

Ngaati Maahanga maatauranga and an appropriate intergenerational planning horizon. Assessments must address cumulative effects across the whole catchment and give effect to Te Ture Whaimana o Te Awa o Waikato where applicable.

Developers / Resource Users must demonstrate that their activities will remain environmentally sustainable under reasonably foreseeable climate conditions and will not transfer climate risks or adaptation costs to Ngaati Maahanga, neighbouring landowners or future generations. Where an activity increases the vulnerability of freshwater, its margins or a Ngaati Maahanga site or area of significance, the Developer / Resource User is responsible for funding the necessary avoidance, protection, monitoring, restoration and adaptation measures.

Any proposal to relocate, excavate or physically modify a Ngaati Maahanga site or area of significance as a climate adaptation response is a last resort and must not proceed without the prior involvement and written approval of Ngaati Maahanga and all necessary statutory approvals.

POU TUAWHAA - ARONGA 9

FRESHWATER / AQUATIC ENHANCEMENT



POU TUAWHAA

8.3 WHAKAMARAMATANGA EXPLANATION

WHAAINGA WM-FW9 / PUTANGA WM-FW9
Freshwater/aquatic ecological enhancements are both onsite and localised within the immediate catchment, with offset and compensation approaches informed by Ngaati Maahanga maatauranga and values.

In situations where the proposal/project will have a significant adverse effect on the freshwater resource (e.g further degradation and/or depletion of groundwater/aquifer/puna), active engagement with Ngaati Maahanga will be necessary to discuss and consideration any offset and compensation approach to ensure that they are informed by Ngaati Maahanga maatauranga and values.

DEVELOPERS / RESOURCE USERS

The resource management system provides for proposals/projects to propose environmental enhancements as measure to mitigate, remedy, offset and compensate adverse effects generated by that particular proposal/project.

In those situations where the proposal/project has an adverse effect on any freshwater resource in Te Porotaka o Ngaati Maahanga, Ngaati Maahanga prefer (and recommend) that any intended freshwater/aquatic ecological enhancement is onsite and localised within the immediate catchment.

Ngaati Maahanga is in favour of an approach to resource use and activity operation that sees a net benefit back to the environment in such a way that the environment is actually enhanced from the resource use, activity, or development.

POU TUARIMA - ARONGA 10

NGAATI MAAHANGA CUSTOMARY SITES AND ACTIVITIES



POU TUAWHAA

8.3 WHAKAMARAMATANGA EXPLANATION

WHAAINGA WM-FW10 / PUTANGA WM-FW10
Authorised Schedule of Significant Sites in the Waikato and Waipaa River catchments are identified, understood and provided for in statutory and non-statutory plans, processes and decisions to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.

The Waikato-Tainui Raupatu Claims (Waikato River) Settlement Act 2010 recognises and provides for the relationship of Ngaati Maahanga (as an iwi of Te Whakakitenga o Waikato (Waikato-Tainui)) with the Waikato River and Waipaa River, and their tributaries.

The Act recognises the importance of authorised customary activities and the use of traditional whitebait stands and eel weirs. The authorised customary activities are outlined in Schedule 3 of the Act. In short, the activities are:

1. Waka or Kohikohia (launching and use of waka)
2. Tangohia Ngaa Momo Takawai (collection of river stones, shingle and sand)
3. Waioranga (practices relating to physical health and wellbeing such as bathing and cleansing)
4. Wairua (practices relating to spiritual and cultural health and wellbeing such as baptisms and other traditional ceremonies)

LOCAL GOVERNMENT

Ngaati Maahanga request that Council are consistent with the application of the legal obligations of the Waikato-Tainui Claims Raupatu (Waikato River) Settlement Act 2010, and that Ngaati Maahanga is acknowledged as an iwi of Te Whakakitenga o Waikato (Waikato-Tainui).

POU TUARIMA - ARONGA 11

UNEXTINGUISHED RIGHTS AND INTERESTS IN FRESHWATER

WHAAINGA WM-FW11 / PUTANGA WM-FW11

The rights and interests of Ngaati Maahanga in freshwater are recognised in any freshwater management regime implemented by Council (or any Government agency) in Te Porotaka o Ngaati Maahanga.

The National Freshwater and Geothermal Resources Claim (Wai 2358), lodged with the Waitangi Tribunal in 2012, highlights unresolved issues regarding Maaori relationships with freshwater and the Crown's approach to freshwater governance and allocation. The claim reinforces the importance of recognising Maaori rights and interests in freshwater within contemporary management systems.

Within Te Porotaka o Ngaati Maahanga, freshwater is a taonga that sustains cultural identity, wellbeing, and the interconnected health of the environment. Ngaati Maahanga relationships with rivers, streams, wetlands, springs, and aquifers are grounded in whakapapa and tikanga Maaori, and reflect long-standing responsibilities of kaitiakitanga exercised across generations.

LOCAL GOVERNMENT

Ngaati Maahanga rights and interests in freshwater exist alongside statutory resource management functions exercised by Councils and Government agencies. These rights and interests must therefore be acknowledged within freshwater planning, policy development, and decision-making processes to ensure that management regimes reflect the enduring relationship of Ngaati Maahanga with freshwater and support the protection of mauri, cultural values, and future opportunities within Te Porotaka o Ngaati Maahanga.

Ngaati Maahanga will seek to pursue freshwater allocations that support the current and future needs of Ngaati Maahanga marae and trusts for cultural, community, and economic purposes. In addition, Ngaati Maahanga will advocate for the recognition of an allocation that provides for the health and wellbeing of all our freshwater bodies themselves, acknowledging water as a living entity with its own mauri. Such allocations are intended to support the restoration and protection of freshwater systems.

POU TUARIMA - ARONGA 12

INNOVATIVE APPROACHES

WHAAINGA WM-FW12 / PUTANGA WM-FW12

Alternative and innovative approaches outside of Te Tiriti o Waitangi claims and settlement processes to secure water supply for Ngaati Maahanga trusts, marae, whaanau, and whenua are pursued and implemented.

Ngaati Maahanga recognises the need to pursue practical and forward-looking pathways to secure freshwater for current and future generations and are open to consider alternative and innovative approaches to freshwater access and supply that operate alongside, and independent of, Te Tiriti o Waitangi claims and settlement processes. These approaches may include new allocation mechanisms, collaborative management arrangements, infrastructure solutions, reuse and efficiency initiatives, and other tools enabled through freshwater planning and regulatory frameworks.

Such approaches are intended to ensure reliable and resilient water supply for Ngaati Maahanga marae, trusts, and whaanau, while also supporting the protection and restoration of freshwater mauri.

Whaainga WM-FW12 / Putanga WM-FW12 seeks out opportunities to advance cultural, spiritual, social, and economic wellbeing without waiting for the resolution of wider claims processes, and allow Ngaati Maahanga to respond proactively to changing environmental conditions and community needs.

By pursuing innovative freshwater solutions within existing (and future) management regimes, Ngaati Maahanga will work constructively with Councils and Government agencies, and Developers / Resource Users, to develop arrangements that reflect tikanga Maaori, recognise our rights and interests in freshwater, and contribute to sustainable freshwater management outcomes within Te Porotaka o Ngaati Maahanga.



WAAHANGA TUAIWA

CHAPTER 9

KAITIAKITANGA
TE TAIAO MOANA ME TE MAHINGA IKA
COASTAL ENVIRONMENT AND
FISHERIES (TMMI-CEF)

KAITIAKITANGA

9. TE TAIAO MOANA ME TE MAHINGA IKA COASTAL ENVIRONMENT AND FISHERIES (TMMI-CEF)

9.1 INTRODUCTION

For Ngaati Maahanga, the coastal environment of/in Te Porotaka o Ngaati Maahanga is not a discrete physical zone but a living, interconnected domain where whenua, moana, awa, estuaries, air, and sky converge. This coastal realm is embedded within whakapapa that links Ngaati Maahanga to Ranginui, Papatuaanuku, Tangaroa and Taawhirimaatea, and is sustained through tikanga Maaori that govern respectful relationships between people and the natural world.

The health of the coastal environment is inseparable from the health of inland catchments, ancestral lands, and the wellbeing of Ngaati Maahanga whaanau and hapuu.

Historically, Ngaati Maahanga exercised rangatiratanga and kaitiakitanga across our coast, including harbours, estuaries, dunes, wetlands, reefs and nearshore waters. These environments supported thriving mahinga kai, customary fisheries, navigation, seasonal settlement, and cultural practices governed by our maramataka and celestial knowledge. Coastal places were also waahi tapu, holding histories, koorero tuku iho, and obligations passed through generations.

Colonisation fundamentally disrupted these relationships.

Land confiscations, alienation of coastal lands, loss of decision-making authority, and the imposition of fragmented management systems undermined Ngaati Maahanga's ability to care for and access the coastal environment. Land-based development, drainage of wetlands, deforestation, and intensive agriculture have increased sediment, nutrients, and contaminants entering estuaries and nearshore waters. Coastal ecosystems that once filtered water, buffered storms, and sustained abundant fisheries have been degraded, resulting in declining mauri, loss of biodiversity, and reduced cultural use.

Today, Ngaati Maahanga observe cumulative and compounding pressures on the coastal environment. Sedimentation and poor water quality continue to smother shellfish beds, seagrass, and reef systems. Climate change is accelerating coastal erosion, inundation, and habitat loss, while also altering wind patterns, storm intensity, and ocean processes. Increasing development and infrastructure in the coastal environment, including energy projects and recreational use, heighten conflicts between uses and further strain fragile ecosystems.

Looking forward, Ngaati Maahanga aspire to a coastal environment where ecological health is restored, cultural practices are revitalised, and rangatahi are empowered as future kaitiaki. This includes safe access to clean coastal waters, abundant kaimoana, resilient ecosystems, and governance systems that reflect Te Tiriti o Waitangi and tikanga Maaori.

The coastal environment must be managed not as a resource to be exploited, but as a living ancestor to be respected, cared for, and sustained.

9.2 NGAA POU ME NGAA WHAAINGA/PUTANGA IMPLEMENTATION OF POSITIONAL STATEMENTS

In total there are 11 goals/outcomes being sought by Ngaati Maahanga across the five pou.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuatahi Ngaati Maahanga are Mana Whenua in Te Porotaka o Ngaati Maahanga.	Mana Moana	TMMI – CEF1 Ngaati Maahanga exercise its rangatiratanga and kaitiakitanga over harbours, the coastal marine area, and the environment out to 200 nautical miles.

Nga Pou	Aronga	Whaainga / Putanga
Pou Tuarua Ngaati Maahanga exercises its kaitiakitanga in accordance with our tikanga to protect and manage our taiao/environment, and for our maatauranga and values to inform processes and decisions.	Integrated Management and No Further Degradation	TMMI – CEF2 An integrated, holistic and coordinated approach to land, freshwater and coastal environment management are undertaken to ensure that our harbours and coastal marine area: • do not absorb further degradation, • are not further reduced and depleted of marine biodiversity, and available to Ngaati Maahanga to access customary sites and undertaken customary activities for current and future generations.
	Consents & Approvals	TMMI – CEF3 Resource Consents, and any other Permit, Approval or Authority granted for access, use and development in the coastal marine area within Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.
	Aquaculture Farms and Renewable Energy Activities	TMMI - CEF4 Ngaati Maahanga are actively engaged in the establishment of any aquaculture farm and/or renewable energy activities (such as offshore wind generation, wave and tidal) that are located in the coastal environment within, and extension of, Te Porotaka o Ngaati Maahanga.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuatoru Protect identified Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision.	Protect Sites and Areas of Significance in the Coastal Environment	TMMI – CEF5 All cultural heritage sites and waahi tapu/waahi taonga located in the coastal environment within Te Porotaka o Ngaati Maahanga, are protected from all/any inappropriate use, developments and subdivision.
	Resilience to Climate Change	TMMI – CEF6 All identified Ngaati Maahanga sites and areas of significance, including recorded pre-European archaeological sites, located in the coastal environment within Te Porotaka o Ngaati Maahanga, are resilient to the effects of climate change.
Pou Tuawhaa Use, development and subdivision are to achieve environmental enhancements through positive ecological outcomes.	Enhancement of Customary Sites and Areas	TMMI – CEF7 Where offset and/or compensation approaches are pursued by Council and Developers / Resource Users, Ngaati Maahanga promotes enhancement of its customary sites and areas in the coastal marine area.
	Enhancement of Marine Biodiversity	TMMI-CEF8 Marine biodiversity is enhanced and protected for current and future generations.
	Fishery Stock	TMMI – CEF9 Fisheries are sustainably managed for current and future generations, with Ngaati Maahanga maatauranga and observations informing regulatory and non-regulatory actions to address the decline/reduction of fishery stock, including the use of tikanga (e.g raahui) to restore and/or improve fisheries stock and their habitat.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuarima Uphold and deliver the promises of Te Tiriti o Waitangi, and give effect to Ngaati Maahanga Treaty settlements and recognitions, and Waikato-Tainui Treaty settlements.	Te Tiriti o Waitangi Fisheries Settlement	TMMI – CEF10 Ngaati Maahanga have negotiated its interests in fisheries, fishing, and fisheries related activities with Te Whakakitenga o Waikato (Waikato-Tainui) in a manner that it recognises the rangatiratanga of Ngaati Maahanga to advance and restore Ngaati Maahanga cultural, social and economic wellbe
	Marine and Coastal Area Recognition	TMMI – CEF11 The relationship of Ngaati Maahanga with its customary marine title area(s) and protected customary rights area(s) are recognised and enabled to give effect to the outcomes sought by the Ngaati Maahanga Recognition.



WHAAINGA TMMI-CEF1 / PUTANGA TMMI -CEF1

Ngaati Maahanga exercise its rangatiratanga and kaitiakitanga over harbours, the coastal marine area, and the environment out to 200 nautical miles.

Over time, the ability for Ngaati Maahanga to care for and access the coastal environment have been undermined, and reduced through land confiscations, alienation of coastal lands, loss of decision-making authority. The exercise of Ngaati Maahanga rangatiratanga and kaitiakitanga in holding Mana Moana ensures the spiritual and custodial responsibilities of Ngaati Maahanga are recognised in resource management processes and decisions.

The harbours are the Whaaingarua (Raglan) Harbour and Aotea Harbour.

The coastal marine area is defined as area where land meets the marine waters from the highest reach of the tide (mean high-water spring mark) out to the 12 nautical mile sea limit.

The coastal environment out to 200 nautical miles is in reference to both the Marine and Coastal Area (Takutai

Moana) Act 2011 and the Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012, as well as (but not limited to) the:

- Resource Management Act 1991
- Planning Act and Natural Environmental Act
- Fisheries Act 1996
- Maritime Transport Act 1994

LOCAL GOVERNMENT

In the absence of a relationship agreement between Council and Ngaati Maahanga, the Ngaati Maahanga Plan can serve to bring understanding and inform Council on Ngaati Maahanga values, views and aspirations for our taiao moana/coastal environment, and expectation of Ngaati Maahanga regarding participation and engagement in relevant processes and decision-making, especially the development of planning document and policy development (e.g Regional Coastal Plan, Marine Spatial Plan(s), and District Plans).

Where a relationship agreement is in place, processes therein shall be upheld and applied in Council processes.

POU TUATAHI - ARONGA 1

MANA MOANA CONT.

DEVELOPERS / RESOURCE USERS

Ngaati Maahanga is an iwi of Te Whakakitenga o Waikato (Waikato-Tainui).

It is advised to Developers / Resource Users that Ngaati Maahanga are engaged early and in good faith, and are enabled to participate in the preparation of consent/substantive applications for the use and development in, and effects on, the coastal marine area of Te Porotaka o Ngaati Maahanga.

Ngaati Maahanga are interested in the following two activities:

- Coastal Permit, and
- Discharges into Water in proximity to the coastal marine area

These two activities are discussed further in Whaainga TMMI -CEF3 / Putanga TMMI -CEF3.

With respect to fisheries, Ngaati Maahanga will look for support from fishers for Ngaati Maahanga-led management initiatives to be implemented (including maataitai, taiaapure, and raahui).

GOVERNMENT MINISTRIES / AGENCIES

Ngaati Maahanga encourage Government Ministries to promote the coastal environment (includes marine mammals), for fisheries, and for conservation design legislation (and statutory plans) that enable shared authority in decision-making, and tikanga informed and iwi-led marine management.

This includes acknowledgement and the establishment of Ngaati Maahanga Rohe Moana.

TE WHAKAKITENGA O WAIKATO (WAIKATO-TAINUI)

Ngaati Maahanga would welcome support from Te Whakakitenga o Waikato to establish the Ngaati Maahanga Rohe Moana. This may include an agreement and/or protocols to address shared and overlapping interests where these exist.

POU TUARUA - ARONGA 2

INTEGRATED MANAGEMENT AND NO FURTHER DEGRADATION

WHAAINGA TMMI -CEF2 / PUTANGA TMMI - CEF2

An integrated, holistic and coordinated approach to land, freshwater and coastal environment management are undertaken to ensure that our harbours and coastal marine area:

- do not absorb further degradation,
- are not further reduced and depleted of marine biodiversity, and
- available to Ngaati Maahanga to access customary sites and undertake customary activities for current and future generations.

Central to Ngaati Maahanga aspirations is the health and wellbeing of our coastal environment. Healthy dunes, wetlands, estuaries, and marine ecosystems are essential to sustaining fisheries, protecting against natural hazards, and maintaining cultural landscapes.

Also, Ngaati Maahanga aspire to restore and protect mauri through the re-establishment of tikanga-based management. This includes recognising raahui, seasonal harvest controls guided by the maramataka, and maatauranga informed indicators of ecosystem health alongside scientific measures.



POU TUARUA

9.3 WHAKAMARAMATANGA EXPLANATION

The night sky, winds, tides, and lunar cycles are integral, providing tohu that guide fishing, planting, and harvesting.

Additionally, Ngaati Maahanga seek meaningful involvement in decision-making, not merely consultation after decisions are framed. Kaitiakitanga must be exercised as a living responsibility, supported by resourcing, authority, and enduring partnerships with councils and agencies.

LOCAL GOVERNMENT

An integrated, holistic and coordinated approach that recognises land and sea as a connected system (catchment to coast management) is promoted to Council where whole-catchment outcomes are identified, pursued (both regulatory and non-regulatory) and achieved.

As a regulator, and in the position to prepare policy (planning documents) and consent authority), Council have duties, functions and powers that manage and protect our taiao moana and fisheries.

During the development of a relationship agreement (pursued under Whaainga MW-MM1 / Putanga MW-MM1) with Council, Ngaati Maahanga will promote a process for Ngaati Maahanga participation in policy development. It is anticipated that the process will be similar to the scope of a Mana Whakahono a Rohe. When the relationship agreement is in place, processes therein shall be upheld and applied in Council processes.

POU TUARUA - ARONGA 2

INTEGRATED MANAGEMENT AND NO FURTHER DEGRADATION CONT.

In the absence of a relationship agreement between Council and Ngaati Maahanga, the Ngaati Maahanga Plan can serve to bring understanding and inform Council on Ngaati Maahanga values, views and aspirations for our taiao moana (coastal environment) and fisheries. It is important to Ngaati Maahanga that any planning document for the coastal environment addresses land-based sources of coastal degradation, that there is no further reduction and/or depletion of our marine biodiversity, and that Ngaati Maahanga customary sites are accessible.

The instruction to Council is that Ngaati Maahanga are invited, and where agreed, included, in the development of any statutory provisions (objectives, policies, rules and methods) that directs (regulatory) and guides (non-regulatory) development and strategic planning in Te Porotaka o Ngaati Maahanga.



POU TUARUA - ARONGA 3

CONSENTS & APPROVALS

WHAAINGA TMMI -CEF3 / PUTANGA TMMI - CEF3

Resource Consents, and any other Permit, Approval or Authority granted for access, use and development in the coastal marine area within Te

LOCAL GOVERNMENT

Where there are statutory and regulatory requirements for Council to consider iwi/hapuu, mana whenua, and/or cultural values in processing consents (includes permits) that are a Discretionary Activity or Non-Complying Activity or similar activity status in other legislation, Council must inform Ngaati Maahanga and seek our views before making its decision.

NGAA TOHUTOHU – GUIDANCE AND DIRECTION

- Where required, and/or determined in its assessment, Council should commission Cultural Values/Impact Assessment reports from Ngaati Maahanga for Discretionary Activities and Non-Complying Activities
- Ngaati Maahanga have interest in receiving information on Certificates of Compliance for:
 - Earthworks and Indigenous Vegetation Removal
 - Introduction/Planting of Indigenous Species
 - Take and Use of Coastal Waters
 - Location of Structures

Where there are statutory and regulatory requirements for call-in and/or fast-track consenting processes, where the EPA or Expert Panel have duties, functions and powers under legislation, Ngaati Maahanga encourage Council to advise the EPA or Expert Panel that Ngaati Maahanga are a relevant party in those processes, and promote the role and responsibility of Ngaati Maahanga in the management of natural resources in Te Porotaka o Ngaati Maahanga.

DEVELOPERS / RESOURCE USERS

It is encouraged that Developers / Resource Users engage Ngaati Maahanga.

Developers / Resource Users will need to be open to sharing its investigations (e.g technical reports and baseline data and information) to Ngaati Maahanga, as well as open to working with Ngaati Maahanga to enable tikanga to be performed, and for kaitiaki assessments, monitoring and reporting for that specific project and/or proposal to be undertaken (at an agreed fee).

Where applicable and appropriate, Ngaati Maahanga seek that ongoing participation (e.g kaitiaki monitoring and reporting, and collection of data and information) over the duration of the proposal is embedded via condition of consent/approval should a consent/approval be granted by Council.

POU TUARUA - ARONGA 3

CONSENTS & APPROVALS CONT.

NGAA TOHUTOHU – GUIDANCE AND DIRECTION

- It is encouraged to Developers / Resource Users that Ngaati Maahanga are engaged on these activities so that it can determine whether an assessment is necessary or not.
- Where an assessment is not necessary, Ngaati Maahanga will determine this and can provide a letter/statement to the Developer / Resource User to demonstrate engagement has occurred.
- Where an assessment is necessary, it'll be based on the proposal/project being a Discretionary Activity or a Non-Complying Activity.
- An assessment undertaken by Ngaati Maahanga will be one, or both, of the following:
 - a. Determinative Assessment (A comprehensive review of the proposal to determine whether effects (and management of effects) are suitable)
 - b. Cultural Values/Impact Assessment (Comprehensive review and engagement with Ngaati Maahanga whaanau)
- Environmental monitoring data and information is shared to the Ngaati Maahanga Digital Dashboard (Whaainga MW-MM5 / Putanga MW-MM5), and Ngaati Maahanga kaitiaki are able to undertake kaitiaki monitoring over the duration of the resource consent / approval (Whaainga MW-MM6 / Putanga MW-MM6).

Note: Ngaati Maahanga will enter into a contracted service with the developer/ resource user to under this assessment.

In the situation where the proposal/project is a large scale development of substantial size and scale, Ngaati Maahanga will work alongside Te Whakakitenga o Waikato (Waikato-Tainui) and will likely let them lead those discussions and any necessary reporting. The Developer / Resource User will be informed by Ngaati Maahanga should this situation arise.

Review Chapter 10 – Special Interests Activities of the Ngaati Maahanga Iwi Environmental Management Plan to identify whether the proposal/project is a special interest activity to Ngaati Maahanga.

POU TUARUA - ARONGA 4

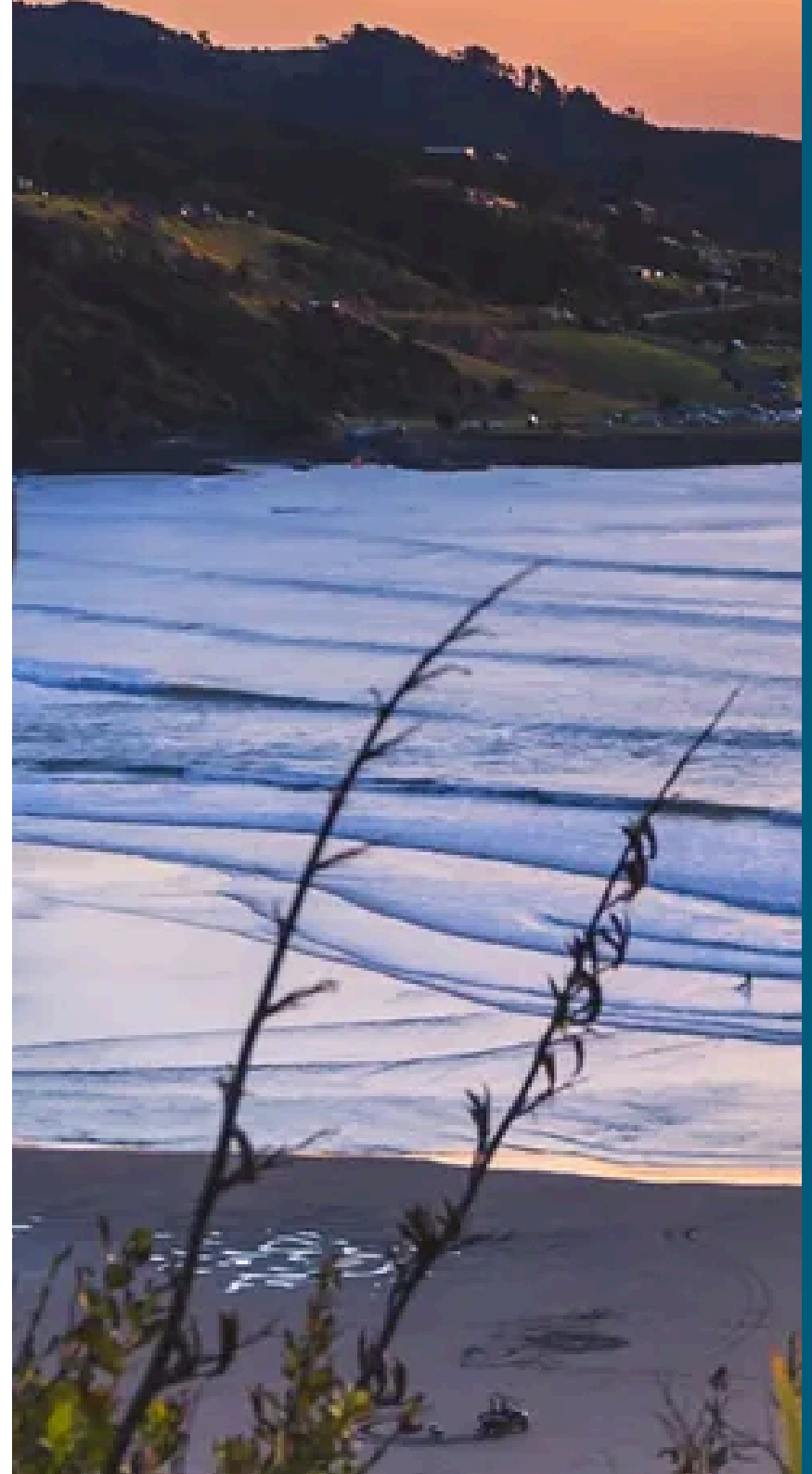
AQUACULTURE FARMS AND RENEWABLE ENERGY ACTIVITIES

WHAAINGA TMMI -CEF4 / PUTANGA TMMI - CEF4

Ngaati Maahanga are actively engaged in the establishment of any aquaculture farm and/or renewable energy activities (such as offshore wind generation, wave and tidal) that are located in the coastal environment within, and extension of, Te Porotaka o Ngaati Maahanga.

Whaainga TMMI -CEF4 / Putanga TMMI -CEF4 is to be read in conjunction with Whaainga TMMI-CEF3 / Putanga TMMI-CEF3 and any other relevant Whaainga / Putanga in the Ngaati Maahanga Plan.

Also, review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan as this is a special interest activity to Ngaati Maahanga.



POU TUATORU - ARONGA 5

PROTECT SITES AND AREAS OF SIGNIFICANCE IN THE COASTAL ENVIRONMENT

WHAAINGA TMMI -CEF5 / PUTANGA TMMI - CEF5

All cultural heritage sites and waahi tapu/waahi taonga located in the coastal environment within Te Porotaka o Ngaati Maahanga, are protected from all/any inappropriate use, developments and subdivision.

The coastal environment within Te Porotaka o Ngaati Maahanga is a place of deep cultural, spiritual, and historical significance. It contains waahi tapu, waahi taonga, and cultural heritage sites that embody whakapapa, ancestral narratives, and long-standing relationships between Ngaati Maahanga, the moana, the whenua, and the atua. These places are integral to Ngaati Maahanga identity and to the exercise of rangatiratanga and kaitiakitanga in the coastal marine area.

Physical disturbance, landform modification, reclamation, infrastructure, and intensified use can permanently damage or destroy cultural values that cannot be recreated, remedied, or offset once lost. Incremental and cumulative effects are of particular concern, especially where activities occur without recognition of cultural context.



POU TUATORU

9.3 WHAKAMARAMATANGA EXPLANATION

Whaainga TMMI -CEF5 / Putanga TMMI -CEF5 recognises that protecting cultural heritage sites, waahi tapu, and waahi taonga in the coastal environment requires a strong avoidance-based approach. Inappropriate use, development, and subdivision must be prevented where they would compromise the integrity, mauri, or meaning of these places. Such protection is essential to maintaining Ngaati Maahanga relationships with the coastal environment and to fulfilling obligations of kaitiakitanga for present and future generations.

LOCAL GOVERNMENT AND DEVELOPERS / RESOURCE USERS

Whaainga TMMI -CEF5 / Putanga TMMI -CEF5 promotes the need for proactive identification, recognition, and protection of coastal cultural heritage, ensuring that management of the coastal environment upholds Ngaati Maahanga rangatiratanga and aligns with the sustainable management purpose of the New Zealand Coastal Policy Statement.

The aspirations of Ngaati Maahanga for our heritage, and our waahi tapu/waahi taonga, is to ensure that impacts are avoided, that protection mechanisms (such as overlays, buffers, setbacks and exclusion areas) are considered and applied, and that Ngaati Maahanga are engaged early and in good faith.

POU TUATORU - ARONGA 6

RESILIENCE TO CLIMATE CHANGE

WHAAINGA TMMI -CEF6 / PUTANGA TMMI - CEF6

All identified Ngaati Maahanga sites and areas of significance, including recorded pre-European archaeological sites, located in the coastal environment within Te Porotaka o Ngaati Maahanga, are resilient to the effects of climate change.

LOCAL GOVERNMENT

Local Government is to work with Ngaati Maahanga to identify and assess the risks that sea-level rise, coastal erosion, inundation, storm surge, saltwater intrusion and increasingly severe weather events pose to Ngaati Maahanga sites and areas of significance, archaeological sites, customary access, coastal habitats and mahinga ika.

Coastal plans, hazard mapping, infrastructure decisions and climate adaptation strategies must use the best available climate projections and incorporate Ngaati Maahanga maatauranga, cultural values and intergenerational priorities.

New use and development must avoid increasing the vulnerability of these sites and resources or creating coastal squeeze, and should provide appropriate setbacks, buffers and space for coastal ecosystems to migrate.

Nature-based responses—including the restoration of dunes, wetlands, saltmarsh, indigenous coastal vegetation and shellfish habitat—are to be prioritised wherever practicable.

Local Government must maintain access for customary activities and kaitiaki monitoring and work with Ngaati Maahanga on any necessary protection, recovery or adaptation measures. Relocation, excavation, managed retreat or physical alteration of a site or area of significance is a last resort and must not occur without the prior involvement and written approval of Ngaati Maahanga and all necessary statutory approvals.

POU TUAWHAA - ARONGA 7

ENHANCEMENT OF CUSTOMARY SITES AND AREAS

WHAAINGA TMMI -CEF7 / PUTANGA TMMI - CEF7

Where offset and/or compensation approaches are pursued by Council and Developers / Resource Users, Ngaati Maahanga promotes enhancement of its customary sites and areas in the coastal marine area.

In situations where offsetting or compensation approaches are proposed to address residual effects that cannot be fully avoided or remedied, in the first instance, Ngaati Maahanga are of the view that such approaches must be applied cautiously and only where they are appropriate, effective, and consistent with Ngaati Maahanga tikanga and coastal protection principles.

Offsetting and compensation are not substitutes for avoiding adverse effects on culturally significant places.

LOCAL GOVERNMENT AND DEVELOPERS/RESOURCE USERS

Ngaati Maahanga seek to direct offset or compensation measures towards the enhancement of Ngaati Maahanga customary sites and areas within the coastal marine area.



POU TUAWHAA

9.3 WHAKAMARAMATANGA EXPLANATION

Customary sites and areas hold ongoing cultural, spiritual, and historical significance and are integral to the exercise of rangatiratanga and kaitiakitanga. Enhancement of these places supports cultural continuity, strengthens relationships with the moana, and contributes to positive environmental outcomes.

Whaainga TMMI -CEF7 / Putanga TMMI -CEF7 provides a pathway to ensure that where such mechanisms are used, they contribute meaningfully to the restoration, protection, and long-term management of Ngaati Maahanga customary sites and areas.

POU TUAWHAA - ARONGA 8

ENHANCEMENT OF MARINE BIODIVERSITY

WHAAINGA TMMI -CEF8 / PUTANGA TMMI - CEF8

Marine biodiversity is enhanced and protected for current and future generations.

Marine biodiversity is part of a living system bound through whakapapa to Tangaroa and sustained through kaitiakitanga. It is the marine biodiversity that reflects the health, resilience, and mauri of the taiao moana.

It is not separate from people. The indigenous species, habitats, and ecological processes are interconnected with the wellbeing of Ngaati Maahanga by supporting customary fisheries, mahinga kai, cultural practices (traditions and relationship), and the transmission of maatauranga across generations.

Degradation of marine biodiversity diminishes ecological functioning, reduces resilience to environmental change, and erodes the cultural and spiritual relationships Ngaati Maahanga maintain with the taiao moana.

Ngaati Maahanga have long exercised rangatiratanga and kaitiakitanga in the coastal marine area, guided by tikanga, seasonal knowledge, and an intimate understanding of marine ecosystems. Practices such as raahui, seasonal harvesting, and habitat protection reflect an approach to resource management that prioritises regeneration and long-term sustainability. Contemporary marine biodiversity decline highlights the need by Ngaati Maahanga to reassert these principles within modern coastal management frameworks.

Enhancement goes beyond avoiding further loss; it includes restoring degraded habitats, rebuilding depleted species populations, and improving ecological connectivity. Such actions strengthen the mauri of the coastal marine environment and support the recovery of ecosystems that can sustain both biodiversity and cultural use.

Protecting marine biodiversity supports intergenerational equity. Future generations of Ngaati Maahanga (and wider community) should inherit a coastal marine environment that is capable of supporting cultural practices, food gathering, and a living relationship with the moana.

POU TUAWHAA - ARONGA 9

FISHERY STOCK

WHAAINGA TMMI -CEF9 / PUTANGA TMMI - CEF9

Fisheries are sustainably managed for current and future generations, with Ngaati Maahanga maatauranga and observations informing regulatory and non-regulatory actions to address the decline/reduction of fishery stock, including the use of tikanga (e.g raahui) to restore and/or improve fisheries stock and their habitat.

Fisheries is a cornerstone of Ngaati Maahanga cultural, social, and economic wellbeing. Ngaati Maahanga have long-standing rights and interests in fisheries, and aspire for a healthy and abundant fisheries capable of sustaining cultural use and mahinga kai.

Fish species and their habitats support customary fishing, mahinga kai, and the continuation of tikanga (includes cultural practices) that have been exercised and passed down across generations. The health of fisheries is therefore inseparable from the mauri of the moana and the ability of Ngaati Maahanga to fulfil its responsibilities as kaitiaki.

Whaainga TMMI-CEF9 / Putanga TMMI -CEF9 recognises the importance of integrating Ngaati Maahanga matauranga, values and observations into both regulatory and non-regulatory fisheries management responses. Such integration supports more adaptive, place-based decision-making and enables timely action to address declines in fish stocks and habitat condition. The use of tikanga-based tools, including raahui, complements statutory management frameworks and contributes to the restoration and improvement of fisheries and their supporting environments.

POU TUARIMA - ARONGA 10

TE TIRITI O WAITANGI FISHERIES SETTLEMENT



POU TUAWHAA

9.3 WHAKAMARAMATANGA EXPLANATION

WHAAINGA TMMI -CEF10 / PUTANGA TMMI - CEF10

Ngaati Maahanga have negotiated its interests in fisheries, fishing, and fisheries related activities with Te Whakakitenga o Waikato (Waikato-Tainui) in a manner that it recognises the rangatiratanga of Ngaati Maahanga to advance and restore Ngaati Maahanga cultural, social and economic wellbeing.

Settlement assets, commercial opportunities, customary fisheries initiatives, research and environmental programmes are to be managed in a manner that delivers fair, transparent and enduring benefits to Ngaati Maahanga uri. Where interests overlap with neighbouring iwi or hapuu, Te Whakakitenga and Ngaati Maahanga are to work collectively while ensuring that the identity, mana and interests of Ngaati Maahanga are not diminished.

TE WHAKAKITENGA O WAIKATO (WAIKATO-TAINUI)

The expectation of Ngaati Maahanga of Te Whakakitenga o Waikato (Waikato-Tainui) is that engagement with Ngaati Maahanga is open, transparent and in good faith on fisheries, fishing, aquaculture and fisheries-related activities arising from the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992, the Māori Fisheries Act 2004 and the Māori Commercial Aquaculture Claims Settlement Act 2004. This includes providing Ngaati Maahanga with relevant information and sufficient time to consider proposals, recognising the mandate and rangatiratanga of Ngaati Maahanga within Te Porotaka o Ngaati Maahanga, and enabling direct participation in decisions that affect Ngaati Maahanga fisheries interests.

POU TUARIMA - ARONGA 11

MARINE AND COASTAL AREA RECOGNITION

WHAAINGA TMMI -CEF11 / PUTANGA TMMI - CEF11

The relationship of Ngaati Maahanga with its customary marine title area(s) and protected customary rights area(s) are recognised and enabled to give effect to the outcomes sought by the Ngaati Maahanga Recognition.

LOCAL GOVERNMENT AND DEVELOPER / RESOURCE USERS

Local Government and Developers / Resource Users must identify whether a proposed plan, activity or development is within, adjacent to, or may affect an area subject to a Ngaati Maahanga customary marine title or protected customary rights application, recognition agreement or recognition order under the Marine and Coastal Area (Takutai Moana) Act 2011. Early engagement with Ngaati Maahanga is required before plans or project designs are finalised and before applications for consents or approvals are lodged.

Once recognition is obtained, all applicable permission, notification, consultation and planning-document requirements must be complied with, and no activity is to prevent or adversely affect the lawful exercise of a protected customary right. Proposals must protect customary access, waahi tapu, waahi taonga, mahinga ika, coastal habitats and the ability of Ngaati Maahanga to exercise tikanga and kaitiakitanga. Ngaati Maahanga is to participate in effects assessments, the preparation of conditions and cultural monitoring, with culturally sensitive information appropriately protected. The absence of a final recognition order or publicly mapped site must not be treated as evidence that Ngaati Maahanga customary interests are absent.

**WAAHANGA
TUANGAHURU
CHAPTER 10**

**KAITIAKITANGA
RANGINUI ME NGAA HAU E WHAA
AIRSPACE AND WIND (RNH-AW)**

KAITIAKITANGA

10. RANGINUI ME NGAA HAU E WHAA AIRSPACE AND WIND (RNH-AW)

10.1 INTRODUCTION

The airspace, air and wind are not abstract or invisible resources to Ngaati Maahanga. They are living domains descended from Ranginui and animated by Taawhirimaatea. They carry mauri, convey messages, and connect people to the wider cosmos. Air is the first breath of life, wind is the movement of atua, and airspace is a shared ancestral realm that must be respected and carefully managed. The oranga (health and wellbeing) of air and wind is therefore inseparable from the health of people, whenua, moana, and wairua.

Ngaati Maahanga understand airspace as a cultural and spiritual space through which winds travel, birds migrate, karakia ascend, and celestial bodies are observed. Airspace is part of the cultural landscape, just as much as rivers, forests, and harbours. When airspace is cluttered, polluted, or industrialised without care, it diminishes the integrity of this ancestral realm and disrupts long-standing relationships governed by tikanga.

Land uses and activities that discharge pollutants into the air, or generate persistent noise, or visually dominate the skyline, has adversely impacted on the mauri of the atmospheric environment.

Smoke, odour, dust, chemical sprays, and fine particulates not only pose risks to physical health, but also interfere with

cultural practices, sensory relationships, and spiritual wellbeing. For Ngaati Maahanga, air pollution is not simply an amenity issue; it is a breach of tikanga that undermines hauora (health) and mana.

In the Waikato region, Ngaati Maahanga are concerned about cumulative and emerging pressures on air and airspace. These include emissions from industry, transport corridors, intensive agriculture, and urban development, as well as increasing infrastructure in airspace such as transmission lines, tall structures, lighting, and aviation activities.

Wind is understood as an expression of Taawhirimaatea's power and presence. Winds cleanse, replenish, and rebalance the environment, but they can also signal disturbance when the natural order is disrupted. Altered wind patterns caused by land clearance, large-scale structures, or climate change can affect coastal processes, seed dispersal, bird migration, and the functioning of ecosystems. For Ngaati Maahanga, respect for wind requires humility, restraint, and careful consideration of how human activities interfere with natural flows.

Climate change is intensifying wind patterns, storm frequency, and atmospheric instability, further stressing both ecosystems and communities. These changes affect not only comfort or visibility, but also the reliability of tohu that underpin Ngaati Maahanga maatauranga.

Ngaati Maahanga aspire to an approach to air and airspace management that restores balance, respects tikanga Maaori, and safeguards intergenerational wellbeing.

10.2 NGAA POU ME NGAA WHAAINGA/PUTANGA IMPLEMENTATION OF POSITIONAL STATEMENTS

In total there are 5 goals/outcomes for airspace and wind management being sought by Ngaati Maahanga across the five pou.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuatahi Ngaati Maahanga are Mana Whenua in Te Porotaka o Ngaati Maahanga.	Ko Rangi ki Runga, Ko Papa ki Raro, Ko Taawhirimaa tea kei Waenganui	RNH-AW1 Ngaati Maahanga exercise its rangatiratanga and kaitiakitanga in airspace and wind, to maintain the mana and mauri of Ranginui and Taawhirimaatea.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuarua Ngaati Maahanga exercises its kaitiakitanga in accordance with our tikanga to protect and manage our taiao/environment, and for our maatauranga and values to inform processes and decisions.	Te Oranga o Ranginui – Avoid Significant Adverse Effects	RNH-AW2 The mana and mauri of the airspace is recognised and considered in resource management processes and decisions, by ensuring activities, where there are actual and potential significant adverse effects on air, airspace, wind, and night skies, are avoided.
	Consents & Approvals	RNH-AW3 Resource Consents, and any other Permit, Approval or Authority granted to discharge contaminants into the air within, and traversing through the airspace across, Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.
Pou Tuatoru Protect identified Ngaati Maahanga sites and areas of significance from inappropriate use, development and subdivision.	Light Pollution	RNH-AW5 Light pollution does not directly threaten, nor impede, the observation and practice of Maramataka and Matariki, and the teaching and learning of tikanga, karakia and maatauranga, at sites and areas of significance to Ngaati Maahanga.

Ngaa Pou	Aronga	Whaainga / Putanga
Pou Tuawhaa Use, development and subdivision are to achieve environmental enhancements through positive ecological outcomes.	NA	NA
Pou Tuarima Uphold and deliver the promises of Te Tiriti o Waitangi, and give effect to Ngaati Maahanga Treaty settlements and recognitions, and Waikato-Tainui Treaty settlements.	Commercialisation of Airspace and Wind	RNH-AW5 The rights and interests of Ngaati Maahanga are recognised and provided for in any management regime implemented in Te Porotaka o Ngaati Maahanga, where airspace and wind is privatised/commercialised or afforded a property right.

POU TUATAHI - ARONGA 1

KO RANGI KI RUNGA, KO PAPA KI RARO, KO TAAWHIRIMAATEA KEI WAENGANUI

WHAAINGA RNH-AW1 / PUTANGA RNH-AW1

Ngaati Maahanga exercise its rangatiratanga and kaitiakitanga in airspace and wind, to maintain the mana and mauri of Ranginui and Taawhirimaatea.

For Ngaati Maahanga, airspace and wind are integral components of the natural environment and are inseparable from the wellbeing of Ranginui and the atua Taawhirimaatea. Air and wind are not empty or neutral spaces, they are living domains that carry mauri, transmit energy, and influence environmental processes, seasonal cycles, and human wellbeing. The health of airspace and wind patterns is fundamental to the balance between the natural world and the people who live within it.

Ngaati Maahanga relationships with airspace and wind are grounded in whakapapa and whanaungatanga, and expressed through tikanga and sourced in matauranga, including the maramataka. Observations of wind direction, strength, temperature, cloud formation, and atmospheric conditions inform decision-making about harvesting, travel, cultivation, ceremony, and the exercise of tikanga. These observations reflect generations of accumulated maatauranga (knowledge) and an intimate of our place(s) whereby understanding environmental rhythms.



POU TUATAHI

10.3 WHAKAMARAMATANGA EXPLANATION

The exercise of Ngaati Maahanga rangatiratanga and kaitiakitanga in relation to airspace and wind is important to Ngaati Maahanga to ensure the mana and mauri of Ranginui and Taawhirimaatea is not undermined, with Whaainga RNH-AW2 / Putanga RNH-AW2 appropriately recognised and provided for in resource management decision-making.

POU TUARUA - ARONGA 2

TE ORANGA O RANGINUI – AVOID SIGNIFICANT ADVERSE EFFECTS

WHAAINGA RNH-AW2 / PUTANGA RNH-AW2

The mana and mauri of the airspace is recognised and considered in resource management processes and decisions, by ensuring activities, where there are actual and potential significant adverse effects on air, airspace, wind, and night skies, are avoided.

Whaainga RNH-AW2 / Putanga RNH-AW2 is complementary to Whaainga RNH-AW1 / Putanga RNH-AW1.

Air sustains life and hauora; wind regulates climate, movement, and ecological processes; airspace provides the realm through which natural forces, birds, and cultural practices occur; and the night sky holds celestial markers that guide maramataka, seasonal activities, and intergenerational knowledge. Together, these elements carry mauri and contribute to the balance and integrity of te taiao (the environment).

Ngaati Maahanga are of the perspective that the condition of air and airspace is understood through observation, experience, and maatauranga. Changes in wind direction and strength, clarity of the air, presence of odour or noise, and the visibility of stars and celestial bodies are all tohu (environmental indicators) that inform/advise/signal the state of the environment.



POU TUARUA

10.3 WHAKAMARAMATANGA EXPLANATION

The degradation of air quality, alteration of wind patterns, obstruction or industrialisation of airspace, and loss of darkness through light pollution can each diminish the mana and mauri of these interconnected domains and disrupt our tikanga (cultural practices) and environmental understanding.

Contemporary activities such as land development, infrastructure, energy generation, emissions, and artificial lighting increasingly affect air, airspace, wind, and night skies. These activities can result in significant adverse effects, including reduced air quality, altered wind flows, visual and noise intrusion into airspace, and degradation of night sky values. Such effects may be cumulative or irreversible and are often difficult to remedy once established. This is of particular concern to Ngaati Maahanga.

LOCAL GOVERNMENT

As a regulator, and in the position to prepare policy (planning documents) and consent authority, Council has duties, functions and powers to manage and protect against significant adverse effects.

During the development of a relationship agreement (pursued under Whaainga MW-MM1 / Putanga MW-MM1) with Council, Ngaati Maahanga will promote a process for Ngaati Maahanga participation in policy development.

POU TUARUA - ARONGA 2

TE ORANGA O RANGINUI – AVOID SIGNIFICANT ADVERSE EFFECTS CONT.

It is anticipated that the process will be similar to the scope of a Mana Whakahono a Rohe. When the relationship agreement is in place, processes therein shall be upheld and applied in Council processes.

In the absence of a relationship agreement between Council and Ngaati Maahanga, the Ngaati Maahanga Plan can serve to bring understanding and inform Council on Ngaati Maahanga values, views and aspirations for air, airspace, wind and night skies by:

- establishing appropriate controls, standards and spatial tools (e.g overlay) and onsite measures (e.g buffers and no-light zones) in planning documents to protect sensitive environments,
- recognising and providing for Ngaati Maahanga maatauranga and values in planning documents and assessments.

The instruction to Council is that Ngaati Maahanga are invited, and where agreed, included, in the development of any statutory provisions (objectives, policies, rules and methods) that directs (regulatory) and guides (non-regulatory) development and strategic planning in Te Porotaka o Ngaati Maahanga.

DEVELOPERS/ RESOURCE USERS

Ngaati Maahanga will not support activities where there are actual or potential significant adverse effects air, airspace, wind, and night skies.

Ngaati Maahanga encourages Developers / Resource Users to engage early and meaningfully with Ngaati Maahanga to understand Ngaati Maahanga maatauranga and values, and where appropriate, maramataka considerations.

Air, airspace, wind, and night skies are not simply spaces to be occupied or used.

POU TUARUA - ARONGA 3

CONSENTS & APPROVALS

WHAAINGA RNH-AW3 / PUTANGA RNH-AW3
Resource Consents, and any other Permit, Approval or Authority granted to discharge contaminants into the air within, and traversing through the airspace across, Te Porotaka o Ngaati Maahanga, must be informed by Ngaati Maahanga maatauranga and values.

LOCAL GOVERNMENT

Where there are statutory and regulatory requirements for Council to consider iwi/hapuu, mana whenua, and/or cultural values in processing consents (includes permits) that are a Discretionary Activity or Non-Complying Activity or similar activity status in other legislation, Council must inform Ngaati Maahanga and seek our views before making its decision.

NGAA TOHUTOHU - GUIDANCE AND DIRECTION

- Where required, and/or determined in its assessment, Council should commission Cultural Values/Impact Assessment reports from Ngaati Maahanga for Discretionary Activities and Non-Complying Activities
- Ngaati Maahanga have interest in receiving monitoring data and information on:
 - Certificates of Compliance for Permitted Activities
 - Airshed / Ambient Air Quality

Where there are statutory and regulatory requirements for call-in and/or fast-track consenting processes, where the EPA or Expert Panel have duties, functions and powers under legislation, Ngaati Maahanga encourage Council to advise the EPA or Expert Panel that Ngaati Maahanga are a relevant party in those processes, and promote the role and responsibility of Ngaati Maahanga in the management of natural resources in Te Porotaka o Ngaati Maahanga.

DEVELOPERS/RESOURCE USERS

It is encouraged that Developers / Resource Users engage Ngaati Maahanga.

Developers / Resource Users will need to be open to sharing its investigations (e.g technical reports and baseline data and information) to Ngaati Maahanga, as well as open to working with Ngaati Maahanga to enable tikanga to be performed, and for kaitiaki assessments, monitoring and reporting for that specific project and/or proposal to be undertaken (at an agreed fee).

Where applicable and appropriate, Ngaati Maahanga seek that ongoing participation (e.g kaitiaki monitoring and reporting, and collection of data and information) over the duration of the proposal is embedded via condition of consent/approval should a consent/approval be granted by Council.

POU TUATORU - ARONGA 3 - CONSENTS & APPROVALS CONT.

NGAA TOHUTOHU – GUIDANCE AND DIRECTION

- It is encouraged to Developers / Resource Users that Ngaati Maahanga are engaged on these activities so that it can determine whether an assessment is necessary or not.
- Where an assessment is not necessary, Ngaati Maahanga will determine this and can provide a letter/statement to the Developer / Resource User to demonstrate engagement has occurred.
- Where an assessment is necessary, it'll be based on the matters outlined below.
 - Discharge to Air
 - Location of the discharge, and what contaminant is being discharged to land
 - To avoid significant adverse effects on the relationship of Ngaati Maahanga with any sites/areas of significance to Ngaati Maahanga
 - Emissions, noise, visual intrusion, and light spill, particularly in culturally sensitive or low-impact environments
 - Demonstrating through assessments of effects how potential impacts on air quality, wind patterns, airspace, and night skies have been avoided
- An assessment undertaken by Ngaati Maahanga will be one, or both, of the following:
 - Determinative Assessment (A comprehensive review of the proposal to determine whether effects (and management of effects) are suitable)
 - Cultural Values/Impact Assessment (Comprehensive review and engagement with Ngaati Maahanga whaanau)
- Environmental monitoring data and information is shared to the Ngaati Maahanga Digital Dashboard (Whaainga MW-MM5 / Putanga MW-MM5), and Ngaati Maahanga kaitiaki are able to undertake kaitiaki monitoring over the duration of the resource consent / approval (Whaainga MW-MM6 / Putanga MW-MM6).

Note: Ngaati Maahanga will enter into a contracted service with the developer/resource user to under this assessment.

In the situation where the proposal/project is a large scale development of substantial size and scale, Ngaati Maahanga will work alongside Te Whakakitenga o Waikato (Waikato-Tainui) and will likely let them lead those discussions and any necessary reporting. The Developer / Resource User will be informed by Ngaati Maahanga should this situation arise.

Review Chapter 11 – Special Interests Activities of the Ngaati Maahanga Plan to identify whether the proposal/project is a special interest activity to Ngaati Maahanga.

POU TUATORU - ARONGA 4 LIGHT POLLUTION

WHAAINGA RNH-AW4 / PUTANGA RNH-AW4

Light pollution does not directly threaten, nor impede, the observation and practice of Maramataka and Matariki, and the teaching and learning of tikanga, karakia and maatauranga, at sites and areas of significance to Ngaati Maahanga.

The night sky is a vital cultural and environmental domain for Ngaati Maahanga.

The visibility of celestial bodies (includes Matariki and Puuanga) and the clarity of darkness are essential to the observation and practice of maramataka, which guides seasonal activities, cultural practices, and environmental understanding. The night sky also provides an important context for the teaching and learning of tikanga, karakia, and maatauranga, and maintenance of cultural identity.

Artificial lighting associated with urban development, infrastructure, and coastal and rural activities has the potential to degrade night sky values through light spill, glare, and sky glow.



POU TUATORU

10.3 WHAKAMARAMATANGA EXPLANATION

Light pollution can obscure celestial markers, disrupt natural cycles, and diminish the ability of Ngaati Maahanga to observe and interpret tohu that are central to maramataka and Matariki. Such effects may be incremental and cumulative, and once established can be difficult to reverse.

Protecting night sky darkness at sites and areas of significance to Ngaati Maahanga is essential to supporting tikanga (cultural practices), learning, and environmental stewardship.



POU TUAWHAA

POU TUAWHAA

There are no goals and outcomes sought for Pou Tuawhaa / Positional Statement 4.



POU TUATORU - ARONGA 5

COMMERCIALISATION OF AIRSPACE AND WIND

WHAAINGA RNH-AW5 / PUTANGA RNH-AW5

The rights and interests of Ngaati Maahanga are recognised and provided for in any management regime implemented in Te Porotaka o Ngaati Maahanga, where airspace and wind is privatised/commercialised or afforded a property right.

GOVERNMENT AGENCIES, LOCAL GOVERNMENT AND DEVELOPERS / RESOURCE USERS

The potential privatisation, allocation or commercialisation of airspace and wind raises questions about authority, access, decision-making and the distribution of benefits. For Ngaati Maahanga, airspace and wind are not empty, ownerless commodities.

NGAA TOHUTOHU - GUIDANCE AND DIRECTION

- Where required, and/or determined in its assessment, Council should commission Cultural Values/Impact Assessment reports from Ngaati Maahanga for Discretionary Activities and Non-Complying Activities
- Ngaati Maahanga have interest in receiving monitoring data and information on:
 - Certificates of Compliance for Permitted Activities
 - Airshed / Ambient Air Quality

They are ancestral domains connected to Ranginui and Taawhirimaatea and form part of the cultural, spiritual and ecological relationships exercised through rangatiratanga and kaitiakitanga. The absence of an existing statutory property right must not be interpreted as the absence of Ngaati Maahanga rights and interests.

Any management, allocation, licensing or commercial regime affecting airspace or wind within Te Porotaka o Ngaati Maahanga must be developed with Ngaati Maahanga from the outset. Ngaati Maahanga must have meaningful roles in governance, allocation, monitoring and review, together with fair opportunities to participate in commercial activities and share in resulting benefits. Any use must protect cultural landscapes, maunga, viewshafts, bird and bat movements, natural wind flows, air quality, night skies and the practice of maramataka. An approval or commercial licence must not be treated as determining or extinguishing the wider rights and interests of Ngaati Maahanga.



WAAHANGA NGAHURU-MAA-TAHI CHAPTER 11

KAITIAKITANGA HE KAUPAPA WHAKAHIRAHIRA SPECIAL INTEREST ACTIVITIES (HPW-SIA)

KAITIAKITANGA

11. KAITIAKITANGA – SPECIAL INTEREST ACTIVITIES

11.1 INTRODUCTION

This chapter identifies activities that are of particular interest to Ngaati Maahanga because of their scale, location, potential effects or use of natural resources within Te Porotaka o Ngaati Maahanga. The identification of an activity as a special interest activity does not indicate support or opposition. It means that Ngaati Maahanga expects to be engaged early enough to influence site selection, project design, assessment, effects management, monitoring, restoration and decision-making.

This chapter must be read alongside all relevant Whaainga / Putanga in the preceding kaitiakitanga chapters. Developers / Resource Users are expected to provide Ngaati Maahanga with relevant technical information and sufficient time to determine whether a Determinative Assessment, Cultural Values/Impact Assessment or other kaitiaki assessment is required. Where a proposal proceeds, Ngaati Maahanga may seek conditions or agreements providing for cultural monitoring, information sharing through the Ngaati Maahanga Digital Dashboard, ecological enhancement and the protection of sites and areas of significance.



11.2 WHENUA ME NGAA TAONGA MAAORI / LAND AND BIODIVERSITY



AHU WHENUA

AGRICULTURE

In addition to, and complementary to, WHAAINGA WNTM-LB5 / PUTANGA WNTM-LB5, agricultural activities (farm systems) must prevent further degradation arising from sediment, nutrients, animal effluent, erosion, vegetation clearance, stock access to waterways and the drainage or modification of wetlands. Farm planning should aim to protect soil health, indigenous vegetation, and habitats, and protection of sites of significance to Ngaati Maahanga and access to hauanga kai by Ngaati Maahanga whaanau.

Ngaati Maahanga supports farming systems that progressively restore the mauri of the whenua through indigenous planting, wetland and riparian restoration, erosion control, efficient nutrient use and reduced contaminant losses.

Ngaati Maahanga also request that farm plans and monitoring information are made available to Ngaati Maahanga, and where there is proposed land-use change away from agriculture, Ngaati Maahanga would like opportunities to undertake kaitiaki monitoring and the use of locally appropriate plants and services from the Ngaati Maahanga Nursery(s).

HORTICULTURE

In addition to, and complementary to, WHAAINGA WNTM-LB5 / PUTANGA WNTM-LB5, horticultural activities must manage soil disturbance, irrigation, fertiliser and agrichemical use, spray drift, sediment, and the cumulative effects of intensive production.

Horticulture activities must avoid damage to sites and areas of significance to Ngaati Maahanga, archaeological sites, wetlands, indigenous vegetation and habitats and must not adversely affect neighbouring waterways, groundwater or customary activities.

Ngaati Maahanga supports horticulture that maintains healthy soils, uses water efficiently, minimises chemical inputs and establishes indigenous shelter, riparian planting, ecological corridors and habitat for indigenous species.

VITICULTURE

In addition to, and complementary to, WHAAINGA WNTM-LB5 / PUTANGA WNTM-LB5, viticulture must manage the effects of land clearance and earthworks, the set up and use of irrigation and fertilisers, as well as the use of frost fans.

In areas of steep terrain, especially in the Whaaingarua/Raglan area, particular care is required where vineyards are proposed on slopes, near waterways or within cultural landscapes (i.e Karioi), because erosion, spray drift, noise and changes to landform may extend well beyond the vineyard boundary.

Ngaati Maahanga promotes and encourages vineyard design and their activities to retain indigenous vegetation and landscape features, as well as the protection of waterways and Ngaati Maahanga sites of significance.

RENEWABLE ENERGY - SOLAR FARMS

In addition to, and complementary to, WHAAINGA WNTM-LB6 / PUTANGA WNTM-LB6, solar farms must be located and designed to:

- avoid prominence in our cultural landscapes and detract viewshafts,
- avoid adverse effects on sites and areas of significance to Ngaati Maahanga (includes archaeological sites),
- retain significant indigenous biodiversity and ecological corridors. and
- provide for compatible activities such as maara kai or appropriate grazing (where practicable) and unnecessary disturbance of productive soils.

Ngaati Maahanga advise that participation must occur before a site and layout are confirmed. Also, opportunities for Ngaati Maahanga ownership, employment, energy supply and enduring benefit-sharing should also be explored.

RENEWABLE ENERGY - WIND FARMS

Located in Te Porotaka o Ngaati Maahanga are the Te Uku Windfarm. Ngaati Maahanga are familiar with the effects of windfarms because location of turbines are on prominent landscapes, and roads and transmission infrastructure are in addition and ancillary to the activity and effects of windfarms.

In addition to, and complementary to, WHAAINGA WNTM-LB6 / PUTANGA WNTM-LB6, wind farms proposals must have Ngaati Maahanga involvement before sites, turbine locations and access routes are selected and confirmed.

Proposals are to avoid sites of significance to Ngaato Maahanga, and provide for kaitiaki monitoring and include funded rehabilitation and a plan for the future decommissioning of turbines and transmission lines.

Renewable-energy benefits must not be used to discount unacceptable local effects, including noise, vibration, shadow flicker, aviation lighting, and extensive earthworks as well as adverse landscape and visual effects.

Also, participation, ownership, employment, local energy supply and benefit-sharing opportunities for Ngaati Maahanga should be actively considered.



EXTRACTIVE ACTIVITIES

MINING

In addition to, and complementary to, WHAAINGA WNTM-LB7 / PUTANGA WNTM-LB7 and WHAAINGA NNO-GM1 – 7 / PUTANGA NNO-GM1 – 7, mining proposals must adopt a precautionary and full-lifecycle approach. Ngaati Maahanga will not support mining that damages or destroys cultural landscapes and sites of significance to Ngaati Maahanga.

Areas of concern for Ngaati Maahanga that must be considered in any assessment that informs applications for consents/permits are:

- Historical (past) and cumulative and ongoing effects,
- Contamination and hazardous substances,
- Freshwater (quality and quantity, relocation or removal, and impacts on groundwater), and
- Dust, noise, and traffic effects.

Ngaati Maahanga expects early involvement and robust baseline information, and cultural and ecological thresholds/limits, and a funded closure and rehabilitation plan. Progressive rehabilitation is preferred to deferring restoration until closure.

QUARRYING

In addition to, and complementary to, WHAAINGA WNTM-LB7 / PUTANGA WNTM-LB7 and WHAAINGA NNO-GM1 – 7 / PUTANGA NNO-GM1 – 7, quarrying must avoid adverse effects on sites and areas of significance to Ngaati Maahanga (includes cultural landscapes, coastal environments and freshwater bodies).

Similar to mining, areas of concern for Ngaati Maahanga that must be considered in any assessment that informs applications for consents/permits are:

- Historical (past) and cumulative and ongoing effects (e.g applications to expand an existing quarry must be assessed as part of the quarry's total footprint and history rather than as an isolated activity),
- Contamination and hazardous substances,
- Freshwater (quality and quantity, relocation or removal, and impacts on groundwater), and
- Dust, noise, and traffic effects.

Where quarrying proceeds, extraction is to occur in defined stages with effective buffers, sediment controls, kaitiaki monitoring and progressive rehabilitation informed by Ngaati Maahanga. Closure outcomes must restore indigenous vegetation and Ngaati Maahanga relationship with the landscape.

URBAN DEVELOPMENT AND GROWTH

URBAN DEVELOPMENT IN HAMILTON CITY

In addition to, and complementary to, WHAAINGA WNTM-LB8 / PUTANGA WNTM-LB8, development within Hamilton City must recognise that urban intensification and expansion affect Ngaati Maahanga ancestral connection with sites, places, features, gully networks and the Waikato River and their tributaries.

Ngaati Maahanga expects early participation in structure planning, plan changes, major subdivisions and infrastructure projects so that Ngaati Maahanga values influence development form rather than being considered after key decisions have been made.

Ngaati Maahanga maatauranga, narratives and design values should inform open spaces, streets, planting, stormwater and place naming.

Also, Developers / Resource Users must contribute fairly to infrastructure, ecological restoration, kaitiaki monitoring and the cumulative effects of growth.

Urban Development in Towns and Communities

Towns and communities in Te Porotaka o Ngaato Maahanga are:

- Hamilton City
- Ngaaruawaahia
- Ohaupo
- Pirongia
- Raglan
- Te Kowhai
- Whatawhata

In addition to, and complementary to, WHAAINGA WNTM-LB8 / PUTANGA WNTM-LB8, development in towns and smaller communities must be planned at a scale and form that respects local waterways, landscapes, our marae and papakaainga, sites and areas of significance to Ngaati Maahanga.

Growth must not proceed ahead of infrastructure to supplies adequate drinking-water, wastewater treatment, stormwater management, and transport connectivity, as well as community infrastructure.

Ngaati Maahanga expects to participate in settlement planning and significant development proposals. New development should maintain ecological connections, restore waterways and indigenous vegetation, provide accessible open space and incorporate Ngaati Maahanga identity and maatauranga.

URBAN GROWTH

In addition to, and complementary to, WHAAINGA WNTM-LB8 / PUTANGA WNTM-LB8, decisions about the location, sequencing and form of urban growth must be made through integrated and long-term spatial planning.

Urban growth must be infrastructure-ready, climate-resilient and designed to achieve positive ecological outcomes.

Ngaati Maahanga expects a meaningful role in spatial planning, structure planning and infrastructure investment decisions, together with transparent funding for cultural assessment, monitoring, restoration and community facilities. Growth should strengthen, rather than displace or diminish, the presence and wellbeing of Ngaati Maahanga within Te Porotaka o Ngaati Maahanga.

GEOTHERMAL AND MINERALS

GEOTHERMAL ENERGY

This activity is to be read in conjunction with the Waahanga Tuawhitu / Chapter 7 of the Ngaati Maahanga Plan.

Geothermal energy development must recognise geothermal heat, fluids, surface features and connected groundwater as finite and interrelated taonga. Extraction and reinjection must operate within cultural and ecological thresholds/limits and avoid irreversible effects on reservoir pressure, temperature and groundwater, as well as sites and areas significance to Ngaati Maahanga.

Ngaati Maahanga expects early participation in exploration, project design, consenting, monitoring, review and closure planning.

Proposals must apply a precautionary approach where effects are uncertain, share monitoring information and provide for kaitiaki monitoring. Enduring opportunities for governance, ownership, employment, energy supply and benefit-sharing are to be developed with Ngaati Maahanga and must be additional to the avoidance and management of adverse effects.

TOURISM (HOT POOLS)

Tourism involving geothermal pools is to be read in conjunction with Waahanga Tuawhitu / Chapter 7 of the Ngaati Maahanga Plan.

Hot pools and associated waters are taonga with cultural, historical, spiritual and traditional associations that must not be reduced to a commercial attraction.



11.3 NGAAWHAA ME NGAA OOPAPA / GEOTHERMAL AND MINERALS

Proposals must assess takes, discharges, heat depletion, water quality, carrying capacity, land stability, access, cultural landscapes and effects on other geothermal users and future generations.

Ngaati Maahanga expects to participate in the development of visitor experiences, cultural interpretation, naming, monitoring and management protocols. Ngaati Maahanga narratives and maatauranga must not be used commercially without agreement. Developments should provide enduring local benefits and maintain opportunities for cultural access and use, while avoiding exclusive occupation or overuse that diminishes the mana and mauri of the geothermal taonga.

PETROLEUM

Should petroleum exploration, extraction, processing and storage activities are proposed and undertaken within Te Porotaka o Ngaati Maahanga, the below are to be read in conjunction with Waahanga Tuawhitu / Chapter 7 of the Ngaati Maahanga Plan.

Ngaati Maahanga will engage cautiously in petroleum activities and will not support petroleum activities where significant adverse effects (not exclusive to adverse cultural effects) cannot be avoided or where uncertainty prevents a reliable assessment of risk.

FRESHWATER

MUNICIPAL WATER TAKE

Municipal water takes are to be read in conjunction with Waahanga Tuawaru / Chapter 8. The mauri and health and wellbeing of all freshwater bodies in Te Porotaka o Ngaati Maahanga, and the direction set out in Te Ture Whaimana o Te Awa o Waikato, must be prioritised when water is allocated for municipal supply.

Before seeking new and/or additional water, Developers / Resource Users (e.g suppliers. or source water applicants) must have in place measures/tools that measure water use, and enable effective demand management and manage leakage.

Ngaati Maahanga expects early involvement in water supply planning, allocation decisions and monitoring, including practical provision for the current and future water needs of Ngaati Maahanga marae, trusts, whaanau and whenua. Water-take conditions should be reviewed where monitoring identifies declining flows, aquifer levels, mauri or ecosystem health.

RENEWABLE ENERGY – HYDROGENERATION

Hydrogeneration is to be read in conjunction with Waahanga Tuawaru / Chapter 8, and if in the Waikato River catchment, also Te Ture Whaimana o Te Awa o Waikato.

The classification of an activity as renewable energy does not remove the need to protect the mauri and life-supporting capacity of any freshwater body in Te Porotaka o Ngaati Maahanga.



11.4 WAI MAARI / FRESHWATER & TE TURE WHAIMANA O TE AWA

Early participation in scheme design, operating regimes, monitoring and review are expected by Ngaati Maahanga. Also, existing schemes should also pursue progressive betterment and restoration rather than relying solely on maintaining historic consented effects.

WASTEWATER TREATMENT

Wastewater treatment and discharge are to be read in conjunction with Waahanga Tuawaru / Chapter 8 of the Ngaati Maahanga Plan.

Direct discharge of treated or untreated human wastewater to freshwater is offensive to Ngaati Maahanga. Wastewater planning must prioritise source control, water conservation, reuse, land-based treatment and discharge, and the best practicable treatment technology before any discharge to water is considered.

Treatment systems must be resilient to population growth, extreme rainfall, flooding, drought, power failure and climate change.

Ngaati Maahanga expects early involvement in option selection, consent conditions, incident response, monitoring and restoration, with timely access to performance and compliance information.

MAHINGA KAI

AQUACULTURE FARMS

Aquaculture farms are to be read in conjunction with Waahanga Tuaiwa / Chapter 9.

Ngaati Maahanga must be involved before farm locations, species, structures and operating methods are selected. Proposals must assess effects on customary fishing and access, benthic habitats, and coastal water quality, and impacts on marine mammals, fisheries and indigenous biodiversity.

Aquaculture should produce measurable ecological benefits without further degradation of the coastal marine area. Monitoring must incorporate Ngaati Maahanga maatauranga, provide for kaitiaki participation and include enforceable responses where environmental indicators or cultural thresholds/limits are exceeded.

Opportunities for Ngaati Maahanga ownership, employment, supply, research and customary access are to be developed.

RENEWABLE ENERGY – OFFSHORE WIND

Offshore wind development is to be read in conjunction with Waahanga Tuaiwa / Chapter 9 and Waahanga Tuangahuru / Chapter 10.

Ngaati Maahanga expects engagement before any investigation in identifying suitable areas and turbine locations, including any onshore requirements.



11.5 TAIAO MOANA ME TE MAHINGA IKA / COASTAL ENVIRONMENT & FISHERIES

Areas of concern for Ngaati Maahanga that must be considered in any assessment that informs applications for consents/permits are:

- seabed disturbance,
- adverse effects on marine mammals and fish and spawning habitat (includes underwater noise)

Proposals must provide for kaitiaki monitoring.

RENEWABLE ENERGY - WAVE OR TIDAL

Wave and tidal generation is to be read in conjunction with Waahanga Tuaiwa / Chapter 9.

Should wave and tidal generation be proposed and undertaken within Te Porotaka o Ngaati Maahanga, the below are to be read in conjunction with Waahanga Tuawhitu / Chapter 7 of the Ngaati Maahanga Plan.

Ngaati Maahanga will engage cautiously in wave and tidal proposals and will not support activities where significant adverse effects (not exclusive to adverse cultural effects) cannot be avoided or where uncertainty prevents a reliable assessment of risk.

SEABED SAND MINING

Seabed sand mining is to be read in conjunction with Waahanga Tuawhitu / Chapter 7 and Waahanga Tuaiwa / Chapter 9.

Ngaati Maahanga area concerned that extraction can permanently alter seabed landforms, create adverse sediment movement and coastal erosion, which will impact water clarity and benthic habitats (including fisheries). Ngaati Maahanga will not support extraction from sites and areas of significance (includes customary sites).

Applications must include comprehensive baseline information, sediment-plume and coastal-process modelling, assessment of effects on fisheries and customary activities, and a credible closure and rehabilitation plan.

A precautionary approach is required, and the burden of uncertainty must not be transferred to Ngaati Maahanga or future generations. Benefit-sharing cannot compensate for the destruction of an irreplaceable cultural or ecological taonga.



11.5 TAIAO MOANA ME TE MAHINGA IKA / COASTAL ENVIRONMENT & FISHERIES



CLIMATE CHANGE

Climate change is to be considered alongside Waahanga Tuangahuru / Chapter 10 because it is altering wind patterns, storm intensity, temperature, atmospheric stability, air quality and the reliability of environmental tohu used by Ngaati Maahanga. These changes have the potential to impact on the wellbeing and hauora of Ngaati Maahanga whaanau and community members, taonga/bird migration, our maramataka and our cultural relationship with Ranginui and Taawhirimaatea.



11.6 RANGINUI ME NGAA HAU / AIRSPACE AND WIND

