

Lake Rotomā

Cultural Mapping Report

Prepared by Te Arawa Lakes Trust



Photo: Phillip Capper, Flickr

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1 Introduction

1.1 Context

The Te Arawa lakes are culturally significant, which is evident by statutory acknowledgements for each of the lakes and the vesting of the lake beds to the Te Arawa Lakes Trust (TALT). The Bay of Plenty Regional Council, as consent authority, has responsibilities under both the Resource Management Act 1991 and Te Arawa Lakes Settlement Act 2006 to have regard to the statutory acknowledgements and the associated cultural values with these lakes. TALT also has responsibilities as owner of the lake bed to safeguard places of cultural and/or spiritual significance to Te Arawa.

1.2 Report Purpose

There are 14 resource consents for lake structures associated with Lake Rotomā. Nine of these expire in 2017 or 2018. Therefore, a clustered approach was taken to the assessment of these structures in relation to cultural values and associations.

The purpose of this report is to collate and document:

- cultural values and interests associated with Lake Rotomā
- issues of significance and recommendations associated with lakes structures on or adjacent to Lake Rotomā.

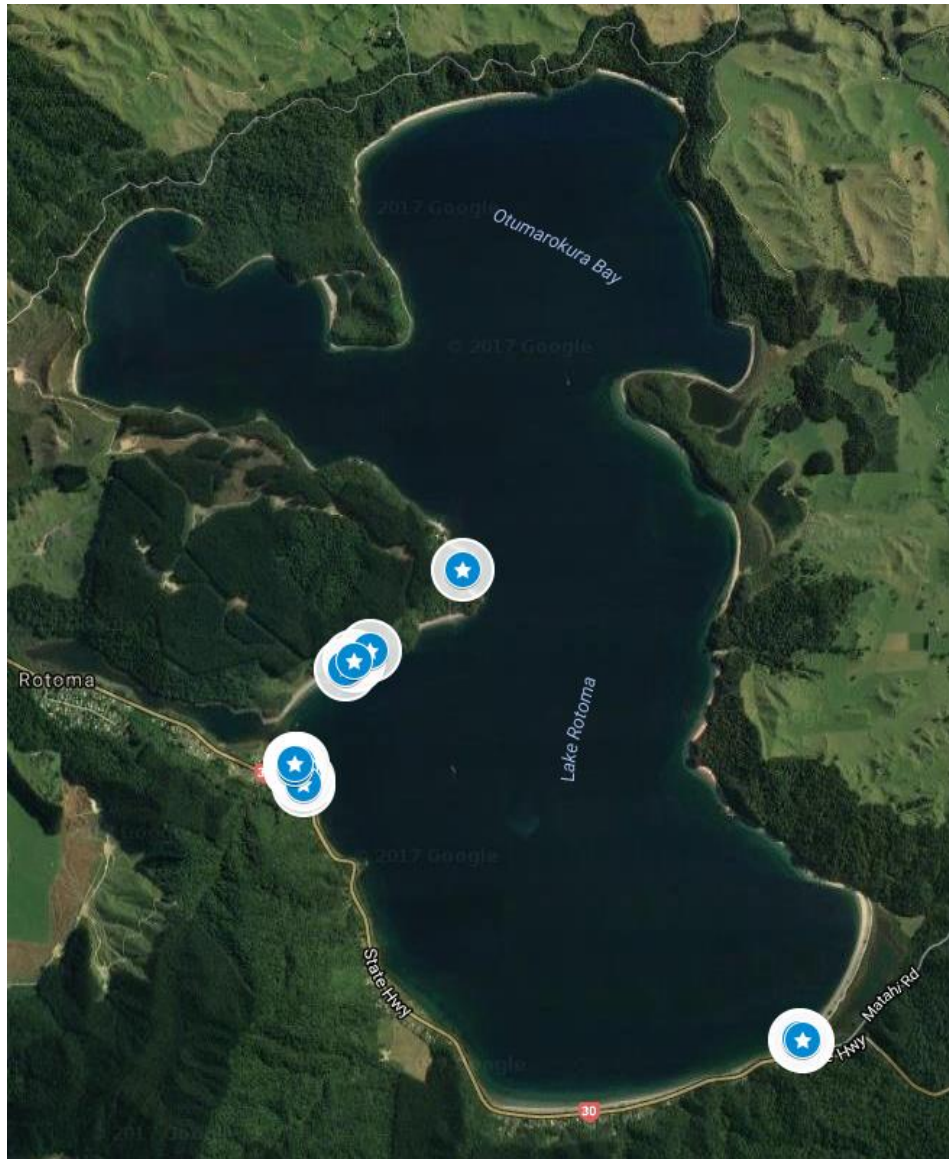
1.3 Methodology

The following methodology was used:

- Review base information about Lake Rotomā e.g. relevant Iwi and hapū management plans.
- Engage with hapū to discuss the impact of lake structures on cultural values and associations. Feedback from engagement is provided in Appendix 1.

2 Lake Rotomā lake structures

There are 14 resource consents for lake structures associated with Lake Rotomā. Most are located at the western side of the Lake, at Pangopangoa Bay, Okopua Point and near the Whangaroa Inlet.



3 Cultural Significance of Lake Rotomā

Lake Rotomā is a lake of great significance to Ngāti Tamateatutahi, Ngāti Kawiti and Ngāti Makino. The following is intended to provide a broad overview about the cultural significance of Lake Rotomā.

Lake Rotomā is culturally rich in history and tradition and have played a significant role in providing for and sustaining tangata whenua over many, many generations. There are urupa, wāhi tapu and an abundance of other cultural sites of significance scattered throughout the Lake Rotomā catchment. These important landmarks underpin the culture and traditions of the tangata whenua and also strengthens the connection that hapū/iwi have with Lake Rotomā

3.1 Engagement Feedback

The Ngati Pikiāo Koeke provided feedback on the key issues that are of concern from a cultural values perspective and guidance on how they wished to provide input to the cultural mapping project.

There was particular regard given to the need to keep the details of the locations, events, or activities that established these sites as “sites of significance” to Ngati Pikiāo. It was important that the report only confirm or otherwise that there was a specific value present and how a structure or associated activity might be causing an impact and following on how this might be mitigated or otherwise.

The key issues raised were as follows;

- The current structures in their current location are not causing a significant cultural impact.
- There is a concern about the impact of some structures on water quality. This is in regard to the nature and scale of activity associated with structures and the materials and age of some of these.
- The key cultural impact is access to and impacts on mahinga kai and taonga kai.

Raw feedback from Te Tūāpapa engagement 2015 “That there be continued access for all of us to the lakes”.

3.2 Hapū Management Plans

Only Ngāti Tamateatutahi-Ngāti Kawiti have an Iwi Planning Document lodged with the Bay of Plenty Regional Council.

The Ngāti Tamateatutahi-Ngāti Kawiti Hapū Management Plan¹ (HMP) is of specific relevance to Lake Rotomā. It enables Ngāti Tamateatutahi and Ngāti Kawiti to express their rangatiratanga in order to exercise their kaitiaki roles and responsibilities within their rohe. The plan articulates for local authorities, the issues and aspirations of our physical and natural resources, providing guidance for the environmental sustainability of hapū.

Values and association

The HMP states “Te Arawa values the lakes and waterways as a taonga and continue to maintain our spiritual, traditional, cultural and historical relationships with the lakes. As a hapū, we value the food gathering, recreational and cultural purposes of our waterways. This includes, but is not limited, to gathering freshwater crayfish (rama koura) and mussels (kakahi), watercress, and swimming and bathing. Traditional uses included fishing grounds, cultivation of native plants for weaving and use of freshwater springs in areas where the hapū lived.”

In relation to Lake Rotomā specifically, the HMP states “Lake Rotomā has been described as the jewel in the crown of the Rotorua lakes and has the highest water quality of all the Rotorua lakes as well as high biodiversity”.

Site of cultural significance

The HMP states “Our sites of cultural significance are important landmarks and underpin our culture and traditions. We have many sites within our region and, in some cases, we are reluctant to identify and reveal locations because of the sacred nature and intimate knowledge of the site.”

Of particular significance is **Otangiawao Point** (also known as **Ngatangiawao**). This was a pa site used by Ngāti Tamateatutahi. During times of high lake levels the water surrounds the point and it looks like an island. Ngāti Tamateatutahi kaumatua [REDACTED] stated in an interview² that this site is the “spot where our people brought their dead. They would put them on canoes and taken them to the other side where the burial place was in the bush. They would cry for their loved ones hence ‘tangi’ (to cry, mourn) and the second half of the name ‘wao’ (bush, forest)”.

The History of Otangiawao / Ngatangiawao

Rotomā is the ancestral land of Ngāti Tamateatutahi which is a hapū (sub tribe) of Ngāti Pikiao who are an iwi (tribe) of Te Arawa. Otangiawao was one of four pa on the shores of Lake Rotomā where Ngāti Tamateatutahi lived. The others were Te Matau, Omarutarawera and Ouepakaru. According to tradition when the lake level is high, the lake water surrounds the pa turning it into an island.

Tradition says there was only one confrontation ever faced by the people of Otangiawao against a hapū from another tribe. Ngāti Tamateatutahi people from Omarutarawera and Ouepakaru assisted in fighting off the invaders of Otangiawao and fortunately no one was killed. After the fight the chief of the attacking party said he would never again invade Rotomā.

¹ Te Taiao o Te Whatuoranganuku - The Environmental Resources of Te Whatuoranganuku. Ngāti Tamateatutahi-Ngāti Kawiti Hapū Environmental Management Plan 2015

² Rotorua Review, 10 April 2013. Accessed from <https://www.pressreader.com/new-zealand/rotorua-review/20130410/281505043690252>



Otangiwao Point / Ngatangiwao (photo: Bookabach.co.nz)

3.3 Scheduled or Recorded Sites

Scheduled sites of significance are typically found within District Plans. The NZAA database also contains a record of any registered archaeological site of Māori origin.

District Plan

The structures are not located near sites of significance that are scheduled within the Rotorua District Plan.

NZAA Database

Based on a review of the NZAA database, no archaeological sites of Māori origin are located near the consented lake structures.

It is important to note that while the structures are not located near sites that are *registered* in the NZAA or scheduled within the Rotorua District Plan, there are numerous unregistered but known sites of significance around Lake Rotomā.

3.4 Landmarks of Te Arawa Series

Stafford (1996)³ is a significance resource of relevance for Lake Rotomā. It illustrates and documents sites and areas of significance to Te Arawa hapu and whanau. Information of relevance to consented structures is provided in Section 4 of this Report.

³ Landmarks of Te Arawa. Volume 2: Rotoiti, Rotomā, Rotomā.

4 Impact of Lake Structures

The Ngati Pikiāo koeke agreed to a working group being formed to provide feedback on the location of the existing structures and future structure placement on Lake Rotomā.

4.1 Are any of the existing structures and/or activities causing significant cultural impacts?

There are no structures currently causing **significant** cultural impact on Lake Rotomā, however the following concerns exists:

- An increase of on and in lake activity will cause an impact on water quality. Structures are a key mechanism for enabling an increase in activity in and on the lake.
- Current structures that are made from materials that have an impact on lake water quality should not be re-consented and will need to be replaced.
- An increase of on or in lake activity can mean access to mahinga kai is impacted as well as an impact on taonga kai.
- The behaviour and decision making of some structure owners or managers can cause an impact and better sharing of information may help this.

4.2 Are there areas where no new structure should be located?

There should be no additional structures for private use located on Lake Rotomā to ensure that the health and wellbeing of the lake is maintained. New structures that encourage shared use may be considered.

If replacement structures are built these should be in clusters or groups with other structures.

The hapū and iwi landowners reserve the right to erect a small number of structures at some time in the future however these will be in an area that has no impact on cultural values, encourages shared use by hapū members.

4.3 Structures at Pangopangoa Bay / Okopua Point

There are four structures at Pangopangoa Bay / Okopua Point:



Stafford (1996) notes the following:

- Pangopangoa – a rocky point containing a cave. An important urupā to Ngāti Tamateatutahi where remains were deposited after exhumation from other sites.
- Pakautaha – a burial cave. Sometimes called Pakautara.
- Ouepakaru – a Pa site (including an urupa) that was occupied a least until the mid nineteenth century.

The structures are not located near sites of significance that are scheduled within the Rotorua District Plan.

Based on a review of the NZAA database, no archaeological sites of Māori origin are located near the consented lake structures.

Cultural effects assessment

Type	Plate ID	Consent holder	Location	Assessment
Jetty	D24 JT	██████████	Pangopangoa Bay Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Jetty	D25 JT	██████████ ██████████	The Rotomā No 1 Block, Lake Rotomā	Minor adverse effects. The structure is located in close proximity to a site of cultural significance (Pakautaha). Structure has been in place for some and therefore, is not causing significant adverse impacts. Concerns relate more to future earthworks, associated with this structure, close to Pakautaha.
Jetty	D26 JT	██████████	Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Jetty	D30 JT	██████████	Okopua Point Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.

4.4 Structures at Whangaroa Inlet

There are seven structures at Whangaroa Inlet.

Stafford (1996) documents the presence of a site called Otei within this area, however, there is no further information about the significance of this site.

The structures are not located near sites of significance that are scheduled within the Rotorua District Plan.

Based on a review of the NZAA database, no archaeological sites of Māori origin are located near the consented lake structures.

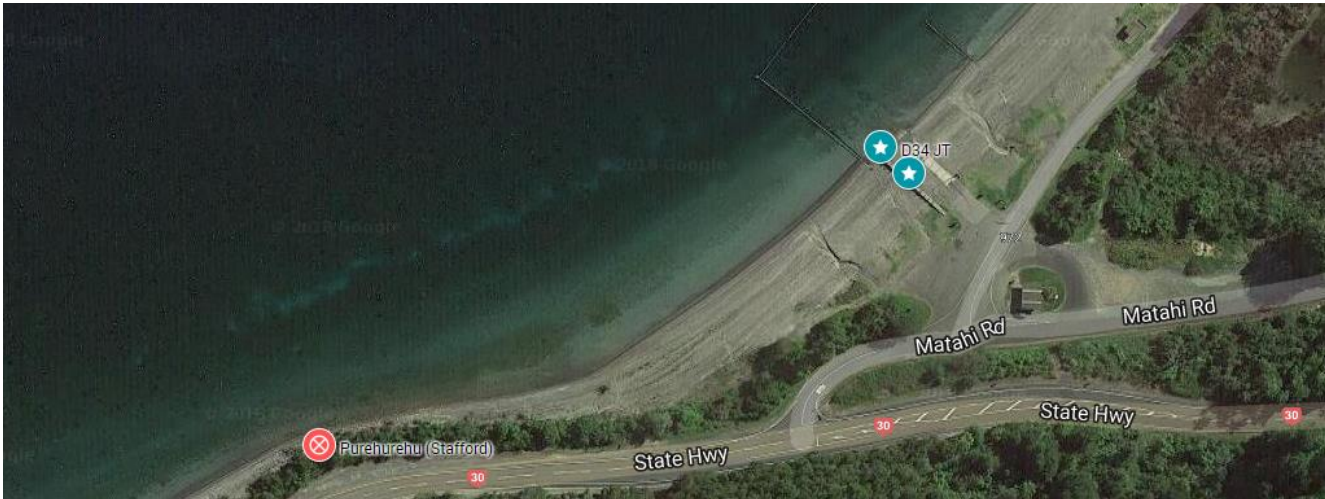


Cultural effects assessment

Type	Plate ID	Consent holder	Location	Assessment
Jetty	D33 JT	██████████ ██████████	Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Ramp	D33A RA	██████████ ██████████	Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Jetty	D35 JT	██████████	State Highway 30 Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Jetty	D36 JT	██████████	State Highway 1 Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Jetty	D37 JT	██████████	192 - 194 SH 30 Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Fence	Nil	██████████ ██████████ ██████████	178-188 SH 30 Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Weed cordon	Nil	██████████ ██████████	Whangaroa Bay, Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.

4.5 Structures at Matahi Spit

There is a jetty and boat ramp at Matahi Spit.



Stafford (1996) documents the presence of a site called Purehurehu, a point of land near which a small settlement stood. Though cultivations existed here, the off shore fishing ground known as Te Taraki was apparently of greater significance.

The structures are not located near sites of significance that are scheduled within the Rotorua District Plan.

Based on a review of the NZAA database, no archaeological sites of Māori origin are located near the consented lake structures.

Type	Plate ID	Consent holder	Location	Assessment
Jetty	D34 JT	██████████ ██████	Matahi Spit Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.
Boat Ramp	D34A RA	██████████ ██████	Matahi Spit Lake Rotomā	Less than minor adverse effects. Based on current information sources, the structure is located away from any sites of cultural significance.

5 Recommendations

5.1 Recommendations for existing lake structures

1. Duration of consents to not exceed 10 years.
2. Replacement of existing structures only is allowed and ensure consistency with respect to size, age and shared use.
3. Replacement structures should be located in clusters or groups with other structures.
4. Structures are supported that encourage shared use of the Lakes and minimise the need for an increase for private use.
5. Work with Ngati Pikao to identify alternative access to mahinga kai areas and enable shared use of lake structures for this purpose.
6. Encourage weed spraying/management occurs around structures and along other shoreline areas to support better access for mahinga kai.
7. Require removal of those structures that are made from materials causing a detrimental effect on the lake water quality.
8. Require removal of structures that are no longer in use and can cause a hazard to Lake users.
9. Seek alternative more sustainable and environmentally friendly timber/materials to build and replace structures.
10. Require monitoring and removal of siltation.
11. Structure owners/applicants to be provided with and asked to familiarise themselves with iwi environmental management plans and Te Tūāpapa on nga Wai o Te Arawa.
12. Signage placed on public boat ramps and near places of interest with regard to hapū and iwi relationship with the area.

5.2 New Structures on Lake Rotomā

1. There should be no additional structures for private use located on Lake Rotomā to ensure that the health and wellbeing of the lake is maintained. New structures that encourage shared use may be considered.
2. The hapū and iwi landowners reserve the right to erect a small number of structures at some time in the future however these will be located in an area that has no impact on cultural values, encourages shared use by hapū members.

Appendix 1 Engagement Feedback

9 October – TALT, Haupapa Street

Present – [REDACTED]

All lakes including Lake Rotoma

Key discussion points and decisions:

- Blanket position no new structures, health first and foremost
- Currently 'more wood than water'
- Concern around commercial activity and structures. NP advised there is significant value in our water, commercial free reign by all, NP missing out on these opportunities also
- Leasing and royalties, how can NP be included in this process
- Support a Te Arawa wide perspective in this exercise to ensure a cover all approach
- Re-establish Marae mandate
- For mapping of cultural sites refer Hamu Mitchell and Don Stafford Volume 2

21 July – Taheke Marae, Koeke Hui

All lakes including Lake Rotoma

Key discussion points and decisions:

- Seek alternative more sustainable and environmentally friendly timber/materials to build structures as opposed to tanalised wood
- Issue with build-up of silt around structures
- Weed spraying targets only areas around structures, remaining kilometres of shoreline an issue
- Structure owners/applicants to familiarise themselves with iwi environmental management plans

Te Tūāpapa Engagement 2015

The process of developing Te Tūāpapa o nga wai o Te Arawa (Te Arawa Cultural Values Framework) involved engagement with Te Arawa whānui from February to April 2015. This included three hui-a-lwi, an online survey, a rangatahi hui and an advisory group hui.

Engagement feedback of relevance to lakes structures:

Aspirations regarding recreational use:	Active involvement	Rangatahi Feedback
<ul style="list-style-type: none"> • More walkways • Maintain access to the lakes • More waka, less motors 	<ul style="list-style-type: none"> • Our people are fully engaged and active in the management and restoration of the lakes 	<ul style="list-style-type: none"> • More jumping spots • Too much rocks (riprap) • More toilets around swimming spots • Want water slides like Tikitapu used to have