

Ngāti Rangataua, Ngāti Pūkeko

RESOURCE MANAGEMENT PLAN



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Ngāti Pūkeko

Who we are

Approximate date	Tipuna	Tipuna wahine
1278	Toroa	Kakepikitua
	Ruaihona	Hineawa
	Te Tahinga-o-te-ra	Wairaka
	Awanuiārangi	Uiraroa
	Rongotangiawa	Te Rahi-kaa
1610		
	Irapeke	Turikore I (<i>Tainui</i>)
	Tamatearehe	Manawa (<i>Tūwharetoa</i>)
	Tonumoko	Te Ao-kuru-nahe
	Pūkeko	Rangimamao

Ngā hapū tawhito o Ngāti Pūkeko

- Te Patutāhorā (*Te Whānau-Tauwhao – Ōtāwhiwhi*)
- Ngāti Ue (*Derived from Ueimua the son of Paewhiti*)
- Ngā Potiki (*Derived from Tapa, the wife of Ueimua*)
- Ngāti Mango (*Derived from Mango the son of Pūkeko & Te Tātai ā Haneke/Hanoa*)
- Ngāti Hore
- Ngāti Pāeko
- Ngāti Whakapoi
- Ngāti Parahake (*by marriage*)
- Ngāti Maumoana (*by marriage*)

Ngā hapū ō muri ake:

- Ngāti Ue
- Ngāti Hore
- Te Patutāhorā
- Ngā Pōtiki

Ngā hapū ō tenei wā:

- Ngāti Rangataua
- Ngai Tamapare

Pūkeko te tangata

Speculation is rife regarding the death of Pūkeko the man, some say he drowned at sea north of “Te Hō” an ancient pā east of the current marae Ōtāwhiwhi on the Waiau peninsular in what is now called Bowen town and his body was found washed up into a cave below the ancient pā Te Kura ā Māia” and his body was laid to rest in a tree not far from Ōtāwhiwhi.

Other versions ascribe to the notion that he was murdered. Pūkeko was a man who liked to travel on foot covering many miles visiting his whanaunga in Hauraki and exploring in general and prior to his death the tribe was known as Ngai Tonu after Pūkeko’s father Tonumoko.

No one is sure why the change in the tribe’s name except to assume that he would have been the rangatira of the tribe at that time and to perpetuate the memory of the nature of the man the change from Ngai Tonu to Ngāti Pūkeko came about.

The Characteristics of Ngāti Pūkeko the iwi:

Ko Ngāti Pūkeko te iwi takahi whenua kāhore e tau te noho arā he iwi ōrite ki te kaitoro ā he iwi mau rākau ā kai-taua.

In the past Ngāti Pūkeko was not content to settle in one place probably because they had no permanent land to settle on given that the area that they inhabited was predominantly swampy wetlands and given the benefits of their warrior prowess they sought and acquired land through conquest.

The fighting chiefs of Ngāti Pūkeko at that time were, **Kihi, Mōkai and Te Muinga II.**

Marupuku

|
Taiarahia

|
Turikore

|
Tehe

|
Matatehokia

|
Hohaia

|
Meihana

Takapari

|
Kihi

|
Piopio

|
Wiremu Kingi

Te Matataki

|
Hikaiwi

|
Mokai

|
Te Tahuārangi

Not long after the Te Raupo-roa battle, Ngāti Pūkeko forayed further inland where they battled and defeated Ngāti Manawa as the result of their defeat Ngāti Manawa fled to Te Whaiti pursued by Ngāti Pūkeko.

Ngāti Pūkeko Papakainga

Wharaurangi (Te Kōrero riri)

Whakatāne/Ōhope

Waimeha (Te Awa ō te Atua)

Tuararangaia (1806)

Te Poroa (Opouriao)

Te Whāiti (Oro-mai-take)

Umupurapura (Opposite Te Pāhou)

Pekapekatahi (Boundary)

Pupuaruhe

Ōtama-kau-kau (Wainui ā te whara)

Kōpeopeo

Ōwhakatoro (Ō-Uekokio)

Kiwinui

Te Poroporo (Te Mānuka)

Ahi-āruhe (Te Hūrepo, where Rangataua was captured)

Huki-kōreherehe (Ō-whakatoro)

Te Kohu pare (Near Ruatoki)

Mimiha-nui (near Te Poroporo School)

Motu-Āruhe (Near Te Hūrepo)

Ō-kahu-kura (Rangitaiki river near Te Teko)

Oro-mai-take (Ngā Pūtahi – Te Whaiti)

Ō-tūmahi (captured Ngāti Awa pā)

Ō-uekokio (Ō-Whakatoro)

(Na Te Kei o te Waka Merito enei korero; Ngati Pūkeko Wānanga, Te Poroporo marae, December 2020)

Pepeha

Ko Mataatua te waka

Ko Kapu-te-rangi raua ko Putauaki nga maunga tapu

Ko Whakatāne raua ko te Waioho nga awa

Ko Ngāti Pūkeko, Ngāti Awa ngā Iwi.

Ko Ngāti Rangataua te hapū

Introduction

This environmentally - focused Hapū Resource Management Plan has been developed by Ngāti Rangataua/ Ngāti Pūkeko whānui.

Purpose

The basis for this plan is to express our rangātiratanga in order to exercise our kaitiaki roles and responsibilities within our rohe. It acknowledges and recognises the mana whenua of our hapū, our relationships through whakapapa with other hapū and iwi and our connection with other entities. This is a living document and is inter-generational in acknowledging the past, providing relevance to the present and preparing us as well as possible for our future. The plan articulates for local authorities the issues and aspirations of our physical and natural resources, providing guidance for the environmental sustainability of our hapū. This document will present local authorities with information for resource management and planning purposes by outlining environmental issues and opportunities of importance to Ngāti Rangataua, Ngāti Pūkeko whānui. Our plan is structured around key environmental priorities listed below:

Goals

<p>This plan was written to raise our visibility within the community, identify our environmental interests and to inform resource management decision-making.</p> <p>An aspirational goal is to encourage and nurture Māori development practitioners within our hapū including sector experts in horticulture, farming, information technology and geographic information systems. Our hapū development aspirations will be guided by the following goals:</p> <p>The plan affirms the mana whenua of our hapū, identifies our sites of significance and acknowledges the intrinsic link we have with our Māori land entities. We are more than a general stakeholder or interest group. We are tangata whenua and a Treaty of Waitangi partner.</p>	<p>Short Term Goals</p> <p>Create papakāinga and a land enhancement project.</p> <p>Participate in decision-making and restore usage of traditional place names within the rohe.</p> <p>Encourage maara kai on hapū land.</p> <p>Long Term Goals</p> <p>Support local hapū to prepare resource management plans.</p> <p>Improve communication with key stakeholders.</p> <p>Develop a hapū centre of excellence.</p> <p>Improve hapū participation in resource management, planning and development.</p> <p>Develop a marae emergency preparedness plan.</p> <p>Ongoing Goals</p> <p>Protect and enhance our whenua.</p> <p>Build hapū capacity and capability.</p> <p>Develop our natural resources sustainably.</p> <p>Balance environmental and economic aspirations</p> <p>Manage hapū affairs to ensure the ongoing preservation of our land and cultural heritage.</p>
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Kaitiakitanga

We value the importance of kaitiakitanga as an expression of looking after our natural and physical resources. These include, but are not limited to, our surrounding land, waterways, airspace and people.

The rangātiratanga of our hapū embraces the spiritual link we have with ‘Ranginui’ (sky father) and ‘Papatuanuku’ (earth mother). We value our responsibilities and roles as kaitiaki, and these ensure our commitment and assert our mana whenua and mana wai over our natural and physical environment.

We also acknowledge the functions of key stakeholders such as Te Rūnanga o Ngāti Awa, other iwi entities, local authorities, and other government agencies. Responsible land care and sustainable development and management of our natural resources will ensure environmental, economic, social and cultural benefits for present and future generations.

We recognise that sustainable management and development of our natural environment is a shared responsibility between the hapū, Te Rūnanga o Ngāti Awa, local authorities and other government and nongovernment agencies. Ngāti Rangataua, Ngāti Pukeko whanui supports initiatives to restore and sustain the environment.

Hapū Workshop

In developing this plan, we held a series of hui with hapū and a workshop was delivered Sunday 6 May 2018 at Te Pahou Marae. A video of the workshop was posted on the Marae Face Book Page for all 600 members to view and comment. The purpose of the workshop was to inform whanau and request input on environmental issues that forms the basis of the plan. Sustainable land management and development, water management, relationship management and a hapū centre of excellence are some goals discussed at our workshop.

These contribute to the Hapū Environmental Matrix and become the pillars of our plan – relationship management, land, water and sites of cultural significance.

Sustainable Land Management & Development	Water Management	Relationship Management	Hapū Centre of Excellence
<ul style="list-style-type: none">• Concept development plan• Protection, preservation and growth	<ul style="list-style-type: none">• Improve water quality• Riparian restoration projects	<ul style="list-style-type: none">• Communication strategy• Shared responsibilities between hapū and local authorities• Partnerships, Agreements, Joint Management Models, Memorandum of Understanding	<ul style="list-style-type: none">• Environmental• Cultural• Social

Our World View

How would we like our environment to look in the future?	What is important to us about our resources?	How should Councils look after our Resources
<ul style="list-style-type: none"> • Productive, sustainable land management • Autonomous land management • More undeveloped land to be returned to its natural state (e.g. native) • More joint venture land development, partnerships • Economically productive but in an environmentally sustainable way • Wahi tapu “No Go” mo ake tonu atu • Clean river, water quality • Safe • Monitored by hapū, fishing licenses • Return to more traditional uses (e.g. fishing lines, hinaki) • Investigate sustainable freshwater farming, herrings, whitebait, trout, kahawai • Part of kura curriculum, science of the Awa • Use of solar power generation, heating • Heating our marae, investigate downstream uses (e.g. greenhouses) • Know/appreciate the identity and who are engaged and participating in the Māori local/global economy • People coming home • Fully utilise lands • Engaged in hapū activities • More community facilities and resources • Growing, developing, diverse • Hauora centre • Employment connecting to resources. 	<ul style="list-style-type: none"> • Preservation, growth • Financial viability • Te reo me ōna tikanga • Kōrero tuku iho • Monitor any usage • Tino Rangātiratanga • Environment preserved • Identity • Mana whenua • Protected for future generations • Our hapū are valued • Business plan • It is ours - talk to us first • Tikanga, kawa • Deliver to our people - Inform - assets • We have a voice. 	<ul style="list-style-type: none"> • They should be informed by hapū aspirations and directives • Collective communication • Councils should explore joint management models with hapū and iwi • Through a Memorandum of Understanding • Need a mechanism like iwi management plans to inform council • Shared responsibilities of hapū and council. • Councils should share their information (e.g. spatial data).

Relationship Management

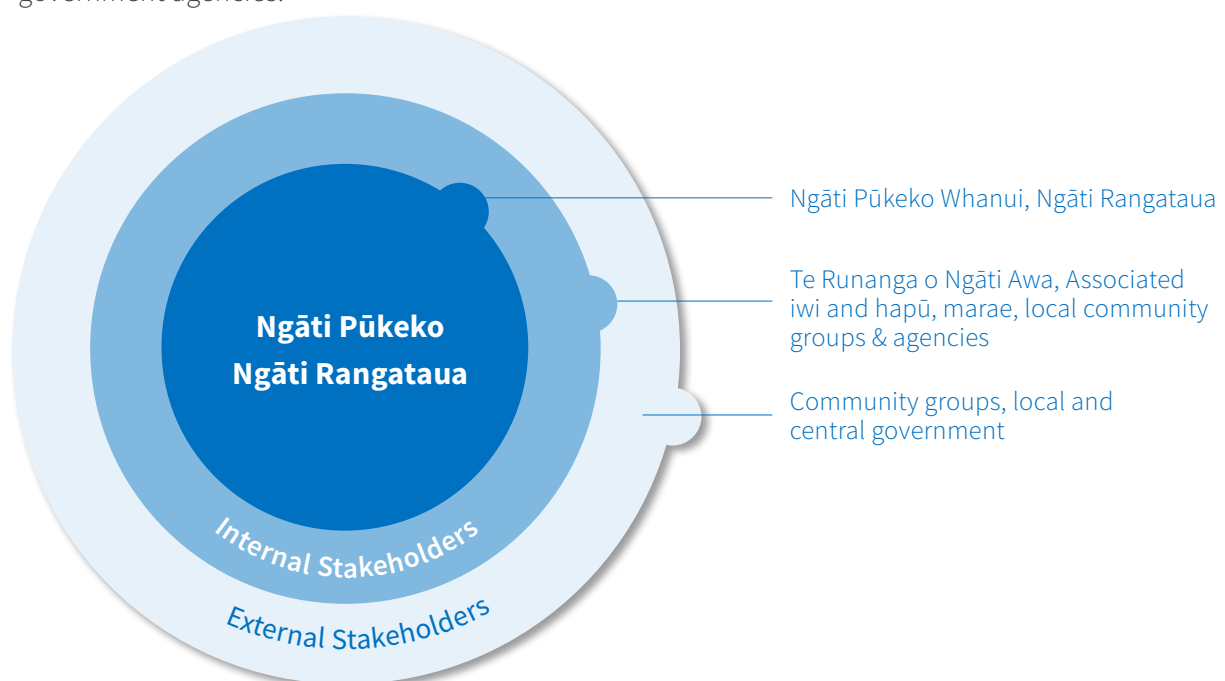
Connections

Iwi and hapū are a significant part of the Bay of Plenty landscape, comprising almost a third of the region's population. Nearly 40 percent of land tenure is in Māori title and 1800 Māori land trusts have an asset base worth more than \$6.6 billion. Māori land and associated trusts are particularly relevant in our rohe and to our hapū identity. Treaty settlements are part of our culturally rich and dynamic landscape in the Bay of Plenty. Over the last decade we have seen the development of memoranda of understandings, protocols, partnerships and co governance forums. These mechanisms continue to evolve and help guide the relationships and engagement practices amongst the numerous stakeholders in our region. We are pleased that councils are recognising the importance of meaningful engagement and enduring relationships with tangata whenua.

Whakapapa connects us to other hapū of Ngāti Awa and iwi of Mataatua where our identity is known, respected and upheld. Our ahi kaa is maintained through our people, marae and land tenure holdings. It is likely, however, that many external organisations and individuals are not aware of our hapū, rohe and environmental interests. In fact, many people beyond Poroporo may not know who we are. Therefore, a primary aim of this plan is to assert our mana whenua and to raise our profile in the community and wider region. Our Awa and associated land are key features of our rohe and local environment. The resulting resource management activities, issues and decision-making processes are important to our current and future wellbeing. Workshop and hui feedback from hapū members in the development of the plan highlighted that we are tangata whenua, we have a voice, and we are here to stay.

Key Stakeholders

Initially, the primary audience of our plan will be local authorities, our hapū and whanau. Other key stakeholders also include Te Rūnanga o Ngāti Awa, local hapū, iwi and marae, community groups and government agencies.



Hapū Environmental Matrix - Relationship Management

Overview

Relationship management is vital to our hapū in achieving not just our environmental goals but also our social, cultural and economic aspirations. Through creating meaningful relationships, we can become active participants in decision-making processes that affect our land, our water and our people. Today, our hapū maintains positive working relationships with various internal and external groups and we continue to pursue further relationships with key organisations for the benefit of present and future generations.

Environmental Interests	Hapū Actions	Aspirations	Environmental Triggers
<ul style="list-style-type: none"> Improved and enduring engagement Developing mutually beneficial relationships Collective and meaningful communication Establishing effective partnership initiatives 	<ul style="list-style-type: none"> Invite external stakeholders to marae meetings. Support affiliated hapū/iwi organisations Investigate the development of a hapū website Convene wānanga with key environmental agencies Regular report back by hapū representatives on iwi and Māori land entities. 	<ul style="list-style-type: none"> Create effective relationship mechanisms. Engaging with environmental agencies to strengthen our hapū identity Foster whanaungatanga amongst the hapū Develop culturally strong relationships with relevant stakeholders to progress common interests Continue to support hapū and iwi organisations 	<ul style="list-style-type: none"> Tangata whenua consultation Community sewerage work and proposals Roadway maintenance, access and signage Notification of events within our rohe Activities on reserve land within our rohe

Engagement

Effective engagement involves a range of goals, responsibilities, timeframes and considerations. We acknowledge and endorse the following five levels of engagement and spectrum of Māori participation adopted by Bay of Plenty Regional Council. This provides a benchmark and basis of stakeholder engagement with our hapū.

Five levels of engagement

Level of engagement	Explanation
Inform	Provide balanced and objective information to assist whānau / hapū / iwi in understanding issues.
Consult	Obtain feedback from whānau / hapū / iwi to inform Council's decision-making.
Involve	Work directly with whānau / hapū / iwi throughout the process to ensure that issues and concerns are consistently understood and considered.
Collaborate	Work in partnership with whānau / hapū / iwi in each aspect of decision-making and implementation.

Consultation & Engagement are shared responsibilities.

We are developing our hapū capacity and capability to effectively participate in resource management decision-making processes. Currently our participation is entirely voluntary, unpaid and dependent on the availability and skill set of hapū members. Our hapū are actively involved in environmental issues with two of our Kaumatua committee members of Te Tapatoru-a-Toi. The authority and powers of Te Tapatoru-a-Toi arise from Section 5 of the Ngāti Awa Claims Settlement Act and from specific delegations of authority from the Minister of Conservation under various sections of the Reserves Act 1977. The three reserves over which the Te Tapatoru-a-Toi has jurisdiction are Moutohora (Whale Island) Wildlife Management Reserve, Ohope Scenic Reserve and Tauwhare Pa Scenic Reserve.

Te Kei Merito, the current Chair of the committee is a former Deputy Chairman and Chairman of Te Rūnanga o Ngāti Awa, Hapū Delegate to Te Rūnanga o Ngāti Awa for Ngāti Rangataua, former Chairman of Te Komiti Taiao o Ngāti Awa, Kaihautu Kaupapa Atawhai, Kahui Kura Taiao, Department of Conservation. Te Kei Merito is a highly respected Kaumatua of Ngāti Awa and Ngāti Rangataua and is widely acknowledged as a Pūkenga (Cultural Expert) of Ngāti Awa. Mr. Merito served as Chairman of Te Komiti Taiao o Ngāti Awa for more than sixteen years. Over that time, he made significant contributions to the development of kaitiakitanga processes observed by Ngāti Awa hapū.

Rāpata Kopae is a former member of Te Komiti Taiao o Ngāti Awa. Rāpata has contributed significantly to kaitiakitanga of the Ngāti Awa takiwa, particularly within the Whakatāne River and environs. He was a member of Te Komiti Taiao o Ngāti Awa for more than eight years and is previous chairman and current Trustee of Rangataua Marae. He continues to invest his time and energy exercising kaitiakitanga within the takiwa of Ngāti Awa, particularly supporting the development of Ngāti Awa rangatahi.

Our future plans involve developing our capability and establishing a formal hapū entity and structure. We appreciate the importance of providing consent authorities and other entities with our contact details for environmental and cultural matters. It is our goal to establish engagement and relationship practices for a suitable level of interaction between our hapū and key stakeholders.

Costs and responsibilities associated with consultation and/or engagement will continue to be a burden for our hapū. Cost recovery will be required for services provided.

Level of Engagement

The following table outlines the level and method of engagement we expect to have with stakeholders with regard to some of the environmental issues of interest to our hapū.

Issue	Level of engagement	Preferred method with hapū	Contact
Marae Bookings	Inform	Email/Text/Phone	Hapū
Hapū/Iwi meetings	Consult & Involve	Email/Text/Phone/Hui	Hapū
Land use Management	Consult & Involve	Email/Hui	Hapū
Water Management	Consult & Involve	Email/Hui	Hapū
Waste Management	Consult & Involve	Email/Hui	Hapū
Pest Management	Consult & Involve	Email/Hui	Hapū
Cultural Impact Assessments	Consult & Involve	Email/Hui	Hapū
Maori Archaeology & Artefact's	Collaborate	Email/Hui	Hapū
Resource Planning documents, Regional Policy statements, District Plans, Strategies & Management plans	Involve in all aspects	Email/Text/Phone/Hui	Hapū
Natural Hazards and Civil Defence Management	Consult/Involve	Email/Text/Phone/Hui	Hapū

Our Landscape today

Most of the land to the south and south west of the Whakatāne township is whenua Māori owned by Ngāti Pūkeko, Ngāti Rangataua, Ngai Tamapare and Ngāti Awa whānui. There are clumps of native trees dotted around the landscape and there are whānau members who are acting as Kaitiaki to ensure that they are preserved for future generations.

There are several toxic sites in the area also where the Whakatāne Board Mills buried dangerously poison substances that are causing many to worry about the long-term effects they will have on the environment and the people who live nearby. A large proportion of land is currently leased out to maize growers and dairy farmers and a large proportion are under utilised. The land is rich and fertile however past legislation and urban drift resulted in many Landowners moving out of the area to find work.

Kiwifruit orchards now form a significant part of the landscape, one large orchard is owned by whānau, but several have recently been purchased by immigrants and Non-Māori.

Hapū Environmental Matrix - Land

Overview

We aim to protect our land as it is a non-renewable resource. Poor land use and land management practices have a negative impact on our resources and cultural, economic and recreational values. Land use has a direct relationship to water quality. Our hapū acknowledges that maintaining and enhancing our unique landscape requires responsible kaitiakitanga, and sustainable land use and land management practices. Therefore, our kaitiaki relationship with our whenua is respected and supported.

Environmental Interests <ul style="list-style-type: none">• Toxic dumpsites, Erosion and soil loss• Soil quality.• Avoid waterway contamination.• Improve farming practices to reduce nutrients entering water bodies.• Conserve our iconic landscape.• Preserve and protect native ecosystems.• Protection of our native trees, plants and animals.	Hapū Actions <ul style="list-style-type: none">• Investigate hapū infrastructure development.• Develop a plan to address toxic sites.• Research the development of a hapū land use capability map.• Hapū upskilling of resource management processes.
Aspirations <ul style="list-style-type: none">• Support renewable energy development, e.g.. solar power, Sunniest town in Aotearoa• Extend native planting of hapū land.• Support health and safety best practice.• Restoring the mauri of native ecosystems.• Food production aligned to hua parakore.	Environmental Triggers <ul style="list-style-type: none">• Toxic dumpsite leakage,• Earthworks within the rohe.• Discharges to land e.g., contaminants in the rohe. Forest harvesting.• Land use change.• Sewerage infrastructure above and below our whenua.

Land Use Management

- **Land Use Management.** Declining water quality of the river, streams and canals in our rohe is largely attributed to land use and land management practices. To achieve better water quality and act as responsible kaitiaki of this region, our hapū actively supports effective land use changes and improved land management practices, which provide environmental and financial sustainability for present and future generations.
- **Land Trusts.** The primary activities of the hapū land is mostly land leased out to maize growers. Pockets of native forest exist and continue to grow as a couple of Whānau Trusts look to using undeveloped land or retiring land (previously used for commercial purposes) to replant natives. Several land trusts have kiwifruit orchards managed by Eastpack and recently manuka seedlings have been planted as a commercial crop.
- **Landowners** are collaborating and planning more horticultural activity on the land with views to producing manuka honey, manuka oil, hemp, medicinal cannabis, blueberries, tamarillos as well as traditional crops, kumara, pumpkin, potatoes kamokamo, puha, sweetcorn and watermelon as well as a variety of new crops.

Water

Water is vital to life on earth and fundamental to our existence. According to the Māori worldview, water sustains life and has its own mauri or life force. It is important that, as kaitiaki, our hapū protects, preserves and sustainably uses the streams, rivers, lakes and associated places of our rohe. A common goal for the users and regulators of waterways in the region is to protect the overall health and availability of the resource to meet the needs of future generations.

Freshwater is highly valued for its recreational aspects and it underpins important parts of New Zealand's biodiversity and natural heritage. The Treaty of Waitangi (Te Tiriti o Waitangi) is the underlying foundation of the Crown-iwi/hapū relationship with regard to freshwater resources. Addressing tāngata whenua values and interests across all wellbeing and including the involvement of iwi and hapū in the overall management of fresh water, are key to meeting obligations under the Treaty of Waitangi. (National Policy Statement for Freshwater Management 2014, p3) Our hapū interest stems from our history, whakapapa, the travels of our tūpuna during the time our people settled on this whenua to today. The waterways were a significant resource for food gathering, bathing, transport, customary practices and recreational activities.

The Whakatāne river is filling with silt and many of our waterways are polluted and need immediate attention as our hapū still rely on whitebait, herrings and eels that they still catch for food.

Hapū Environmental Matrix - Water

Overview

We desire clean, healthy waterways with abundant freshwater environments. Our landscape is dominated by the Whakatāne river. We support the protection and restoration of waterways and the surrounding environment. The environmental effects and economic impact of activities must be balanced with the spiritual and cultural values we associate with water.

Environmental Interests <ul style="list-style-type: none">• Improve hapū awareness of traditional knowledge of our waterways• Support waterway restoration and protection• Improve and maintain a high standard of water quality• Reduce nutrient leakage• Use water wisely.	Hapū Actions <ul style="list-style-type: none">• Undertake hapū field trips along our awa to learn about the history and water quality issues• Work with the local kura and kohanga reo on the science of our river and w• Identify areas within our rohe for native planting of riparian margins
Aspirations <ul style="list-style-type: none">• Encourage the use of traditional knowledge• Clean, healthy and safe waterways• The mauri of the water is protected for present and future generations• Our kaitiaki relationship with water is respected and supported• Engagement with key stakeholders is appropriate and effective• Develop water quality monitoring systems	Environmental Triggers <ul style="list-style-type: none">• Maintenance and development of waterway structures• Works in streams, rivers and waterways• Taking water from streams, rivers and waterways• Discharges to water (sediment etc)• Nutrients entering waterways (nutrient increase on land).

Cultural Values

We value our river and waterways as taonga and continue to maintain our spiritual, traditional, cultural and historical relationships with them. As a hapū, we value the food gathering, recreational and cultural purposes of our waterways. This includes, but is not limited, to fishing for koeoea, uaua, tuna, 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.

Further information on specific sites is provided in a following chapter. The cultural values that associate with freshwater include:

- Users treat our waterways and freshwater ecosystems with care and respect.
- Mutual respect and recognition of mana moana
- Validation of matauranga Māori
- Our hapū values and interests are reflected in freshwater policy, planning and management.
- Regulators must invite our early input in the decision-making process and our involvement is at our discretion.

Freshwater Management

We acknowledge and support the integration of matauranga Māori, western science and community knowledge in freshwater management. Our hapū position is outlined below for Ngāti Rangataua, Ngāti Pūkeko whanui. Restore, protect, sustain and enhance the mauri of our waterways.

- Our values are reflected in engagement and policy development.
- Support for monitoring programmes and practices
- Cultural monitoring is a means of strengthening relationships with places and people.
- Hapū values and practices are acknowledged and incorporated in limit setting of freshwater use.
- Ngāti Rangataua, Ngāti Pūkeko whanui recognise the importance of effective freshwater management practices. We aspire to increase our awareness and understanding of the cultural and scientific paradigms associated with freshwater. In reality, this may involve wānanga to understand our traditional knowledge and establishing relationships with western science practitioners. Fundamental to this is our respect for the knowledge systems and values of others.

Cultural Heritage

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. Consequently, we find some activities associated with freshwater use culturally offensive. These include piping sewerage from one rohe to another and some proposed activities near our sites of cultural significance. We acknowledge and respect the mana whenua of other hapū and iwi and, where possible, have included common sites of interest, in particular, those of Ngāti Awa and Ngai Tūhoe. Given the common interests, we propose that the first contact be with Ngāti Rangataua, Ngāti Pūkeko and we will assist in identifying other affected hapū or iwi.

Culturally Significant sites

We do not claim this work is finite or free of errors. We note that any omissions are not intentional. The primary sources of this information will be from knowledgeable and respected people of Ngāti Pūkeko and Ngāti Awa and we accept the validity and spirit of their korero.

Several sites of significance under the hapū umbrella represent areas that are not associated with affiliate land trusts and incorporations but are managed by local and government agencies. These have a special cultural and historical connection to Ngāti Rangataua, Ngāti Pūkeko whanui.

Raupō-Roa o Inaia nei



Te Poronu - Kohatu whakamaumahara mō Jean Gerren (*Hoani Te Wīwī*)



Overview

Cultural heritage defines our hapū identity. Our sites of cultural significance were formed and shaped by our tūpuna and, as kaitiaki, we have a duty to preserve these taonga tuku iho. We support a cautionary approach for any developments that would have a negative impact on these sites. We hope that this information will improve hapū awareness and appreciation of our heritage.

Environmental Interests <ul style="list-style-type: none">• Preserve and protect our cultural heritage.• Revive the use of traditional place names• Early notification of development within our rohe.	Hapū Actions <ul style="list-style-type: none">• Support cultural heritage projects use of traditional place names and history.• Conduct wānanga on cultural heritage and protocols• Encourage mara kai and traditional food uses• Investigate the development of a marae and urupa concept development plan.
Aspirations <ul style="list-style-type: none">• Maintain traditional knowledge• Retain, promote and advance cultural practices• Restore, maintain and enhance our cultural heritage	Environmental Triggers <ul style="list-style-type: none">• River water levels• Archaeological restoration and protection• Harvesting operations• Residential development• Earthworks in or around sites of significance / identified archaeological sites.

Hapū Capacity

Based on anecdotal and local knowledge, we estimate our hapū population to be 2,500-3,000 people. We are aware that it is difficult to identify accurate hapū statistics because most tribal registers are based on iwi and not hapū affiliations. Hapū statistics is an area of interest to us and requires further research. Statistical information will provide much needed grass-roots data to help Māori entities, marae and hapū with economic, social and cultural development aspirations.

The protection, restoration and maintenance of our environmental and cultural resources were common issues highlighted during the preparation of this plan. Our ability to effectively address these issues requires discussion with key stakeholders.

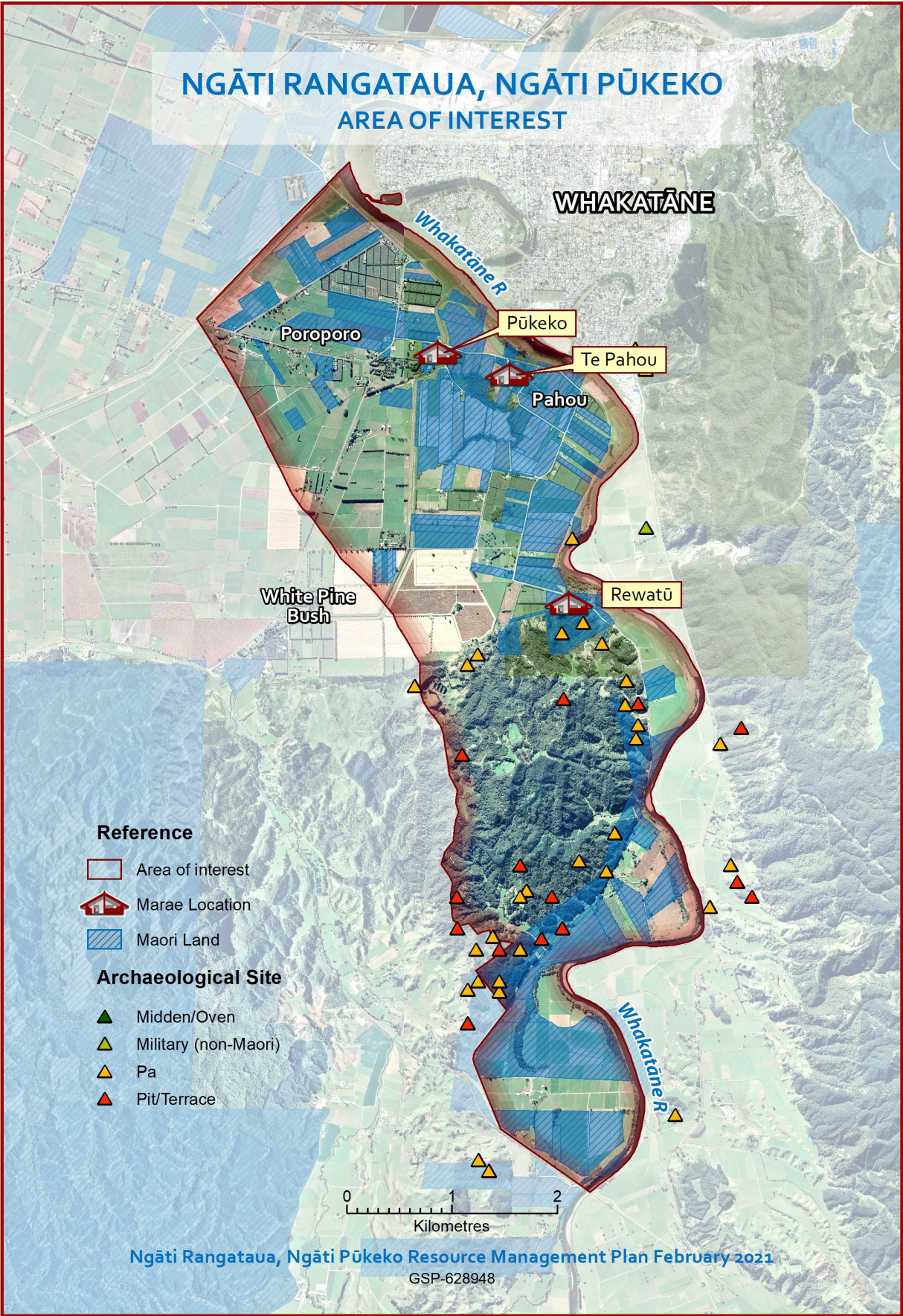
Financial payment for our input is not always required as we are open to providing in-kind contributions when working with other hapū, marae and Māori land entities.

We are fortunate that some of our hapū members are actively involved in a range of hapū, Māori land, local government and regional activities. However, this involvement affects our capacity to effectively participate in some resource management issues. We bring this to the attention of our stakeholders so that there is an understanding of our position. It is important for councils to give us early notification of issues and reasonable timeframes (and resourcing if necessary) to respond in a timely and professional manner. We encourage councils to listen and do their best to understand our interests. We also challenge ourselves to be proactive and informed. Our rangatahi are often overlooked and we should seek ways to increase their participation in hapū activities. This will be a key focus area for Ngāti Rangataua, Ngāti Pūkeko in the future.

Planning Tools

The following entities and planning documents have implications and uses for our hapū:

Te Rūnanga o Ngāti Awa	Ngāti Awa Environment Plan Ko Ngāti Awa Te Toki-Our Iwi Vision 2050 Draft Ngati Awa Natural Resource Management Strategy 2005
Other Māori Entities	Mataatua Declaration on Water 2012 Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples, 1993 WAI 262
Ministry for the Environment	National Policy Statement for Freshwater Management.
Department of Conservation	Te Tāpui Tokotoru Conservation Management Plan 2008-2018 Conservation Management Strategy Reserve Management Plan.
Heritage New Zealand	Pouhere Taonga Policy.
Fish and Game	North Island Fishing Regulations.
Bay of Plenty Regional Council	Regional Policy Statement Long Term Plan Regional Water and Land Plan Regional Air Plan On-Site Effluent Treatment Regional Plan Regional Pest Management Plan.



Hapū support towards the development of the Hapu Resource Management Plan

Name	Land Owner/Hapu	Date	Signature
Makini Hapata	Ngati Rangataua	18/10/17	[Signature]
Maaka Te Moana	Ngati Pukeko	18/10/17	[Signature]
Ben Paul	Ngai Tamapare	19/10/17	[Signature]
Carey Tuhaka	Ngati Pukeko	27/10/17	[Signature]
Mary Merepapaone	[Signature]	27/10/17	Ngati Pukeko.
Bluet-Davis	[Signature]	30/10/17	Ngati Pukeko.
Mini Tipene	[Signature]	12/11/17	[Signature]
R. Livingstone	Ngati Pukeko	12/11/17	Ngati Pukeko
N. Kuma	Ngati Rangataua	12.11.17	[Signature]
LINSEY MARIU	Ngati Rangataua	12.11.17	[Signature]
Rapata Kopae	"	"	[Signature]
Quintin Kerr	"	"	[Signature]
I. Haraka	Pukeko	13/11/17	[Signature]
Mark Elliott	Ngati Hoko	16.11.17	[Signature]
Wini Geddes	Ngai Taiwhakaea	22.11.17	[Signature]
Hanare King	Pukeko	22.11.17	[Signature]
J M Koha	Pukeko	24.11.17	[Signature]
J Khe	Pukeko	24.11.17	[Signature]
Tina Whaitiri	✓ Ngati Rangataua	20/10/17	[Signature]
Ngairi Rapana	Ngati Rangataua	20/10/17	[Signature]
Whaiora Korenha	✓ NR	20/10/17	[Signature]
Mikaea Rapana	Ngati Rangataua	20/10/17	[Signature]
David Mason	Ngati Rangataua	20/10/17	[Signature]
Jacqueline Thrupp	Ngati Pukeko	27.10.17	[Signature]
Laura MacLennan	Ngati Rangataua	27.10.17	[Signature]
Kay Merena Anderson	Ngati Pukeko / Rangataua	22.11.17	[Signature]
	Ngati Rangataua	24/11/17	[Signature]
Merania Amari-Penasa	Patunui	01/12/17	[Signature]
Waata Heathcote	Ngati Rangataua	01/12/17	[Signature]
Marama Cook	Ngati Rangataua, Ngati Pateto, Te Patu	11/12/17	[Signature]
Hana	Ngai Taiwhakaea	11/12/17	[Signature]
Jozef Horopapera		11/12/2017	[Signature]

Hapū support towards the development of the Hapu Resource Management Plan

Name	Land Owner/Hapu	Date	Signature
Anna Gulliver	Rangataua	30/12/17	Anna Gulliver
Hapū Ruan	Rangataua	1/1/18	Hapū Ruan
Anemarie Gillies	Hokopu/Pukeko	19/1/18	Anemarie Gillies
Mate Heitia	Ngāti Rangataua/ Ngāti Pukeko	1.10.2017	Mate Heitia
Sonny Heitia	Alhika	1.10.2017	Sonny Heitia
Jane Forbes	Land owner	29/11/17	Jane Forbes
WALTER HOETE	"	"	Walter Hoete
Rome Hohapata	Land owner	29/11/17	Rome Hohapata
Katrina Martin	"	27/12/17	Katrina Martin
ROBERT HOHAPATA	Owner	27/12/17	Robert Hohapata
WILLIE MARTIN	NGATI RANGATAUA	27/12/17	Willie Martin
Ricki Laiter	"	27.12.17	Ricki Laiter
Candy Turner	Ngāti Pukeko	27.2.17	Candy Turner
BARRY ROBERTS	candy@simx.co.nz NGATI PUKEKO	27/2/17	Barry Roberts
Asia Nanele	Ngāti Pukeko	27/7/17	Asia Nanele
Ben Manuelc	Ngāti Pukeko	27.7.17	Ben Manuelc
TERESA MANUELCA	" "	27.7.17	Teresa Manuelca
A. Taylor	" "	27.12.17	A. Taylor
Tamara Taylor	27.12.17 Pukeko		Tamara Taylor
Andrew Taylor	27.12.17 Pukeko		Andrew Taylor
Makarewa Lloyd	Landowner	27.7.17	Makarewa Lloyd
Erica Herangi	Ngāti Rangataua	27.12.17	Erica Herangi

Hapū support towards the development of the Hapu Resource Management Plan

Name	Land Owner/Hapu	Date	Signature
Donna Hahipene	Taiwhakaea	27/12/17	[Signature]
Phyllis Hahipene	Ngāti Pukeko	27/12	[Signature]
Tam Paul	Ngāti Tamapare	27/12	[Signature]
Florence Tuhakaraina	Ngāti Tamapare	27/12	[Signature]
Eunice Brown	Ngāti Tamapare	27/12	[Signature]
Hinda Hillman	W.H.K. Hapu	27/12	[Signature]
MARILENE KINCII (NEE OHLSON)	W.H.K. HAPU	27/12	[Signature]
ERENA OHLSON (NEE OHLSON)	Ngāti Pukeko	27/12	[Signature]
Andrew Paul	Ngāti Pukeko	27/12	[Signature]
Raewyn Paul	Ngāti Pukeko	27/12/17	[Signature]
Carly Hopoe	Ngāti Pukeko	27/12/17	[Signature]
Michelle Merito	Ngāti Pukeko	27/12/17	[Signature]
Laine Heitka	Ngāti Pukeko	"	[Signature]
Mikere	Ngāti Pukeko	27/12	[Signature]
Helen Korenha	Landowner	30.12.18	[Signature]
Renee Rongo	Landowner	30.12.17	[Signature]
Christie Heathcote	Landowner	30.12.17	[Signature]
Norma Kumara	"	30/12/17	[Signature]
Devy Maui	"	30/12/17	[Signature]
Tai Merito	"	30/12/17	[Signature]
LEN MORITO	"	30/12/17	[Signature]
Beryl Farnie	"	30/12/17	[Signature]
Deedee Meade	"	30/12/17	[Signature]
Phillips Biddle	"	30/12/17	[Signature]
Matariki Rua	"	30/12/17	[Signature]
Glenice Herewini	"	30/12/17	[Signature]
Tubby Maui	Ngāti Pukeko	30/12/17	[Signature]
Maria Heate	Ngāti Pukeko	30/12/17	[Signature]
Joan Takarangi	Ngāti Pukeko	30/12/17	[Signature]
Hana Tebea	Taiwhakaea		[Signature]

Acknowledgments

- Ngāti Rangataua
- Ngāti Pūkeko Whanui
- Te Rūnanga o Ngāti Awa
- Pūkeko Communications
- R.E.K.A