

2 Matters of Significance to Maori

He honore he kororia he maunga
rongo ki rangi me te whenua.
He whakaaro pai ki nga tangata katoa
Pai Marire.

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2.1 Introduction

The purpose of this chapter is to identify the broad tribal groups in the Region, give a basic introduction for why the module is included in the Plan, and present the RMA framework that justifies its inclusion.

2.1.1 General

This module of the Plan addresses resource management issues identified as being of concern to Maori in the Region. In many instances, the environmental outcomes sought by both Maori and non-Maori are common and to this extent, the Plan, as a whole will promote many of the environmental results sought by Maori. In other respects, Maori have perspectives and values which are specific to their particular tribal group and which need to be considered as part of resource management policy and decision-making. The RMA gives special status to Maori and sets out principles and mechanisms through which their interests are provided for. These include:

- a) the principals of the RMA (sections 6(e), 7(a) and 8)
- b) the requirements to take account of iwi plans when making policy (s61, s66, and s74)
- c) the requirements to consult with tangata whenua* when developing policy (First Schedule Clause 3)
- d) the requirement for consent applications to identify and document, within an assessment of environmental effects, tangata whenua interested in or affected by consent proposals, the consultation undertaken, and any response to the views of those consulted (Fourth Schedule 1(h) of the RMA).

Waikato Regional Council acknowledges the special status of Maori under the RMA. In order to understand the perspectives and values of tangata whenua, Waikato Regional Council has sought input to the Plan by the predominant tribal groups in the Region – Waikato-Tainui, Hauraki, Raukawa, Maniapoto and Tuwharetoa. Differing levels of input have been received. Other groups, who indicated a specific desire to be involved have also made contributions to the Plan. This module of the Plan is based primarily on the feedback received from those contributions. The module focuses mostly on ‘process’ issues, that is, on establishing processes, protocols and understandings through which tangata whenua involvement in resource management will be facilitated. ‘Content’ matters, such as building in the environmental outcomes sought by tangata whenua, are incorporated throughout the whole of this Plan.

2.1.2 Broad Tribal Groups

The Waikato Region is occupied by the tribes of Tainui and Te Arawa waka*. In the north are the Hauraki, Waikato, Ngati Maniapoto and Ngati Raukawa tribes of Tainui waka. To the south are Ngati Tuwharetoa and the confederation of Te Arawa tribes of Te Arawa waka. The tribal histories and traditions of Tainui waka and Te Arawa waka are intertwined as both departed from their ancestral homeland, Hawaiki, around the same time and landed at Whangaparaoa and Ahauhu. The journeys of Rakataura of Tainui, and Tia and Ngatoroirangi of Te Arawa are embedded in the tribal histories and natural features of the Region.

The traditional boundaries of Tainui and Te Awara waka are expressed in the following terms:

Tainui waka:

Mokau ki runga	From Mokau in the south
Tamaki ki raro	to Tamaki in the north
Mangatoatoa ki waenganui	Mangatoatoa in the centre
Pare Hauraki	East Coast
Pare Waikato	West Coast
Ko te Kaokaoroa o te Paatetere	the extended arm of the Kaimai Ranges

Te Arawa waka:

Mai Maketu ki Tongariro	Maketu is the prow and Tongariro is the stern of the canoe Te Arawa
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The tribes of Tainui waka and Te Arawa waka are recognised as the tangata whenua of the Waikato Region. They have ancestral obligation as Kaitiaki to ensure the resources of the Region are protected and managed for future generations.

2.2 Iwi in the Waikato Region

In this section, the main iwi groups within Waikato Regional Council's boundaries are briefly described (in geographical order from north to south) along with a summary of some of the key resource management issues affecting them within their respective rohe. The information in this chapter is sourced from each of the iwi groups and its inclusion does not imply that the issues will be resolved through the Plan nor is the material's inclusion intended to provide recognition to the iwi groups and assist resource users by outlining matters of concern that they may need to take into account when undertaking activities within the respective rohe* of each iwi group. It is envisaged that this chapter will be amended as tangata whenua, through the processes identified in Chapter 2.3, identify further significant taonga within their respective rohe.

2.2.1 The Iwi of Hauraki

The iwi of Hauraki's tribal estate is a holistic concept encompassing the sky above and the earth below. It covers a land area of 680,000 to 810,000 hectares, in addition to the offshore islands in the Hauraki Gulf.

The twelve iwi of Hauraki are Ngati Maru, Ngati Paoa, Ngati Tamatera, Ngati Whanaunga, Ngati Hako, Ngati Hei, Patukirikiri, Ngai Tai, Ngati Tara Tokanui, Ngati Rahiri Tumutumu, Ngati Porou ki Harataunga ki Mataora and Ngati Pukenga ki Waiau. Each have their own respective traditions which collectively embrace the waka* traditions of Tainui, Te Arawa, Mataatua and Matawhaorua, Tohora traditions and taku whenua.

Iwi of Hauraki descended from the Tainui waka are collectively known as the Marutuahu Confederation and comprise Ngati Maru, Ngati Whanaunga, Ngati Tamatera and Ngati Poao. The rohe of Marutuahu stretches from Matakana, near Tauranga in the South to Matakana, near Leigh in the North.

Known by the iwi of Hauraki as 'Te Tara o te Whai' or 'the barb of the stingray', the Coromandel Peninsula extends northwards supported by the calm waters of Tikapa Moana on the west and the tumultuous seascape of Te Tai Tamawahine on the east. It is also referred to as a waka, which extends from Moehau in the north to Te Aroha in the south, whose ribs are the rivers that flow from the mountains and empty into the estuaries and harbours below. The ancient traditions serve to illustrate the importance of the coast to Hauraki and the manner in which its features took on personifications of great reverence.

The late Hauraki kaumatua, Taimoana Turoa (1997)¹ describes the geography and landscape of Hauraki thus:

"Much of the terrain of Hauraki is rugged and mountainous rising high above the deep valley floor of virgin bush and forest streams. The major waterways have their source in the hinterland catchment and spill over the flat swamplands before emptying into the inland sea of Taikapa, the Hauraki Gulf. Sculpted inlets and bays gnaw at the shoreline with precipitous headlands keeping a vigilant watch on the offshore islands and seas."

The life of the iwi of Hauraki was shaped by this environment. Their location demanded that the people become fishers and mariners, with the fertile forest proving a supplementary food basket and the wetlands providing tuna, inanga and other freshwater fish. The temperate climate assured an abundant food resource and the

¹ Turoa, T. 1997: Nga Iwi O Hauraki: The Iwi of Hauraki. The Hauraki Treaty Claims: Volume 2. Hauraki Maori Trust Board, Paeroa.

most ideal locations for human settlement were selected and developed. Turoa (1997) provides a succinct description of the cultural landscape of Hauraki:

“There was no natural feature which defied description and therefore appropriate naming. Ranges, ridges, promontories and streams identified tribal and personal boundaries. Prominent peaks, rivers and seas assumed a personification of great reverence. Every topographical feature, however insignificant, promoted a commemoration to ancestors, deeds, events, phenomena and an acknowledgement to atua, the gods of creation.”

2.2.1.1 Matters of Concern to the Iwi of Hauraki

The following is a summary of some matters that are of concern to the iwi of Hauraki. All have been expressed by the iwi of Hauraki as taonga*. This summary is not comprehensive and does not attempt to do more than note the issues. Reference to iwi of Hauraki representatives or authorised documentation is recommended in order to fully appreciate the iwi of Hauraki’s perspective and its context.

a) Tino Rangatiratanga*

Recognition of tino rangatiratanga, including resource ownership, bears on such matters as the decision-making role in the management of its resources, its ability to exercise kaitiakitanga* and care for the natural environment and future generations.

b) Kaitiakitanga

Issues of concern include recognition and understanding of the meaning and obligations of kaitiakitanga, decision-making roles in the management of resources, mainstream misuse of traditional Kaitiaki* concepts, protection of customary uses and values, and the relationship with the environment.

c) Water and Water Bodies

Issues include the effects of taking water and discharging contaminants (particularly human-based sewage) on waterways and cultural resources associated with water. Also of concern are effects on ground water arising from contaminant discharge and the cumulative effect of all of these activities on water quality and waahi tapu* associated with water.

d) Land

Land is conceptualised as the spiritual and physical embodiment of Papatuanuku, the Earth Mother. There is concern about the cumulative adverse effects of poor land management practices on land, waters, fisheries and other resources. Protection of waahi tapu and heritage sites, features and landscapes is also specifically of concern.

e) Air

Air falls within the domain of Ranginui, the Sky Father, and is essential to life itself. Matters of concern include greenhouse gas discharges, depletion of the ozone layer and adverse effects of pollutants on air, land, water and ecosystem quality and cultural and physical resources.

f) The Coast

A key issue is the protection of customary rights, interests and values in the coastal area. This and related issues are described in more detail in the Regional Coastal Plan for the Waikato Region.

g) Stone, Mineral and Geothermal Resources

Issues include third party access to and the exacerbation of Treaty claims in respect of stone, mineral and geothermal resources.

h) **Waahi Tapu**

Waahi tapu have a specific tapu nature and include places (e.g. burial sites, springs, mountains), artefacts and religious or ceremonial instructions. They are sacred to the iwi of Hauraki. A key issue is that local authorities are managing the use and development of resources without good information about the nature and extent of waahi tapu in the Hauraki region. There is concern about the lack of mainstream protection of waahi tapu from resource use and development.

2.2.1.2 Recognition

Waikato Regional Council recognises and acknowledges that the iwi of Hauraki are tangata whenua of the Coromandel Peninsula and Hauraki area, and recognises and acknowledges that the physical, spiritual, cultural, social and economic well-being of the iwi of Hauraki is dependent upon the well-being of their resources and upon their ability to perform their Kaitiaki role within their rohe*. The holistic approach to resource management advocated by the iwi of Hauraki is supported.

2.2.2 Raukawa

Raukawa is one of the iwi of the waka Tainui. Their kin are the descendants of Raukawa, the eponymous ancestor, but surrounding this body of people (dead or alive) are the wider kinship groups of Tainui. Raukawa and all of the Tainui relate to the other iwi through the Kingitanga*.

The rohe of Raukawa spans a large area in the central part of the Waikato Region from near Matamata in the north, to Lake Taupo in the south, Te Awamutu in the west and Tarukenga, near Rotorua, in the east. The rohe is defined by eight hiiti or boundary markers. Raukawa has shared interested with other iwi in various of its boundary areas and is the sole tangata whenua in other areas. There are 34 hapu and 20 active marae in the rohe of Raukawa.

The world view of Raukawa is defined by Raukawatanga – the Raukawa way. To understand how Raukawa see the world and the taonga within it, it is necessary to understand Raukawatanga. Raukawa's perspective on the natural world, whilst continually evolving, is embodied in the following:

Toitu te marae a Tane,	If the domain of Tane (forests and environment) and the
toitu te matae a Tangaroa,	domain of Tangaroa (sea and waters) prospers and endures,
toitu te iwi.	then so too will the people.

The Raukawa world view starts with their understanding of creation – Ranginui and Papatuanuku, and genealogy. The tangible world and the taonga within it are ancestors and spiritual protectors and have a mauri or wairua (life-force or spirituality) of their own which must be respected.

2.2.2.1 Resource Management Issues of Concern Matters of Concern to Raukawa

The following is a summary of some matters that have been expressed by Raukawa as concerns. It is not comprehensive and does not attempt to do more than note the key issues. Reference to Raukawa representatives or authorized documentation is recommended in order to fully appreciate the Raukawa perspective and its context. In this regard, at the time of notification of this Plan, the Raukawa Trust Board had advised that the report 'Mana Whenua, Mana Tangata o Raukawa e paa ana ki nga Taonga I roto I te Rohe o Raukawa'² should, in the absence of plan confirmed by the

² Raukawa Trust Board. June 1998: Mana Whenua, Mana Tangata o Raukawa e paa ana ki nga Taonga I roto I te Rohe o Raukawa (unpublished report), Tokoroa.

Raukawa hapu and whanau*, be seen as an Iwi Management Plan for the purpose of the RMA.

a) Recognition of Raukawatanga

Raukawa derive their perspective on local government and resource management from their own world view – Raukawatanga. Raukawa wish to ensure that resource use or development does not comprise Raukawatanga, which includes the cultural spiritual values of Raukawa. This necessitates a balanced approach with obligations on the part of both Raukawa and developers to ensure that positive development takes place for the betterment of all people within the rohe of Raukawa.

b) Self-determination

Raukawa consider that they should determine what is good for Raukawa. This is consistent with tino rangatiratanga* and Raukawatanga. If Raukawa have authority over their resources, then they can ensure that such resources are used and protected in accordance with Raukawatanga.

c) Treaty of Waitangi

Raukawa consider that the Treaty of Waitangi implies a partnership between Raukawa and the Crown (and local government) and that this partnership needs to be addressed in a formal manner and properly established. Raukawa has proposed a number of models for partnership and wishes to pursue these options with Waikato Regional Council. Raukawa also consider that the Treaty confirms the principle of self-determination, or tino rangatiratanga.

d) Consultation

Consultation is a necessary part of partnership and Raukawa consider that it needs to be built into all processes of local government. Accordingly, Raukawa has defined a consultation process which clearly sets out the way in which consultation on important matters should be undertaken. Raukawa consider that any development which may affect their resources, irrespective of resource ownership, should be subject to consultation.

e) Waahi tapu

Protection of waahi tapu (areas of special cultural and spiritual significance) is very important to Raukawa. Raukawa wishes to establish a register of sites to be held by the Raukawa Trust Board, but also to assist Waikato Regional Council in undertaking its functions. The consultation process would, in this regard, be an essential element of the process of waahi tapu protection.

2.2.2.2 Recognition

Waikato Regional Council recognises and acknowledges that Raukawa is tangata whenua within its rohe and recognises that the physical, spiritual, cultural, social and economic well-being of Raukawa is dependent upon the well-being of their taonga and upon the recognition and implementation of Raukawatanga within their rohe.

2.2.3 Waikato-Tainui

Waikato-Tainui descend from the Tainui waka. Waikato-Tainui occupy the north east area of the Tainui waka rohe. The extensive tribal estate spans from Auckland in the north to Rohe Potae (King Country) in the south, from the west coast to the mountain ranges of Hapuakohe and Kaimai in the east. Significant land marks within the rohe of Waikato include the Waikato and Waipa Rivers, the sacred mountains of Taupiri, Karioi, Pirongia and Maungatautari, and the west coast of Whaiangaroa (Raglan), Manukau, Aotea and Kawhia moana.

The Waikato River is the tupuna (ancestor) of the Waikato tribe from which they derive their name. The following whakataukii (proverb) expresses this relationship:

Ko Waikato te awa	Waikato is the river
Ko Te Wherowhero te tangata	Te Wherowhero is the man
Waikato Taniwharau	Waikato of a hundred chiefs
He piko he taniwha, he piko he taniwha	At every bend there is a chief

The whakataukii refers to the prominent landmarks within the Waikato tribal territory and the authority of the paramount Chief and first Maori King Pootatau Te Wherowhero. Reference is also made to the number of powerful Chiefs who reside at each bend of the Waikato River, all of whom acknowledged the authority of Te Wherowhero.

Waikato-Tainui define the Waikato River as the ‘the Waikato River from the Huka Falls to the mouth and includes its waters, banks and beds (and all minerals under them) and its steams, waterways, tributaries, lakes, aquatic fisheries, vegetation and floodplains as well as its metaphysical being’.

In 1859 the Austrian geologist Ferdinan von Hochstetter travelled up the Waikato River and recorded observations of the waterway and the territory of the Waikato people:

“The impression made by the sight of the majestic stream is truly grand. It is only with the Danube or the Rhine that I can compare the mighty river which we had just entered. It is the principal river in the North Island...it surpasses all others...Its waters roll through the most fertile and most beautiful fields, populated by numerous and most powerful tribes of the natives, who have taken their name from it. They look upon the Waikato more than upon any other river of New Zealand as being exclusively their own... Never up to the time of my journey had a board of European construction been known to float upon the proud native stream.” King (1977)³

Waikato-Tainui have a unique and special relationship with the Waikato River. Their identity, their health and their strength are drawn from the Waikato River. The existence of a special relationship between the Waikato-Tainui and the River has long been recognised publicly, and in the report of the Waitangi Tribunal (Manukau Report, July 1985 – Wai 8), the Tribunal concluded:

“It is difficult to over-estimate the importance of the Waikato River to the Tainui tribes. It is a symbol of the tribes’ existence.”

Waikato-Tainui consider that they have duty to themselves and future generations to protect the Waikato River. Waikato-Tainui wish the River to be protected, and restored to its former health and strength.

It is also important to recognise that for Waikato-Tainui the Waikato River means the whole River, in terms of their definition above. The River is not divisible, and so when Waikato-Tainui consider any matter concerning the Waikato River, it is the whole of the River which concerns them, from the Huka Falls to its mouth.

Waikato-Tainui are currently represented by the Tainui Maori Trust Board. They have never objected to sharing the waterways or its fisheries and its use for recreation. However, it offends Waikato-Tainui to see the waters of the Waikato River and other waterways being depleted and polluted by users. Waikato-Tainui therefore object to the abuse of the River and other waters. The principle concern of Waikato-Tainui as Kaitiaki, is management, restoration and protection of the environment for future generations.

³ King, M 1977: Te Puea: A Biography. Hodder and Stoughton, Auckland.

2.2.3.1 Matters of Concern to Waikato-Tainui

The following is a summary of some matters that are of concern to Waikato-Tainui. It is not comprehensive and does not attempt to do any more than note the issues. Reference to Waikato-Tainui representatives or authorised documentation is recommended in order to fully appreciate the Waikato-Tainui perspective and its context.

- a) **Waikato River**
Waikato-Tainui are deeply concerned about the Waikato River. They therefore wish to ensure that they, through the Tainui Maori Trust Board or its successor, are consulted on any proposals which may affect the River.
- b) **Manawhakahaere**
Waikato-Tainui have manawhakahaere (authority) over their lands and the Waikato River.
- c) **Kaitiakitanga**
Waikato-Tainui are the Kaitiaki of their rohe and consider they should be actively supported to exercise duties and obligations as Kaitiaki. Waikato-Tainui consider it important that they are involved in resource management issues, decision-making and the monitoring of natural and physical resources.
- d) **River and Lake Beds**
Waikato-Tainui have concerns with dredging of the Waikato and Waipa River beds, ownership issues and clarification on defining the extent of the river bed. Specific concerns include the need for more monitoring of structures and policing of stock in waterways.
- e) **Water**
The direct discharge of waste, effluent or other pollutants, whether treated or untreated, from land or boards is unacceptable and offensive to Waikato-Tainui. Concerns also relate to excessive permitted water takes from the Waikato and Waipa Rivers, the need to restrict the transfer of water permits to prevent potential abuse, the damming and diverting of water, and a need for greater emphasis to be placed on riparian management of non-point source discharges.
- f) **Air**
Waikato-Tainui require that no discharge of pollutants into the air will affect the well-being of their people, the people they host within their rohe, or put fauna and flora, which rely on clean air, at risk.
- g) **Waikato Iwi Customary Use and Values**
Waikato-Tainui consider that their customary uses of waterways and wetlands should be recognised and provided for as part of consent process and policy development. Public access to waahi tapu sites should be restricted, while local tangata whenua should have unimpeded access to these sites for traditional purposes.
- h) **Land**
Concerns are expressed regarding soil disturbance activities which impact on cultural values, reduce soil productivity and increase sediment discharges to water bodies. The adoption of good land management practices is required to reduce soil erosion.
- i) **Coast**
The key issue for Waikato-Tainui includes management, restoration and protection of the coastal environment for future generations. This and related

issues are addressed in more detail by the Regional Coastal Plan for the Waikato Region.

2.2.3.2 Recognition

Waikato Regional Council recognises and acknowledges that Waikato-Tainui are tangata whenua of their rohe and that the well-being of Waikato-Tainui taonga is dependent on the iwi's ability to exercise its kaitiakitanga obligations. Waikato Regional Council also recognises and acknowledges the important physical, spiritual, cultural, social and economic values held by Waikato-Tainui in regard to the natural and physical resources in their rohe.

2.2.4 Ngati Maniapoto

Ngati Maniapoto is one of the iwi of the Tainui waka. They take their name from their eponymous ancestor Maniapoto. Ngati Maniapoto occupy the south west area of the Tainui waka rohe. The extensive tribal estate spans Te Rohe Potae (King Country).

The environment is of paramount importance to the iwi and hapu of Ngati Maniapoto. There are many activities within the Maniapoto territory that cause Ngati Maniapoto concern about the welfare of the environment. Ngati Maniapoto waterways, forest, coastlines, air and lands have been affected by agriculture, tourism, forestry, industry and urban settlement. While Ngati Maniapoto are not opposed to development, they consider the historic cost to the environment to be unacceptable.

The Maniapoto rohe contains a number of environmental features of national and regional significance including:

- a) The Mahoenui giant weta.
- b) Eel and whitebait fisheries.
- c) One of the three largest areas of karst in New Zealand.
- d) Waitomo caves.
- e) Waitomo ecotourism.
- f) The most southern site of Kumarahou.
- g) Limestone outcrops of rare Koromiko.
- h) Herangi ranges.
- i) Pureora forest.
- j) Waipa and Mokau Rivers.

Te Rohe Potae is characterised by its limestone, karst formations and caves of the Waitomo area. The caves are of customary significance to Ngati Maniapoto and are of national importance for their ecological and ecotourism value.

Ngati Maniapoto consider that they have disproportionately contributed to commercial development and the public good in Te Rohe Potae (Maniapoto territory) and that they have sacrificed lands, clean waterways, food resources, and tribal health and well-being for the sake of progress. The iwi is firm in its commitment to protect and restore the health of the environment within their rohe.

Ngati Maniapoto do not subscribe to the principle of identifying only some specific areas protection and limiting use in these areas. The Ngati Maniapoto philosophy is that all aspects of the environment are important and equally worthy of protection. The use may differ according to the nature of the site, e.g. land use of urupa* will differ from land use of food sites, however, all must be protected from degradation and pollution.

2.2.4.1 Matters of Concern to Maniapoto

Note: The following is a summary of some matters that are a concern to Ngati Maniapoto. It is not comprehensive and does not attempt to do any more than note the issues. This information is sourced from 'Maniapoto Maori Trust Board's comment on the Waikato Regional Council's draft Regional Plan' (June 1998). Reference to Ngati Maniapoto representatives and authorised documentation is recommended in order to fully appreciate the Ngati Maniapoto perspective and its context.

a) Water Quality

The quality of water in rivers is of paramount concern to Ngati Maniapoto. Ngati Maniapoto consider that the practices of farming, forestry, sewage disposal and industry have caused water quality to deteriorate, affecting aquatic life, food resources, and recreational activities. Ngati Maniapoto aim to prevent the direct discharge of pollutants into their waterways.

b) Dams

Dams are artificial barriers to the natural progression of eels and elvers from the rivermouth to the riverheads. Ngati Maniapoto wish to see the owners of dams provide for the upstream migration of eels.

c) Waahi Tapu

There are numerous waahi tapu within the Te Rohe Potae. Ngati Maniapoto require that none of its waahi tapu are damaged or desecrated through farming, forestry or other activities of resource users.

d) Caves

Caves are a significant feature of tribal custom. Ngati Maniapoto wish to see no further desecration or disruption of caves or karst formations by tourism, land excavations, pollution, quarrying or rubbish dumps.

e) Wetlands and Whitebaiting

Ngati Maniapoto are concerned about the retention and protection of wetlands which provide important habitat for eels and native fish. They also wish to see better management of whitebait stands on streams and rivers.

f) 1080

Ngati Maniapoto wish to be consulted regarding the use of 1080 to control possums so that they can have effective input to these operations.

g) Consultation on Resource Consents

Ngati Maniapoto consider that they are an affected party to any resource consent application in its rohe and therefore expect to be consulted on all applications, whether notified or non-notified.

h) Regional Council Process

In addition to resource consent issues, Ngati Maniapoto also have an interest in being consulted in regard to regional council processes generally and especially where they have a direct or indirect effect in the Rohe Potae, such as in plan and policy development, and the establishment of consent assessment guidelines and consultation guidelines.

i) Kaitiaki

Ngati Maniapoto are Kaitiaki of their rohe. As Kaitiaki, Ngati Maniapoto would like to have a greater role in the monitoring and management of the natural and physical resources in their rohe.

2.2.4.2 Recognition

Waikato Regional Council recognises and acknowledges that Ngati Maniapoto are tangata whenua of their rohe. Waikato Regional Council also recognises and acknowledges that important physical, spiritual, cultural, social and economic values held by Ngati Maniapoto in regard to the natural and physical resources in their rohe.

2.2.5 Ngati Tuwharetoa

Ngati Tuwharetoa descend from the Te Arawa waka. The rohe of Ngati Tuwharetoa spans the Taupo District encompassing Lake Taupo, the Waikato River, geothermal taonga and the central North Island mountains Ruapehu, Ngauruhoe, Tauhara and Tongariro.

The Chief Tuwharetoa, eponymous ancestor of Ngati Tuwharetoa, was a descendant of Ngatoroirangi of Te Arawa and had connections with people of Mataatua waka in the Eastern Bay of Plenty. His sons moved south from Kawerau and gained ascendancy of the lands around Lake Taupo, establishing the mana of Ngati Tuwharetoa.⁴

The following pepeha of the Ngati Tuwharetoa people describes their relationship with their sacred mountain, Tongariro, the lake, Taupo-nui a-Tia, and their Chief Te Heuheu:

Ko Tongariro te Maunga	Tongariro is the sacred mountain
Ko Taupo te moana	Taupo is the lake
Ko Te Heuheu te	Te Heuheu is the man
Ko Tuwharetoe te iwi	Tuwharetoa is the tribe

In 1886, Paramount Chief Tukino Te Heuheu of Ngati Tuwharetoa, gifted the present Tongariro National Park to the nation of New Zealand. Sir John Te Herekiekeie Grace, of Ngati Tuwharetoa, gives an account by James Cowan of the significance of the National Park and Lake Taupo:

“The geographic situation and the physical contour of this Tongariro region give it a peculiar fitness considered as a national park. It occupies with New Zealand’s largest lake, the very heart of the North Island, a pinnacled dome crowning the prairie and forest country that swells up from it from every side...Mother Earth reveals her inmost secrets here; she pulses with never ceasing, sometimes fiery, energy. Her breast is blue-veined with many streams coursing from the swelling heights, sources of the island’s greatest rivers”.⁵

Lake Taupo is a taonga of Ngati Tuwharetoa, where Lake Taupo embodies the mana and rangatiratanga of Ngati Tuwharetoa. The Tuwharetoa Maori Trust Board holds title for its beneficiaries (in case of the lake bed) and in the case of the rivers and streams, for the members of the hapu who adjoin them with respect to the Taupo waters.

2.2.5.1 Matters of Concern to Ngati Tuwharetoa

The following is a summary of some matters that are a concern to Ngati Tuwharetoa, all of which derived directly from the principles of the Treaty of Waitangi. It is not comprehensive and does not attempt to do any more than note the issues. Reference to Ngati Tuwharetoa representatives and authorised documentation is recommended in order to fully appreciate the Ngati Tuwharetoa perspective and its context.

a) Tino Rangatiratanga

The issue concerns the right of Ngati Tuwharetoa to exercise full iwi authority and control over their lands, resources and taonga in accordance with Article Two of the Treaty of Waitangi.

⁴ : Stokes, and Begg. 1997: *Te Hononga kit e Whenua*. Waikato Branch NZ Geographical Society (Inc), Hamilton.

⁵ : Grace, John Te Herekiekeie. 1992: *Tuwharetoa – A History of the Maori People of the Taupo District*. Reed, Auckland.

- b) Kaitiakitanga**
This issue concerns the responsibility of Ngati Tuwharetoa to undertake their duties of custodianship, stewardship and guardianship over their lands, resources and taonga. The Kaitiaki principle applies in respect of all Tuwharetoa taonga whether in the ownership of Ngati Tuwharetoa or not.
- c) He here kia mohio – Duty to be Informed**
This matter concerns Waikato Regional Council's duty to make informed resource management decisions through consultation with Ngati Tuwharetoa as tangata whenua of their rohe.
- d) Tautiaki ngangahau – Active Protection of Taonga and Tuwharetoa Interests**
Ngati Tuwharetoa consider that Waikato Regional Council has a duty to actively protect Ngati Tuwharetoa's taonga for as long as they wish it. The duty of active protection of taonga applies to all taonga of Ngati Tuwharetoa, including their mountains, lakes, rivers, lands and geothermal taonga.
- e) Whakawhanaungatanga – Partnership**
Ngati Tuwharetoa envisage a partnership between Waikato Regional Council and themselves which requires the parties to act reasonably with the utmost good faith in accordance with the principles of the Treaty of Waitangi.
- f) Exclusive and Undisturbed Possession**
The right of Ngati Tuwharetoa to exclusive and undisturbed possession of their land, forest, estates, fisheries and other taonga.

2.2.5.2 Recognition

Waikato Regional Council recognises and acknowledges that Ngati Tuwharetoa are tangata whenua of their rohe. Waikato Regional Council also recognises and acknowledges the important physical, spiritual, cultural, social and economic values held by Ngati Tuwharetoa in regard to the natural and physical resources in their rohe.

2.2.6 Pouakani

The following information records the statutory acknowledgement in the Pouakani Claims Settlement Act 2000.

Pursuant to s42 of the Pouakani Claims Settlement Act 2000 attention is drawn to Part 6 the Pouakani Claims Settlement Act 2000 and in particular to the statutory acknowledgement by the Crown in s35 of this Act of the statements made by the Pouakani people of the particular cultural, spiritual, historic and traditional association of the Pouakani people with the Crown-owned area of Titiraupenga, the text of which is set out in Schedule 3 to this Act.

2.3 Tangata Whenua Relationship with Natural and Physical Resources

2.3.1 Issue

There is no clear process to define the relationship between tangata whenua and the natural and physical resources for which they are Kaitiaki. This can:

- a) create uncertainty and unnecessary costs for resource consent applicants, Council, tangata whenua and the community
- b) hinder the ability of tangata whenua to give effect to kaitiakitanga

2.3.2 Objective

- a) Uncertainty for all parties regarding the relationship between tangata whenua and resources for which they are Kaitiaki minimised.
- b) Tangata whenua able to give effect to kaitiakitanga

Principal Reasons for Adopting the Objective

This chapter has been included in the Plan to give a clear policy framework for how Waikato Regional Council will give effect to its obligations under Part III of the RMA. Section 6(e) of the RMA requires that Council recognises and provides for the relationship of Maori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga. Section 7(a) requires Council to have particular regard to kaitiakitanga and s8 requires council to take into account the principles of the Treaty Waitangi.

The objective acknowledges the concern expressed in the issues that within the Region there have been no clear processes to define the relationship of tangata whenua with natural and physical resources, creating barriers to the successful implementation of Part II of the RMA. A lack of processes has led to uncertainty, unnecessary costs and tangata whenua being hindered giving effect to kaitiakitanga. Reducing the uncertainty for all parties results in a reduction in the costs of the consent process to all involved and an increased ability to tangata whenua to be able to give effect to kaitiakitanga in accordance with s7(a) of the RMA.

Kaitiaki refers to tangata whenua who exercise kaitiakitanga which is defined in Part 1 of the RMA as:

“Kaitiakitanga means the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Maori in relation to natural and physical resources; and includes the ethic of stewardship.”

In choosing the terms ‘Kaitiaki’ and ‘Kaitiakitanga’ Council is stating that it will give priority to the concerns of Maori based on their status as tangata whenua and as Kaitiaki, whilst maintaining the ability of Council to consider the concerns of other groups who are not tangata whenua. The phrasing addresses the concerns of tangata whenua who exercise Kaitiakitanga over specific resources, ahead of other Maori submitters to a resource consent who have a relationship that is not based on the present day exercise of kaitiakitanga. This provides certainty to both resource users and tangata whenua as to the status of all parties involved in the process and will ensure that local hapu or whanau are empowered to give real expression to their role as Kaitiaki through the planning and consent process. These terms are also consistent with Part II of RMA.

2.3.3 Policies

Policy 1: Processes for Defining Relationship

Define the processes to determine the relationship of tangata whenua with natural and physical resources for which they are Kaitiaki.

Policy 2: Increase awareness

Promote methods that will increase community awareness of the relationship between tangata whenua and the natural and physical resources for which they are Kaitiaki.

Explanation and Principal Reasons for Adopting the Policies

Policy 1 recognises that Council is obliged by s6 of the RMA to recognise and provide for the relationship of tangata whenua with nature and physical resources. The policy also recognises that the relationship is not always defined and there needs to be a process in place to assist with the definition. This policy implements the objective by minimising uncertainty.

Policy 2 minimises uncertainty by increasing community awareness of the relationship that exists between tangata whenua and the natural and physical resources. When the community is aware of that relationship they are better prepared to work together through the processes to achieve the objectives. This will assist to minimise the uncertainty and reduce the costs to all parties involved in resource consent processes and enable tangata whenua to give effect to kaitiakitanga in a non-confrontational manner.

2.3.4 Implementation Methods

These methods outline the processes by which Council will work with tangata whenua to implement its responsibilities under s6, 7 and 8 of RMA. The methods implement the commitments that Council made in the policy framework above and Section 2.1.4, 2.1.5 and 3.15.3 of the RPS and outline how Waikato Regional Council will implement them. Some of the methods reflect current practice and build on those methods in the RPS and others signal new directions. The methods will, where appropriate, be implemented through agreements between Waikato Regional Council and tangata whenua such as memoranda of understanding.

2.3.4.1 Identification of Iwi Authorities

Waikato Regional Council will, through consultation with tangata whenua, identify iwi, hapu and whanau* who have the authority to speak on behalf of tangata whenua on resource management issues in their respective rohe.

2.3.4.2 Establishing a Working Relationship

Waikato Regional Council will work within tribal systems and structures when establishing relationships with tangata whenua in the integrated management of natural and physical resources of this Region.

2.3.4.3 Integration with Territorial Authorities

Waikato Regional Council will have regard to territorial authority initiatives when establishing relationships with iwi.

2.3.4.4 Treaty Claims

Waikato Regional Council will facilitate the open and early exchange of information enabling liaison between claimants and applicants on methods for avoiding adverse effect in consent processes on the basis of prejudice to Treaty claims.

2.3.4.5 Iwi Management Plans

Waikato Regional Council will support and encourage tangata whenua, through iwi authorities and tribal runanga, in the development of Iwi Management Plans which document their resource management issues, perspectives and processes by providing information and staff expertise. The extent and nature of the support may be specified through memoranda of understanding between Council and iwi groups.

2.3.4.6 Identification of Areas/Characteristics of Special Value

Waikato Regional Council will work with tangata whenua to identify areas or characteristics of special value to tangata whenua that require protection from use or development in the Region.

2.3.4.7 Collect Information on Tangata Whenua Issues

Waikato Regional Council will collect, collate and have accessible, publicly available information on tangata whenua issues and perspectives of the natural and physical resources in the Region.

2.3.4.8 Culturally Sensitive Information

Waikato Regional Council will work with tangata whenua to identify issues and establish protocols and processes regarding the holding, use and dissemination of culturally sensitive information in resource management processes.

2.3.4.9 Dissemination of Information

Waikato Regional Council will seek to identify and meet the resource information needs of tangata whenua. This includes facilitating tangata whenua access to any publicly available data or information held by Waikato Regional Council, relating to resources, or resource use or management, within their rohe.

2.3.4.10 Education

Waikato Regional Council will implement ongoing training programmes for relevant Waikato Regional Council staff and councillors relating to:

- a) tangata whenua resource management issues/perspectives
- b) marae protocol
- c) tikanga Maori
- d) Maori pronunciation
- e) Treaty of Waitangi.

2.3.4.11 Raising Awareness of Tangata Whenua Issues

Waikato Regional Council will, where appropriate and relevant, use its publications to raise awareness of tangata whenua resource management issues and perspectives.

2.3.4.12 Facilitating Tangata Whenua Involvement

Waikato Regional Council will, where appropriate:

- a) promote tangata whenua awareness of RMA processes
- b) facilitate tangata whenua participation in the processes of resource consents

- c) facilitate tangata whenua participation in the development of regional plans and policy statements.

2.3.4.13 Tangata Whenua Contacts Database

Waikato Regional Council will, for the purposes of assisting consultation, establish and maintain a database of tangata whenua contacts in the Region.

2.3.4.14 Consultation Protocols

Waikato Regional Council will consult with tangata whenua including iwi authorities and tribal runanga and, having regard to consultation case-law, tikanga Maori and legislative requirements, to establish mutually agreed consultation protocols for consultation between Waikato Regional Council and tangata whenua.

2.3.4.15 Consultation with Tangata Whenua

Waikato Regional Council will consult with tangata whenua including iwi authorities and tribal runanga on consent applications, regional plan development, reviews and changes, and other of its plans or activities which may affect tangata whenua interests.

2.3.4.16 Marae-Based Meetings

Waikato Regional Council will encourage marae-based meetings as appropriate when consulting with tangata whenua on resource management issues.

2.3.4.17 Consultation Guidelines

Waikato Regional Council, in consultation with tangata whenua, will develop and publish guidelines that assist resource users to understand some of the issues of concern to tangata whenua, how to meet RMA requirements and where to ask for assistance with identification of tangata whenua.

2.3.4.18 Customary Uses

When considering plan and policy development and resource consent applications, Waikato Regional Council will take account of tangata whenua customary use of resources.

2.3.4.19 Discharge of Human-based Sewage Effluents

Waikato Regional Council recognises the cultural offence of discharge of human-based sewage effluent directly into water and will require the investigation and assessment of land-disposal options against other alternatives. If such investigation and assessment establishes that land-disposal is not practicable and/or affordable Waikato Regional Council will encourage options involving a land-based treatment component.

2.3.4.20 Hearing Commissioners

Waikato Regional Council will consider, as appropriate, the appointment of hearing commissioners with relevant tikanga Maori expertise on resource management issues of concern to tangata whenua while having regard to established criteria for selecting committee members.

2.3.4.21 Marae-Based Hearings

Waikato Regional Council will consider the use of the marae where appropriate for all or part of resource consent hearings. In deciding whether or not such a venue is appropriate Waikato Regional Council will consider the impartiality of venue, the comfort of the parties involved, and participants and the logistics involved.

2.3.4.22 Process To Be Followed Where Waahi Tapu Sites Are Identified During Exercise of Permitted Activities

Where a waahi tapu site is identified during a permitted activity or resource consent Waikato Regional Council will, without undue delay, consider the following prior to granting approval for the activity to continue:

- a) Ascertain tangata whenua interests and values (including metaphysical values), after appropriate consultation with tangata whenua who are kaitiaki for that site
- b) the resource user's interests
- c) any archaeological, historical or scientific evidence
- d) the purpose and principles of the RMA, the Hauraki Gulf Marine Park Act, the Pouakani Claims Settlement Act 2000 or other relevant legislation.

2.3.4.23 Consultation with Tangata Whenua and Promotion of Kaitiakitanga

Waikato Regional Council will:

- a) consult with tangata whenua on a resource and site specific basis, and develop the meaning of kaitiakitanga as it applies to the management of resources within their rohe
- b) consult with tangata whenua to seek to identify opportunities for the practical expression of kaitiakitanga in relation to resources in their rohe.

2.3.4.24 Transfer of Powers to Tangata Whenua

Waikato Regional Council will where appropriate and able to be justified under the tests of s33 of the RMA, transfer RMA functions, powers or duties, in relation to the management of resources which are identified as being of special value to the tangata whenua.

2.3.4.25 Tangata Whenua Participation in Resource Monitoring

Waikato Regional Council will seek, to facilitate opportunities for participation of tangata whenua in the monitoring of the use of resources and subsequent effects through:

- a) resource consents processes where is this mutually agreeable to tangata whenua and consent applicants; and/or
- b) regional trend monitoring processes.

Explanation and Principal Reasons for Adopting Methods 2.3.4.1 to 2.3.4.25

With regard to the **Method 2.3.4.1**, local authorities need to understand tribal structure, the concept of mana whenua* and who has authority to speak on resource management issues. Although the identification of mana whenua is something that tangata whenua decide, Waikato Regional Council needs to be aware of appropriate people to approach, and to become familiar with working within tangata whenua processes. This information needs to be accessible so that resource users and the community are also aware of the appropriate people to approach.

Method 2.3.4.2 recognises that Waikato Regional Council is aware that there is some iwi who would like to have further involvement in the management of resources in their rohe. It is recognised that tangata whenua have structures and protocols which Waikato Regional Council should respect and acknowledge. However, it is also recognised that for this to occur, a well-founded working relationship needs to be established.

Method 2.3.4.3 recognises that many territorial authorities have their own initiatives to establish a working relationship with tangata whenua within their boundaries. To

increase efficiency and reduce duplication of effort it is important to Waikato Regional Council to take into account these initiatives.

Waikato Regional Council is not a party to Treaty claims and information on treaty claims is disseminated from central government. There are many Treaty claims by different tribal groups on natural resources throughout the Region. Such claims pertain primarily to ownership of resources. Despite the fact that the RMA is concerned with resource management rather than ownership, Maori claimants will almost certainly have an interest where the particular resource is the subject of a resource consent application. **Method 2.3.4.4** indicates that in these situation, Waikato Regional Council will endeavour to ensure that appropriate iwi contact persons are informed and consulted with.

Iwi Management Plans can make clear statements about the management of resources within the rohe of tangata whenua in the Region. From Waikato Regional Council's perspective, they are a very effective method for the view of tangata whenua to be brought into the arena of resource management. Council accordingly supports the development of such plans in **Method 2.3.4.5**. Waikato Regional Council is also required to have regard to any Iwi Management Plan in developing policy or plans.

Method 2.3.4.6 recognises that there is a need for Waikato Regional Council to identify areas of special value to tangata whenua, to record their location and manage this information in a manner acceptable to tangata whenua.

Method 2.3.4.7 recognises that in order to properly undertake its policy and regulatory functions, Waikato Regional Council requires information regarding tangata whenua issues and perspectives on resource management. This information may, from time to time, be provided through consultation as part of consent processes, or through Iwi Management Plans. However, Waikato Regional Council also needs to be proactive in gathering such information, particularly with regard to policy development.

Information held by tangata whenua which has resource management significance, may also be culturally sensitive. An example of this is the location of waahi tapu sites. **Method 2.3.4.8** recognises that tangata whenua frequently prefer to keep this information out of the public domain in order to protect these sites. Tangata whenua may, however, to allow Waikato Regional Council access to such information in cases where there are development proposals which may inadvertently threaten such sites. There are various legal issues concerning the ability of territorial authorities to keep information confidential. Primary amongst these are the requirements of the Local Government Official Information and Meetings Act 1987. Different tribal groups will have different preferences regarding the way in which such information should be held and used. Waikato Regional Council will investigate the feasibility of holding and using confidential information. If it is feasible, Waikato Regional Council will establish mutually agreed protocols with tangata whenua where requested, for the management of this information.

Method 2.3.4.9 recognises that many tribal groups have expressed a need for better information regarding the state and use of resources within their rohe. As part of building relationships with tangata whenua, Waikato Regional Council will aim to meet these needs.

Method 2.3.4.10 acknowledges that Waikato Regional Council will be better able to perform its functions, particularly in regard to its regulatory and policy development roles, if its staff and councillors have a good understanding of Maori issues, values and perspectives. Some proficiency and knowledge of Maori pronunciation and marae protocol will also facilitate effective consultation with tangata whenua.

Method 2.3.4.11 recognises that Waikato Regional Council can play a role in raising awareness of Maori issues and perspectives through its external publications (e.g. EnviroCare, Regional Report) and other educational activities. Waikato Regional Council takes an active environmental education role in the community because it believes that people have a right to be informed about environmental issues and that an informed community makes better choices regarding the use, development and protection of resources. The same applies in regard to environmental issues of concern to Maori.

As part of building relationships with tangata whenua, Waikato Regional Council can play a significant role in raising tangata whenua awareness of RMA regulatory and policy processes. Method 2.3.4.12 recognises that this should assist tangata whenua to have more effective and efficient input to processes and better outcomes for both. Resourcing and facilitation of this method must be determined on a case-by-case basis. For example iwi groups were provided with limited resources for information that assisted in Plan development. Another example is the secondment of personnel from iwi authorities to work within Waikato Regional Council for periods of time. Memoranda of understanding between Council and iwi groups will also implement this method.

Method 2.3.4.13 acknowledges that in order to facilitate consultation between Waikato Regional Council or consent applicants and tangata whenua, Waikato Regional Council will keep and maintain a database of relevant contacts. The absence of this type of information has caused problems in the past (e.g. delays in consent processing, uncertainty as to who is the 'right' person/group to consult etc). This information will be available in either electronic or printed forms from Waikato Regional Council through resource consent officers or the Iwi Liaison Officer.

As part of establishing relationships with tangata whenua, it is important that Waikato Regional Council consults with tangata whenua having regard to their tribal protocols where possible. **Method 2.3.4.14** recognises that this will improve the quality, efficiency and effectiveness of consultation. Some tribal groups in the Region (including Ngati Raukawa, Ngati Te Ata, Ngati Maniapoto and Huakina Development Trust) have already developed their own consultation protocols.

Many of the functions that Waikato Regional Council undertakes (e.g. consent decisions, policy development and asset management) affect tangata whenua interests. **Method 2.3.4.15** acknowledges that Waikato Regional Council has an obligation under s8 of the RMA to ensure that relevant tangata whenua and iwi authorities are appropriately informed and consulted with regard to significant resource management issues.

Marae are the focal point of whanau, hapu and iwi. **Method 2.3.4.16** recognises the importance of having marae-based meetings, not only for receiving valuable input from local people for the purpose of resource management, but also for discussing contentious issues. Such meetings would contribute to information gathering, community education, and facilitate tangata whenua having valuable input into the management of resources.

Method 2.3.4.17 recognises the need for the development and maintenance of guidelines that can assist resource users to understand some of the issues of concern to tangata whenua that they may need to take into account when working through RMA statutory processes such as resource consents. Resource users also need to know what the RMA requirements are in relation to consultation and where to ask for assistance with the identification of tangata whenua. Putting tangata whenua contacts in such a publication is not practical as changes will occur over time. However, that information will be maintained within the organisation and made freely available to resource users on request.

When considering plan and policy development, and resource consent applications, Waikato Regional Council has regard to how the proposal will affect other resources users. Method 2.3.4.18 acknowledges that it is appropriate that the customary uses of resources are also taken account of during this process. It is expected that such information would come to light through consultation with tangata whenua.

Over many years, different iwi authorities and tangata whenua groups have conveyed very strongly to Waikato Regional Council that the discharge of human-based sewage to water is offensive to them, irrespective of the level of treatment. Such discharges have significant effects on the mauri (or life-force) of the waters and this in turn seriously affects the mana of the tangata whenua. Maori preference is that human wastes should be passed through the earth. Method 2.3.4.19 recognises that this is a serious concern and will ensure that where consent applications for such discharges arise, alternatives will be rigorously investigated. Where suitable land-based alternatives are shown to be practicable and affordable, they will be encouraged.

Method 2.3.4.20 signals that Waikato Regional Council will, where appropriate, consider the use of hearing commissioners with tikanga Maori expertise for resource consent processes. Waikato Regional Council considers that the complexity of some issues, especially where multiple tangata whenua groups are affected, warrants the appointment of suitably qualified commissioners in some instances. Criteria for the selection of committee members have been determined by Council and include impartiality, conflict of interest, specific expertise and any particular local knowledge.

Method 2.3.4.21 recognises that Waikato Regional Council will consider the use of marae for resource consent hearings. In deciding whether or not such a venue is appropriate Waikato Regional Council will consider the comfort of the parties involved, the impartiality of the venue and participants and the logistics involved.

Method 2.3.4.22 clarifies the process that will be followed when Waikato Regional Council is made aware that an activity is adversely affecting previously unidentified or unknown waahi tapu sites. The process provides for tangata whenua, the Historic Places Trust and the landowner to be consulted before the activity is able to recommence. Wherever possible this process will work in conjunction with similar processes that exist under the Historic Places Act. Once Waikato Regional Council has completed this process, Waikato Regional Council will advise the resource user in writing setting out the basis on which works may recommence.

The practical role of kaitiakitanga can be identified in terms of knowledge, willingness to assist in the identification of key participants within the tribal framework and interpretation of tikanga Maori. These are roles that local authorities cannot assume or undertake on behalf of tangata whenua. **Method 2.3.4.23** recognises that early and meaningful consultation is therefore an essential part of understanding and promoting the role that tangata whenua has as Kaitiaki.

While the issue of Maori ownership of resources is not covered by the RMA, it is recognised that, irrespective of ownership, tangata whenua still consider such resources to be taonga in their guardianship. Transferring powers relating to the management of resources to tangata whenua is a management option that would recognise their role as Kaitiaki with respect to those resources. Subject to relevant statutory criteria being satisfied (s33 of the RMA), **Method 2.3.4.24** specifies that Waikato Regional Council will consider this as an option in appropriate cases. Memoranda of understanding between iwi groups and Council will identify options for the transfer of powers.

Many iwi authorities and tangata whenua groups have expressed the desire to be more involved in the day to day monitoring and guardianship of resources and resource use. Opportunities for this can arise through the consents process and regional trend

monitoring. This might involve the provision of monitoring data, establishment of regular liaison with consent holders, active management in monitoring resource use, or other arrangements as may be agreed. Such involvement is in accordance with tangata whenua's Kaitiaki role. In **Method 2.3.4.25** Waikato Regional Council therefore encourages arrangements of this nature.

2.3.5 Environmental Results Anticipated

1. Waikato Regional Council and tangata whenua working together to collect and disseminate information regarding the Region's natural and physical resources for which tangata whenua is Kaitiaki.
2. Increased number of iwi management plans completed and available to the public.
3. Increased awareness of the need for consultation and the process by which this can occur.
4. Tangata whenua able to give effect to kaitiakitanga.

2.3.6 Monitoring Options

Objective	Indicators/ Measurements	Types of Monitoring	Information Source
a) Uncertainty for all parties regarding the relationship between tangata whenua and resources for which they are Kaitiaki minimised.	Community awareness of issues of significant to tangata whenua. Community awareness of sites of significance to tangata whenua.	Community monitoring. Investigations and surveys.	Iwi/Maori databases. Perceptions surveys databases Complaints, enquiries and submissions database.
b) Tangata whenua able to give effect to Kaitiakitanga.			