



**Cultural Management**  
of the **Rotoiti Rotomā Sewerage Scheme**  
by **Ngāti Pikiao**

Waitiahoaho Emery & Wairangi Whata  
Ngāti Pikiao Cultural Impacts Team

# WHAKAPAPA

- 2011 - 2013** Environment Court
- 2014** Steering Committee
- 2016** Cultural Impact Assessments  
Cultural Management Agreement  
Cultural Impacts Team
- 2017 (July)** Resource Consent Hearing  
Cultural Management Agreement signed off
- 2017** Earthworks - Haumingi 9B3B  
Main pipeline works commence Matahī Rd
- 2019 (Aug)** Opening WWTP  
Main pipeline to Emery Store completed  
Rotomā properties connected  
WWTP in operation
- 2020** Tender process Rotoiti onsite treatment systems



# KEY RECOMMENDATIONS



**1. Appointment of Iwi Representatives to be embedded into the Project Team**

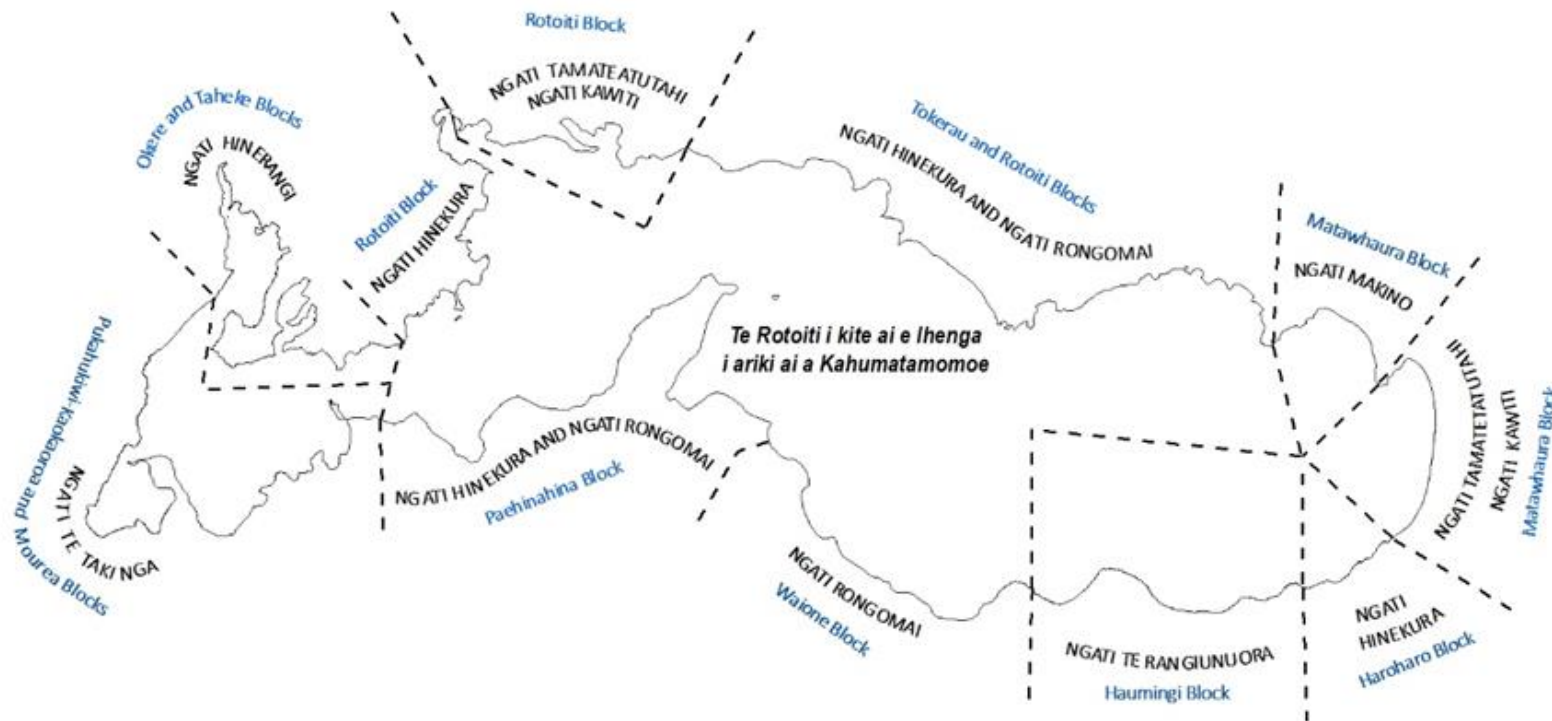
**2. The establishment of the Iwi Wastewater Liaison Group**

**3. Iwi protocols – as determined by iwi – to be included in all aspects of the Scheme throughout its full lifetime.**

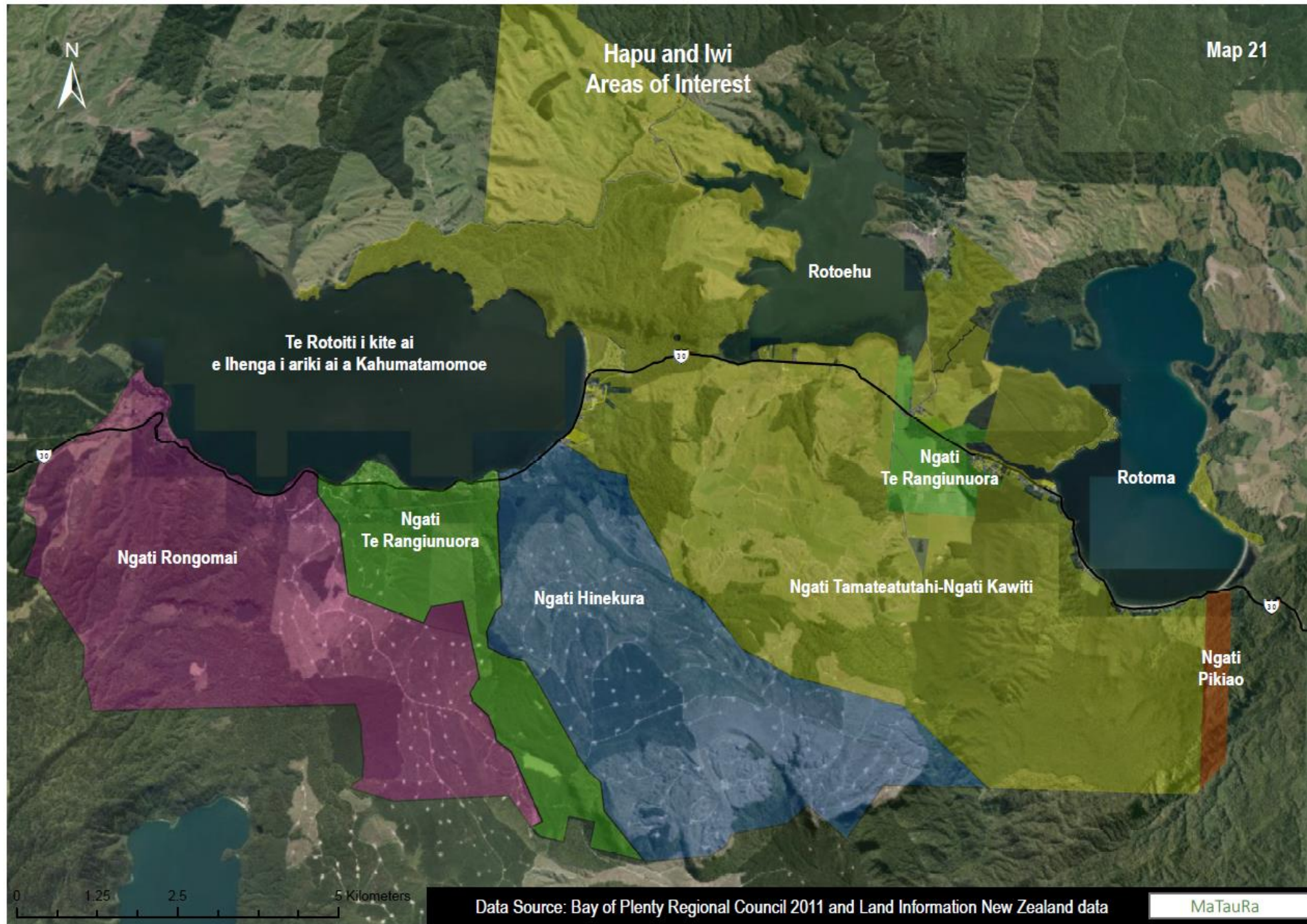


# MANA MOANA

Iwi & hapu boundaries



# MANA WHENUA



# CULTURAL SITES OF SIGNIFICANCE

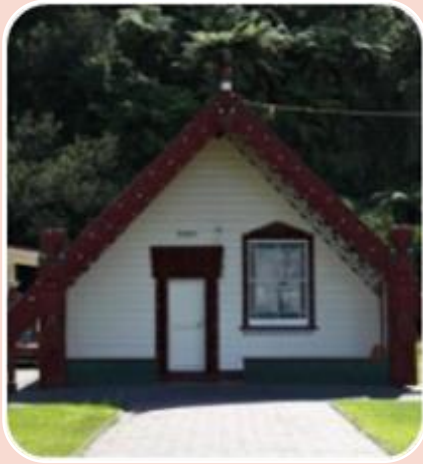
Over 600 years  
occupation  
by local iwi & hapū

Water bodies & lands  
providers of  
sustenance

3 lakes & surrounding  
lands were scenes of  
inter-tribal activities  
& warfare

Over 100 pā sites,  
wāhi tapu & other  
sites of significance

# MARAE, HAPŪ & URUPĀ



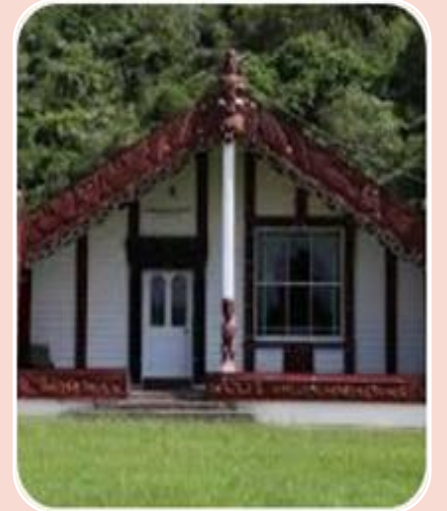
Tapuaeharuru



Te Waiti



Taurua



Punawhakareia

# MARAE, HAPŪ & URUPĀ



Waikōhatu



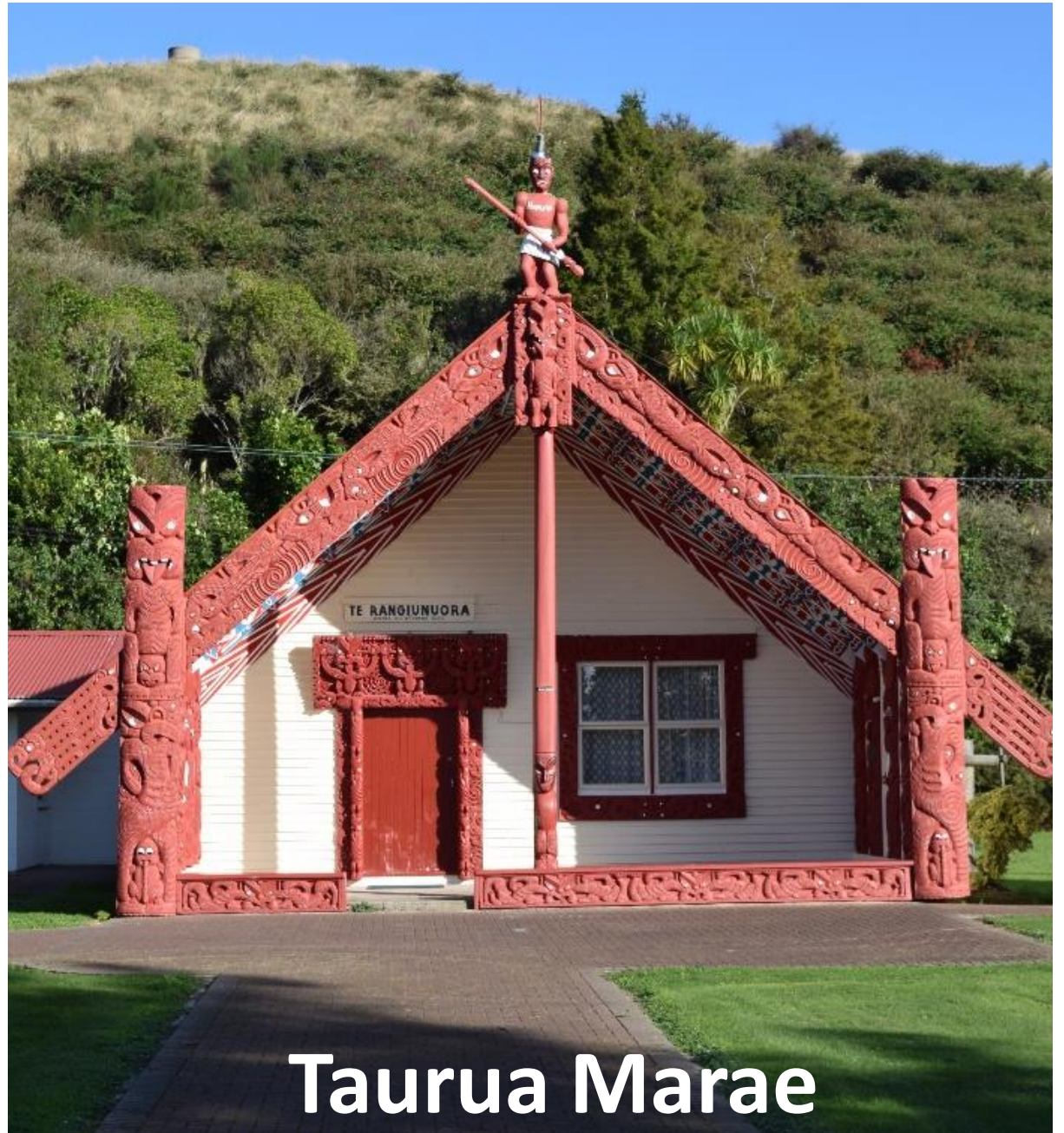
Te Ruatōkia



Tapuaekura



# Haumingi



# Taurua Marae

# HAUMINGI 9B3B

- Site of the WWTP
- Managed by Haumingi 9B3B  
Ahu Whenua Trust



# NGĀ UARĀ – CULTURAL PRINCIPLES

## Tapu & Noa

- Observing of & acting upon tapu & noa is required to ensure that mana, tapu and tikanga are upheld & not compromised.
- In acting upon tapu & noa, all other concepts will fall into place.

## Taonga tuku iho

- We are the custodians of the taonga tuku iho that have been left to us by our tūpuna, and which define us as Ngāti Pikiao, as Māori.

## Kaitiakitanga

- It is essential that our kaitiakitanga obligations around taonga tuku iho are respected, upheld, protected & maintained.

## Wāhi Tapu

- It remains our duty to ensure that the tapu of our restricted places is safeguarded.
- We have chosen not to identify these publicly to avoid desecration as has been experienced in the past.

# NGĀTI PIKIAO CULTURAL IMPACTS TEAM

Cultural Impacts Assessments x2

Cultural Impacts Manager

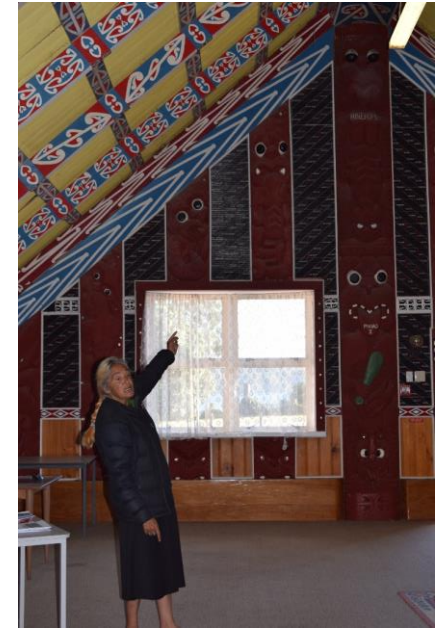
Technical Advisors (Engineers) x2

Cultural Facilitators x2

Archaeological & Site Cultural Monitor

Cultural Monitor

PhD Project



# IWI WASTEWATER LIAISON GROUP



## **Purpose:**

Provide iwi with continued active & effective participation in the Scheme throughout its full life.

## **Members:**

Haumingi 9B3B Trust

Haumingi 9B3B Submitters

Ngāti Pikiao Iwi Trust

Ngāti Rongomai Iwi Trust

Ngāti Makino Iwi Authority

Ngāti Pikiao Environmental Society

Bay of Plenty Regional Council

Rotorua Lakes Council

# IWI WASTEWATER LIAISON GROUP

## Bay of Plenty Regional Council:

- Ensure effective engagement and consultation between RLC & the IWLG through regular reviews of Resource Consent conditions

## IWLG & RLC:

- Environmental and cultural monitoring associated with the Rotoiti Rotomā Sewerage Scheme
- Issues/developments in the operation and discharge of treated effluent to land & effects on waterways
- Monitoring & reporting on performance of:
  - Wastewater Treatment Plant
  - Land Disposal System
  - Reticulation network



# RRSS WHENUA MĀORI PROJECT

## Role of Ngāti Pikiao Cultural Impacts Team

- A voice for Ngāti Pikiao in the acknowledgement of & acting upon cultural expectations
  
- Initiation & set up of project
- Māori Land Court research & contact details
  
- Engagement phase
- Approval phase



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**Annette Sykes, Jordan Bartlett,  
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Rolleston Advisory Services**

**Rawhiti Moses  
RSM Consulting Services Ltd**

# He kupu tuku iho

***“We cannot maintain our kaitiakitanga obligations and practices if others cannot respect and uphold our values. Our efforts to protect our taonga, and restore our taonga will be in vain.***

***...For tangata whenua to safeguard the integrity of our tūpuna, we are obligated to protect and preserve the areas that bear their names, the same areas where our tūpuna have died protecting in the past”.***

Te Ariki Morehu, Environment Court, May 2012

