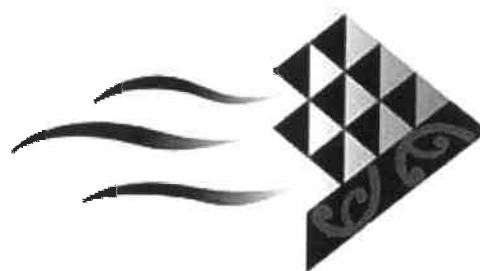


# CULTURAL IMPACTS ASSESSMENT

for Tarawera Waste Water  
Treatment Plan



**TE ARAWA LAKES TRUST**

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## Executive Summary

The Tarawera Lake Restoration Plan seeks to identify actions to cap the total nitrogen and reduce total phosphorus concentrations in Lake Tarawera to improve water quality.<sup>1</sup>

Lake Tarawera's TLI is currently 3.0 and does not meet its target of 2.6 (as confirmed within the Regional Water and Land Plan). The main cause of the declining water quality (indicated by a high TLI) is an increase in nitrogen and phosphorus flowing from the catchment. To resolve the problem, the level of nutrients entering the lake needs to be reduced to a sustainable load.<sup>2</sup>

The Tarawera Lake Restoration Plan focuses on reducing nutrients to improve lake water quality. The plan has been adopted by the Rotorua/Te Arawa Lakes Strategy Group. Key actions have been identified with the priority recommendation to reticulate houses in the Lake Tarawera urban community.

The Lake Tarawera Sewerage Steering Committee (LTSSC) has been formed to investigate and recommend the most appropriate wastewater disposal option to the community and Rotorua Lakes Council, (RLC). Key stakeholders on the committee include representatives from Rotorua Lakes Council, Bay of Plenty Regional Council, (BOPRC), the Tarawera Ratepayers Association and local iwi Tūhourangi and Ngāti Rangitahi.

To date the steering committee has been presented with evidence that septic tanks contribute to the increased nitrogen (N), phosphorus (P) and e-coli discharged into the lake, contributing to the deterioration of water quality.

In response it has looked at ways to achieve a reticulated wastewater scheme and has identified five possible and viable wastewater options. As part of the engagement process, it has commissioned this cultural impact assessment for the proposed five options.

The scope of this report looked to identify cultural impacts for the proposed wastewater plan through a pre-engagement process with tangata whenua.

This report provides an overview of the historical and current relationship tangata whenua has with this area. Literature review and interviews held with tangata whenua have provided initial feedback accordingly for this kaupapa and clear direction on how to progress forward in such a way to enable a robust and informative process of engagement and consultation.

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<sup>1</sup> Tarawera Lakes Restoration Plan page 3

<sup>2</sup> Tarawera Lakes Restoration Plan page 2

## KEY FINDINGS FROM THIS REPORT

The feedback and response provided by ngā uri o Tuhourangi me Ngati Rangitahi have indicated that there are a range of cultural impacts likely as a result of the introduction of the waste water treatment system at Tarawera, however the current issue of the *decline of the māuri of Tarawera* is the most significant impact and there is acknowledgement that this must be dealt with. Each waste water treatment option can broadly be included or eliminated by considering the additional cultural impacts. These can be considered as filters or criteria as the cultural impact assessment is developed further.

1. The highest level cultural impact acknowledged is the current ongoing degradation of the Lake; the diminishing of the mauri of the water. - The option that best addresses the declining mauri of the wai will be considered.
2. Second level impact acknowledges the absence of Tuhourangi and Ngati Rangitahi from Tarawera for 131 years and their desire to return to their ancestral home; the option that best enables the return of Tūhourangi and Ngāti Rangitahi to their lands and resources alongside Tarawera will be considered.
3. Third level impact acknowledges that the presence of Tuhourangi and Ngati Rangitahi at Tarawera pre and post eruption means there are many sites of significance on the landscape, particularly in relation to urupa (places where the deceased lie buried) and that the options that has the least impact on the cultural landscape will be considered.
4. The fourth level acknowledges the tikanga (protocols) associated with waste and its disposal; the option that has the least impact on the values associated with waste water; the travel of paru to other places, specific matters identified in iwi Management Plans will be considered.

It is the full assessment of these cultural impacts and the various mitigation options against the Waste Water treatment systems plan that will provide the best option for investment from a cultural perspective.

### RECOMMENDATIONS

1. Landowner representation to be included in the Steering group. Landowners have a specific set of issues as well as their role as tangata whenua.
2. Addition of an alternate to ensure ongoing and consistent representation. This is applied in other similar forums.
3. It is then recommended that a more in-depth engagement process in respect of the options is undertaken to determine the extent of the cultural impact and the mitigation measures to address these. The model developed in respect of the Rotorua WWTP is seen as best practice by Tūhourangi and this is the approach recommended to ensure the cultural impacts identified are able to be mitigated.

# Part 1 - Preface

The Tarawera Steering Group is seeking to engage with tangata whenua, via this Cultural Impact Assessment, to provide information and understanding about the proposed options for Waste Water Treatment at Tarawera and to determine whether they are within the boundaries of cultural acceptance.

Tangata whenua as represented by

- Te Arawa Lakes Trust
- Tūhourangi
- Ngāti Rangitīhi
- Rotomahana Parekarangi 6 Block owners
- Ruawahia 2B

## 1.1 Objectives

The objectives of this CIA are:

- To document the cultural values associated with the proposed waste water treatment options for Tarawera
- To identify the potential effects on cultural values as a result of the proposed treatment options
- to recommend next steps to identify mitigation options

In meeting these objectives, the report will:

- provide all parties with a level of confidence and understanding related to the proposed activity; the engagement to date and the consultation process going forward.
- Assist Rotorua Lakes Council to effectively take into account the iwi management plans
- Provide a foundation for future discussions between iwi affected and Rotorua Lakes Council

## 1.2 Methods

The preparation of this CIA report involved a review of information and pre consultation process through engagement with Tūhourangi, Ngāti Rangitihī and Māori land owners within the Lake Tarawera Catchment. Specifically, the process included:

- A review of the provisions of the Resource Management Act 1991, the Te Arawa Lakes Settlement Act 2006, Affiliate Te Arawa Iwi and Hapū Claims Settlement Act 2008 (Te Ariki, Te Wairoa) and other relevant statutes and regulations.
- A review of historical cultural information and other written references relevant to this assessment.
- A review of Tūhourangi Tribal Authority Enhanced Iwi Environment Resource Management Plan 2011.
- A review of Ngāti Rangitihī Iwi Environmental Management Plan 2011, specifically policies on sewage disposal, discharge to water, and freshwater management.
- Discussions with tangata whenua with knowledge and experiences of the area and values.
- Discussion with Māori land owners within the proposed site area and catchment.

## 1.3 Acknowledgements

On behalf of Te Arawa Lakes Trust, we wish to thank our koroua, mātua and whanau who participated in this report, providing valuable input and guidance.

## Part 2: The Activity

### 2.0 Background - Tarawera Lakes Restoration Plan

The Tarawera Lakes Restoration Plan as developed by the Bay of Plenty Regional Council, focuses on addressing lake water quality and has been adopted by the Rotorua/Te Arawa Lakes Strategy Group. The number one priority of the Plan is to reticulate houses in the Lake Tarawera urban community.

### 2.1 Lake Tarawera Sewerage Steering Committee

The Lake Tarawera Sewerage Steering Committee is made up of representatives from a range of key stakeholders including Rotorua Lakes Council (RLC), Bay Of Plenty Regional Council (BoPRC) and the Tarawera Ratepayers Association; tangata whenua Tūhourangi and Ngāti Rangitīhi.

### 2.3 LTSSC - Purpose

The LTSSC is tasked to:

- Investigate and recommend the most appropriate wastewater disposal option to the community and Rotorua Lakes Council. The final recommendation must be sustainable and help to improve the health of Lake Tarawera.

To date, the LTSSC has:

- Been presented with evidence that septic tanks contribute to the increased nitrogen (N), phosphorus(P) and e-coli discharged into the lake which causes water quality deterioration.
- Looked at ways to achieve a reticulated wastewater scheme.
- Identified five possible and viable wastewater options.
- Commissioned a cultural impact assessment for the options



## 2.4 The Options

The proposed service area: (Number of properties: Current - 423; Ultimate - 546)

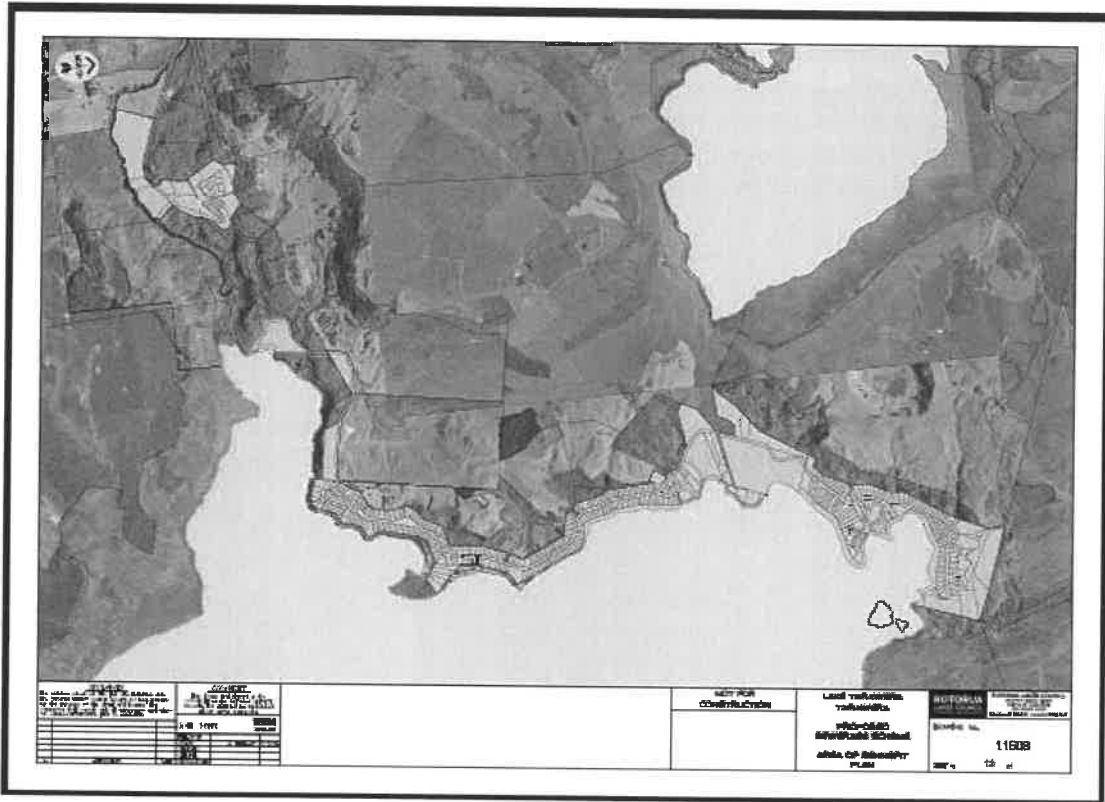


Figure 1. Rotorua Lakes Council Drawing No. 11608. Lake Tarawera, Proposed Sewerage Scheme, Area of Benefit Plan

### The proposed options:

1. A Septic Tank Effluent Pump (STEP) system located on individual residents sites. A STEP system is a 3800 litre septic tank with a filter and pump inside the tank. The filtered effluent is pumped through pressure pipes to a local Wastewater Treatment Plant.
2. A STEP system where the filtered effluent is pumped to Ōkāreka and from there to the Rotorua Wastewater Treatment Plant.
3. A Low Pressure Grinder Pump (LPGP) would be located on individual residents sites to pump all the waste to a local Wastewater Treatment Plant.
4. A Low Pressure Grinder Pump would pump the waste to Ōkāreka and from there to the Rotorua Wastewater Treatment Plant.
5. If a decision is made not to reticulate this community, then each individual property owner would need to;

- a. Install an Aerated Wastewater Treatment System with Nutrient Reducing capabilities (AWTS+NR). The effluent from this system would be discharged to near surface soils. This system would be an improvement in performance over septic tanks but would not fully remove the N and P from the catchment.
- b. This option may cost each property owner up to \$20,000 and is not eligible for subsidy.
- c. Not all properties will be able to accommodate one of these systems because of land slope and stability, available space, proximity to ground water and unsuitable soils. A report is currently being prepared on these issues. Property owners in this category would need to apply for a resource consent which would seek to mitigate the effects of the discharge.

**Note:**

- 1) If the preferred option is to connect to the existing Okareka Wastewater system, resource consents will not be required.
- 2) If the preferred option is to establish a Wastewater Treatment Plant and Land Disposal System within the area, then resource consents will be required for the construction and operation of the plant.

## LOW PRESSURE GRINDER PUMP SYSTEM

- Houses at Tarawera connected by low pressure grinder pumps
- About 1500 installed within the district over the last 9 years

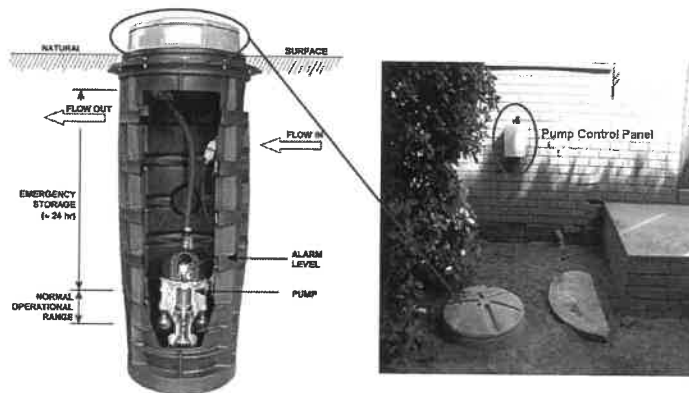


Figure 2. Low Pressure Grinder Pump System, Rotorua Lakes Council, Sewerage Options for Tarawera, Manzano 2017

## STEP SYSTEM

- Underground septic tank (about 4000 litres) provides primary treatment (solids settling) so only liquids go to treatment plant.
- The solids remain in tank for years and decompose through anaerobic process. Remaining solids pumped every seven years (approximately.)
- Solids filtered out.
- 25mm line connects property to main sewer in street.



Figure 3. Step System, Rotorua Lakes Council, Sewerage Options for Tarawera, Manzano, 2017

## PROPOSED WASTEWATER TREATMENT PLANT AND LAND DISPOSAL SYSTEM CONCEPT

- Wastewater Treatment – Membrane BioReactor Plant (600m<sup>3</sup>/day approx.)
- Land Disposal System – Trench based Rapid Infiltration
- Approximate area requirement  
- 5-6 hectares (depending on soil characteristics and buffer requirements)
- Solids management – Stored on site and transported offsite
- Odour management – Enclose all odour generating processes with foul air extraction and treatment.
- Noise management – Blowers house inside blower room with acoustic silencers
- Indicative cost - \$6.0M to \$6.50M

## PROPOSED WASTEWATER TREATMENT PLANT AND LAND DISPOSAL SYSTEM

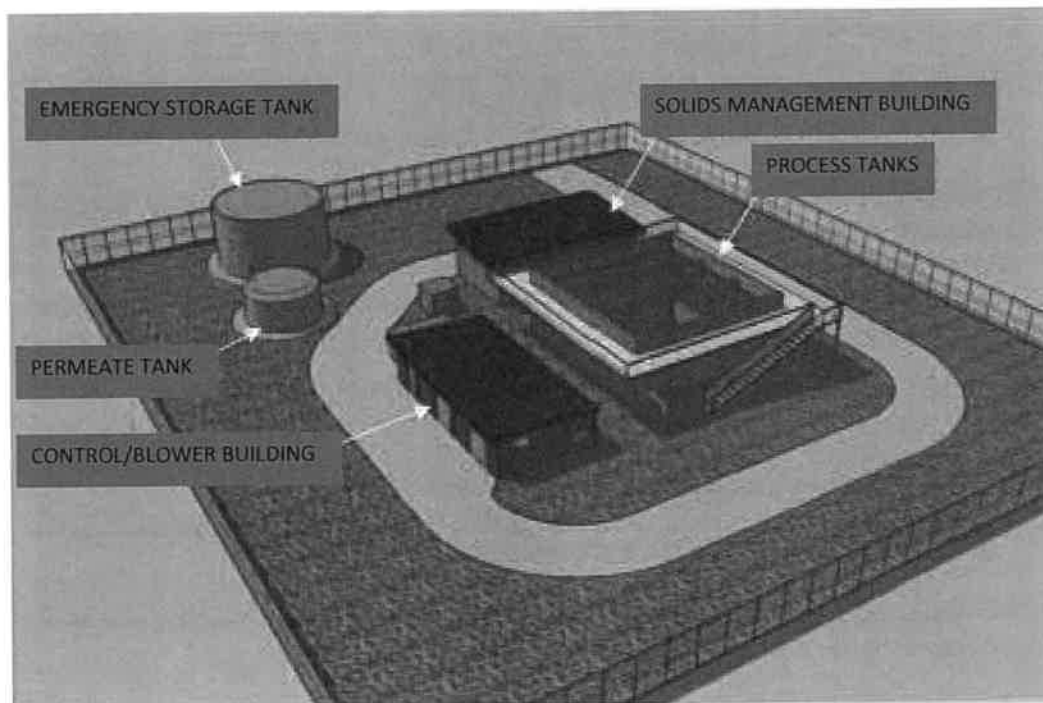


Figure 4. Indicative perspective view of Tarawera Wastewater Treatment Plant Rotorua Lakes Council, Sewerage Options for Tarawera, Manzano, 2017

## **2.5 Funding**

The options have been broadly costed and range from \$15m to \$18m. This translates into a cost per property of approx. \$40k. Subsidies have been received from the Rotorua Lakes Council of \$1,500 per property and \$6.5m from the Freshwater Fund administered by MfE. Payment options will be advised once a preferred treatment options has been settled and grants and subsidies are confirmed.

### **Timeframe objectives**

1. Once the Cultural Impact Assessment (CIA) is completed, the committee will revise property cost estimates.
2. Engage with RLC and BoPRC to ensure the Lake Tarawera scheme is included in their respective Long-Term Plans.
3. Decide on a preferred option and recommend it to the community and to RLC.
4. In a position to construct the preferred option from 2020 onwards.

### **Considerations**

- The proposed options are costly and need to be environmentally friendly, as well as help towards reducing N and P in the lake.
- The committee wants to identify a preferred option, after it has considered a cultural impact assessment (CIA) on the five options.
- This Cultural Impacts Assessment has been carried out by the Te Arawa Lakes Trust.

## Part 3: Tangata Whenua Context

### 3.0 Te Arawa - Whakapapa, Rohe

Te Arawa is one of seven Māori Tribes of New Zealand. The traditional lands of the Te Arawa people are around the Rotorua lakes; extending from named Maketu on the eastern seaboard to Tongariro mountain in the central North Island.

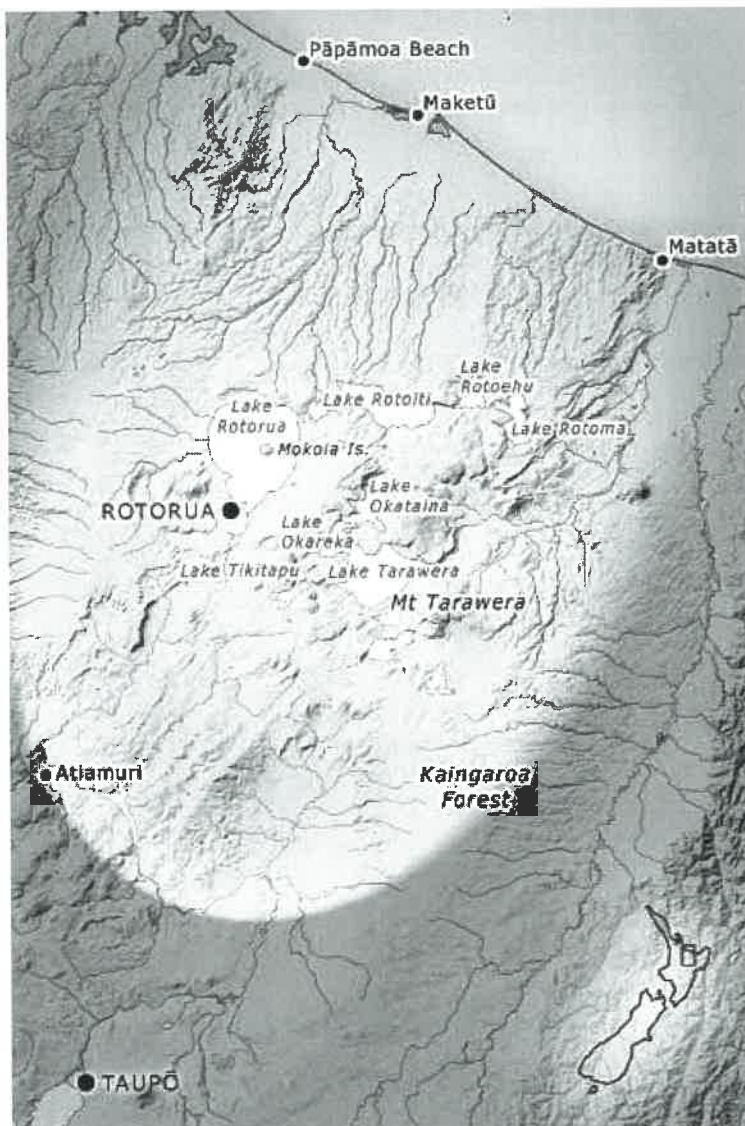


Figure 5. Te Arawa Tribal Area (Tapsell, 2017)

## Whakapapa

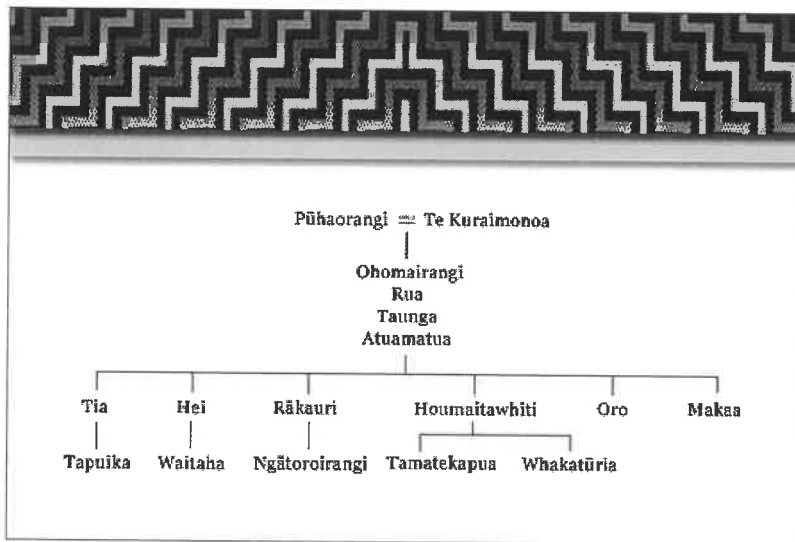


Figure 6. Te Arawa Whakapapa (Tapsell, 2017)

### Te Arawa waka | Te Arawa tangata Origins

The Te Arawa people of the Bay of Plenty are the offspring of Pūhaorangi, a celestial being who descended from the heavens to sleep with the beautiful maiden Te Kuraimonoa. From this union came the revered ancestor Ohomairangi. He was responsible for protecting Taputapuātea marae — a place of learning on the island of Raiatea or Rangiātea, in the Polynesian homeland known as Hawaiki. High priests from all over the Pacific came to Rangiātea to share their knowledge of the genealogical origins of the universe and of deep-ocean navigation.

By the time Ohomairangi's revered descendant, Atuatua, was born the people were known as Ngāti Ohomairangi and lived in the village of Maketū. Atuatua married the four granddaughters of Ruatapu. A generation later, six of their sons, Tia, Hei, Rākauri, Houmaitawhiti, Oro and Makaa became the leading family group of Ngāti Ohomairangi.

### The Migration

The migration to Te Ika-a-Māui over 20 generations ago was instigated by war over scarcity of resources and land. Houmaitawhiti, one of Atuatua's six sons, had a son, Tamatekapua. Tamatekapua took up the challenge laid down by his father: to seek a peaceful new home in a land far to the south. Over 30 Ngāti Ohomairangi tribe members accompanied Tamatekapua and the tohunga, Ngatoroirangi, in the double-hulled canoe originally named Ngā rākau rua a Atuatua (the two trunks of Atuatua) in memory of their father. During the voyage they had a perilous encounter with the great ocean creature, Te Parata, who almost swallowed them. However, one story goes that they were delivered from the jaws of certain death by a mythical great shark, and the people renamed the canoe and themselves Te Arawa in its honour.

## Arrival

On entering the Kaituna estuary beside Ōkūrei, the bow of the Te Arawa canoe was tethered to a large rock, Tokaparore, and to an anchor rock called Tūterangiharuru, which held her fast in the current of the Kaituna River. The tohunga Ngātoroirangi was the first to step off, conducting rituals beneath a pōhutukawa tree in full bloom. Today this site is remembered as Ōngātoro, and commemorated by a monument built in 1940. A pā established on the Ōkūrei headland close to the moored canoe was named Maketū, after their home village on Rangiatea, in Hawaiki.

In time Te Arawa was led by Tama's great-great-grandson, Rangitahi. He chose to position the the Pakatore pā inland between Waiariki and Maketū, overlooking the Kaituna River. Through strategic marriages with the children of the Bay of Plenty's most influential leaders, Rangitahi's seven sons and one daughter were born. They became known as Ngā Pūmanawa e Waru (the Eight Beating Hearts).

## Rohe

Te Arawa multiplied and spread across the geothermal zone of the central North Island, occupying lands in a continuous line from coast to volcanic mountain interior. This area became identified with Te Arawa, and is affirmed on marae with the proverb:

*Mai Maketū ki Tongariro*  
*Ko Te Arawa te waka*  
*Ko Te Arawa māngai-nui ūpoko tū-takitaki*  
*From Maketū to Tongariro*  
*Te Arawa the canoe*  
*Te Arawa the determined people*

Rangitahi's sons moved most of the Te Arawa tribe inland to the geothermal lakes. In time, descendants of Rangitahi aligned themselves through intermarriage into three major kin groups:

- Ngāti Pīkiao (at the eastern end of Lake Rotoiti and around lakes Rotoehu and Rotomā)
- Tūhourangi (upper Kaituna, western Lake Rotoiti and the south-east side of Lake Rotorua including Ōhinemutu)
- Te Urī o Uenukukōpako, later known as Ngāti Whakaue (Mokoia and north-west side of Lake Rotorua).<sup>3</sup>

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<sup>3</sup> Paul Tapsell, 'Te Arawa - Settlement and migration', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/te-arawa/page-2> (accessed 29 October 2017)



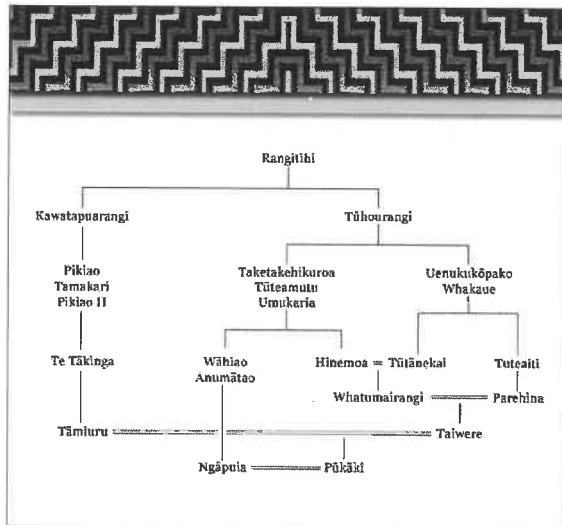


Figure 7. Rangitīhi Tūhourangi Whakapapa (Tapsell, 2017)

### 3.1 European Arrival and Impact

As European traders, whalers and others arrived, they brought diseases that spread rapidly amongst Māori communities, killing many and wiping out whole villages. They also brought and traded guns. Marauding invaders such as Ngapuhi, came armed with muskets and caused significant losses during skirmishes and battles. Te Arawa regrouped as Nga Pumanawa e Waru and vowed never to fight amongst themselves again.

Te Arawa traded guns to increase security over lands and resources. They engaged with missionaries, who brought Christianity, Western farming methods, technology, education and medicine. By 1860, Te Arawa was developing successful commercial operations, establishing orchards and farms, flax and flour mills and fishing and sailing fleets. Warfare during the 1860s and 1870s hindered commercial development. Te Arawa took up arms to defend its land and resources whilst supporting the Crown. In 1840, they opposed the Treaty of Waitangi initially but eventually conceded, aligning with the Crown in exchange for protection under the treaty. Despite this alliance with the Crown, the introduction of land surveying and the Native Land Court system affected Te Arawa significantly.

*By the 1880s Te Arawa became divided at the extended family level. The court pitted brother against brother, forcing families to fight for individual rights to ancestral estates. Even when undivided shares in lands were awarded, these slipped away as payment for surveys, court costs, or store credit, or were sold by relatives.<sup>4</sup>*

<sup>4</sup> Paul Tapsell, 'Te Arawa', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/te-arawa> (accessed 22 October 2017)

Story by Paul Tapsell, published 8 Feb 2005, updated 22 Mar 2017

## 3.2 Tourism and the economy



Figure 8. White Terraces (Blomfield, 1882)

Ngāti Rangitīhi and Tūhourangi lived closest to Mount Tarawera for many generations. They fought with each other often over tribal land interests. Ngāti Rangitīhi controlled the north-eastern sides of the maunga, including the central peak, Ruawahia. Tūhourangi controlled the Tarawera lakes district, including the terraces at Rotomahana.

The Pink and White Terraces were situated on the shores of Lake Rotomahana, near Mount Tarawera. Te Tarata (the tattooed rock) or the White Terrace was about 3 hectares in size, tumbling to the lake from 30m, and 240m wide around the base. The terraces of Ō-tū-kapua-rangi (fountain of the clouded sky) or the Pink Terrace, were smaller and lower. Steps ascended gracefully to a crater platform, where three metre-deep basins were filled with clear blue, warm water, ideal for bathing.

During the mid 1800s the terraces became known as the 'Eighth Wonder', with people coming from all over the world to see this spectacular natural phenomenon.

Often visitors would travel from Auckland to Tauranga by steamer, then inland by coach to Ohinemutu, where Ngāti Whakāue resided at Lake Rotorua. From there, they would travel by coach to Te Wairoa. They would be entertained with performances by local Māori at Hinemihi whareniui. The following morning, they would travel by canoe across Lake Tarawera to walk over a narrow isthmus between Lake Rotomahana and Lake Tarawera to reach the stunning terraces.

Tūhourangi became immersed in the tourist trade; with some people earning substantial annual incomes of over £4000. They provided tourists with guides, transport, accommodation, food, entertainment and souvenirs.

Lifestyle changed significantly from subsistence living - hunting, gathering, cultivating to earning substantial money from a growing tourist trade. Unfortunately, with newly

acquired wealth, iwi became exposed to the negative influences of alcohol, tobacco and disease.

### 3.3 Tarawera Eruption

*While ferrying tourists across Lake Tarawera to visit Rotomahana's famous Pink and White Terraces in 1886, guide Sophia Hinerangi saw a mysterious phantom canoe. The high priest Tūhoto Ariki of the Tūhourangi tribe interpreted this as a warning. He feared the terraces were being exploited as a tourist attraction without due regard to ancestral values. In the early hours of 10 June, the domed mountains of Wāhanga, Ruawāhia and Tarawera split apart, spewing forth millions of tonnes of ash and debris. The fissure extended down the mountain and through the terraces, from Rotomahana to Waimangu, some 10 kilometres away. Earthquakes were felt throughout the North Island. Auckland residents mistook the noise for distant cannon fire.*

*The following day it was pitch black from Rotoiti to Maketū – ash choked the skies. Lake Rotomahana, its terraces and over 150 Tūhourangi–Ngāti Rangitīhi residents were buried. Protected by a valley, the village of Te Wairoa was distant enough for most residents to survive. Many sheltered in Guide Sophia's house, which did not collapse. The priest Tūhoto Ariki also survived: he was dug from his buried house four days later.*

*Te Arawa kin provided shelter, clothing, lands and food for the survivors. Most found refuge at Whakarewarewa (Ngāti Wāhiao), Ngāpuna (Ngāti Hurunga), Waitangi (Tapuika), Matatā (Ngāti Rangitīhi) and Coromandel (Ngāti Hei). Descendants of the tribe still live in these places today. Because the government acquired the devastated area soon after the eruption, the people of Tūhourangi could not return to their Tarawera homeland when it recovered in the early 1900s. Today Tūhourangi are seeking redress through the Waitangi Tribunal.<sup>5</sup>*

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<sup>5</sup> Paul Tapsell, 'Te Arawa', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/te-arawa> (accessed 22 October 2017) Story by Paul Tapsell, published 8 Feb 2005, updated 22 Mar 2017

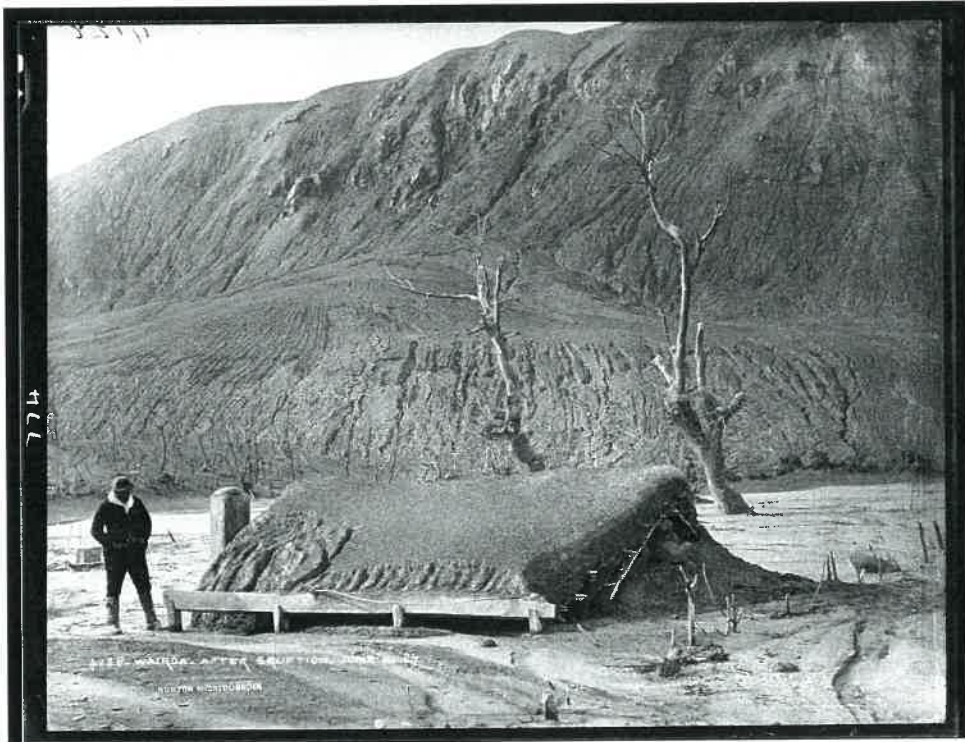


Figure 9. Wairoa after the eruption (Muir, 1886)

The devastation caused by the eruption had severe physical, social and economic impacts on the area. The destruction was immense. Vegetation and villages were flattened, reduced to rubble or buried in mud. The Māori settlements of Moura, Te Ariki, Te Tapahoro, Te Wairoa and Totarariki were destroyed in the eruption and fatalities were significant. The official death toll being 150 people - whānau and hapū were filled with inconsolable grief.

The economic base of Tūhourangi was destroyed. The Terraces were lost and the tourist trade disappeared overnight. Land was uninhabitable, dwellings destroyed and most livestock were killed. The landscape was a wasteland. Ngāti Rangitihī and Ngāti Tarawhai were impacted also.

"We had to learn again. Our tribe was culturally decimated, our Wairua, Mauri, and our heritage was lost from our kuia and kaumatua being killed." Shirley Marr, a descendant of a local who experienced the event.<sup>6</sup>

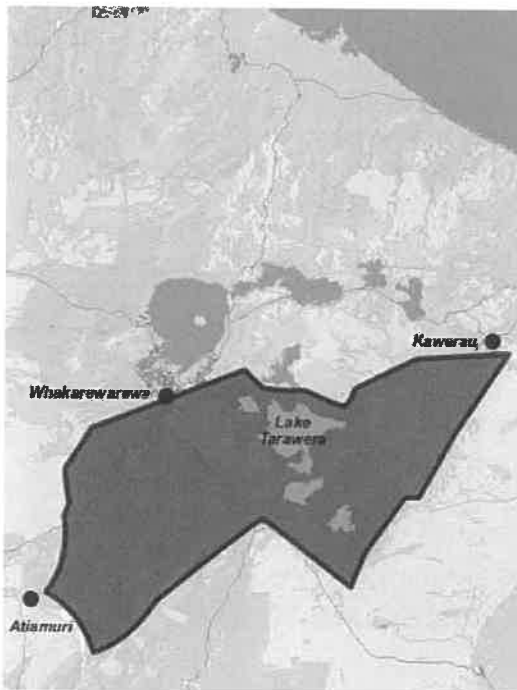
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<sup>6</sup> Kawerongo Newsletter, Ngāti Rangitihī, Tarawera Eruption

### 3.4 Tūhourangi and Ngāti Rangitīhi today

Through the treaty settlement process over the past 30 years, both Tūhourangi and Ngāti Rangitīhi are making significant headway in rebuilding the economic, cultural and environmental foundations for their people and respective iwi, through the return of lands, resources and the provision of compensation.

**Tūhourangi today is represented by an iwi membership of 2,874**



#### Tūhourangi Tribal Authority

The Tūhourangi Tribal Authority was established in 2006 to manage the settlement benefits received on behalf of Tūhourangi descendants by the various Te Arawa entities who negotiated on their behalf.

Tūhourangi are the iwi comprised of Ngāti Wahiao; Ngāti Apumoana; Ngāti Hinemihi; Ngāti Hinganoa; Ngāti Huarere; Ngāti Kahu Upoko; Ngāti Puta; Ngāti Taoi; Ngāti Te Apiti; Ngāti Tionga; Ngāti Tukiterangi; Ngāti Tumatawera; Ngāti Tuohonoa; and Ngāti Uruhina

Figure 10. Tūhourangi Rohe - Tribal area, (Te Puni Kokiri, 2017)

Tūhourangi's comprehensive treaty settlement is articulated through **Te Pumautanga o Te Arawa**.

Te Pumautanga o Te Arawa (TPT) is a Post Settlement Governance Entity. It was formed on 1 December 2006 to receive, hold and manage the assets negotiated on behalf of the eleven Te Arawa iwi and hapū that it represents (known as the Affiliates). Each Affiliate has their own organisation and trustees to govern their own affairs as respective hapū and iwi. <sup>7</sup>

<sup>7</sup> <http://tpota.org.nz/about-tpota/>

**Ngāti Rangitihī is represented by 2298 registered members** and is currently in negotiations with the Crown for their comprehensive treaty settlement with the Crown.



Figure 11. Rohe of Ngāti Rangitihī - Tribal area, (TPK, 2017)

### **Te Mana o Ngāti Rangitihī**

Te Mana o Ngāti Rangitihī is the PSGE set up in 2008 to manage redress and settlement on behalf of Ngāti Rangitihī from the historic Central North Island (CNI) Iwi Collective Settlement. It is responsible to lead the social, cultural, environmental and economic growth of Ngāti Rangitihī, and ensure the continuation to provide opportunities for generations to come.

Ngāti Rangitihī is currently in the negotiation phase of its comprehensive treaty settlement with the Crown. Te Mana o Ngāti Rangitihī is mandated to negotiate this process.

**Both iwi are represented on the Te Arawa Lakes Trust Board as representative of their original owner interests in Lake Tarawera.**

### **Te Arawa Lakes Trust**

The Te Arawa Māori Trust Board was established in 1924, pursuant to Section 27 of the Native Land Amendment Act and the Native Land Claims Adjustment Act 1922, and now operates under the Māori Trust Board's Act 1955.

Fifteen hapū were represented on the Board as well as one seat allocated for soldiers, totaling 19 representatives. Initial membership of the Board was based on ownership of the 14 Te Arawa lakes, which surround the Rotorua district, and remained the structure of the Board. On 18 December 2004, the Crown and Te Arawa signed a Deed of Settlement for Te Arawa Historical Claims and Remaining Annuity Issues over 14 lakes. The PSGE set up to manage the settlement redress was Te Arawa Lakes Trust (TALT).<sup>8</sup>

The settlement redress consists of the following:

- the acknowledgements and the apology given by the Crown to Te Arawa,
- the Cultural Redress recognizing Te Arawa traditional, historical, cultural and spiritual association with the lakes covered in the settlement, including the transfer of 13 lakebeds; guaranteed and
- the Financial Redress; and
- the Annuity Redress.

<sup>8</sup> <http://www.tearawa.iwi.nz/about-trust>



The respective lake beds associated with this proposed activity that Te Arawa Lakes Trust holds a Statutory Acknowledgement over are Lake Tarawera and Lake Okareka.

Aspirations for Tūhourangi and Ngāti Rangitihi are articulated in many forms including treaty settlements that provide cultural redress, iwi management plans, The Lake Tarawera Restoration Plan and the recent development of the Joint Tarawera Accord.

Key partnerships that will support economic development and support the re-connection with the Lake catchment include the development of the Tarawera Trails and the recent joint purchase of the Waimangu Valley Tourist operation.

Additionally both iwi are involved as kaitiaki in partnership with the Department of Conservation in pest management around the shores of the lake and on the maunga.

Other Māori organisations that support their aspirations for development and well being within Te Arawa wide context are:

## **Te Tatau o Te Arawa**

Te Tatau o Te Arawa (Te Tatau) is a partnership agreement between Te Arawa and the Rotorua Lakes Council. Tatau o Te Arawa Charitable Trust ("Te Tatau") is represented under this partnership agreement by the Te Arawa Partnership Board which acts in the interests of Te Arawa whanui and all members of Te Tatau (including, but not limited to, Te Pukenga Koeke o Te Arawa, Te Arawa Marae, Te Arawa hapū and iwi; Pan-Te Arawa entities; Māori Land Trusts and Incorporations and Matawaka groups, and individual members of Te Arawa) within the Rotorua district.<sup>9</sup>

## **Rotorua Te Arawa Lakes Strategy Group**

The Rotorua Te Arawa Lakes Strategy Group co-ordinates management of the Rotorua lakes. It is made up of elected representatives from Bay of Plenty Regional Council, Te Arawa Lakes Trust, and Rotorua District Council. It is a joint committee within the meaning of clause 30(1)(b) of Schedule 7 to the Local Government Act 2002.

### **Purpose**

The strategy group represents the opportunity to provide for Te Arawa's relationship with its ancestral lakes, and express raNgātiratanga, by managing the lakes' catchments through Te Arawa values. The arrangement recognises that Te Arawa owns the lake beds, and "it has got to be more than just nominal ownership". The purpose is expressed in the Treaty settlement legislation as:

*... to contribute to the promotion of the sustainable management of the Rotorua Lakes and their catchments, for the use and enjoyment of present and future generations, while recognising and providing for the traditional relationship of Te Arawa with their ancestral lakes.*

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<sup>9</sup> <https://www.rotorualakescouncil.nz/our-council/tearawapartnership/Documents/Te-Arawa-Partnership-Agreement-Final-1.pdf>

## Part 4: Environmental Framework

### 4.0 Te Ao Māori - Māori World View

The way in which tangata whenua relate, interact and behave with all things including the environment is based on set of traditional beliefs. This 'Māori Worldview' reflects various values, ethics and knowledge systems built over many generations and enabled Māori to survive sustainably within their environment for generations.

"It's in your whakapapa, in your pepeha, the mountain, the water, the people. The health of the environment is reflected in the health of the people".

### 4.1 Core Concepts

#### Ranginui and Papatuanuku

The story of creation for Māori is the beginning of all knowledge, forming the relationship between tangata whenua and the environment.

With Ranginui and Papatuanuku locked in a tight embrace, their children trapped between them..

"After considerable time, the children became restless and were intent on escaping from the confines of their parents into the world of light beyond. They convened a council to discuss a plan for making their escape. Tūmatauenga (the God of war) suggested that they kill their parents, but his brother's would not agree. So Tāne (God of the forests) proposed that they merely separate their parents and thereby escape.

These children included Tāwhirimātea (God of winds), Tāne (God of the forests), Tangaroa (God of the sea and all waterways), Rongomātāne (God of the kūmara and cultivated crops), Haumia (God of the fernroot and wild herbs & berries), Tūmatauenga, (God of war & the precursor of man) and Ruaumoko, (God of earthquakes & volcanoes). It was through the act of separating their parents that these children became tutelary Gods of the divisions of nature and the environment."<sup>10</sup>

Papatūānuku became the earth mother and Ranginui became the sky father.

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<sup>10</sup> Barlow, C; He Tikanga Whakaaro, P174, 1996



<b>Māori values relating to fresh water environment</b>	
<b>Whakapapa</b>	Whakapapa (genealogy) describes the relationships and connections of all life forms to each other and to the atua.
<b>Te Ao Māori</b>	Holistic view of the environment, consideration of the whole catchment (freshwater) and how it interacts.
<b>Mauri</b>	The life force that exists in everything, life giving capacity. Protection of the mauri and keeping it in balance is fundamental to Māori.
<b>Wairua</b>	Spiritual connection and wellbeing
<b>Kaitiakitanga</b>	Guardianship, stewardship by manawhenua in accordance with tikanga Māori.
<b>Tino Rangitiratanga</b>	The right to make decisions for your own people concerning your own resource.
<b>Mahinga kai</b>	Includes the the resource harvested, ability to access the resource, the site of harvest, the act of gathering and using the resource and the health of the resource.
<b>Manaakitanga</b>	Hospitality, support and care shown to guests.
<b>Matauranga Māori</b>	Māori knowledge - traditional, intergenerational - relating to the environment includes sustainability practises.
<b>Te Reo</b>	Language, containing knowledge, expressing culture and identity included in waiata and stories.
<b>Whānaungatanga</b>	The interrelationship of Māori with whānau, hapū, iwi and tipuna (ancestors)

Figure 12. Table of Māori cultural values relating to freshwater environment

<b>Key external Māori values that can be expressed in the landscape, lakes, rivers etc</b>	
<b>Wāhi tapu</b>	sacred sites, e.g. urupā (burial grounds), sacred shrines (tuahu), wai
<b>whakaika</b>	ritual or ceremonial sites, ana (caves)
<b>Wāhi taonga</b>	treasured sites, e.g. marae, kainga (settlements), pā (old fortified villages), forest
<b>Wāhi tupuna</b>	ancestral sites –waka landing and anchorage sites (e.g. unga waka, tauranga waka), old battlegrounds, ara (tracks), rock outcrops,
<b>wāhi tohu</b>	indicators etc.
<b>Taonga</b>	flora and fauna, taonga species (plants, trees, animals, birds, fish, etc.),
<b>Rongoa</b>	medicines
<b>General classification of water (relationship to tapu and noa)</b>	
<b>Wai ora</b>	Water in its purist form, e.g. rainwater
<b>Wai puna</b>	Spring water
<b>Wai whakaika</b>	Ritual waters, pools, ceremonial
<b>Wai māori</b>	Freshwater water, water for normal consumption
<b>Wai mate</b>	Water that has lost mauri, is degraded, and no longer able to sustain life
<b>Wai kino</b>	Water that is dangerous, such as rapids <sup>11</sup>

Figure 13. Table of Māori cultural values and classifications of water (Harmsworth, 2013)

11

[https://www.landcareresearch.co.nz/\\_\\_data/assets/pdf\\_file/0020/70625/Maori\\_values\\_freshwater\\_notes.pdf](https://www.landcareresearch.co.nz/__data/assets/pdf_file/0020/70625/Maori_values_freshwater_notes.pdf)

# Te Whakapapa o Te Wai

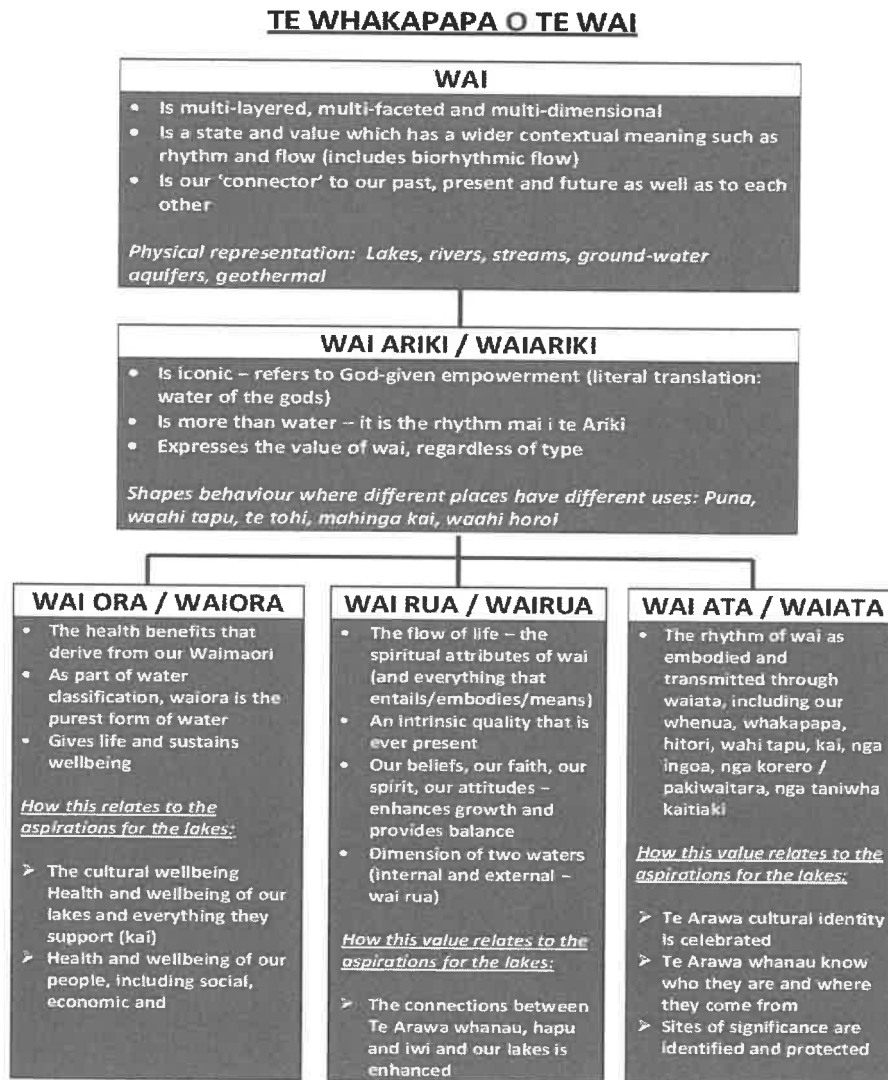


Figure 14. Te Whakapapa o Te Wai (Te Arawa Lakes Trust, 2017)

Te whakapapa o te wai above describes the relationship between Te Arawa and ngā wai o Te Arawa; this case Tarawera and the waters associated with the Lakes. The values associated with this relationship are then outlined and the alignment with the wellbeing of the lakes. This relationship requires that these values are upheld and the mauri of the lakes and people are interconnected.

## 4.2 Treaty Principles

Tangata whenua interests relating to freshwater management are recognised and provided for within a statutory and planning framework, whereby decisions relating to fresh water management (including discharges to water) are made.

### The Treaty of Waitangi

Application of the Treaty is implemented through established Treaty principles. The four following principles are ones most commonly applied through the work of Regional Council:

- **Active Protection**  
To actively protect that which is most important to Māori. This may include their rights (including citizenship), property, treasures, special places, culture, language or other.
- **Tribal Authority**  
Guarantees Māori the right to manage, control and enjoy their own resources and taonga in accordance with their cultural preferences.
- **Redress for past breaches**  
To address past actions or omissions of the Crown that led to harmful effects for Māori.
- **Duty to Consult**  
Ensuring Māori are consulted with on matters of importance to them.

## 4.3 Local Government Act 2002 (LGA)

The Local Government Act 2002 gives local authorities responsibility for taking an informed and long-term approach to how decision making can benefit the economic, social, cultural and environmental well-being of Māori.

Specific provisions relevant to this activity relating to Māori under the LGA are:

### **Section 4**

Treaty of Waitangi

### **Section 81**

Contribution to decision making and capacity building

### **Section 82 (2)**

Principles of consultation - processes for consulting with Māori

### **Section 14 (1) (D)**

Building capacity

## 4.4 The Resource Management Act 1991 (RMA)

The RMA provisions include recognising and having regard for the relationship Māori have with land, water, sites of cultural significance, kaitiakitanga, iwi management plans etc. Under the RMA, engaging with Māori is required within the Regional Policy Statement (RPS) and Regional Plan development, and through resource consent processes.

Specific provisions with the RMA relevant to this activity are:

### Section 2

Defining and having regards for kaitiakitanga.

### Section 6 (e)

Recognising and providing for the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wahi tapu and other taonga.

### Section 7 (a)

Having particular regard for kaitiakitanga

## 4.5 Regional Policy Statement

The Regional Policy Statement (RPS) is prepared under the RMA and contains provisions specifically for Māori.<sup>12</sup>

Policy IW 7D	Cultivating partnerships between iwi and statutory management agencies are "essential if the sustainable management of the region's resources is to be achieved."
Policy IW 1B	Enabling development of multiple-owned Māori land?
Policy IW 2B	Recognising matters of significance to Māori
Policy IW 3B	Recognising the Treaty in the exercise of functions and powers under the Act.
Policy IW 4B	Taking into account iwi management plans.
Policy IW 5B	Avoiding adverse effects on matters of significance to Māori
Policy IW 6B	Encouraging tangata whenua to identify measures to avoid, remedy or mitigate adverse cultural effects.

Figure 15. Table of RPS Iwi Resource Management policies (BOP RC, 2014)

## Resource Consent Processes

Engagement with Māori under the resource consent application process includes obligations under Sections 6(e), 6(f), 7(a), and 8 of the RMA.

<sup>12</sup> [https://www.boprc.govt.nz/media/566892/operative-rps-1-october-2014\\_part-three-amended-19-sept-16.pdf](https://www.boprc.govt.nz/media/566892/operative-rps-1-october-2014_part-three-amended-19-sept-16.pdf)

## 4.6 Environmental Management Plans

There are specific legislative requirements in the RMA that require decision makers to take iwi management plans into account. Hapū and iwi resource planning documents provide for tangata whenua interests to be considered in Council processes, including resource consent processes.

### Ngāti Rangitīhi Environmental Management Plan

<b>NGĀ RAWA WHAKAHIRAHIRA</b>	
<b>Resource</b>	<b>Issues</b>
Water bodies	Rivers, streams, lake beds and banks have been dramatically altered to provide for land - use.  Water bodies are unable to support living ecosystems including fish and bird habitats.
<b>Objectives</b>	
Preserve or restore and maintain the natural form and character of water bodies including the margins and fauna.  The restoration and enhancement of the Tarawera River, Rangitaiki river, Lake Tarawera, Lake Rerewhakaaitu, and Lake Rotomahana. <sup>13</sup>	

Figure 16. Policies for Environmental Management, Nga Rawa Whakahirahira (Ngāti Rangitīhi, 2011)

<sup>13</sup> Te Mana o Ngāti Rangitīhi Environmental Management Plan page 28

He Wai - Water		
Resource	Issues	
Wai Kino - Waste Water	<p>Matters of concern to Ngāti Rangitihi include protecting the mauri of water. Ngāti Rangitihi state that mauri is the essence within water that ensures the continuation of life that dwells within it. In order for future generations to gain benefits from both the sea and freshwater, the mauri of water must not be defiled.</p> <p>Contaminants of particular concern are: Sewage and effluent discharges; rural, industrial and urban discharges; stormwater and sediment runoff; ... Mixing of wastewater with waterbodies directly maybe spiritually and culturally offensive.</p>	
Objectives	Policies	Methods
Water is avoided as a medium for transporting treated waste	<p>The appropriate treatment of wastewater (to remove solids, changes in colour, smell, bacteria) and its discharge and penetration to land, avoiding direct discharge to rivers, lakes and the sea</p> <p>The minimisation of use of water to transport waste.</p> <p>The minimum standards for water quality outputs from wastewater treatment increase over time.</p> <p>Encourage and promote new technologies that utilise different mediums for treating waste (rather than water) and minimising the use of water.</p> <p>Preference for treating wastewater at source.</p>	<p>Waste reduction programmes.</p> <p>Trialling composting toilets in appropriate situations including public areas, rural situations remote areas with no infrastructure.</p> <p>Conduct clean -up programmes.</p> <p>Work with consent authorities to ensure consent conditions relating to water quality and quantity of consent holders being adhered to through regular monitoring and response to compliance issues and complaints.</p> <p>Submissions to LTCCP, annual plan, designations and consent applications regarding wastewater treatment systems and plants.</p> <p>Work with joint -agencies to improve lake water quality in Rotorua lakes, Tarawera and Rangitaiki Rivers.<sup>14</sup></p>

Figure 17. Policies for Environmental Management, Hei Wai (Ngāti Rangitihi, 2011)

<sup>14</sup> Te Mana o Ngāti Rangitihi Environmental Management Plan page 30

## Part 5: Engagement with tangata whenua

### 5.0 Background



Figure 18. Lake Tarawera

Te Arawa tribes settled in the Tarawera area in about the 14th century. In 1886, Mt Tarawera erupted; it destroyed settlements, killing at least 120 people and decimated the local thriving tourist economy. Ngāti Rangitihī resettled in Matata and Tūhourangi and Ngāti Hinemihi relocated to Whakarewarewa, Rotorua.

Land alienation by the Crown, post the eruption, impacted the ability for iwi to return to the Tarawera area. Despite this, Lake Tarawera and the surrounding area continues to hold a deep spiritual connection cultural significance to Tūhourangi and Ngāti Rangitihī, in particular. They have managed to retain some land holdings around the lake (Rotomahana Parekarangi 6 Blocks, Ruawahia 2B, Okataina 10, Te Ariki and others). Collectively they are the 3rd largest landowner in this catchment, immediate to Department of Conservation and the Crown.

The Tarawera Lake catchment that encompasses the whenua, the lake itself and the maunga define Tūhourangi and Ngāti Rangitihī as ahi kaa. The people are fully intent on returning to live there in the near future. Commercial investment and opportunities such as the Tarawera Trail, eco tourism, neighbouring Waimangu Valley operation, Kaitiaki tours, the planned Marae project at the Lake confirm intent by both iwi to return and rebuild. Iwi operations in pest control on both the Maunga and far lake side signify the level of engagement and responsibility as kaitiaki.



## 5.1 The engagement process

Interviews were held during September 2017, with 9 representatives from iwi, Māori land trusts and Māori businesses operating within the area. Executive representatives from Tūhourangi Tribal Authority and Te Mana o Ngāti Rangitihī were interviewed, as were kaumatua who reside at Lake Tarawera.

Māori reservation and land trusts, Ruawahia 2B and the Rotomahana Parekarangi 6 Blocks below, represent some 12,000 shareholder interests within the immediate Tarawera designated area of activity. see Appendix 1. Rotomahana Parekarangi

Ruawahia 2B Ngāti Rangitihī
Rotomahana Parekarangi 6Q 2B
Rotomahana Parekarangi 6O 2B
Rotomahana Parekarangi 6B (or Maungarawhiri)
Rotomahana Parekarangi 6C 2B
Rotomahana Parekarangi 6G 2B Kariri Point
Rotomahana Parekarangi 6G 3B Marae Site, Spencer Road
Rotomahana Parekarangi 6G 3B Urupa
Rotomahana Parekarangi 6K2B
Rotomahana Parekarangi 6J2B4
Rotomahana Parekarangi 6J2B7B4
Okataina 10 Land Trust

Figure 19. Maori reservations and land trusts, Ruawahia 2B and Rotomahana Parekarangi 6 Blocks.

Those interviewed individually were provided with information from Rotorua Lakes Council on the described Waste Water Treatment Options.

They were asked for information and understanding about cultural values directly associated with Lake Tarawera, historically and its current state.

They were then asked about the Waste Water Treatment options and what cultural impacts from these options were likely.

Te Arawa Lakes Trust also presented at a hui alongside Rotorua Lakes Council to iwi member from Tūhourangi at Te Pakira Marae, Whakarewarewa. Feedback was received at this hui also.

## 5.2 Key responses

Key responses were identified as follows:

- Lake Tarawera is intrinsically connected to tangata whenua. It is in their pepeha (whakapapa - the maunga, the lake..) and key to identity.
- The remediation and clean up of the lake to remove human waste via existing old septic tanks is paramount. Water is a life force and the quality of Tarawera lake (water) is key to the balance of the mauri, and this includes well being people and nature. Healthy maunga, healthy water, healthy people.
- Tangata whenua residing at the lake and using it as drinking water had noticed a decline in water quality - it was no longer providing energy, it's life force, mauri was affected negatively.
- Mahinga kai - kaumatua interviewed spoke of gathering kai from the lake (40 years ago). "Tuna (eel) were the size of dinner plates (girth); kakahi (fresh water mussel) were in abundance. Taonga species also included inanga, koura, kokopu, kouro. Abundant birdlife included water fowl, kereru, pihipihi and tui.
- Economy - the restoration and sustainable management of the water quality at the lake is key for the commercial operations that iwi are both currently involved in and the future opportunities; marketing 'pristine environment'.
- Interviewees understood the lake is fed by 7 waterways and impacted by them, hence the water quality is a complex issue, one that is owned by all - iwi, residents, government, visitors.
- There is concern through the interviews held and the information provided that council understands the breadth of aspirations of the land owners within and close to the areas of proposed routes, to develop and build potentially multiple dwellings including papakainga, marae, tourism etc.
- With regards to the proposed Okareka route - interviewees were concerned about the following:
  - potential risks during flooding
  - the planned route appeared to be too close to the water body and there were potential risks of contamination should there be equipment malfunction.
- There was mixed opinion from those interviewed about the preferred option to treat at proposed WWTP on site or to remove completely. Some did not want the paru mixed and removed completely, holding a cultural preference to treat on site.

- Some felt there was a breach in cultural practice through the proposed transfer of paru from one location (rohe) to another.
- There was interest by some of the interviewees, in the opportunity to partner with Council through leasing land for the WWTP infrastructure. This could provide opportunity to offset costs for proposed iwi housing, some return on investment, added value through utilisation of bio solid etc.
- Tangata whenua indicated strongly that this proposed activity allows for, and does not impede, iwi aspirations to return to the area, and develop housing and infrastructure within the foreseeable future. "It has always been the intention of the people to return home".
- Through the individual interview process, tangata whenua requested this kaupapa be presented at hui-a-iwi; this was considered tikanga and sought for a collective sharing of information and consequent consideration.
- Further to this, Te Arawa Lakes Trust presented an overview of the Waste Water Treatment plan to a recent hui held be Tūhourangi. Feedback from this hui was as follows:
- Tangata whenua are pleased to be involved. Having participated significantly in the current reticulation plan for the Rotorua Lakes catchment, including co-design of a culturally appropriate waste water treatment plant; they would expect to be part of a robust consultation and engagement process going forward for the Tarawera plan. It was noted that such a process has now been developed and could be followed accordingly. This would include access to and engagement with expert Mātauranga Māori knowledge.

## 5.3 Conclusions

The feedback and response provided by ngā uri o Tuhourangi me Ngati Rangitahi have indicated that there are a range of cultural impacts likely as a result of the introduction of the wastewater treatment system at Tarawera, however the current issue of the *decline of the māuri of Tarawera* is the most significant impact and there is acknowledgement that this must be dealt with. Each wastewater treatment option can broadly be included or eliminated by considering the additional cultural impacts. These can be considered as filters or criteria in the initial assessment.

It is then recommended that a more in-depth engagement process in respect of the options is undertaken to determine the extent of the cultural impact and the mitigation measures to address these. The model developed in respect of the Rotorua WWTP is seen as best practice by Tūhourangi and this is the approach recommended to ensure the cultural impacts identified are able to be mitigated. Cultural impacts are expressed in levels to illustrate how the cultural impacts have been expressed by hāpu and iwi.

1 The highest level cultural impact is the ongoing degradation of the Lake. Tuhourangi and Ngati Rangitahi acknowledge Te Mana o te Wai and consider that wai was given to us through our whakapapa (genealogy). All living things have mauri (the life force) and water is considered essential to life; ;The option that best addresses the declining mauri of the wai will prevail.

2. The Second level impact considers that Tuhourangi and Ngati Rangitahi have been absent from Tarawera for 131 years and the option must support the return of Tuhourangi and Ngati Rangitahi to their lands;the option that best enables the return of Tūhourangi and Ngāti Rangitahi to their lands and resources alongside Tarawera will be a suitable option.

3. The third level of impact is associated with the destruction and the loss of life that was experienced at Tarawera, and that the wider landscape is considered an urupa. It must also be noted that Tuhourangi and Ngati Rangitahi, occupied this area for hundreds of years prior to the eruption and therefore there are many sites of cultural significance that exist on this landscape; the option that has the least impact on the cultural landscape and values associated with this place.

4. The fourth level of impact is in relation to the tikanga (protocols) associated with waste and wastewater. For example waste goes to land, concerns regarding the travel of parū to other catchments and other specific matters identified in Iwi Management Plan; the option will need to address and/or mitigate these matters.

**The aspirations of Tangata whenua Tūhourangi and Ngāti Rangitihi are significant - to further develop their assets and natural resources through sustainable practices. This includes the desire and plan for their people to return home to the Lake Tarawera area and to rebuild an economic foundation to support future generations.**

With regards this kaupapa, it is clear that the mitigation options need further engagement and development and that a **Mātauranga Māori approach is required.**

Whilst the overarching impacts have been identified, specific details such as sites of significance along proposed routes need to be mapped in detail (requiring expert knowledge). See Appendix 2 - Tūhourangi Sites of significance.

Tangata whenua commented that **'the entire landscape is an urupa, and there are sites of significance also that were prior to the eruption'**. This would indicate a level of sensitivity to this activity is required.

With regards the proposed Waste Water Treatment options, **tangata whenua are seeking more detail and information to enable input into the most appropriate assessment of impact and mitigations.**

There is a model already developed - WWTP and this is now the standard and best practice approach. **This is the engagement model we recommend for further engagement going forward.**

## Appendix 1

### Lake Tarawera: Rotomahana Parekarangi and Ruawahia Blocks

The area around Lake Tarawera sits within two blocks, part within the Rotomahana Parekarangi blocks and the other part in the Ruawahia block.

The Rotomahana Parekarangi block surrounding Tarawera on the Rotomahana side was known as Rotomahana Parekarangi No.6 and was awarded to Tūhourangi. When the block was sub-divided amongst hapū of Tūhourangi, the blocks surrounding Tarawera were awarded as follows:

Rotomahana Parekarangi 6C	Ngāti Uruhina
Rotomahana Parekarangi 6B	Ngāti Uruhina
Rotomahana Parekarangi 6F	Ngāti Te Amo and Ngāti Tukiterangi
Rotomahana Parekarangi 6G	Ngāti Te Apiti, Ngāti Tuohonoa and Ngāti Hinemihi
Rotomahana Parekarangi 6H	Ngāti Hinemihi, Ngāti Tawake, Ngāti Umukaoria, Ngāti Tuohonoa, Ngāti Te Amo, Ngāti Puta, Ngāti Wahiao
Rotomahana Parekarangi 6J	Ngāti Hinemihi and Ngāti Tawaka of Tūhourangi
Rotomahana Parekarangi 6O	Ngāti Apiti, Ngāti Tuhono, Ngāti Huare, Ngāti Tukiterangi and Ngāti Te Amo of Tūhourangi
Rotomahana Parekarangi 6P	Ngāti Puta, Ngāti Tawake, Ngāti Tukiterangi, Ngāti Wahiao of Tūhourangi
Rotomahana Parekarangi 6Q	Ngāti Uruhina, Ngāti Te Apiti, Ngāti Wahiao and Ngāti Umukaria of Tūhourangi

Figure 20. Rotomahana Parekarangi Blocks - Hapū, Iwi

A small part of Rotomahana Parekarangi No.5B also borders the Lake, which was awarded to Ngāti Rangitihī at 14 Rotorua MB 38, 43-50 dated 2 March 1888.

The Ruawahia block was awarded to Ngāti Rangitihī solely at 4 Whakatane MB 302-303 dated 12 February 1891.

Name of Māori Land Block	Type of Trust	Area in hectares	No. of Shareholders
Ruawahia 2B Ngāti Rangitīhi	Māori Reservation Trust	1897.4	802
Rotomahana Parekarangi 6Q 2B	Ahu Whenua Trust	237.6	2676
Rotomahana Parekarangi 6O 2B	Ahu Whenua Trust	253	1694
Rotomahana Parekarangi 6B (or Maungarawhiri)	Ahu Whenua Trust	129.5	1194
Rotomahana Parekarangi 6C 2B	Ahu Whenua Trust	13.8	595
Rotomahana Parekarangi 6G 2B Kariri Point	Māori Reservation	4.2	315
Rotomahana Parekarangi 6G 3B Marae Site, Spencer Road	Ahu Whenua Trust	68.7	1774
Rotomahana Parekarangi 6G 3B Urupa	Ahu Whenua Trust	.7 5 ha	1756
Rotomahana Parekarangi 6K2B	Ahu Whenua Trust	32.4	524
Rotomahana Parekarangi 6J2B4	Ahu Whenua Trust	19.4	539
Rotomahana Parekarangi 6J2B7B4	Ahu Whenua Trust	33.6	534
Okataina 10 Land Trust	Ahu Whenua Trust	513.5	5191

Figure 21. Rotomahana Parekarangi Blocks - area, shareholders

### Ahu Whenua Trust

An Ahu Whenua trust is a common land trust. It is designed to promote the use and administration of one or more Māori land blocks or general land owned by Māori on behalf of its owners<sup>15</sup>

### Māori Reservation

A Māori reservation is a very specific type of trust which sets aside (reserves) Māori land or general land for a very specific community purpose, which can include Marae, Urupa, Wahi Tapu and other entities or areas of cultural significance.<sup>16</sup>

<sup>15</sup> <https://www.Māorilandcourt.govt.nz/your-Māori-land/trusts-and-incorporations/>

<sup>16</sup> <https://www.Māorilandcourt.govt.nz/your-Māori-land/trusts-and-incorporations/#Māori-reservation>

## Appendix 2

### Māori Land Blocks around Lake Tarawera, Lake Okareka, Buried Village

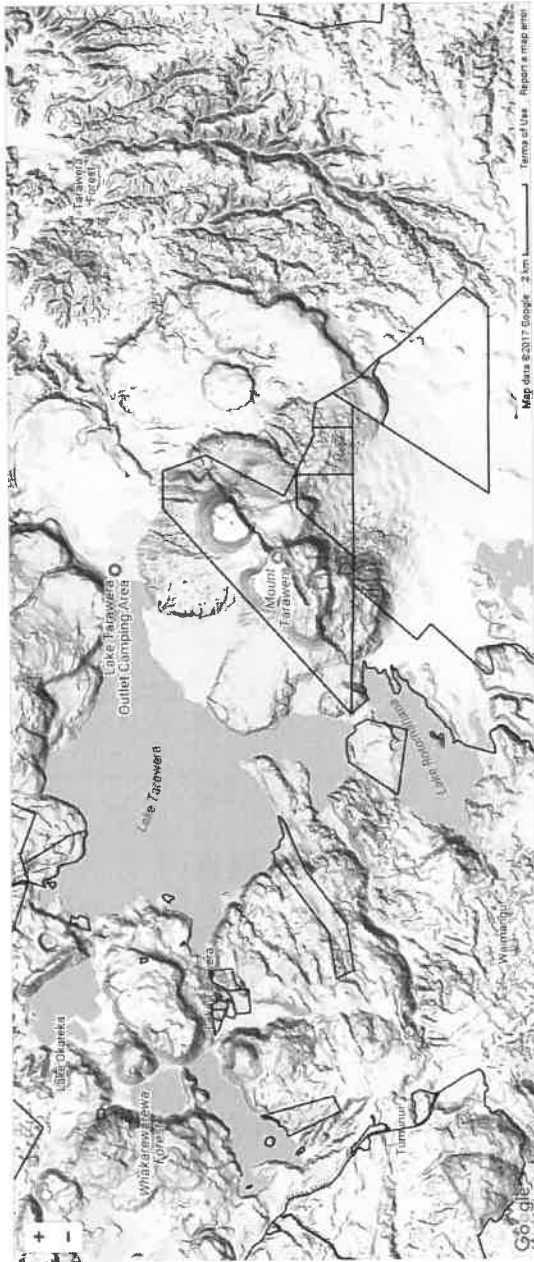


Figure 22 Map - Land Blocks around Lake Tarawera, Lake Okareka, Buried Village



## Appendix 3

### Tūhourangi - Area of Interest, Sites of Significance

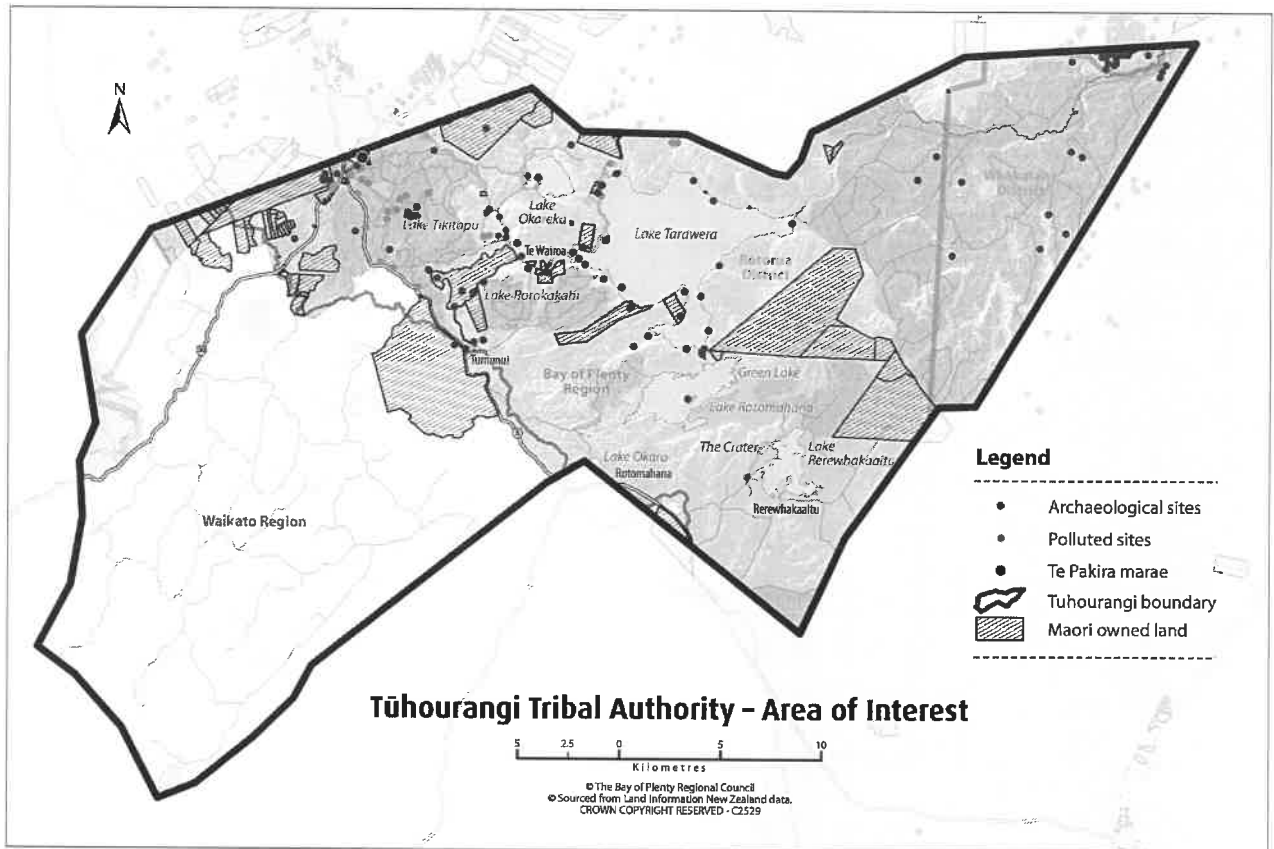


Figure 23 Map of Tūhourangi area of interest

## Glossary

Hapū	sub-tribe
Hui	gathering, meeting
Inanga	whitebait
Iwi	tribe
Kaitiaki	trustee, minder, guardian
Kaitiakitanga	guardianship, stewardship
Kakahi	freshwater mussel
Karakia	prayer, to recite ritual chants
Kaumatua	elderly, old, aged
Koura	freshwater crayfish
Mana	prestige, authority, control, power
Mana Whenua	territorial rights, power from the land, authority over land
Marae	open area in front of the wharenuī
Mauri	life principle
Pa	fortified village, fort, stockade
Para	refuse, rubbish, waste, sewage, dirt, mud
Rangatiratanga	right to exercise authority
Rohe	area of interest
Tangata Whenua	people of the land
Tāonga	property, possessions, treasure
Tapu	sacred
Tikanga	protocol, practice –customary system of values and practices
Tino Rangatiratanga	self-determination, autonomy
Wāhi Tapu	sacred place
Wai	water
Wai kaukau	to swim, bathe
Wairua	spirit, soul
Whānau	family group

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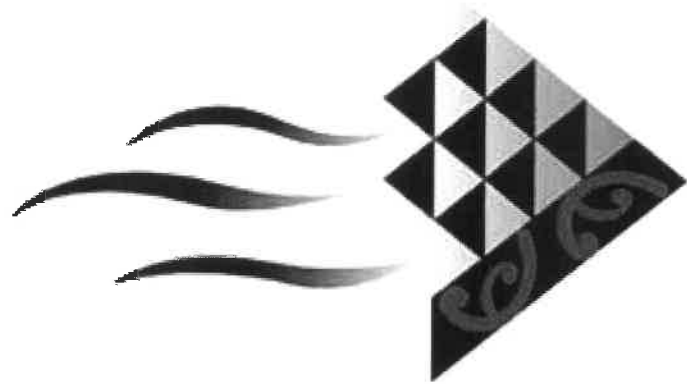
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<http://tpota.org.nz/about-tpota/>

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