

Ngā Tikanga mo te Taiao o Ngāti Hine



Ngāti Hine Iwi Environmental
Management Plan
2008



This Environmental Plan was written by Tui Shortland and Peter Nuttall under the direction of a small group of Ngāti Hine advisors. We are very thankful to them for the important contribution they have all made to our future.

Na reira, tenei te mihi marika atu ki a koutou, i kaha ai ki te whakatutuki i tenei wāhanga o te kaupapa.

Acknowledgement:

The artwork used in this document is the work of Theresa Reihana. Theresa is Ngāti Hine and has graciously allowed Te Rūnanga o Ngāti Hine to use her work in these key documents. The Rūnanga wishes to thank Theresa for her generosity in giving support to this work. For more of Theresa's work see www.maoriartist.com

Contents

Kupu Whakataki	5
Tauparapara.....	6
Tuātahi: Para Te Huarahi: Paving the way.....	8
1. Introduction	9
2. Whakapapa	11
3. Te Rohe o Ngāti Hine	12
4. Ngā Marae o Ngāti Hine.....	14
5. Te Whakaputanga Rangatira o Niu Tirenī/Te Tiriti o Waitangi	14
6. Ngāti Hine entities	16
6.1 Te Roopu Kaumātua, Kuia o Ngāti Hine i raro i Te Tiriti o Waitangi.....	16
6.2 Te Rūnanga o Ngāti Hine	16
Te Pae Tawhiti (Vision).....	17
Kaupapa (Mission)	17
Values.....	17
6.3 Ngāti Hine Forestry Trust.....	18
6.4 Ngāti Hine Health Trust, Radio Ngāti Hine FM.....	19
6.6 Land Trusts and Incorporations.....	19
7. Values and Principles.....	20
8. Ngāti Hine Kaitiakitanga Unit.....	21
9. Policy Design	22
Tuārua: Para Tuna	24
10. Kaitiakitanga.....	25
11. Rāhui, Taniwha.....	27
13. Cultural Landscapes.....	28
14. Traditional and Customary Materials.....	31
15. Water.....	32
16. Soils and Minerals.....	39
17. Air.....	41
18. Indigenous Flora.....	42
19. Indigenous Fauna.....	47
20. Tuna.....	50
Tuātoru: Para Hiako.....	52

21. Mātauranga Ngāti Hine	53
22. Ngā Hononga - Relationships	55
22.1 Our responsibility to our mokopuna.....	56
22.2 Our relationship with Other Iwi and Hapū.....	57
22.3 Our relationship with the Community.....	59
22.4 Our relationship with Developers.....	60
22.5 Our relationship with Agencies	61
Far North, Kaipara and Whangarei District Councils.....	62
Northland Regional Council.....	63
Department of Conservation	63
Ministry for the Environment	64
Ministry of Fisheries.....	64
NZ Historic Places Trust.....	64
Maori Land Court.....	64
Te Puni Kōkiri.....	65
Decision Making.....	66
Joint Management/ Capacity Building.....	66
Scientific Research	67
District and Regional Councils.....	68
Resource Consents / Concessions / Permits.....	68
23. Names.....	69
24. Ngāti Hine Land.....	71
25. Marae, Kāinga and Wāhi Tapu.....	72
26. Utilities, Amenities and Infrastructure.....	74
27. Public Access.....	75
28. Urban Design.....	76
29. Exotic Plantation Forestry.....	77
30. Genetic Diversity	79
31. Climate Change	80
32. Rating.....	83
Tuāwha: Para Mātenga.....	86
33. Monitoring and Review of this Plan.....	87
33.1 Cultural Indicators and Monitoring Framework.....	87

Kupu Whakataki

Tena rawa atu koutou katoa,

As chairman of Te Rūnanga o Ngāti Hine, I am proud to present our updated Environmental Management Plan on behalf of Te Iwi o Ngāti Hine.

The legacy of our tūpuna stretching back to Hineāmaru, and the future we leave for our generations yet unborn, are linked intrinsically to the relationship we of this generation have with our natural environment.

The rohe that our tūpuna left us was specifically chosen for its environmental and natural resources and assets, with fertile soils, abundant wetlands, lush forests and coastal margins teeming with life.

The past century has seen our rohe change more dramatically than it ever has before. New settlements, modern agricultural practices, land drainage, the conversion of native forest first to farmland and more recently to plantation forestry, the falling biodiversity and productivity of our freshwater and saltwater fisheries, changes in land tenure systems, differing attitudes to wāhi tapu and areas our tūpuna held to be sacred, have all changed our landscapes dramatically.

This generation, possibly more so than any other, faces critical choices over the relationship that Ngāti Hine and all those who now live within and interact with our rohe have with our environment and natural resources.

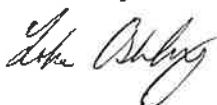
We live in an era of climatic change, spiralling energy costs, accelerated biodiversity loss and yet an increasing awareness that all our futures are intimately connected with how we manage decision making over current and future environmental management.

Ngāti Hine has always strived to play a constructive leadership role in this field. Our first environmental plan in 1990 was one of the first iwi planning documents of its kind. Our initiatives in ecological restoration and enhancement, wetland restoration, and work with iconic species such as kākūpa and tuna are well recognized.

Ngāti Hine is currently restructuring its Rūnanga and Iwi processes. It is timely that we now review and update our policies. We have attempted to focus heavily on the need to review, renew and re-strengthen the various relationships that are essential to us achieving wise kaitiakitanga to ensure that future generations inherit a rohe rich with natural and physical wealth and opportunity.

To be good kaitiaki is a responsibility, not a right. It is a responsibility that we as Ngāti Hine are born with and one where the right answers for the future are best found by first understanding the knowledge and wisdom left to us by our tūpuna.

Tohe Ashby



Chairman, Te Rūnanga o Ngāti Hine



Tauparapara

Ka papā te whatitiri

Ka hikohiko te uira

Kahukura ki te rangi

He ai tū ka riri rongo mai ka hē

Ko ngunguru

Ko ngāngana

Ko aparangi

Ko te tīti o te rua, ko te tao whakawahine

Ko te motumotu o te riri

Ko te awa o nga rangatira

Taumarere herehere i te riri

Te puna i keteriki

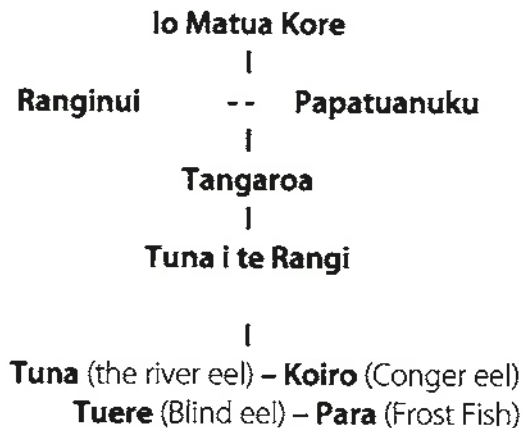
Keteriki, kete tana riki

Ko Ngāti Hine pukepuke rau

Ti-hei wā mauri ora!!!

TE WHAKAPAPA MO TE TUNA

Ngā Tuna. He Taonga tuku iho



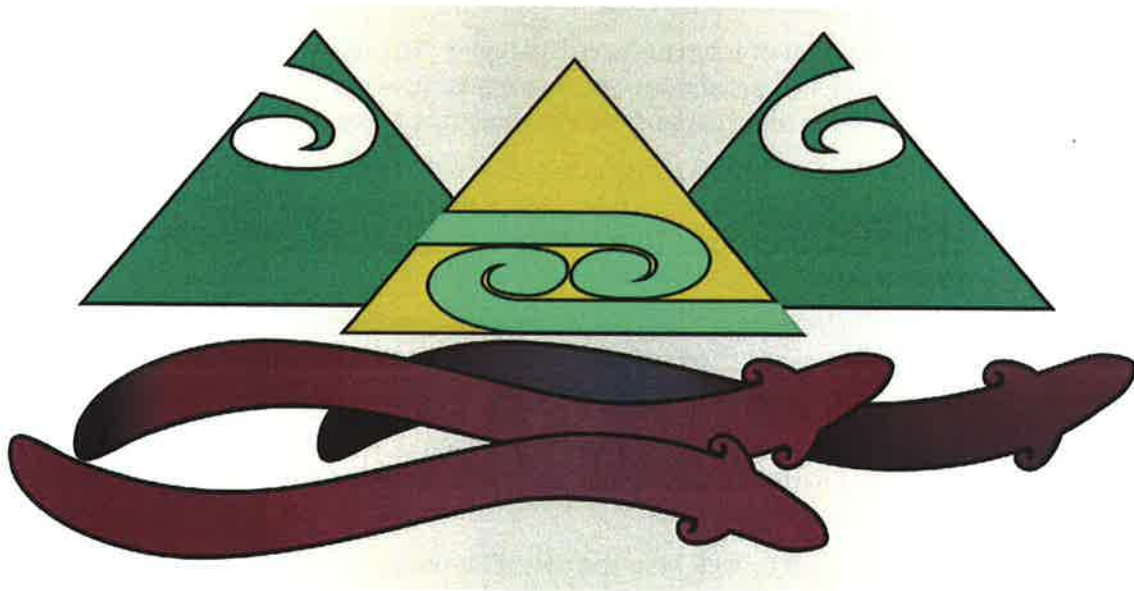
NGĀ ATUA KAITIAKI I A TUNA

Para Whenua Mea: She is the origin of water, rivers and the wife of Kiwa; this is where the children of Tuna live

Hine Moana: She is the ocean maiden and is another wife of Kiwa. The Tuna heke or migrating eels go to her when they migrate back to the sea.

Hine Te Repo: She is the swamp maiden. This is where some of Tuna's children, like Kūwharu and hao (the mud eel) are found.





Tuatahi: Para i te huarahi

Paving the Way

1. Introduction

Ko Hineāmaru te tūpuna

Ko Taumārere te awa

Ko Ngāti Hine te Iwi

Ngāti Hine Pukepukerau

Ko Hineāmaru te pou hei herenga, hei pupuri hoki i te tikanga o ngā uri a Hineāmaru, mō te whenua papatupu āpiti iho ko te whakakōtahitanga i ngā uri a Hineamaru (Maihi Kawiti).

Hineāmaru, the tūpuna, was a leader of great mana. In her youth she took part in a great journey from the Hokianga to the Bay of Islands. It was Hineāmaru who discovered the Waioomio Valley which became the cradle of Ngāti Hine.

Hineāmaru was the first born of Hauhaua and Torongare. Torongare, of Ngātikahu, fell out of favour with his wife's people, Ngaitamatea, and was forced to leave their village at Waimamaku. And so began the journey in search of land, which would take many years.

They were confronted by a mountain range to the east, which was named Whakatere, after the drifting away of Torongare and his family from Hokianga. By the time the party had reached Papatahora, near the Motatau ranges, Torongare was ailing and unable to walk. There is no mention of Hauhaua ever reaching this final camp.

Hineāmaru, as of right, inherited the mana, leadership, power and wisdom of Hauhaua, daughter of Uenuku, for she was the eldest child and was great-great-grand daughter of Rāhiri.

From this time the large tracts of land she would trek through to reach Taumārere would automatically become hers. Hineāmaru led expeditions through the Waioomio valley and along the south banks of the Taumārere River to the pipi banks and fishing grounds of the southern Bay of Islands.

Hineāmaru married Kōperu of Ngatitū, who she met at his home in Te Wharau on the shore of the Taumārere inlet.

Kia tū kau ngā maramara a Hineāmaru

Traditionally this pepeha referred to chiefs of Ngāti Hine and in this sense it refers to our descent from Hineāmaru from whom, through the principles of Mana Tūpuna, we derive our ancestral hereditary rights and by whom, through the principles of whanaungatanga, we are united. Tūkau is also a variety of kumara which Hineāmaru cultivated.

The occupation of our land by Ngāti Hine has never been seriously challenged during the 400 years since the time of Hineāmaru. Apart from the geographical advantages of the terrain, we have had able warriors in every generation ready to defend it. These warrior leaders, commencing with Hingatuauro, great grandson of Hineāmaru, and ending five generations later with Kawiti, all possessing extraordinary qualities of leadership, daring and wisdom.

In claiming this land as our own, Ngāti Hine have named all natural features and resources within our rohe. Those names tell of the relationship our tūpuna forged with every stream, hill, wetland, path, nook and cranny. The stories behind these names provide us a legacy of the nature of the close relationship between tangata and whenua and the lengths our tūpuna went to, to protect that.

We offer here, one example to illustrate this, Te rāhui kiwi a Moeahu (the kiwi reserve belonging to Moeahu)

Patutahi stream was so named after an incident where a kiwi poacher was killed for "unlorefully" taking kiwi from a reserve.

This happened ten generations ago, when the rāhui of a prominent Ngāti Hine chief called Moeahu had his kiwi reserve violated by an unwitting poacher. This reserve spanned the head waters of what are now called the Kirikiriroa and the Hihaere streams, the former which feeds out to the west coast (Kaipara harbour) and the latter feeding out to the east coast at Opuā. Kiwi could be freely hunted outside this zone but strictly forbidden within the designated area.

While traversing the wastelands of Witanui some Moeahu warriors spotted smoke coming out of the whenua rāhui (reserved land). Knowing that the smoke would only come from a poacher cooking kiwi on a fire they proceeded quickly to investigate and named the immediate area they were running through Ahikiwi (Fire used to cook Kiwi).

On reaching the area, just on dark, they scouted around and heard the sound of an unsuspecting diner "licking his chops" just prior to eating a well browned roasted kiwi. Needless to say the disturbed diner fled without having the pleasure of sinking his teeth into the sumptuous meal. That locality was named Wahapako to mark that event (waha = mouth, pako = the clicking sound made while the mouth is salivating). Subsequent narrators have suggested that it was more likely named after the "gob smacking" sounds made by the famished warriors consuming the confiscated gourmet, otherwise they should have easily caught the offender.

The tracking of this poacher continued overnight with several areas within the Kaikou and Motatau district being appropriately named, culminating in capture at Otukaiao just on dawn, several kilometres downstream. The offender suffered a horrific death having his tongue gouged out and bled to death.

As a further disincentive to future transgressors the body was taken to the main route (today's equivalent of State Highway 1) from Motatau to Waiomio via Opahi and hung upside down by one leg. The gory sight of blood dripping from the mouth of the mutilated corpse was sufficient to deter any possible offenders of the day.

This story being told and retold over six generations has acted as a huge deterrent to any potential poachers, until the arrival of Pākehā law to this land. Māori actually felt protected by the Pākehā laws, knowing full well that one could no longer be killed for "taking" from a reserve. This was the beginning of the undermining of Māori LORE as opposed to Pākehā LAW.

History has shown that a combination of disrespect for Māori lore, the effects of colonisation such as land clearing, draining wetlands, the introduction of weeds and pests, creating loss of habitat and competition for food has resulted in severe devastation of our indigenous biodiversity.¹

Ngāti Hine recognises the autonomy of each individual to determine their own destiny while maintaining unity under the banner of Te Tū o Ngāti Hine. In a modern context, that autonomy can be seen today in the establishment and management of Ngāti Hine Health Trust Ltd, Ngāti Hine Forestry Trust, Radio Ngāti Hine and Te Rūnanga o Ngāti Hine (Te Rūnanga o Ngāti Hine) as independent entities with a willingness to work strategically and collaboratively together for the greater good of Ngāti Hine.

¹ Abridged from "Te Ara o Nehera o Ngāti Hine" 2002, interviews with kaumātua and kuia

2. Whakapapa

ME TIMATA MAI I A RAHIRI – KI A HINEAMARU – KI A NGATI HINE NUI TONU.

Rahiri = Ahuaiti (1) = Whakaruru (2) = Moetonga (3)

Uenukukuare = Kareariki

|--Hauhaua = Torongare

|--Hineamaru = Te Koperu (progenitors of Ngati Hine)

|--Whee = Ketengako

|--Pera = Tauterekura

|--Matau

|--Tauraitetoko = Manga

|--Kawa

|--Tangi

|--Tamangana = Te Rangiheketini

|--Te Aongaua = Te Rangiheketini

|--Kotata

|--Putea

|--Torukao

|--Te Rongopātutaonga = Kauwhata

|--Waireka

|--Uewhati = Pikiāo (1) = Hineituhia (2)

|--Uematangerengere = Tiriarangi (1) = Ruawai (2)

|--Te Waeroa

|--Te Ahitapi

|--Te Rarau

|--Hongohongo = Rangitihī

|--Te Koperu = Hineamaru (see Hineamaru above)

|--Pera

|--Uetaeroa

|--Ueoneone = Reitu (no Waikato)

|--Maikuku = Huakatauterakau (Hua, Te Uri o Hua)

|--Te Ra

|--Rangiheketini = Tamangana (1) Te Aongaua (2)

|--Kaiangaanga

|--Torongare = Hauhaua (see Hauhaua above)

|--Kokao

|--Ruakino = Wini

|--Kaimana = Papata

|--Tāmure = Wini

|--Ruakiwhiria = Taurapoho

|--Wharerua

|--Tupinea

Ko ngā hapu o Ngāti Hine:

Ngāti Te Rino, Te Orewai, Ngāti Ngaherehere, Te Kau-i-mua, Ngāti Kopaki, Ngāti Te Ara, Ngāti Te Tarawa and allied hapū of Ngāti Manu, Te Kapotai, Te Urirotoi, Te Parawhau, Ngāti Kahu o Torongare and Ngāti Hau. Tā Himi Henare recited at a wānanga at the Motatau School that there were 32 hapū ririki in Ngāti Hine.


3. Te Rohe o Ngāti Hine

I rohetia e Maihi i tēnei takiwā hei Rohe Tangata mo Ngāti Hine i te tau 1878:

"Hikurangi titiro ki Pouerua, Pouerua titiro ki Rakaumangamanga, Rakaumangamanga titiro ki Manaia, Manaia titiro ki Whatitiri, Whatitiri titiro ki Tutamoe, Tutamoe titiro ki te Tarai o Rāhiri, Te Tarai o Rāhiri titiro ki Hikurangi, ki ngā kiekie whawhanui a Uenuku."

This area was identified by Maihi Kawiti as the 'Te Porowini o Ngāti Hine' or the 'Province of Ngāti Hine'.



- | | | | |
|---|---------------------|---|--------------|
| + | recorded cemeteries | • | recorded pā |
|  | recorded marae | ~ | river bodies |

Tā Himi Henare later identified Te Rohe Whenua o Ngāti Hine or 'the land area of Ngāti Hine' as:

"Haere mai Opua ki Pouerua: i Pouerua ki Tautoro, te maunga Tōtoro i roto Kereru; i reira, Hikurangi; Hikurangi ki Mangakahia; i Mangakahia ka huri mai ki Moengawahine; whakawhiti tonu ki runga i te tihi o Motatau, ko Unuwahao; haere mai ki runga i tena kāweka kia tau mai ki Hukerenui; ka huri iho ki Akerama; nā ki Taumārere. He rohe tino nui, nā te mana o tēnei wahine a Hineāmaru."

In terms of our kaitiaki responsibilities Ngāti Hine recognise that others may claim an interest within our traditional boundaries. Our shared interests provide real opportunity for collaboration within and between hapū and iwi. Ngāti Hine will strive to work with all tangata whenua for the common good of our environment.

Ngāti Hine Pukepuke rau - Ngāti Hine of a hundred hills

The Ngāti Hine rohe is characterised by its hilly terrain, formerly clad in native bush and now largely replaced with pinus radiata and pasture. Between the hills are the more fertile river valleys like Waiomio where Hineāmaru grew kūmara and areas where early in the last century Kākā Porowini grew crops.

The highest peak in the rohe is Te Tārai o Rāhiri (697 metres above sea level). Others stand high above their surroundings like Pouerua (270 metres above sea level).

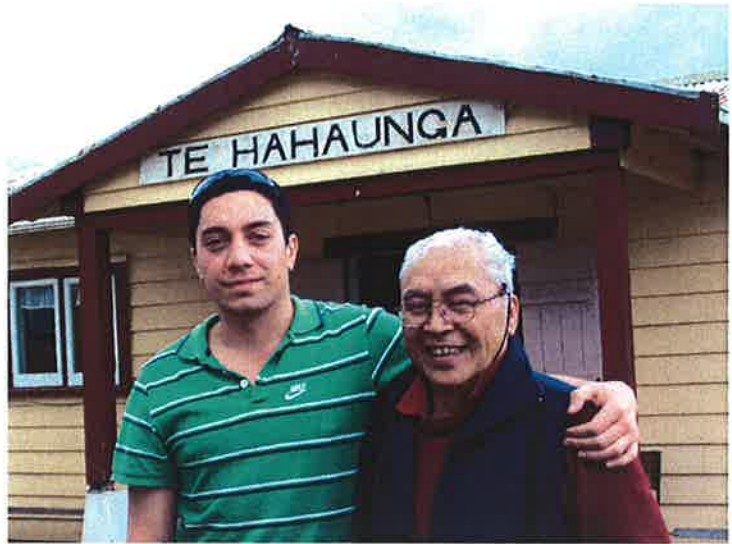
Within the rohe are the many streams which form the catchment of Te Awa Tapu o Taumārere. There are still some extensive swamp areas, despite the large scale drainage that has been undertaken. Lake Owhareiti in the north at the foot of Pouerua is the largest single body of water. Owhareiti belongs to Ngāti Hine and is vested in a Trust. There are some pockets of Crown Land, the largest being the Motatau State Forest (325 ha). Our urban centres of Moerewa and Kawakawa have a combined population of just over 3000 (2001 Census). Most of the land in our rohe is in Maori ownership, either as individual farms, incorporations or trusts. Ngāti Hine Forestry Trust, on behalf of Ngāti Hine beneficiaries, manages the large Ngāti Hine pine plantations in the centre of our rohe.



This photograph was taken from atop 'te maunga o Motatau' and looks down upon the valleys of Pipiwai and Kaikou.

4. Ngā Marae o Ngāti Hine

Our marae, our ancestral homes, are the embodiment of our tūpuna and the cultural heart of our community. Over the years they have been the places where Te Tū o Ngāti Hine has been nurtured and maintained and where the manākitanga of Ngāti Hine has been shown to all our manuhiri. They have been places where deaths have been mourned, lives celebrated, our heritage remembered and ultimately all issues facing our people discussed. In times of crisis or calamity our marae have been places of refuge and relief for all members of our community.



Today many of our marae are in need of renovation.

Our papakainga, our ancestral villages, are the places our tūpuna lived their daily lives. Once they were more numerous and Ngāti Hine moved seasonally between our villages constructed close to the best gardening, birding and fishing areas.

Our ancestral wāhi tapu, our burial areas, are also found throughout our rohe. For Ngāti Hine these places are tapu. Te Rūnanga o Ngāti Hine consider that only tikanga (lore) should hold any weight in decisions over the management of these areas.

We insist that Te Rūnanga o Ngāti Hine and the marae are fully consulted over any development or management decisions by any external party affecting our marae, our kainga or our wāhi tapu.

5. Te Whakaputanga Rangatira o Niu Tirenī me te Te Tiriti o Waitangi

Ngāti Hine is the guardian of Te Tiriti o Waitangi and the earlier 1835 Whakaputanga Rangatira o Niu Tirenī (the Declaration of Independence), the foundation documents defining the partnership between Rangatira and the Crown. Ngāti Hine considers that both documents should be recognised as "relevant planning documents" under the Resource Management Act (1991), Local Government Act (2002) and other relevant legislation.



Te tangi a Kawiti, Pukepoto, 1846.

*E te whānau,
I te pakanga ahau ki ngā Atua i te po,
Hoi, kihai ahau i mate.
Na reira, takahia te riri ki raro i o koutou waewae
Kia ū ki te whakapono, he poai Pākeha koutou i muri nei.
Waiho kia kakati te namu i te whārangi o te pukapuka,
Hei kōnei ka tahuri atu ai
Kei takahia e koutou ngā papa pounamu a o koutou
tūpuna e takoto nei
Titiro atu ki ngā taumata o te moana.*

*My illustrious warriors and people,
I had my war with the Gods during the night, but I
survived.
Therefore I call upon you to suppress war underfoot.
Hold fast to the faith, for the day will come when you will
become like the Pākeha.
Await therefore until the sandfly nips the pages of the book.
Then and only then shall you arise and oppose.
Do not desecrate the sacred covenant endorsed by your forebears.
Look beyond the sea to the transfiguration of the future*



The legacy of Maihi Kawiti

Ko ēnei ngā kupu o Maihi Kawiti e pā ana ki Te Whakaputanga me Te Tiriti:



"Ko mātou ko ngā rangatira ko ngā Iwi o Niu Tīreni i raro mai o Hauraki ka oti nei te huihui ki Waitangi Tokerau i te 28 o ngā rā Oketopa tau 1835. Ka whakaputa i te rangatiratanga o to mātou whenua a ka meatia ka whakaputaina he whenua rangatira kia huaina ko te whakaminenga o ngā hapū o Niu Tīreni tuarua ko te kingitanga o te mana o te whenua o te whakaminenga o ngā rangatira o Niu Tīreni ka meatia nei kei ngā tino rangatira anake i to mātou huihuinga ka mea hoki..."²

Over a hundred years ago Ngāti Hine leaders established a collective to deliberate and voice Ngāti Hine policy on Tiriti and constitutional matters. Today that voice is heard through Te Rūnanga o Ngāti Hine.

Te Rūnanga o Ngāti Hine is the kaitiaki of claim number 682, the blanket claim over the Ngāti Hine rohe on behalf of the Iwi of Ngāti Hine, to the Waitangi Tribunal. WAI 682 was filed in 1997 in the name of Te Rūnanga o Ngāti Hine by Erima Henare, Kevin Prime and Pita Paraone. There are various other claims within Ngāti Hine that have been filed with the Waitangi Tribunal such as Te Awa Tapu o Taumarere,

² "Ko Te Ture Mo Te Whenua Papatupu", Tau (1874) Maihi Kawiti

Wai 49 and the Ballast Pit, Wai 327. Resolution of Treaty claims is likely to have significant impact on management of resources within our rohe.

In the interim, the precautionary approach would strongly suggest that significant management decisions should not exacerbate existing claims.

In any dispute as to which version of the Treaty has mana, Te Rūnanga o Ngāti Hine policy is that the Maori version has preference. Te Rūnanga o Ngāti Hine understands this to be consistent with international protocol.

6. Ngāti Hine entities

Since the Treaty and as a direct result of the varying changes in land tenure and legislation, Ngāti Hine has had to form varying legal structures and entities over time.

In our more recent history we have seen the creation of Ngāti Hine Forestry Trust as our flagship for our jointly owned forestry assets and latterly the Ngāti Hine Health Trust, which increasingly provides for social service delivery to our people and communities.

It was Maihi Kawiti who first established Te Rūnanga o Ngāti Hine to provide political leadership for our Iwi and today his descendents are restructuring that Rūnanga in readiness for the 21st Century. All of the inter-related components that make up Te Tū o Ngāti Hine are essential to achieving our objective of a sustainably managed rohe.

A brief overview of some of these is given below.

6.1 Te Roopu Kaumātua me nga Kuia o Ngāti Hine i raro i Te Tiriti o Waitangi

Te Roopu Kaumātua o Ngāti Hine has been a recognised institution for advice and debate on all matters pertaining to Ngāti Hine for many years. It is an informal grouping open to any and all Kaumātua and Kuia of Ngāti Hine to participate in and bring their wisdom and thoughts to the discussion. It is independent and separate from the Rūnanga and all other bodies, but often impacts on their business, as far as it affects the greater good of Ngāti Hine. Traditionally the Rūnanga has given special heed and cognisance to advice and direction from Te Roopu Kaumātua.

6.2 Te Rūnanga o Ngāti Hine

Maihi Kawiti established a Rūnanga to provide political and operational leadership for Ngāti Hine. Today his descendents maintain that tradition. Te Rūnanga o Ngāti Hine was set up in 1989 under Section 11 of the Maori Community Development Act 1962. Te Rūnanga o Ngāti Hine has continued since as the "political front" for Ngāti Hine.

More recently, the Rūnanga is restructuring itself to better represent the needs of the people of Ngāti Hine. The transition process will end when a new Charitable Trust is constituted in early 2009 which will also establish a permanent professional Kaitiakitanga Unit.

Te Rūnanga o Ngāti Hine - Strategic Direction

Te Pae Tawhiti - Vision

‘Ma Ngāti Hine ano Ngāti Hine e kōrero ma roto i te whanaungatanga me te kotahitanga’

‘Self determination through kinship and unity’

By this we mean that we will:

- decide what is important for ourselves
- be united and organised.
- speak with one voice
- practice ‘te tu o Ngāti Hine’
- have our reo as a language of everyday conversation
- be economically independent
- control and manage our lands and waterways

Kaupapa - Mission Statement

Ki te whakapūmau i te ‘tu o Ngāti Hine’, ki te whakakotahi i ngā whakaaro me te reo kōrero, kia tutuki tika a tātou wawata

To preserve and enhance the essence of Ngāti Hine, to express our collective will and unite us in purpose, thereby achieving our goals successfully.

Values

While working towards our vision we will practice the following values:

Te tu o Ngāti Hine

Ngāti Hine’s way

Mana Motuhake

Deciding for ourselves

Pukepukerau

Diverse leadership

Te Reo o Ngāti Hine

Our language, our voice

Kotahitanga

Unity of purpose

Whanaungatanga

Kinship, relationships

Mo te iwi te take

Service to the people, before service to self

The Rūnanga website will be www.ngatihine.iwi.nz

6.3 Ngāti Hine Forestry Trust

The Ngāti Hine Forestry Trust is a large and expanding Maori land trust. The Trust's has corpus lands of 5,630 hectares which extend from Ngāwha, through Pokapu and Matawaia to Pipiwai. The small rural towns of Moerewa and Kawakawa are nearby.



Ngāti Hine Forestry Trust is an Ahuwhenua Trust under section 244 of Te Ture Whenua Maori Act 1993. It has some 4,000 registered owners represented by nine Trustees.

The Trust commenced forestry operations in 1981 and now has substantial interests in two forest leases. It also owns four kiwifruit orchards in Kerikeri as well as an expanding residential housing portfolio.



The Trustees' strategic focus is on a long term wealth creation programme with the intention of generating sufficient annual revenue to permit the eventual payment of a dividend in perpetuity to the owners

The Trust's administrative centre is in Whangarei with a satellite office in Moerewa from which the Trust delivers social housing support programmes funded from Government agencies.

For more information see www.ngatihine.maori.nz

6.4 Ngāti Hine Health Trust

The Ngāti Hine Health Trust was established in 1992 following the health reforms which fostered Maori to deliver health services. This organisation began in Motatau, and was born from marae committee discussions on the health of the people living in the immediate area.

Although the Trust began as an Ngāti Hine initiative, the demand for its services soon extended beyond the traditional Ngāti Hine boundaries. The Trust now services the mid North and has a registered client base of 7800 with potential to grow to 25,000.

Ngāti Hine Health Trust is an organisation set up under the Charitable Trusts Act. It is not a Rūnanga and is covered by the general laws dealing with Trusts. The Trust holds all contracts and assigns management to one of its appropriate subsidiary companies: Hauora Whānui, with its core business health; Mātauranga Whānui, core business education and training; Whānau Whānui, core business social services; Hauora Ngāti Hine Ltd, core business Iwi radio; or Northcorp, core business property ownership.

6.5 Radio Ngāti Hine FM

Ngāti Hine FM is situated in Whangarei, the largest city in Northland, Aotearoa. Our objective is the promotion of Te Reo Maori for our whanau living at home and abroad. Our 99.5 FM frequency covers the Whangarei city, the southern districts and surrounds. Head north of Whangarei and dial up Ngāti Hine FM on 96.4. This frequency covers the mid north and the Bay of Islands. As with all iwi radio stations, Radio Ngāti Hine is also available on www.ngatihine.iirangi.net Ngāti Hine FM is equipped with a high quality digital production desk and recording studio. Radio Ngāti Hine was set up as an Incorporated Society.

6.6 Land Trusts and Incorporations

Ngāti Hine is fortunate that, through the wisdom of our tūpuna, large tracts of our traditional rohe is still held in multiply-owned freehold Maori title.

Because of the nature of Maori land tenure as established by successive governors and governments, many of these landholdings are now held by a mixture of trusts or incorporations with varying numbers of beneficiaries.

Each incorporation is an independent authority over its lands and assets. In many instances Ngāti Hine whānau hold varying interests in the incorporations all through direct whakapapa linkages to common Ngāti Hine tūpuna. In relation to specific environmental or resource management issues directly affecting these lands and their wider catchments, it is likely that the incorporations or trusts will have the final say.

Pictured here is the Farm Manager of the Okaroro Incorporation, Motatau, Mr Ian Donaldson and his grandson.



7. Values and Principles

Following in his father's footsteps, Maihi laid down the following when he established the original Rūnanga:

KO TE TURE MO TE WHENUA PAPATUPU

Tuātahi Kia kaua e hokoa a mātou whenua ki te Pākehā.

Tuārua Kia kaua e tukua mai te kai rūri ia mātou whenua papatupu.

Tuātoru Kia kaua e tukua ki te Kooti Whenua Maori kia waiho ano he tikanga ma te iwi Maori.

Current Ngāti Hine policy is shaped by our guiding values and principles.

Principle 1

Ngā Atua: the interconnections/whakapapa of each Kaitiaki. Without Ngā Atua you have no resource.

Principle 2

Mauri: the integrity of all resources.

Principle 3

Kaitiakitanga: the body of knowledge/wisdom for guardianship and custodianship relating to all things Maori.

Principle 4

Taonga: all the treasures created on earth.

Principle 5

Tikanga: the policies, procedures and processes for implementation.

"The denial of the right to good healthy kai for Ngāti Hine people not only denies us our physical survival, but also denies us our social organisation, our cultures, traditions, languages, spirituality, sovereignty and total economic environmental identity; it is a denial of our collective Ngāti Hine existence."



8. Ngāti Hine Kaitiakitanga Unit

Te Rūnanga o Ngāti Hine will establish a permanent professional Kaitiakitanga Unit. The Unit's core role is to develop the resource management capacity of Te Iwi o Ngāti Hine, ensuring the sustainable management of the natural, physical and cultural resources of the iwi. Fulfilling that kaitiaki responsibility means seeing that any human interaction with the environment is managed in a sustainable way, and that protection of the mauri of the natural, physical and cultural resources occurs.

Initially the core role of the Unit will be to:

- maintain, implement and review this environmental management plan;
- support, facilitate and co-ordinate the kaitiakitanga policy and management of Ngāti Hine;
- facilitate communication on kaitiakitanga issues between the Rūnanga, ngā marae, ngā hapu o Ngāti Hine and the land trusts of Ngāti Hine;
- act as an initial point of contact for resource consent and permit applications from local authorities and developers and to assist ngā marae me ngā hapū o Ngāti Hine in responding to those applications;
- Advise the Rūnanga on responses to local and central government, of environmental policy affecting Ngāti Hine.

Iwi resource management for Ngāti Hine is about maintaining the cultural and spiritual integrity of Te Whakaputanga o ngā Rangatira o Niu Tirenī (The Declaration of Independence) and Te Tiriti o Waitangi as the founding political documents for governance in Aotearoa New Zealand. It is about weighing up the principles and values of Ngāti Hine for the environment with those of the Crown in a meaningful and positive way to ensure the sustainability of its resources for future generations.



Lake Owhareiti looking towards Pouerua and Pakaraka.

9. Policy Design

The environmental policy contained in this Environmental Management Plan derives from a number of sources, starting with the 'Introductory Perspective to Resource Management Planning' prepared by Te Runanga o Ngāti Hine in 1990, which this document updates and replaces. In 2004 a draft updated Ngāti Hine Resource Management Plan was commenced and the contents of that form the initial policies in this plan.

To this, a base policy framework has been established, derived from the 'Ngātiwai Iwi Environmental Policy Document, 2007' which sets out policy according to the genealogical sequences of Ngātiwai³.

The sections have been positioned according to Ngātiwai whakairo into the four stages of creation, set by Maui and recorded on the scales of his fish. Te Unaunahi Tuātahi is the minerals and substances which make up the earth and sky; Te Unaunahi Tuārua is the flora which cloak the earth; Te Unaunahi Tuātoru is those of the animal world; Te Unaunahi Tuāwha is the human related elements. The scales are woven together by Te Aho Tapu, the sacred thread which binds all things. Within these "scales" are issues, objectives, policies then methods for achieving the policies.



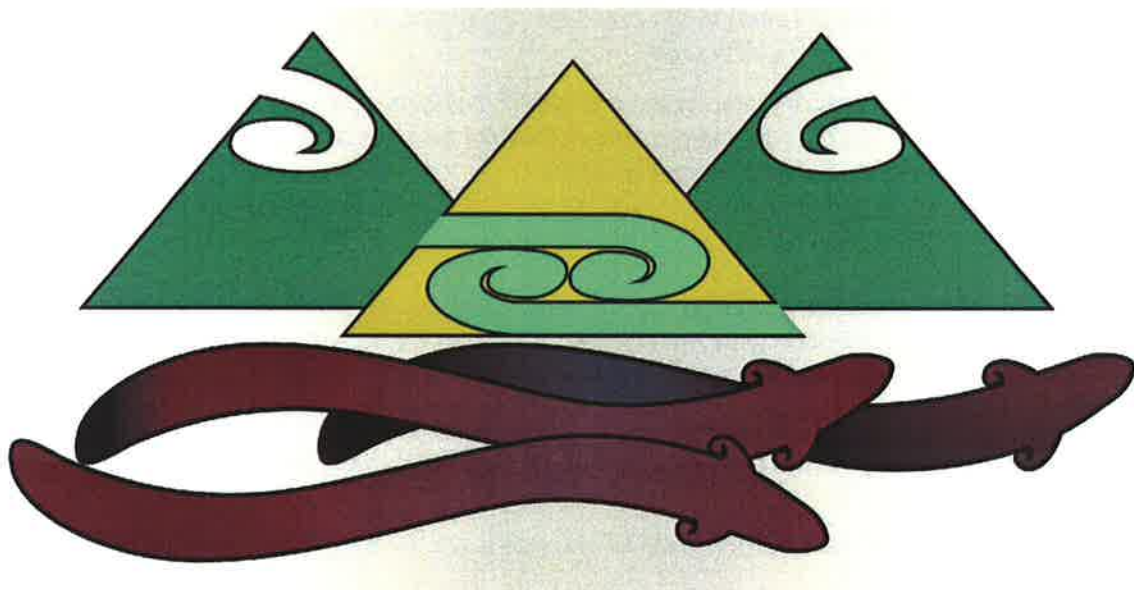
Ngāti Hine does not exist in a vacuum and realisation and implementation of our policies is entirely dependent on the strengths of our relationships with ourselves and all others who interact within our rohe. Critical to those relationships are the recognition of Ngāti Hine as kaitiaki and the empowerment of our capacity to actively practice kaitiakitanga in regard to all resources within our rohe. Therefore Part B of this document sets out policy on kaitiakitanga and relationships before addressing the four scales and the sacred thread that unifies them. This is a photograph of Te Runanga o Ngāti Hine representatives who met with Patu Keha and Ngāti Kuta at the Te Rāwhiti marae in 2007.

We have also considered, and where appropriate adopted or modified, from the environmental policy contained in the 'Environmental Management Plan for Ngāti Rehia, 2007'. Similarly in keeping with the spirit of kōtahitanga and mahitahi, we encourage other tangata whenua creating their own environmental policy to utilise our policy if they find it appropriate.

Because our policies are based on a whakapapa framework they do not always 'mesh' cleanly with either western planning theories or statutory or Crown policy frameworks. For example concepts such as "indigenous biodiversity" include elements of Ngā Para⁴. Earthworks policy is related to activities utilising soils, a primary resource and therefore included in Ngā Para, but earthworks of course are anthropocentric; they do not happen without people. We have attempted in this document to provide a hybrid; maintaining an indigenous values framework in a manner that allows our policies to be integrated or considered alongside those of the councils and statutory agencies.

³ Ngāti Wai ki te tua whenua, Ngāti Wai ki te tua moana
Ngāti Hine ki te tua whenua, Ngāti Hine ki te tua moana

⁴ Ngā Para relates to the tuna framework and reflects the importance of tuna to Ngāti Hine



Tuārua: Para Tuna

Helps breathing and protects the skin of the eel when it is out of the water

Protecting ngā taonga tuku iho o Ngāti Hine

10. Kaitiakitanga

Issues

The lack of direct and effective involvement, as the kaitiaki for Ngāti Hine in the sustainable management of our ancestral taonga. This includes water, soil, minerals, air, indigenous flora and fauna and our heritage.

Explanation

Since the signing of Te Tiriti o Waitangi the role of tangata whenua as kaitiaki has been minimalised. Despite the recognition of kaitiakitanga in modern legislation, there is still only limited opportunity given to tangata whenua to fulfil this role.

Ngāti Hine are also significant land owners and has increased their role as economic developers of the land and physical resources. We need to ensure that our own use of resources, and the impact that has on our rohe, sets the leading example to others.

Objectives

1. Ngāti Hine are acknowledged as the kaitiaki of all resources within our rohe and are actively involved in the management, monitoring and enhancement of those resources including water, soils, mineral, air, flora and fauna and heritage.
2. The relationship of Ngāti Hine and our culture and traditions with our ancestral taonga is recognised and provided for as a matter of national importance by Councils and other statutory agencies.
3. Ngāti Hine traditional environmental knowledge is acknowledged, protected and utilised.

Policies

1. Ngāti Hine are recognised as the kaitiaki of all resources, including water bodies, soils, minerals, air, flora, fauna and heritage, in our rohe.
2. Relevant Ngāti Hine traditional environmental knowledge and practice will be applied in decision-making associated with all resources, including water bodies, soils, minerals, air, flora, fauna and heritage. The intellectual property rights associated with that knowledge will be respected and protected.
3. Ngāti Hine are an interested and potentially affected party to any notified and non-notified resource consent application within our rohe concerning or potentially affecting any resource because of our special relationship with these taonga. Whenever Ngāti Hine are involved in setting conditions for a consent, either the applicant or council will resource Ngāti Hine to regularly monitor and review those conditions.



Methods

1. Te Rūnanga o Ngāti Hine requests that all statutory agencies with responsibility for management of all resources recognise Ngāti Hine as kaitiaki within our rohe. The kaitiakitanga unit of the Rūnanga will monitor all agencies' current and proposed policies to ensure that this happens. Te Rūnanga o Ngāti Hine also request that all relevant statutory agencies:
 - a. actively promote to resource consent or permit applicants pre-application engagement with tangata whenua as being best practice;
 - b. require that all resource consent or permit applications concerning or potentially affecting all resources, including water bodies, soils, minerals, air, flora, fauna and heritage, be lodged with a tangata whenua Impact Assessment approved by the relevant tangata whenua. Suggested consent conditions should be included in the assessment;
 - c. notify Ngāti Hine of any resource consent or permit application concerning or potentially affecting all resources, including water bodies, soils, minerals, air, flora, fauna and heritage and provide adequate time and resourcing for Ngāti Hine to respond in an informed manner;
 - d. provide Ngāti Hine with copies of any infringement or abatement notices or details of Environment Court proceedings within the rohe of Ngāti Hine;
 - e. give effect to and respect Ngāti Hine traditional environmental knowledge by including that relationship in their strategies and plans.

The kaitiakitanga unit will be directed by the Rūnanga to monitor the relevant agencies performance in regard to the above.



Te Rūnanga o Ngāti Hine and NIWA representatives beside the Waiomio stream prior to starting Research about Eel stocks in the Taumarere River and its tributaries.

11. Rāhui

Issues

The misunderstanding of rāhui as a contemporary tool for the sustainable management of resources.

Explanation

Ngāti Hine kaitiakitanga includes the regulation of resources through the use of rāhui. Rāhui is both a traditional and contemporary form of managing a resource. Rāhui is the temporary prohibition of any natural resource for rejuvenation purposes or the temporary prohibition of access to a place for health and safety purposes. This system recognises the need to balance human requirements with the survival of a species or resource. A relatively recent example of rāhui is that placed in 1996 by Te Rūnanga o Ngāti Hine at a hui at Motatau Marae where a rāhui was imposed for kukupa protection.

Objectives

1. The use of rāhui is recognised, respected and practiced.

Policies

1. Recognition of and respect for rāhui as a viable tool for managing resources.
2. Recognition of, respect for, and compliance with rāhui will be accorded by all councils to Tangata Whenua.

Methods

1. Rāhui is initiated by kaumātua/kuia and may be put in place and monitored by iwi, hapū or marae.
2. The utilisation of rāhui alongside other management tools, such as abatement notices, infringement notices, daily bag limits, closed seasons.

12. Taniwha

Issues

Misconceptions by the general public around taniwha, and the consequent mismanagement of places over which taniwha reside, by Councils and others empowered under the relevant legislation.

Explanation

The Taniwha which this document refers to are those which look after resources and places, as kaitiaki. For example, Rangiriri who journeyed across Northland and inhabited Kawakawa River.

Taniwha play a major role in the enforcement of the management of resources and places over which they reside. For example, areas can be designated as wāhi tapu due to the local existence of taniwha.

Taniwha have featured in the news in recent years. In 2002, Tainui Hāpu, Ngāti Naho, requested that Transit New Zealand halt construction of 100 metres of State Highway 1 near Meremere after they raised concerns about road work encroaching on the home of taniwha Karu Tahi. Transit and Ngāti Naho jointly agreed to a modification of the road design to preserve most of the site. They also agreed to have a Hapu member present when critical works were taking place to ensure that Ngāti Naho cultural values were protected.

Objectives

1. Taniwha are accorded their due respect.

Policies

1. Relevant management mechanisms are provided over resources and areas which Taniwha reside.

Methods

1. Te Rūnanga o Ngāti Hine will request all relevant statutory agencies to ensure that any changes to the environment within which a Taniwha resides is prohibited within the written approval of tangata whenua.
2. Te Rūnanga o Ngāti Hine will work with relevant agencies to review the legislative requirements in regard to tangata whenua tangible and intangible beliefs including Taniwha.

13. Cultural Landscapes

Issues

The ongoing damage and destruction to areas or sites of customary value which contribute to or are a part of Ngāti Hine cultural landscape.

Explanation

Ngāti Hine mihi to our many mountains. When Ngāti Hine look at the landscape they see the records of the interaction of our tūpuna with this place. The long history of occupation by Ngāti Hine Tūpuna has left a cultural overlay across the landscape. That overlay is a taonga of Ngāti Hine.



At times areas or sites of customary value are afforded a hierarchical status without input from the relevant Ngāti Hine. Sites such as middens can be considered as a pile of rubbish. Other significant features are weighed against the views or positions of houses.

- Areas or sites of customary value are often limited to western definitions, such as "archaeological".

Explanation

Where cultural landscape values are taken into account, the opinion of archaeologists and landscape architects – few of whom are tangata whenua or have any training or mandate in cultural values – is often given greater weight than that of the ahikā and kaitiaki.

Under the Historic Places Act 1993 it is an offence to destroy, damage, or modify, or cause to be destroyed, damaged, or modified, the whole or part of any archaeological site, knowing or having reasonable cause to suspect it is an archaeological site. Therefore at times Ngāti Hine landscapes cannot be considered in NZHPT authorities for destruction, damage or modification.

- Most agencies haven't provided for cultural landscapes in their plans and policies.

Explanation

While DoC and the Councils have extensive policy and processes concerning natural and built landscape values, little attention has yet been given to practical provision for cultural landscape. Often this has resulted in protection for natural values at the expense of those features of high heritage value to hapu. For example, while development might be restricted on ridgelines to provide views and amenity values, our kainga sites in the valleys and foothills are subject to frequent desecration.

Objectives

1. The protection of areas or sites of customary value.
2. All councils implement more appropriate provisions for cultural landscapes under their cultural and heritage responsibilities, such as the development and implementation of cultural landscape strategies.
3. The effective identification and definition of areas and sites of customary value by Ngāti Hine will eventually be managed by Ngāti Hine, in conjunction with local agencies.
4. Robust forms of linkage mechanisms are established between the Building Act and the RMA by all councils, so Ngāti Hine landscapes are not accidentally damaged, destroyed or modified.

Policies

1. The recording of Ngāti Hine landscapes will be supported by Councils.
2. Councils must take responsibility for advocating and educating landowners and developers about areas or sites of customary value, in consultation with Te Rūnanga o Ngāti Hine.
3. Our cultural landscape should be afforded at least as high a priority as other landscape values when being considered as part of any process under the RMA, the Conservation Act or the LGA.
4. Preparation of landscape assessments for resource consent applications and similar process should be done in conjunction with Ngāti Hine to ensure that the cultural aspects of the landscape are given full recognition alongside other values such as natural character and amenity values.
5. Monitoring of effects on cultural landscapes within Ngāti Hine rohe is the responsibility of the ahikā and kaitiaki. This should be reflected in all relevant consent conditions. This function should be formally transferred to Ngāti Hine as tangata whenua.

6. The areas and sites of customary value which contribute to or are a part of Ngāti Hine cultural landscape must be defined by Ngāti Hine.
7. Councils and Te Rūnanga o Ngāti Hine will jointly develop customary value, cultural landscape and or cultural heritage strategies.

Methods

1. Te Rūnanga o Ngāti Hine requests all relevant agencies ensure that:
 - a. Ngāti Hine pā are protected from cut and fill earthworks for the construction of houses and access ways, and forestry harvesting sky hauler platforms;
 - b. earthworks along ridgelines or within 100 metres of the top of a ridgeline are prohibited, unless express written approval is provided by tangata whenua;
 - c. all archaeological assessments within the rohe of Ngāti Hine will be carried out by a suitably qualified tangata whenua resource management unit representative and a qualified archaeologist, recognised by the NZHPT under s.17 of the Historic Places Act;
 - d. where there is sufficient evidence that subsurface areas or sites of cultural significance exist, geophysical surveying methods will be utilised to assess the existence of such areas post development;
 - e. all planning processes related to historic and cultural heritage protection is better integrated, for example processing of applications under the HPA and RMA concurrently;
 - f. where electricity, telecommunications, access ways, pile foundations, road use upgrade and maintenance and effluent disposal systems are to be laid underground, the proposed route for the trenching, thrusting or directional drilling will be assessed, by spear probing, prior to earthworks starting and will be monitored by Te Rūnanga o Ngāti Hine.
2. Only after appropriate effective engagement and adequate remediation or mitigation, or for safety or security reasons, will Te Rūnanga o Ngāti Hine support any negative or destructive impacts on our cultural heritage, and then only after full disclosure and consultation with Te Rūnanga o Ngāti Hine.
3. Te Rūnanga o Ngāti Hine will host a training programme for machinery operators on how to ensure that areas or sites of customary value are identified and protected during any earthworks.
4. Te Rūnanga o Ngāti Hine requests that all agencies require that when:
 - a. previously unrecorded subsurface archaeological sites discovered during earthworks, or
 - b. koiwi are exposed, or
 - c. there is a death on site,
 all relevant project operations in the area of the event must cease immediately. The contractor or the person monitoring the earthworks will immediately advise the site manager and Te Rūnanga o Ngāti Hine and take steps to secure the area to ensure that it remains undisturbed. The site manager will advise the NZHPT (and the Police if appropriate). The site manager will ensure that staff or representatives are available to meet and guide the appropriate Ngāti Hine representatives to the site, and assist them with any reasonable requests they may make. In the case of discovery of human remains, tangata whenua and the property owner / developer will jointly seek any necessary approval of the Police or NZHPT so that the remains can be appropriately recovered and buried at a site nominated by the Ngāti Hine representatives. All relevant construction operations or work will remain halted until such measures are decided. All representatives

involved in the situation will ensure that they act in a respectful manner, being careful to involve no unnecessary parties or publicity at any time.

5. Any taonga tūturu such as adzes, sinkers or carvings that are discovered within our rohe will be passed to Te Rūnanga o Ngāti Hine as a registered collector of artefacts under the Protected Objects Act 1975. Any museum who knowingly accepts found taonga tūturu within our rohe must pass such taonga to Te Rūnanga o Ngāti Hine until ownership is finalised.
6. Te Rūnanga o Ngāti Hine will complete the mapping of the cultural landscapes within our rohe. Once this exercise is completed, we will want to see the councils adopt this overlay on their own planning maps and to work with Ngāti Hine to develop adequate policy for the protection and management of this landscape and heritage values.
7. Te Rūnanga o Ngāti Hine will adopt a 'silent file' approach to tribally sensitive information and hold this information in an Iwi electronic Pātaka.
8. Te Rūnanga o Ngāti Hine will request that councils and other relevant agencies afford cultural landscape values at least as high a priority as other landscape values when preparing plans and policies and when considering landscape values during resource consent processes.

14. Traditional and Customary Materials

Issues

Customary resources are taonga tuku iho and belong to Ngāti Hine.

Explanation

Over centuries of interaction with our natural world, Ngāti Hine has used a variety of natural taonga for traditional and customary purposes. This includes a wide range of timbers for carving and construction, plants that provide rongoa, plants and bird feathers used for weaving, clothing, dyes, stones of differing types and grades, etc. Often there were and are selected places chosen for sourcing these materials. With the loss of indigenous biodiversity and habitats, some of these materials are now in short supply.



Customary resources include all tangible and intangible resources utilised by Ngāti Hine to sustain hapū and marae.

- Ngāti Hine taonga and their natural environment are being mismanaged and therefore customary resources and provisions sourced from the environment are negatively impacting the cultural diversity of Ngāti Hine.

Explanation

Other management regimes, such as managed cultural harvesting, are not being considered as viable management tools.

The customary utilisation of native bird feathers for weaving has increasingly declined due to deforestation and management allocation.

Objectives

1. An abundance of resources available for cultural harvesting by Ngāti Hine.
2. The establishment of store houses for Ngāti Hine use and management of our customary resources.

Policies

1. Customary resources are the property of Ngāti Hine and therefore should remain in or be returned to our possession.
2. DoC and Councils should prioritise the protection and enhancement of all sources of traditional materials and provide access to these by ahikā and kaitiaki for customary use.
3. When customary resources are scarce or endangered, their management must be determined by Ngāti Hine and their management for cultural use will be prioritised over other values and uses. This will be recognised and provided for by Councils.

Methods

1. Te Rūnanga o Ngāti Hine will continue to advocate that the relevant agencies recognise and provide for these policies.
2. Te Rūnanga o Ngāti Hine will prepare a schedule of traditional and customary materials and collection sites within our rohe.
3. Te Rūnanga o Ngāti Hine will work with relevant agencies to ensure that our customary resources are managed by Ngāti Hine.
4. Te Rūnanga o Ngāti Hine will investigate the feasibility of establishing store houses.
5. Te Rūnanga o Ngāti Hine will support all initiatives to protect and wānanga the mātauranga and tikanga associated with our traditional and customary materials.

15. Water

Note: Throughout this section the term "water body" includes creeks, streams, wet areas, wetlands, swamps, springs, lakes, aquifers, thermal waters, estuarine waters and coastal waters. All water falls within the domain of the Atua Tangaroa.

Issues

Water is of special significance to Ngāti Hine. It is a living entity. Everything emerges from water. Wetlands are of particular importance to us.

Explanation

Water, in all its many forms – rain, springs, wetlands, streams, lakes, estuaries and the sea itself – is central to our existence as Ngāti Hine. It is used to feed, sustain, transport, cleanse and purify all those that inhabit our ecosystems including people. Significant puna were named, some were tapu, some were associated with pā, and some were associated with gardens. Ngāti Hine history, strength and mana stems from water – water is a sacred resource and a taonga.



Traditionally, our tūpuna distinguished between many types of water – wai tapu or sacred water, wai noa used for everyday drinking and washing, etc. Water was used for ceremonial purposes, for daily consumption, for transportation and as the home of important mahinga kai and cultural materials. Waterways often form traditional boundaries between hapū and whānau rohe.

Our association with repo (swamp) is well known and recognised. The repo has a very special spiritual quality as well as its cultural and traditional significance. Our ancestral links with repo are varied. Such links could be an abode of a taniwha, a burial place, or a place utilised for its resources. Repo contain kai (tuna, kēwai, taro, and watercress), dyes (paru – black mud which is used for dying flax) and weaving materials (raupo, harakeke, kōrari, kuta).

All natural water has value and sustains some form of life. Water is a sacred resource to Ngāti Hine, to be given the highest level of protection.

- When the mauri of water is damaged or destroyed all are at risk.

Explanation

The mauri of the numerous water bodies in our rohe is unable to protect itself against unnatural aspects of the environment. With incorrect handling water may become diseased and will impart this condition on all other organisms causing their ill health or death. Maori warn that if the 'mauri' of an entity is desecrated, that resource, the resource users and others depending on the entity are at risk.

The mauri of water bodies and their associated ecosystems within our rohe have been degraded and are being destroyed through ignorance, oversight, misuse, exploitation, contamination and abuse.

The ability to put kaimoana on the table for manuhiri and whānau at tangi, hui and other events on Ngāti Hine marae, and to feed Ngāti Hine whānau and hapū on a regular, sustained basis, is being increasingly compromised by damage to the mauri of water. The mixing of different mauri by human intervention is offensive to Ngāti Hine.

- Water, soils, minerals and air must be seen in the context of the whole environment not as separate elements.

Explanation

To Ngāti Hine water, soils, minerals and air are all integral elements of the life-supporting nature of the environment. Water, soils, minerals and air must be considered in conjunction with all living things as everything is interconnected.

Ngāti Hine recognise that the quality of the water, soil and air is the fundamental basis for the quality of the environment, therefore it is imperative that these elements are sustainably managed in an integrated manner.

- The allocation of water can have and has had negative impacts on water bodies and their ecosystems.

Explanation

Historically water in our rohe has been allocated by local authorities on a "first come, first served basis". Recently the Cabinet has released important policy directives for water allocation. These indicate the government will shortly move to claim ownership of all water resources and impose a "cap and trade" system for allocation of water rights administered by regional councils. Our recent experiences over ownership and management of the foreshore and seabed do not give Te Rūnanga o Ngāti Hine confidence that our ancestral association with the waterways of our rohe will receive real or adequate protection under this proposed new regime. Ngāti Hine has never conceded that water is owned by the Crown or that the Crown has the right to introduce private property rights over the waterways in our rohe.



- Land uses can and have impacted negatively on water bodies within our rohe.

Explanation

The greatest threat to our water resources comes from the things we discharge into them – effluent from people and animals, treated and untreated, chemicals, fertilisers, pesticides, sediments, contaminated storm water, road run-off with its toxic cargo of heavy metals, rubbish and litter. The invention of the flush toilet and its "out of sight, out of mind" thinking has had a huge and devastating impact on our waterways.

Changing land uses, particularly land clearance, the degradation of riparian margins, drainage of wetlands and discharges from human activity have progressively degraded most water bodies in our rohe. This has caused enormous damage to the life forms that inhabit these ecosystems.

Much of the groundwater within our rohe is close to the surface. This means it is easily contaminated. The impacts of wastewater effluent and road run-off are examples of what we now need to address if the mauri of our waterways is to be restored and enhanced.



Most of the puna or springs today have dried up because of the removal of the forest and draining of the land for farming.

- Increasingly the seas are subject to pollution – from the bilge waters and contaminated hulls of passing ships, effluent and litter discharges by boat owners and, in particular, the discharges

and sedimentation of poor land use practices and pollutants and contaminants flushed into the seas from our waterways.

Explanation

The domain of the Atua Tangaroa is the great ocean our tūpuna travelled when they first came to Aotearoa. Te Moana Nui a Kiwa connects us still with Hawaiiki. Our oceans have sustained us since the beginning of time. Once our oceans teemed with life, now only a fragment of that biodiversity remains.

Crown management of the oceans and their resources is spread over a number of agencies – principally Ministry of Fisheries, DoC, NRC and Ministry of Health. There are numerous stakeholder interests ranging from environmental groups, recreational and commercial fishermen, the aquaculture industry and the yachting fraternity. There is a lack of coordination and common approach by both agencies and stakeholders.

- Movement of people and vessels between water bodies can spread pests and disease.

Explanation

"To date around 148 exotic marine organisms have been introduced accidentally to New Zealand – 70% of which probably arrived as fouling on shipping. A bulk cargo carrier can deliver products to Japan and Korea and return with 50,000 tonnes of ballast water used for stability. This water is taken aboard while ships are in port before departure. This ballast water can contain harbour sediment and organisms, particularly from shallow water or water disturbed by dredging or bad weather." (Taken from NZ Biodiversity Strategy, 2000)

Objectives

1. The mauri of water is protected and enhanced in ways which enable Ngāti Hine to provide for our physical, social, economic and cultural wellbeing, for the generations as yet unborn, for those we host within our rohe, our plants, animals and other whanaunga.
2. The sustainable management of water, soils and air on an integrated catchment basis that considers all flow-on effects.
3. All mātaihai sites and reserves in our rohe are managed, monitored and enhanced by Ngāti Hine.
4. A set of water quality standards, especially for freshwater, that are acceptable to Ngāti Hine are developed and implemented by relevant agencies.
5. Healthy riparian margins for all the water bodies in our rohe.
6. Bio security risks are actively managed and Ngāti Hine are informed of all risks and their management.

Policies

1. Ngāti Hine has never agreed to the transfer of our customary ownership of our water resources. There is no proven basis to any claim by the Crown to own the water resources within our rohe.

2. No hierarchical values will be placed on water bodies within any agency's planning documents in terms of protection.



3. The right of access to clean water is a basic human right and should be available to all members of our community.
4. To discharge human effluent, treated or untreated directly to water is culturally repugnant to Ngāti Hine. All discharges of pollutants or contaminants to natural waterways should be avoided.
5. NRC will have an integrated catchment management planning and implementation programme that includes all water bodies within the rohe of Ngāti Hine.
6. All activities concerning or potentially affecting water bodies within a catchment will be managed on an integrated catchment basis.
7. All aquifers will be protected from contamination and over allocation.
8. All puna and repo will be protected from inappropriate use and development.
9. Further pollution of our oceans through unsustainable management is unacceptable.
10. Access to our water bodies and coast and its resources, especially kai moana, is a taonga tuku iho of Ngāti Hine. Minimising any bio security threats, especially from overseas, to the health of that resource is of the highest priority to preserve the birthright of ngā mokopuna.

Methods

1. Councils and Te Rūnanga o Ngāti Hine will together jointly develop integrated catchment management strategies for all water bodies in our rohe.
2. The marae and hapū communities of Ngāti Hine will take positive action to enhance water bodies. Te Rūnanga o Ngāti Hine will support these initiatives if requested. Te Rere i Tiria Trust, the Taunaha project and the work done by Ngāti Hine at Motatau Forest Reserve are prime examples.

3. Te Rūnanga o Ngāti Hine will request NRC to enter into a joint management agreement with Ngāti Hine for the management and protection of all wetlands within our rohe under s.36B of the RMA.
4. Te Rūnanga o Ngāti Hine will advocate for the enhancement of all our water bodies as a high priority for Government action and Ngāti Hine will work with any party promoting or implementing positive actions to improve water quality. In particular Te Rūnanga o Ngāti Hine request the relevant statutory authorities to ensure that:
 - a. they promote and provide incentives for the rehabilitation, enhancement and protection of water bodies and riparian margins;
 - b. repo of any size will not be transformed into wetland sewage systems. There is no objection to such uses for man-made wetlands however, as long as they are sited appropriately;
 - c. drainage of naturally wet areas or wetlands of any size is prohibited, unless decided otherwise by Ngāti Hine. This includes by directly draining the wetland itself, or by nearby land drainage activities, which then impact the wetland;
 - d. the use of chemical pesticides, fertilisers or any other contaminant in a manner where they can enter, affect or potentially affect any water body is prohibited, unless decided otherwise by Ngāti Hine;
 - e. consent conditions which allow any possible emergency discharge (if the discharge is unforeseen, intermittent, infrequent, or results from a technical failure) of untreated sewage from sewage pumping stations into any water body are prohibited, unless decided otherwise by Ngāti Hine;
 - f. no liquid waste will be discharged directly or indirectly to any water body. Instead it will be diverted back onto land for treatment that removes all bacteria, viruses and protozoa dangerous to health. Only then will it be permitted to enter receiving waters. This includes storm water, sewage, farm effluent, contaminants and non-point source discharges;
 - g. artificially injecting freshwater into thermal waters is prohibited, unless agreed otherwise by Ngāti Hine;
 - h. siting a landfill over an aquifer or near any water supply, or near a wāhi tapu area is prohibited, unless decided otherwise by Ngāti Hine;
 - i. small rural coastal communities have communal land-based treatment facilities that remove all bacteria, viruses and protozoa dangerous to health before discharge of wastes to receiving waters;
 - j. all new septic tank installations treat sewage to a very advanced standard (remove all bacteria, viruses and protozoa dangerous to health) before discharge to a soakage field;
 - k. unrestricted stock access to the margins, bed or banks of any water body is prohibited, unless decided otherwise by Ngāti Hine.
 - l. stock bridges are constructed over water bodies that are used as stock crossing areas and effluent deposited on the bridge is channelled to land for disposal;
 - m. nitrogen caps are imposed on farm properties with specified stock loading rates to reduce nitrogen inputs to water bodies;
 - n. new storm water systems are connected to rain gardens so storm water is filtered prior to entering a water body;
 - o. all consents granted for proposed works within water bodies and riparian margins include conditions stipulating continued regular assessment of the cultural health of the resource and macro invertebrate monitoring. Where monitoring shows that there

has been an adverse effect on water quality then activities must cease until mitigation measures are in place.

- p. riparian margins are as wide as possible, width being determined by the amount of slope to the water body, the type and size of discharges in the area, and the predominant land uses;
 - q. when manmade structures are placed in water bodies, the loss of in-stream aquatic habitat is addressed and appropriate provision is made for indigenous migratory species, for example tuna passage to their spawning areas;
 - r. all water bodies will be fenced or hotwired;
 - s. riparian margins are planted in locally sourced indigenous plants;
 - t. esplanade reserves or esplanade strips are required for every new subdivision or boundary adjustment adjacent to a water body;
 - u. councils will offer information, educational material, technical advice, incentives (such as rates rebates), and prepare individual riparian management plans to promote the creation, rehabilitation, enhancement and protection of riparian margins;
 - v. NRC will provide individual riparian management plans for farms as a free service;
 - w. manmade waterways or structures are not constructed through or alongside tapu areas;
 - x. discharges from hospitals and funeral parlours, or discharges containing human body fluids are not combined or treated with other wastes such as storm water;
5. Te Rūnanga o Ngāti Hine will request that relevant authorities plan for and provide adequate infrastructure to cope with the rapid subdivision, use and development within our rohe, including waste management, sewerage, roading, storm water and water supply, recognising both the likely consequences of climate change (e.g. more droughts, more storms, sea level rise, more flooding). Such infrastructure is to be sustainable for example, with waste management the emphasis should be on recycling. Community-based low impact design solutions are preferred.
6. Councils and Te Rūnanga o Ngāti Hine will together develop mechanisms for the allocation of water, including setting minimum flows and monitoring for all watercourses within our rohe. In particular Te Rūnanga o Ngāti Hine request the relevant statutory authorities to ensure that all water abstractions (both permitted abstractions and those for which consent must be applied) must allow 100% of the 1 in 5 year low flow to remain in water bodies, to ensure that there is no possibility of extra concentration of pollutants.
7. Te Rūnanga o Ngāti Hine will advocate for bio security protection of all our water resources being a high priority for Government action and Ngāti Hine will work with any party promoting or implementing positive actions to reduce the threats from invasive species. In particular Te Rūnanga o Ngāti Hine request the relevant statutory authorities ensure that:
- a. marine farming equipment is prohibited from being transferred from one area to another without thorough cleaning. Cleaning will occur in a designated contained place on a hard surface away from a water body, so unwanted exotic marine organisms are not permitted to enter new areas. Cleaned off material will be gathered up and disposed of at an appropriate land site;
 - b. all vessels (regardless of size or carrying capacity) within the Ngāti Hine rohe, from the land to Hawaiki, are banned from discharging ballast water or other possible contaminated substances directly into the sea;
 - c. the application or removal of anti-fouling to vessels will occur in designated contained places on a hard surface away from any water body, so anti-fouling and unwanted exotic marine organisms are not permitted to enter water bodies. Anti-fouling scrapings will be gathered up and disposed of at an appropriate land site;

- d. all vessels (including small vessels) will have mandatory waste holding facilities onboard and their disposal must be more proactively managed by councils. Marinas must hold contained reception facilities for oil wastes, sewage, rubbish and ballast water and should provide for recycling and composting. Contained reception facilities must also be installed at all other ports, wharves and jetties;
- e. The deliberate introduction of exotic species to water bodies, without prior effective engagement with Ngāti Hine, is prohibited, unless decided otherwise by Ngāti Hine.

The kaitiakitanga unit will monitor the relevant agencies performance in regard to the above.

16. Soils and Minerals

E kō, nā na taua whenua - on seeing the quantity and quality of the kumara Torongare declared, "My daughter, behold our land"

Issues

The mauri of mineral and geothermal resources contained within the rohe of Ngāti Hine is being destroyed or lost and there is potential for detrimental environmental, cultural and social effects.

Explanation

The rohe of Ngāti Hine is rich in extractable mineral resources such as sand (both onshore and offshore), scoria, manganese, limestone, clays and gravels. Geothermal areas also exist within the rohe. The use of minerals or geothermal resources under the Crown Minerals Act 1991 gives precedence to economic factors and does not assess the environmental, cultural or social impacts when permitting mining related activities.

- Minerals and geothermal resources are finite.

Explanation

Minerals (and some geothermal resources) are by their very nature limited. Their use therefore must be carefully managed to ensure that their extraction does not adversely affect the environment and that sufficient mineral resources are available for future generations.

- Prospecting, exploration and mining activities have and can adversely affect areas significant to Ngāti Hine. Areas significant to us include wāhi tapu, fresh waterways, mahinga kai and other places, as identified by Ngāti Hine.

Explanation

Some quarries were created more than 150 years ago when there was no legislation to protect sensitive sites.

Objectives

1. The mauri of mineral and geothermal resources is protected and enhanced in ways that enable Ngāti Hine to provide for their social, economic and cultural wellbeing; and that of generations as yet unborn.
2. The sustainable extraction and management of mineral and geothermal resources without adverse impacts upon the earth.
3. No significant areas are damaged.

Policies

1. Prospecting, exploration and mining activities under the Crown Minerals Act are not permitted in areas significant to Ngāti Hine.
2. Ngāti Hine promote innovative, sustainable management practices concerning mining and quarrying, including restoration and rehabilitation programmes.
3. Earthworks provided for as a permitted activity in council plans must meet stringent environmental performance standards.
4. Integrated earthworks management plans detailing how erosion, sediment control, possible archaeological or cultural sites and revegetation are to be managed, and how risks will be identified and minimised are mandatory for any earthworks consent application.

Methods

1. Te Rūnanga o Ngāti Hine will advocate for the enhancement of all our soils and careful handling of our minerals (including geothermal resources) as high priorities for Government action and Ngāti Hine will work with any party promoting or implementing sustainable management. In particular Ngāti Hine request the relevant statutory authorities to ensure that:
 - a. the Crown Minerals Act is reviewed to include environmental, cultural and social effects;
 - b. permit applications under the Crown Minerals Act and consent applications under the RMA are considered together to better integrate planning processes;
 - c. mining activities are not permitted in areas identified as significant by Ngāti Hine;
 - d. permit holders are required to prepare and implement a mining or quarrying closure and rehabilitation management plan;
 - e. earthworks are limited to the summer months (1 October – 30 April);
 - f. erosion and sediment control measures are implemented and maintained while soil is exposed, and revegetation is achieved (to an 80% ground cover) within three months of earthworks being complete. Where the operation is not complete but needs to stop for a period of time (such as in the winter), any bare area must be sown over with a temporary cover to stabilise the area;
 - g. earthworks provided for as a permitted activity require notification of the appropriate council and Ngāti Hine, no less than 1 week prior to any work commencing;
 - h. payment of a bond is mandatory for all types of consent, large or small, which involve earthworks.
2. Te Rūnanga o Ngāti Hine will work with permit holders to plan and implement rehabilitation programmes, with the costs being met by permit holders.
3. A royalty will be payable to Te Rūnanga o Ngāti Hine where the extraction of a mineral resource from lands within Ngāti Hine, has been agreed to.

17. Air Issues

Mā te hā o Tawhirimātea, i ora ai te ao

The mauri of air within the rohe of Ngāti Hine is being destroyed or lost through ignorance, oversight, misuse, exploitation, contamination and abuse.

Explanation

Pepeha: Tihei mauri ora!

To hongi is to impart your breath of life to someone else.

The quality of the air within the rohe of Ngāti Hine, and thus the wellbeing of tangata whenua and the surrounding environment, is being negatively impacted upon by emissions of contaminants from vehicles, industrial, horticultural and agricultural processes (e.g. spray drift of agrichemicals), pollen drift from pine plantations, smoke from large burn-offs, noise pollution from industrial areas and dust (unsealed roads, quarrying activities, earthworks, woodchips). Domestic heating, particularly open fires, is the largest source of air pollution within the Ngāti Hine rohe. These activities have cumulative adverse effects on air quality and our health and wellbeing.

Objectives

1. The mauri of air is protected and enhanced in ways which enable Ngāti Hine to provide for our social, economic and cultural wellbeing; and that of generations as yet unborn.
2. The life supporting capacity of air enables optimum health and wellbeing for all Ngāti Hine, those we host within our rohe; our plants, animals and other whanaunga, and our water bodies and moana.

Policies

1. Air is a sacred resource to Ngāti Hine, to be given the highest level of protection.
2. Ngāti Hine promote innovative, sustainable management practices which will enhance our air.
3. The discharge of contaminants into the air will be progressively reduced by the active promotion and adoption of environmentally friendly methods.

Methods

1. Te Rūnanga o Ngāti Hine will advocate for the enhancement of our air as a high priority for Government action and Ngāti Hine will work with any party promoting or implementing technology that will improve the quality of air in our rohe. In particular Te Rūnanga o Ngāti Hine request the relevant statutory authorities to ensure that:
 - a. incentives and education are priority methods for reducing pollution from home heating, with a focus on alternative forms of heating such as solar power and insulation;
 - b. used imported vehicles and vehicles currently in use are required to have emission control equipment fitted.
2. Vehicles with clean fuel-efficient technology, that are appropriately maintained, will be actively promoted by Ngāti Hine. Te Rūnanga o Ngāti Hine will lead by example and review all fleet cars used by Te Tū o Ngāti Hine.
3. Energy efficient public transport systems will be promoted to reduce private vehicle use.
4. Spray free zones will be actively promoted near schools, kōhanga reo, public gathering places, marae, and public halls.

18. Indigenous Flora

Indigenous plants and trees are the result of countless generations of whakapapa from ngā Atua. They are a priceless taonga bequeathed to us from the dawning of all time. Under kaitiakitanga, our tūpuna have interacted with these plants and trees since their arrival in Aotearoa. They had to because their very survival depended on these taonga and their sustainable management. Maori, as with all Pacific peoples, had no concept called conservation where resources or areas were locked away for "natural", "aesthetic" or "amenity" values.

During the past 160 years, since the Crown has given itself the responsibility for looking after our native plants and trees, we have seen significant and devastating losses in biodiversity through poor management practices and because of an explosion of largely uncontrolled, competing introduced species.

What little remains of that which we once had needs to be looked after to the best of our collective ability, to ensure that our mokopuna have as many options as possible and have the necessary tools.

Issues

Within the rohe of Ngāti Hine the life-supporting capacity of indigenous flora is being negatively impacted by farming, subdivision, forestry practices and development. This leads to biodiversity losses.

Explanation

Te Tai Tokerau has the highest number of threatened indigenous plant and animal species in Aotearoa (more than 100 according to NRC's 2002 State of the Environment Report).

- High percentages of our indigenous species are endemic.

Explanation

They are found nowhere else on earth.

- Several councils exercising functions within the Ngāti Hine rohe do not have a native tree management plan and therefore indigenous trees are continually damaged and destroyed.

Explanation

Since 1850, 80% of the indigenous vegetation of Te Tai Tokerau has been destroyed. Mature indigenous trees are very vulnerable to damage or destruction during subdivision development, when they are seen as expendable if they are in the way of a house site, or an access way; or they impede a spectacular view, which adds a considerable monetary value to a property.

- Indigenous trees are a taonga to Ngāti Hine whānau, hapū and Iwi.





Explanation

Some trees within the rohe of Ngāti Hine are sacred due to their particular customary use or by an incident which occurred on or near it. One example is Manutangohia - A tree across the road from the Matawaia School which had a natural deformity on the branch that accumulated water when it rained. This tree had been traditionally used for snaring pigeons for many years because the birds landed on this branch to drink the water. It has since been destroyed. There are numerous other trees in the Ngāti Hine rohe which have significance to us.

Pohutukawa are an icon of the northern coasts of Aotearoa. There are numerous pohutukawa on the Ngāti Hine coast that are more than 200 years old. Mānuka and kānuka act as pioneer species to support the growth of other native species.

- Indigenous flora are taonga tuku iho o Ngāti Hine.

Explanation

To Ngāti Hine, indigenous flora are whānau and taonga, to be looked after for future generations.

- Indigenous flora have positive effects on the environment.

Explanation

These include cleansing the air of pollutants and returning oxygen to it; acting as weather shields and noise buffers; acting as environmental indicators; providing kai and other resources for birds and other animals; reducing erosion, run-off and instability; providing a recreational and tourism role, and having customary, historic, landscape and visual amenity values to Ngāti Hine.

- Bio-prospecting or the taking of natural resources to derive products from them that might be of potential commercial use is intensifying worldwide.

Explanation

Bio-prospecting is not regulated or managed in a truly sustainable way; the end result may be the loss of that species. A classic example is the Huia.

Objectives

1. The maintenance and enhancement of indigenous flora, their habitats and ecosystems, in particular endemic and endangered indigenous flora where the populations are viable. The decline of our biodiversity has to be turned around to become at least no more losses for native species and no more increases in pests.
2. The mauri of indigenous ecosystems is protected and enhanced in ways which enable Ngāti Hine to provide for our physical, social, economic and cultural wellbeing, for the generations as yet unborn, for those we host within our rohe, our plants, animals and other whanaunga, and our waterways and moana.
3. Sacred trees are fully protected.
4. All indigenous trees over a certain height or trunk girth are protected from damage or destruction, except where those trees may have spread beyond their normal expected area or if they are required for Ngāti Hine customary purposes, such as for medicines or weaving.
5. Bio-prospecting within the Ngāti Hine rohe is managed appropriately.



Policies

1. All proposed land-based activities which result in the modification of existing indigenous flora will be preceded by a comprehensive biological audit to identify indigenous species in that area. This includes permitted activities for which certificates of compliance have been applied for.
2. All statutory agencies will adhere to the 1992 United Nations Convention on Biological Diversity adopted at the Earth Summit in Rio de Janeiro and ratified by the New Zealand Government.
3. All statutory agencies will adhere to and implement the New Zealand Biodiversity Strategy.
4. Only after appropriate effective engagement and adequate remediation or mitigation, or for safety or security reasons, will Ngāti Hine support any negative or destructive impacts on our indigenous flora.
5. No subdivision, use or development will result in damage to or destruction of any indigenous trees without an appropriate assessment being made of how those trees are impacted by a proposed development and where applicable⁵, outcomes of consultation with Ngāti Hine.
6. Bio-prospecting will only be carried out within our rohe with the appropriate agreement from Ngāti Hine.
7. Government regulation of bio-prospecting is to be reviewed and increased.

Methods

1. Ngāti Hine will promote the use of locally sourced seeds and plants for revegetation / landscaping.
2. Te Rūnanga o Ngāti Hine will advocate for the enhancement of all indigenous flora as a high priority for Government action and Ngāti Hine will work with any party promoting or implementing positive actions to improve habitat quantity and quality. In particular Te Rūnanga o Ngāti Hine request the relevant statutory authorities to ensure that:
 - a. they promote and provide incentives for the rehabilitation, enhancement and protection of indigenous flora and their ecosystems;
 - b. rates relief is offered as an incentive and compensation for those land owners who covenant land with indigenous flora (especially where this includes trees that are identified by Ngāti Hine as being sacred) when covenanting body requirements are met;
 - c. all indigenous trees more than 3 metres in height or with a trunk girth greater than 150 mm (measured 0.8 metres from the ground) will be protected from damage or destruction. In the case of a tree with multiple trunks (such as pohutukawa) the girth measurement shall be the aggregate or collective measurement of all trunks which have a girth of 250 mm or more⁶;



⁵ All flora identified in the Taunaha Project, or other Ngāti Hine sanctioned inventories of flora

⁶ These figures have been obtained from Auckland City Council's District Plan.

- d. where indigenous trees are cut down, or fall as a consequence of natural events, the trees are to be provided to Ngāti Hine to be used for customary purposes, such as propagation, carving, etc;
 - e. trees identified as tapu by Ngāti Hine are not permitted to have work done around the base of them (other than grass trimming) out to a 3 metre circumference past the drip line;
 - f. indigenous tree policies are agreed and implemented to ensure that:
 - i. all indigenous wetlands trees (such as kahikatea),
 - ii. all indigenous tidal trees, such as Manawa (mangrove), and
 - iii. all coastal pohutukawa are protected from damage or destruction unless Ngāti Hine give our written approval.
3. Only after appropriate effective engagement and adequate remediation or mitigation, or for safety, infectious disease, possible damage to property, or overgrowth reasons will Ngāti Hine support the destruction of any indigenous trees over 3 metres in height or 150 mm in girth, measured 0.8 metres from the ground.⁶
4. Te Rūnanga o Ngāti Hine will advocate for better regulation of bio-prospecting as a high priority for Government action. In particular Te Rūnanga o Ngāti Hine request the relevant statutory authorities ensure that:
- a. bio-prospectors are required to form appropriate agreements with Ngāti Hine before carrying out any bio-prospecting activities;
 - b. bio-prospecting management criteria are produced and adhered to during activities such as intensive field and laboratory work. Monitoring results will be reported to Ngāti Hine.



19. Indigenous Fauna

Partnership at Motatau

Leading the way in Northland, Ngāti Hine has taken up management of the Motatau Forest Reserve in a bid to turn the receding tide of kukupa (native wood pigeon) in the forest.

Located midway between Whangarei and Kaikohe at the head of the Motatau valley, the 350 hectare broadleaf-podocarp forest bears the ecological scars of decades of browsing and predation from possums, goats, pigs, rats, cats and stoats. Like other forests in Northland, the kukupa and kiwi have become scarce, and many tree species, such as taraire, pūriri and karaka, are unable to fruit and reproduce.

Under the initiative of Ngāti Hine, DoC entrusted guardianship and management of Motatau to the iwi in 1994. With help from Landcare Research, DoC, the Education and Training Support Agency (ETSA) and the Lottery Grants Board, and working to a carefully developed management plan, Ngāti Hine aims to reduce the predator population in the forest and maintain a sizeable buffer zone on the surrounding privately owned land. An intensive pest control operation began in 1997, with ongoing monitoring to test its effectiveness. Training programmes in pest control are also being run at Motatau to enable the ongoing involvement of local people.



If successful, the Motatau programme will provide a model for other conservation campaigns in the area. And the kukupa will once again thrive in the forest, providing that crucial link in the seeding and regeneration of the fruit-bearing native trees."

(Taken from the NZ Biodiversity Strategy, 2000).

Issues

- Within the rohe of Ngāti Hine the life-supporting capacity of indigenous fauna is being negatively impacted by farming, subdivision, forestry practices and development. This can lead to biodiversity losses.

Explanation

Te Tai Tokerau has the highest number of threatened indigenous plant and animal species in Aotearoa (more than 100 according to the Northland Regional Council's 2002 State of the Environment Report).

- High percentages of our indigenous species are endemic.

Explanation

They are found nowhere else on earth.

- Indigenous fauna are taonga tuku iho to Ngāti Hine.

Explanation

To Ngāti Hine, indigenous fauna are whānau and taonga, to be looked after for future generations.

- Indigenous fauna have positive environmental effects.

Explanation

They are kaitiaki of their habitats and people; they are indicators of the health of their surrounding environment; they provide signs of events to come; they are kai for other animals and for humans; they have a recreational and tourism role, and they also have customary, historic, landscape and visual amenity values to Ngāti Hine.

- Unsustainable fishery management over the past century and more has seen the fish themselves and their natural home subject to increasing pressure and degradation.

Explanation

Ngāti Hine have always been fisher people. Our middens are testament to the range and quantity of kaimoana that have sustained us over the centuries. Traditionally we have shown manaaki to our manuhiri with all the delicacies that Tangaroa could provide.



As recently as 1932 our reliance on our customary fisheries was such that the government saw fit to pay Ngāti Hine and all other Maori only half the dole given to the general population because of our ability to survive on our kaimoana resources. Our tribal record clearly documents the stories of our tupuna up in the first half of the twentieth century easily catching ample quantities of kaimoana of all sorts from our customary fisheries. Daily catches of dinghy loads of large snapper caught on hand lines in a few metres of water in most parts of the rohe moana was common up until the time of the "big kill" in the

1960s when fast commercial boats with extensive nets cleaned out most coastal waters. Our fisheries have never really recovered since this time.

Commercial and increasing recreational fishing pressure has seen our normal customary diet severely limited. Koura, paua and scallops have been replaced by pipi and kahawai as the staples on our marae tables. Our mokopuna today have little reason to complain of the cuts in their hands from their hand lines as they haul in large snapper and kingfish before school as our grandparents did.

Poor land use practices that continue to see sediment and nutrient run-off into our moana, the results of decades of poor fishery management and increasing numbers of recreational fishers and tourists all contribute to the lack of fish in our waters. The traditional practices of tikanga associated with fishing that saw stocks harvested sustainably and in rotation are all but gone. There is little respect shown for the traditional spawning and nursery grounds.

The importance to Ngāti Hine of maintaining our customary fisheries cannot be overstated. All the key stakeholders, agencies, land owners and users, commercial, customary and recreational fishing interests need to collaborate closely if a viable fishery is to be passed on to our mokopuna. Ngāti Hine consider that the maintenance of adequate customary fisheries is a high priority issue.

We understand the current government focus on the establishment of marine reserves and marine protected areas. Ngāti Hine are not necessarily opposed to the establishment of such reserves but has serious questions over the effectiveness of closing off relatively small areas for science as an effective fishery management tool. In any regard, Ngāti Hine cannot condone the use of these reserves to extinguish our customary fishery rights. We would prefer to see a greater emphasis on the establishment of a network of mātaihai, taiapure and rāhui.

Objectives

1. The maintenance and enhancement of habitat of indigenous fauna in particular the habitats of endemic and endangered indigenous animals, fish and birds.
2. A pest free rohe.
3. A healthy fishery.

Policies

1. All proposed land-based activities which result in the modification of existing habitats of indigenous fauna will be preceded by a comprehensive biological audit to identify indigenous species in that area. This includes permitted activities for which certificates of compliance have been applied for.
2. No hierarchical values will be placed on indigenous fauna within any agency's planning documents in terms of protection.
3. All statutory agencies will adhere to the 1992 United Nations Convention on Biological Diversity adopted at the Earth Summit in Rio de Janeiro and ratified by the New Zealand Government.
4. All statutory agencies will adhere to and implement the New Zealand Biodiversity Strategy.
5. Only after appropriate effective engagement and adequate remediation or mitigation, or for safety or security reasons, will Ngāti Hine support any negative or destructive impacts on our indigenous fauna.
6. Ngāti Hine have customary fishing rights confirmed under the Treaty of Waitangi. These include the right to feed our families and our manuhiri from our customary waters. Ngāti Hine have never allowed our customary fishing rights to be extinguished, and consequently retain those rights uncompromised. Ngāti Hine is not obliged to compromise the retention of those customary rights to meet Crown policies or objectives.
7. Ngāti Hine customary fishing rights are intimately connected to our responsibility to care for the home of the fish. Customary rights and customary responsibility cannot be considered separately.

Methods

1. Ngāti Hine will promote a pest free Northland and will actively work with others to control predators and pests within our rohe.
2. Ngāti Hine will advocate for the enhancement of all our indigenous fauna as a high priority for Government action and Ngāti Hine will work with any party promoting or implementing positive actions to improve habitat quantity and quality. In particular Ngāti Hine request the relevant statutory authorities to ensure that:
 - a. all new subdivision and land use consents include legally enforceable conditions prohibiting the keeping of cats, dogs (except working dogs) and mustelids on properties with medium and high density kiwi and kukupa habitats;
 - b. incentives are offered on existing properties to discourage the keeping of cats, dogs (except working dogs) and mustelids on properties with medium and high density kiwi or kukupa habitat;
 - c. pest control programmes are co-ordinated and targeted at a community level to ensure maximum efficiency.

3. Ngāti Hine will establish a system of mātaimai and tālapure throughout our rohe moana to ensure sustainable fisheries are available to meet the customary fishing needs of Ngāti Hine for all time. Mātaimai at Taumārere are priorities for Ngāti Hine.

20. Tuna

As we said in 1998 in our submission to the hearings committee for the Opuā Marina development: *"Ngāti Hine people are renowned throughout the country as eel fishers. We have maintained customary fisheries for several centuries..."* There are at least five species of tuna, whitebait, two species of shellfish and two species of freshwater crustaceans in our rohe. Tuna have been an intricate part of our sustenance, tikanga, whakatauki, myths and legends as Ngāti Hine since time began and continue to play an important role in our lives.

A particular practice has been exercised within our rohe handed down from generation to generation. It is the cultural practice called tuna whakaheke.

Tuna whakaheke is the fishing for koroma during the mid-summer floods. This begins between January and March but is usually late January. The run of the koroma usually lasts for a two – three week period when creeks and rivers that had been low before the rains are reasonably full but not flooded. This allows a fairly brisk current of water and tuna towards the sea. Fyke nets are the most suitable tool for this mahi. Tuna caught in nets are graded for suitability, e.g. koroma, kūwharu and oke.

Koroma are the prized species selected to be kept alive for consumption later on during the year. The others are usually not running but if there are some caught in the net they are put back if no-one wants them. Ngāti Hine know that tuna stocks have dwindled rapidly, koroma in particular.



Issues

Our eels are highly prized here and overseas, especially in Europe, and represent a major economic asset. They are priceless to Ngāti Hine.

Explanation

Eels from our rohe are treated as high grade and high price and are very much in demand.

- Tuna are intimately linked with our ability to practise manākitanga and tākoha
- Harvesting of eels has many advantages for rural families in particular, including health, social and cultural benefits
- Decline in tuna stocks has significant adverse cultural, social and economic effects on Ngāti Hine.

Explanation

Ngāti Hine customary fishing relies on the ability of the freshwater fisheries resource to sustain the needs of at least thirteen marae for manaakitanga at hui, approximately thirty neighbouring marae for tākoha and at least four hundred whānau for their normal consumption. Eels are a basic food. As stocks decline then so does our ability to meet our cultural, health and social needs.

- Eels need access to clean water and headwaters and many of our waterways cannot provide that.

Explanation

The quality of the habitat from headwaters to the ocean and the ability of eels in their three life stages to access that habitat is critical to our ability to sustainably manage our tuna. Mature eels set out from our waterways between March and May every year to breed and spawn in the Pacific Ocean. Male eels set off in December. Elvers migrate back upriver between November and February. Elvers can take up to two years to get to the headwaters because of the blockages and poor water quality. We know that our waterways are in poor health and this is impacting on our tuna.

Objectives

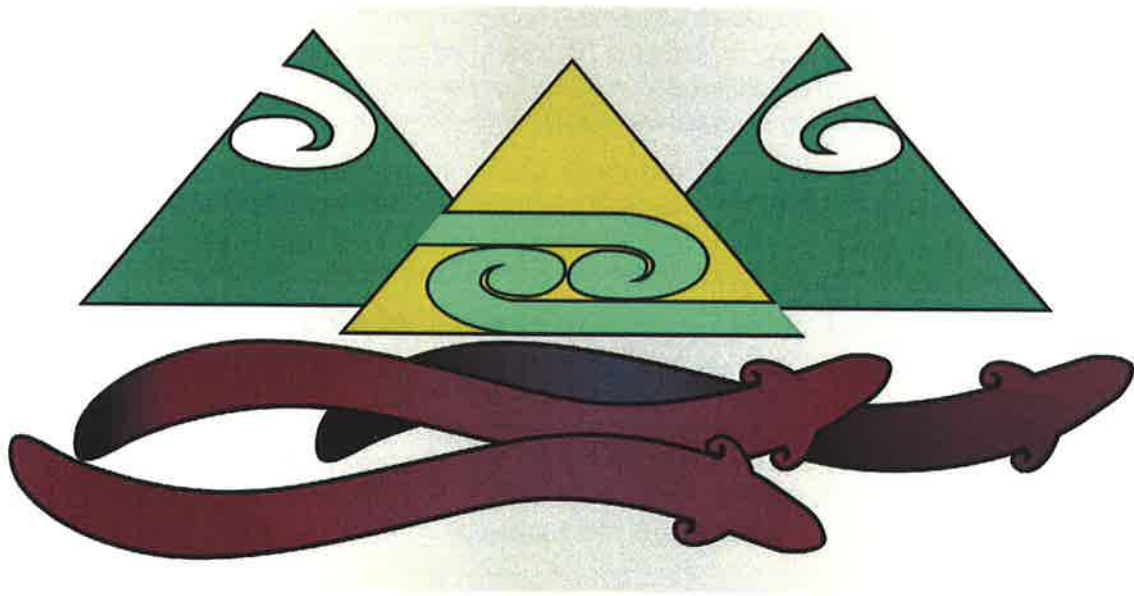
1. For Ngāti Hine to be able to harvest tuna for sustenance, commercial and customary needs. To be able manāki our manuhiri in our unique style and to be self sufficient in tuna resources, confident in the knowledge that our tuna are being sustainably managed. Sustainable management of tuna requires effective integrated management of tuna habitat and ecosystems.
2. For Ngāti Hine to be the decision makers and managers of the tuna resource and habitat within our rohe.

Policies

1. To recognise the importance of restoring and maintaining our tuna resources in our awa, repo and moana.
2. Ngāti Hine are kaitiaki of our tuna and their habitat.

Methods

1. Te Rūnanga o Ngāti Hine will work with others to undertake an environmental audit of the catchments within our rohe, awa by awa, to provide a baseline to assist in our role as kaitiaki and to provide a baseline against which to monitor the success of both Ngāti Hine and others (including government and crown agencies) in improving tuna habitat.
2. Te Rūnanga o Ngāti Hine will apply for project funding to assess the present stocks of tuna including species, age structure, growth rate, sex, and commercial value, in particular for koroma.
3. Te Rūnanga o Ngāti Hine will identify innovative ways of improving tuna habitat and more sustainably manage our tuna resources.
4. Te Rūnanga o Ngāti Hine will identify ways in which our customary practices can be reinforced by planning and sustainable management practices.
5. Te Rūnanga o Ngāti Hine will seek management and decision making authority of tuna resource and habitat over time via mechanisms such as s.33 transfers under the RMA.



Tuātoru: Para Hiako

The sensitive skin of the tuna helps it to “see”

Looking through the eyes of Ngāti Hine whānau and hapū

21. Mātauranga Ngāti Hine

Issues

The misappropriation or misuse of Ngāti Hine indigenous knowledge and the cultural, genetic or biological resources and practices to which that knowledge relates, without the prior informed consent of Ngāti Hine.

Explanation

The mātauranga of Ngāti Hine and the cultural, genetic or biological resources and practices to which that knowledge relates, is the intellectual property of Ngāti Hine and must not be used in any way without prior written consent.

Our tūpuna brought with them to Aotearoa values and management systems honed from generations of living on small islands with limited resource bases in close connection with the natural world. Our centuries of living in Aotearoa have seen the practice of kaitiakitanga adapted and enhanced to the unique conditions and resources of this country. It is the responsibility of this generation to see that mātauranga passed intact to our mokopuna.

The knowledge and learning passed down to this generation from ancestors is a taonga of Ngāti Hine. Often this knowledge must be explained or shared with agencies or developers in order for them to understand our position on various matters. Such sharing does not mean that we have given this knowledge to another party or that the information can be used without our permission.

Misappropriation refers to the wrongful taking or copying of cultural, genetic or biological resources and practices, and the mātauranga Ngāti Hine surrounding them. It also relates to the gaining of proprietary rights over such material. Misuse refers to the inappropriate use of cultural, genetic or biological resources and practices and the mātauranga Ngāti Hine surrounding them, but does not imply that any proprietary rights have been gained by the person or entity using the resource. The sharing or explaining of Ngāti Hine mātauranga, tikanga or kaupapa does not automatically lead to the recipient's rightful use or exploitation of that knowledge.



- Ngāti Hine support the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples made in 1993 at Whakatane, Aotearoa New Zealand.

Explanation

The Mataatua Declaration preamble states that indigenous peoples of the world must be recognised as the exclusive owners of their cultural and intellectual property.

Objectives

1. The mātauranga of Ngāti Hine (Ngāti Hine knowledge base and knowledge systems) and the cultural, genetic or biological resources and practices to which that knowledge relates, are to be used for the betterment of Ngāti Hine now, and into the future.

Policies

1. Maintaining our Iwi mātauranga of kaitiakitanga and the teaching of that knowledge to our mokopuna is a matter of the highest priority for Ngāti Hine.
2. Information obtained from Ngāti Hine by councils, government departments and other organisations is an intellectual property right of Ngāti Hine, and must in no circumstances be alienated from Ngāti Hine.
3. No organisation or individual may access, use or retain the knowledge of Ngāti Hine without the express permission of Te Roopu Kaumātua me ngā Kuia o Ngāti Hine i raro i Te Tiriti o Waitangi, or their nominated kaumātua as the kaitiaki of that knowledge.
4. Any information about Ngāti Hine mātauranga, and the cultural, genetic or biological resources and practices to which that knowledge relates, obtained from Ngāti Hine by councils, government departments, other organisations and private individuals is an intellectual property right of Ngāti Hine, and must in no circumstances be alienated from Ngāti Hine.
5. Ngāti Hine knowledge will be classified as inalienable cultural heritage which is not subject to the laws relevant to public domain.

Methods

1. Anyone choosing to engage with or use Ngāti Hine information or resources must seek the prior written consent of Ngāti Hine to do so.
2. Mātauranga Ngāti Hine, including historical interpretation, cultural impact assessment information and evidence presented at consent hearings, must be regarded as confidential and owned by Ngāti Hine and as such cannot be used at any time without the express written consent of Ngāti Hine.
3. Te Rūnanga o Ngāti Hine will support all hapu initiatives to maintain, enhance and transfer to our mokopuna in accordance with tikanga our traditional mātauranga of kaitiakitanga. Te Rūnanga o Ngāti Hine will consider establishing an Iwi pātaka of such mātauranga.
4. Te Rūnanga o Ngāti Hine will advocate for traditional mātauranga of kaitiakitanga to be afforded the same status as knowledge derived from western science and research.
5. Te Rūnanga o Ngāti Hine will do all it is capable of to protect the intellectual property rights of the Iwi, where any attempt is made to alienate that intellectual property right without the direct permission of Ngāti Hine kaumātua/kuia.

22. Nga Hononga - Relationships

Our history and whakapapa, the pa on the ridgelines and the very names our ancestors bestowed on all parts of the landscape are testimony of a time before western resource management, biodiversity protection programmes, global warming, fee simple land title, council rates and carbon sinks. A time when our kaitiakitanga was the preferred management system and the tools of rāhui, tapu, manāki and karakia were used in place of reserves, regulation and policy. In those times, the failure to live sustainably and in harmony with the environment and the seasons had severe and drastic consequences for our people. Successful management was entirely reliant on the strength of the whānau and hapū to work together for the collective good. It was reliant on the relationships forged by whanaungatanga, manākitanga and kōtahitanga.

Since the advent of colonisation and the introduction of new cultures, species, values and processes, the management of our rohe and our resources has taken on many new characteristics. For example the sustainability of the resources and rohe for which we are kaitiaki depends, today, on far more complex relationships. Not only are there all the traditional relationships to honour and nurture and reinforce with whānau, hapū and lwi but there are our relationships with all the new communities that have arrived, and continue to arrive, not to mention all the various agencies of government – at local, regional and national levels.

As kaitiaki Ngāti Hine are answerable firstly to the relationships our tūpuna forged with all the children of the Atua and to the relationship our mokopuna need to have with Te Ao Mārama. We believe the values and methods of kaitiakitanga have much to offer, especially in a world that faces the effects of ever increasing developmental pressure from local and global forces.



For well over a century after the signing of Te Tiriti, no protection was offered to kaitiakitanga by statute. In fact Acts such as the Tohunga Suppression Act 1907 actively banned it. The loss of language and the huge rates of urban drift have further fragmented both the knowledge and advancement of kaitiakitanga.

Ngāti Hine believe that we, the tangata whenua and kaitiaki of this rohe, have a unique and essential role to play in the search for "sustainability" and that this is recognised in the various laws adopted by successive governments to meet the terms of the contract signed at Waitangi.

Policies

1. As kaitiaki, Ngāti Hine will seek to protect those things of value to past, present and future generations.
2. Te Rūnanga o Ngāti Hine will base all its relationships with all parties on values of utmost good faith.

Methods

1. Te Rūnanga o Ngāti Hine will advocate for and support all initiatives to preserve, retain and enhance the mātauranga and kawa of kaitiakitanga and to see that knowledge passed on to our mokopuna.
2. Te Rūnanga o Ngāti Hine will establish a Pātaka of Ngāti Hine mātauranga.

22.1. Our responsibility to our mokopuna

Our vision is a simple one – we wish for the manākitanga which our mokopuna will show to all manuhiri when they visit our vibrant marae to include kai customarily harvested from within our rohe from sustainably managed whenua, forests, streams, wetlands and sea.

As kaitiaki, mana whenua/mana moana and tangata whenua we need to do all we can to ensure our mokopuna inherit the best options we can provide them.



For Ngāti Hine to fulfil our responsibilities as kaitiaki will take all of us – both the ahikā who maintain the mana of the hapū at home and those of our whānau who have moved further afield to provide tautoko, awhi, fresh ideas, skills, learning and a global perspective.

We all have a responsibility to ensure our mokopuna grow up steeped in both our traditional mātauranga and tikanga and in the best of western science and planning, if they are to fulfil our kaitiaki duties after us. Sadly, the resources of our natural world are becoming increasingly depleted. Our mokopuna have many challenges ahead of them.

If a sustainable future is to be left for our children and they are to fulfil their responsibility to kaitiakitanga, then one of the major challenges we face is how to provide sufficient incentives for them to exercise their mana whenua/mana moana in the modern world.

The future development of Ngāti Hine requires us to build a strong and sustainable economic foundation. We are fortunate that our tupuna have left us with a strong primary asset base for our future development, including land holdings and plantation forestry.

As mana whenua/mana moana the economic future of Ngāti Hine is linked inextricably to our natural and physical resources. These include our traditional assets of land and forestry but also our wetlands and their fisheries, coastal resources and tourism to name a few. For these to prove realistic in the long-term we must ensure Ngāti Hine invests only in those economic activities that are genuinely sustainable over time.

If we want our people to come home from the cities we need to offer them sustainable futures that includes vibrant marae and viable career paths with paid employment derived from clean and sustainably managed environments. It is essential that we start at home – by developing our marae, our papakainga, our whenua and our fisheries on a long-term sustainability basis.

Policies

1. Te Rūnanga o Ngāti Hine will do all it can to keep Ngāti Hine informed of all issues affecting the development and management of our natural, physical and heritage taonga. For significant issues, Te Rūnanga o Ngāti Hine will always advocate for these issues to be brought back to the marae for kōrero and hui, and will provide regular, open hui between the Rūnanga and the people.
2. Te Rūnanga o Ngāti Hine will do all that it can to ensure that Ngāti Hine participate in the decision-making processes of government agencies that affect us and our resources and are engaged on all issues of concern to us, by ensuring that the Rūnanga is representative and responsive to marae and hapu.



3. Te Rūnanga o Ngāti Hine is committed to facilitating the development of Ngāti Hine resources to support sustainable economic development initiatives for Ngāti Hine. Te Rūnanga o Ngāti Hine will continue to investigate and develop economic development initiatives to build a strong economic base for Ngāti Hine based on the sustainable use of Ngāti Hine assets and regularly report on these developments through regular hui with the people.

Methods

1. Te Rūnanga o Ngāti Hine will establish a professional kaitiakitanga unit as a key method for providing protection and participation of Ngāti Hine in the sustainable management of our rohe and our taonga while providing information, feedback, transparency and accountability back to Ngāti Hine.
2. Te Rūnanga o Ngāti Hine will continue to advocate for and actively support all initiatives to establish sustainable management on our Te Rūnanga o Ngāti Hine marae, kainga and whenua. This includes initiatives such as seeking to introduce energy efficient housing for our people, indigenous forestry on our whenua and sustainable aquaculture in our awa, repo and moana.
3. Te Rūnanga o Ngāti Hine will consider working with responsible partners to establish sustainable joint venture businesses on a case by case basis.
4. Te Rūnanga o Ngāti Hine will advocate for, investigate, initiate and support sustainable economic development initiatives for Ngāti Hine. These include:
 - a. sustainable land management inventory and asset plans for Ngāti Hine owned land;
 - b. sustainable forestry;
 - c. sustainable aquaculture; and
 - d. heritage and eco-tourism.
5. Te Rūnanga o Ngāti Hine will report annually to Ngāti Hine on all aspects of its involvement in the sustainable management of our rohe and its resources.

22.2. Our relationship with other Iwi and Hapū

In the past, Ngāti Hine survived well partly because of the quality of our relationships with other tribes. While the tribal context is different now, for example whānau live globally rather than in

close proximity and there are many more important relationships for Ngāti Hine to consider, our ability to manage those relationships positively will have a significant impact on the quality of our achievements.

Given our geographical location, Ngāti Hine is surrounded by other iwi. Ngāti Hine historically has strong and intertwined whakapapa linkages to all of these.

Maihi in his famous declaration of the opening of Te Porowini in 1878 declared Ngāti Hine as an iwi. In 1997 the kaumātua and kuia of Ngāti Hine instructed that Ngāti Hine be accepted as an iwi for the purposes of receiving Fisheries assets from settlement. They emphasized that this had nothing to do with separating our whakapapa from Ngāpuhi. Our whakapapa is inextricably intertwined through Rāhiri, as are Te Rarawa, Ngāti Kahu, Ngāti Whatua and Te Aupouri.



Many of the environmental and resource management issues confronting Ngāti Hine are either generic or related to similar issues faced by our neighbours. Both whakapapa and common sense dictate that we should work collaboratively where ever possible.

Ngāti Hine tautoko the kaitiakitanga of our neighbours. Protection of our natural heritage and sustainable futures for our environment and our mokopuna depend on our kōtahitanga.

A strong network of hapū-based kaitiakitanga or ahi kā business units well supported by both Iwi and agencies is needed to give practical expression to kaitiakitanga in the twenty first century.

Policies

1. Te Rūnanga o Ngāti Hine will wānanga and work collaboratively with other tangata whenua to share skills, learning, knowledge, experiences and opportunities. Ngāti Hine reserves the right to speak on its own behalf on matters of significance to us. Te Rūnanga o Ngāti Hine will consider invitations to participate in multi stakeholder working parties on a case by case basis.

Methods

1. Te Rūnanga o Ngāti Hine, primarily through its kaitiakitanga unit, will seek to maintain close communication with other Taitokerau kaitiaki. This includes sharing of skills, learning, information, knowledge and experience and providing support for the kaupapa of other units where this is complementary to Ngāti Hine policies and methods. Te Rūnanga o Ngāti Hine will consider all requests to join multi stakeholder working parties on a project by project or issue by issue basis.
2. Te Rūnanga o Ngāti Hine will actively pursue the wider kaitiakitanga interests of the Iwi of the Taitokerau and consider:
 - a. collaboration in practical work, technical, training and information systems with other iwi and hapū-based kaitiakitanga units;
 - b. developing processes for facilitating the transfer of information between Iwi, based on best practice for kaitiakitanga. Te Rūnanga o Ngāti Hine will continue to support development of tribal GIS systems such as that currently being developed under the Taunaha Project;

- c. preparing and adopting robust policy and direction for the sustainable development of Ngāti Hine tribal assets;
- d. coordinating environmental monitoring that fully includes the ahikā and hau kainga with other iwi and hapū of Te Taitokerau;
- e. collaborating with other Taitokerau iwi and hapū to prepare generic responses to central and local government policy initiatives.

22.3 Our relationship with the Community

Since the explorer Captain James Cook entered our waters, closely followed by whalers, traders, missionaries and then settlers from most western countries, Ngāti Hine has hosted all manuhiri tuarangi to our rohe. It is a practice we continue today.

There has been much debate in recent years of the relationship between the government, tangata whenua and the Crown when it comes to the management of our natural, physical and heritage resources. We understand that our status as mana whenua/mana moana, kaitiaki, tangata whenua and Treaty partner gives Ngāti Hine a seat at the decision-making and management tables over and above that of the general public. This is confirmed in numerous pieces of legislation and government policy.

Ngāti Hine recognises that sustainable development will need the active participation of all stakeholders. This includes community groups, business associations, land care groups, environmental organisations and sector interests such as recreational fishing groups. Ngāti Hine seeks to actively participate in a healthy debate over sustainable management of our resources which includes all affected and interested parties. We invite genuine and open dialogue with all such groups.

Our longstanding and close working relationship with groups such as the Land Care Research, Department of Conservation, Department of Labour and the Lotteries and Heritage Committee in the "Kaitiakitanga o te Kūkupa Project" is evidence of our intention and capacity to work collaboratively with the community for a common goal.

We do have concerns, based on our historical observation that all too easily the voice of Ngāti Hine and other tangata whenua becomes subject to the "tyranny of the majority" where our voice goes from being that of the partner to that of just one of many competing stakeholders. For this reason, and to protect the customary rights of future generations of Ngāti Hine, we will always seek to establish consultation and participation directly with the Crown and its agencies and only enter multi-stakeholder processes where the status and role of Ngāti Hine is clearly identified from the outset.

Policies

1. Te Rūnanga o Ngāti Hine will continue to advocate for the recognition of Ngāti Hine as a Treaty partner in all multi-stakeholder processes involving the management and development of natural, physical and heritage resources within our rohe. Te Rūnanga o Ngāti Hine will consider all requests to join multi-stakeholder processes on a case by case basis.
2. Te Rūnanga o Ngāti Hine will continue to work collaboratively and positively with all community groups whose policies and initiatives contribute to the sustainable management and enhancement of resources within our rohe.
3. Te Rūnanga o Ngāti Hine will ensure that all significant projects or initiatives are brought back to the ahikā and hau kainga specifically affected, to debate on marae before any policy is developed on any individual proposal.

Methods

1. Te Rūnanga o Ngāti Hine will continue to engage with all community groups involved in the sustainable management and enhancement of our rohe and its resources. Such engagement will be on the clear understanding that Ngāti Hine are mana whenua/mana moana, kaitiaki and tangata whenua within our rohe and, as such, not just another stakeholder.
2. Te Rūnanga o Ngāti Hine will remain open to approaches from community groups seeking support or assistance with sustainable management or development initiatives within our rohe. Te Rūnanga o Ngāti Hine will consider requests to enter into partnerships with community groups for specific projects or initiatives on a case by case basis.
3. Te Rūnanga o Ngāti Hine is happy to consider all requests to act a facilitator between the community and the hapū, whānau and marae of Ngāti Hine where this is undertaken with positive intentions.

22.4 Our Relationship with Developers

Increasing desire for coastal lifestyles, the general northward expansion from Auckland and the increasing importance of tourism markets are all factors in the development explosion we have witnessed in Northland in the past decade or more. There is little sign of such development pressure abating.

Ngāti Hine is not necessarily opposed to responsible development. Our history shows our proven capacity to adjust and adapt to changing pressures around us.

Te Rūnanga o Ngāti Hine is adamant that the cost of such future development must not be the degradation or loss of our heritage, our culture or our environment. Te Rūnanga o Ngāti Hine has an established reputation of working with responsible developers to ensure their objectives and our requirements can both be met.

The first steps of engagement over development proposals are straightforward. If development will affect or potentially affect Ngāti Hine values or rohe then the developers should approach Te Rūnanga o Ngāti Hine at the earliest opportunity for advice on the appropriate contacts within Ngāti Hine to discuss consultation/engagement. Such engagement should always include kanohi ki te kanohi contact. Where there is no clear evidence of honest attempts to enter into direct dialogue with Ngāti Hine to ascertain the impacts on Ngāti Hine of developments, we expect that the relevant agencies will decline such applications.

Policies

1. Te Rūnanga o Ngāti Hine will, to the best of our capacity, monitor all applications for development initiatives within our rohe.
2. Te Rūnanga o Ngāti Hine will direct developers to the appropriate point of contact within Ngāti Hine for their proposal. Te Rūnanga o Ngāti Hine will enter into consultation with all developers to assist in ascertaining the actual or potential effects of the development proposals on Ngāti Hine, our values and our environment. Where any development initiative has the



potential to impact on Ngāti Hine and our values or resources, Te Rūnanga o Ngāti Hine will request that the developers bring their initiatives to the marae for the consideration of the ahikā and hau kainga.

3. Te Rūnanga o Ngāti Hine will ensure that adequate measures are in place before any development begins to adequately avoid, remedy or mitigate any adverse effects on Ngāti Hine, our values and our environment.
4. Where development initiatives have actual or potential effects on Ngāti Hine, such as the potential to increase the rateable value of adjacent Maori land, Te Rūnanga o Ngāti Hine will seek to ensure that the true costs of these over time will be borne by the developer.
5. Te Rūnanga o Ngāti Hine will, to the best of our capacity, monitor all developments once commenced to ensure that they do not result in adverse effects and that they are completed in accordance with the conditions of their consent.
6. Te Rūnanga o Ngāti Hine will seek the highest standards be adopted for development and will work with developers to ensure that best practice is adopted for all development initiatives.

Methods

1. Te Rūnanga o Ngāti Hine will establish a professional kaitiaki business unit to work with all responsible developers in our rohe and to facilitate dialogue and engagement with marae, hapū and land owners.
2. Te Rūnanga o Ngāti Hine will continue to advocate that all potential developers should seek to enter into direct engagement with Ngāti Hine over their proposals at the earliest possible stage of the development.
3. Te Rūnanga o Ngāti Hine will enter into agreements with responsible developers to clearly specify the involvement of Ngāti Hine in the development process. Where this involvement includes a cost to the marae or hapu, Te Rūnanga o Ngāti Hine will insist that all reasonable costs are borne by the developer.
4. Te Rūnanga o Ngāti Hine will advocate that all development consultants, (including planners, engineers, surveyors, archaeologists and landscape architects) develop and adopt best practice standards with Ngāti Hine covering their professional interaction with us.
5. Te Rūnanga o Ngāti Hine will direct its kaitiaki unit to develop protocols covering protection of all wāhi tapu and other heritage sites and values from development initiatives and will seek to have these protocols adopted as standard consent conditions for all consents granted within our rohe.

22.5 Our Relationship with Agencies

Under current legislation, the wise management of taonga o Ngāti Hine requires strong relationships between Ngāti Hine, Crown agencies, central and local government.

Agencies have statutory responsibilities for various roles in managing the natural, physical and heritage resources within our rohe. They operate at local, regional and central government levels. We have listed the most significant agencies and their respective statutes below but a full list would include numerous bodies including the Ministry of Health and Health Boards, Ministry of Education, Maritime Safety Authority, the National Archives, Te Papa, Fish and Game, TRANSIT, Land Information NZ, the NZ Geographic Board and especially the Crown Research Institutes such as Land care Research and NIWA.

Generally, these agencies have a direct relationship with the Crown and their statutory functions and responsibilities stem from Crown delegation to varying degrees.

The most significant laws affecting the management of resources in our rohe have various specific provisions to address the Treaty partnership relationship of Ngāti Hine and the Crown. In the case of local government, the Local Government Act 2002 is clear that the councils themselves are not the Crown but have inherited Treaty responsibilities via the Crown.

Ngāti Hine considers all these agencies to be components of the Crown and therefore, under Te Tiriti, partners with Ngāti Hine in the management of our rohe and the natural, physical and heritage resources within it. Where there is any confusion as to the status of this relationship on any issue, this should be addressed as early as possible through direct dialogue and negotiation. Te Rūnanga o Ngāti Hine would like to see formal Memorandum of Understanding negotiated with each of the principal agencies.

The introduction to the Local Government Act 2002 (LGA) and the amendments to the Resource Management Act 1991 (RMA) have underscored the need for the agencies to provide for the participation of tangata whenua in their decision-making and forward planning processes. Ngāti Hine welcomes these new statutory directives and looks forward to working directly at this level with responsible agencies and local government in particular.

Wise decision-making is only as good as the processes put in place to implement the policies. Often the provisions made at a political level to protect the rights and responsibilities of iwi are not reflected in adequate or consistent processes being applied at management levels of the agencies.

We also take this opportunity to remind the various agencies that while their participation in the management partnership is resourced by their agency, historically Ngāti Hine input has not been. This is neither an effective nor efficient way of maintaining a partnership.

The principal agencies include:

Far North, Kaipara and Whangarei District Councils

Ngāti Hine have three district councils operating within our rohe: FNDC based in Kaikohe, KDC in Dargaville and WDC in Whangarei. These have primary responsibility for land use and subdivision under the RMA. Under the LGA they have a range of functions related to community development and rating. Historically this latter issue has caused much anguish and Ngāti Hine are amongst those Māori who have lost large quantities of land under different rating policies of FNDC, KDC and WDC and their predecessors.

The principal planning instruments of FNDC, KDC and WDC are the District Plans, the Long Term Council Community Plans (which includes council policies on rating amongst other matters) and the various infrastructure (roading, sewerage, storm water, libraries, etc) Asset Management Plans. FNDC has endorsed key Treaty principles in its Plans – principles of kāwanatanga, partnership, active protection, utmost good faith and hapu & iwi development. WDC and KDC have yet to achieve this milestone. A recurring problem for Ngāti Hine is the lack of policy consistency across the district council boundaries. For us the ideal



would be to have a single District Plan that covered all of our rohe. In the absence of this, Te Rūnanga o Ngāti Hine will continue to seek for a single standardised policy for matters directly affecting us in our relationship with these councils, particularly issues of Maori land rating and development provisions

Te Rūnanga o Ngāti Hine look forward to working closely with FNDC, KDC and WDC in the review of current plans and the writing of new ones, such as the proposed FNDC coastal access strategy. Ngāti Hine is particularly interested in the new RMA provisions for joint management and seeks to explore these in detail with FNDC, KDC, WDC and NRC.

Te Rūnanga o Ngāti Hine acknowledges the efforts of FNDC to meet its Treaty responsibilities under the RMA and LGA and the assistance they have provided in the writing of this Iwi Management Plan. WDC has recently established an Iwi Liaison Committee which other agencies could do well to replicate, in their willingness to work with tangata whenua.

Northland Regional Council

NRC is our regional council, based in Whangarei. NRC has RMA responsibility for water, air, soil and the coastal environment. Significant current issues are aquaculture policy and water allocation.

NRC's principal planning instruments are the Regional Policy Statement, the Coastal Plan, the Water and Soil Plan, the Air Quality Plan, Land Transport Strategy, Pest Management Strategies, Catchment Plans and the LTCCP. NRC has also gained new responsibilities for heritage and biodiversity under RMA amendments.

All of these are significant issues for Ngāti Hine and we look forward to working with NRC as they prepare and review their plans and policies. Ngāti Hine is open to considering working collaboratively with other tangata whenua in such work. However, we expect initial discussion to occur on a mana whenua to mana whenua basis with the relevant Council.

Along with FNDC, KDC and WDC, many of the processes initiated by NRC since the introduction of the RMA (such as heritage protection, communication with tangata whenua and resource consent processing) have not proved adequate for safeguarding Ngāti Hine interests, values or taonga. Te Rūnanga o Ngāti Hine will work with other tangata whenua to monitor the performance of the Councils in these regards and to seek review and upgrading of the processes of the Councils.

Department of Conservation

Under the Conservation Act 1987 DoC has two main tasks; managing the Crown conservation estate and acting as an advocate for conservation values generally and protection of historic and natural resources. Both functions are of immense interest to Ngāti Hine. We see DoC as the primary Crown custodian of the many unique and nationally important heritage icons within our rohe. The Conservation Act also contains a strong directive for DoC to give effect to the Treaty of Waitangi.

All of the conservation estate within the rohe is subject to Treaty claim. DoC also has a major influence in policy and management of Ngāti Hine marine rohe.

Te Rūnanga o Ngāti Hine wishes to see a future management relationship with Ngāti Hine and the Department as the two primary partners in the joint management of the Conservation estate within the rohe of Ngāti Hine. Achieving this outcome will require consistent effort and commitment by both partners. Unfortunately, progress towards this objective has not been matched by adequate priority or resourcing.

Te Rūnanga o Ngāti Hine would like to negotiate a joint management agreement with DoC over all the Crown owned and managed wetlands within our rohe as a matter of priority.

DoC's principle planning instruments are the General Policy, the Northland Conservation Management Strategy and Management Plans. DoC is also the joint custodian with MfE of the New Zealand Coastal Policy Statement. Te Rūnanga o Ngāti Hine request that there is full participation of Ngāti Hine in the review of these documents and any related policy and conservation plans within our rohe. The Northland Conservancy office and the Bay of Islands Area office, Kaitiaki Area Office and the Kauri Coast Area office are our local points of contact. Te Rūnanga o Ngāti Hine would like to hui annually with these offices prior to the commencement of their annual business planning cycle, to ensure consistency with the direction Ngāti Hine will take.

Ministry for the Environment

MfE is the lead government agency for environmental policy. MfE has a Maori policy directorate, Maruwhenua. Financial support for the preparation of this plan has been provided by Maruwhenua.

MfE is responsible for preparing national policy statements, national policy advice, standards and indicators. Te Rūnanga o Ngāti Hine will encourage MfE to consult with Ngāti Hine over the development and review of all such matters. In particular Te Rūnanga o Ngāti Hine request MfE to prioritise development of tools to assist iwi based policy development, management and monitoring of all aspects of kaitiakitanga.



Ministry of Fisheries

Mfish has the principle responsibility for policy and management of the national fishery. This includes development of customary fishing regulations for a future rohe moana of Ngāti Hine.

The principle legislation covering the Ministry's work is the Fisheries Act 1986. Additionally, there is a range of fisheries regulations that directly affect the fishery within our rohe moana.

NZ Historic Places Trust

The New Zealand Historic Places Trust (NZHPT) monitors and enforces the Historic Places Act. Under this Act, all archaeological and historic sites are protected whether they are registered or not unless their destruction or modification has been permitted by NZHPT.

The number and significance of sites within our rohe make NZHPT an important partner in heritage management issues for Ngāti Hine.

Maori Land Court

The Maori Land Court (MLC) is part of the Ministry of Justice. It is responsible for a wide range of functions under Te Ture Whenua Act that directly affect almost all Ngāti Hine owned whenua. This includes adjudicating on the various land holding trusts and matters of trusteeship and succession. The MLC holds records of extreme historical value to Ngāti Hine including all the Maori Land Court minute books and land title deeds.

In addition to being a court, the MLC has a significant role to play in influencing the policy development of agencies that had administration and management roles affecting land, water

and most natural resources. This includes policy affecting Maori land rating, land development and social capital issues such as housing and papakainga development.

Te Puni Kokiri

Te Puni Kokiri (TPK) has a special role to play in the relationship between Ngāti Hine and government agencies; that of facilitator monitor and change agent. Getting this relationship right is a key to the sustainable development of hapū and iwi throughout Te Taitokerau. In particular we look to TPK for support in:

- facilitating the participation of relevant agencies in establishing our kaitiakitanga unit;
- ensuring the agencies give full and real expression to the various statutory directives for giving effect to the Treaty of Waitangi;
- ensuring collaboration amongst agencies to avoid consultation and hui fatigue and provide efficiency and effectiveness of government processes to consult with tangata whenua;
- coordinating capacity building initiatives of the various agencies to avoid duplication and to ensure these are sustainable and effective over time;
- working with the various agencies to ensure adoption of best practice in their engagement with tangata whenua;
- advocating a focus on kaitiakitanga as a priority area for tangata whenua.

Policies

1. Te Rūnanga o Ngāti Hine will promote and enhance partnerships between Ngāti Hine, central government and its agencies, and regional and district councils. The relationships with Ngāti Hine need to be cognisant of our status as tangata whenua, kaitiaki and Treaty partner.
2. Te Rūnanga o Ngāti Hine will actively participate in the decision-making processes of all agencies where those decisions affect Ngāti Hine, our values or taonga. Te Rūnanga o Ngāti Hine will consider requests to participate in such processes in a collective forum of other tangata whenua on a case by case basis.
3. Ngāti Hine will actively participate in the management of our taonga – our involvement should be sought at the commencement of all management, planning and monitoring processes.
4. Agencies and other parties should be cognisant of the lack of capacity and resources for Ngāti Hine to participate in modern planning and policy processes. All agencies should collaborate with TPK to ensure that capacity building initiatives are coordinated in a manner that avoids duplication. Where consultation or participation in agency processes involves a cost to Ngāti Hine, these should be borne by the relevant agency. Where consultation is undertaken by consultants or contractors on behalf of agencies, the contract for service should specify the need for the contractor to consult directly with Ngāti Hine on a professional basis.

Methods

1. Te Rūnanga o Ngāti Hine will actively participate in all planning and decision-making (including development of legislation), memorandums of understandings and/or management protocols with all parties as a means to achieving better management of the natural, physical and heritage resources and values within the rohe.

2. Te Rūnanga o Ngāti Hine will establish a kaitiakitanga unit to provide a professional consultation and advisory service to Ngāti Hine to assist building our relationship with the agencies.
3. Te Rūnanga o Ngāti Hine will work with all statutory agencies in investigating and initiating effective processes and monitoring of activities and developments to ensure compliance of the Conservation Act, RMA, LGA and all other associated Acts and/or Policies.
4. We understand the dilemma for councils and agencies in providing for participation for the numerous lwi and hapū of the district, region and country in decision-making and management of resources. We are pragmatic about this. Te Rūnanga o Ngāti Hine will work closely with other Taitokerau kaitiaki and where possible and pragmatic, use collective processes where the outcome affects more than just Ngāti Hine. However, we retain the right to our own voice and position where we deem this necessary.
5. Te Rūnanga o Ngāti Hine request that all agencies fully consider and give effect to the following policies in developing and maintaining their relationships with Ngāti Hine:

Information

6. All agencies need to provide adequate and timely information on all activities and programmes affecting Ngāti Hine, our values and our taonga to Te Rūnanga o Ngāti Hine and the relevant marae, and where appropriate, Ngāti Hine landholders. In particular, information should be supplied regarding:
 - a. resource consents (notified and non-notified), permit and concession applications, including previous staff reports and monitoring/compliance records in the case of consent renewal applications;
 - b. plan and policy preparation, monitoring and review, for example LTCCPs, District Plans, Regional Policy Statement and Plans, Conservation Management Strategies and Plans; and
 - c. work plans and projected projects which affect Ngāti Hine, our heritage, culture and taonga at the commencement of the planning or business cycle.

Decision Making

7. All agencies need to engage regularly with Te Rūnanga o Ngāti Hine to ensure adequate and timely participation of Ngāti Hine in development and implementation of agencies decision-making and management processes. Agencies should actively consider developing Agreements or Memoranda of Understanding to umbrella their relationships with Ngāti Hine and to provide clarity and certainty for both partners.
8. All agencies must avoid consulting or involving Ngāti Hine in decision-making processes that see Ngāti Hine identified as just a stakeholder and not a partner in any decision-making process where those decisions affect Ngāti Hine, our heritage, culture and taonga.

Joint Management

9. All Crown assets within the rohe of Ngāti Hine are subject to actual or potential Waitangi Tribunal claims. This is particularly relevant to the Crown conservation estate. All decisions over current acquisition, transfer, disposal and management of Crown asset must include Ngāti Hine from the outset of those processes.
10. The Department of Conservation is obliged by statute to give effect to the principles of the Treaty of Waitangi, and should do so by entering into binding memoranda with Ngāti Hine. These memoranda will include collaborative management agreements for specific localities within the Crown's conservation estate, as well as agreements whereby Ngāti Hine have

effective input into all aspects of the Department's management processes that affect us, our values or our taonga.

11. Local authorities have the ability to transfer powers and functions under the RMA and the ability under the RMA and the LGA to enter into joint management agreements with Ngāti Hine. Opportunities for either of these mechanisms should be identified and incrementally implemented. For example, management of Council owned reserves and similar areas, especially where these contain wāhi tapu; present a prime opportunity for this. Te Rūnanga o Ngāti Hine will negotiate a schedule for developing joint management agreements over key reserves within Ngāti Hine that have high cultural value.

Capacity Building

12. The ongoing ability of Ngāti Hine to be involved in the management of our whenua and moana and the future success of integrated management between Crown, Ngāti Hine and other parties requires the ongoing and continued capacity-building of our kaitiaki, whānau and hapū. Building this capacity is the responsibility of Ngāti Hine. Achieving this is in the best interests of all parties and will require the active support and input of all our partners.

Scientific Research

13. Agencies supporting scientific research investigations within the rohe of Ngāti Hine should consult with Te Rūnanga o Ngāti Hine to determine how the content of their programmes can best co-ordinate with the needs and priorities of Ngāti Hine. Most government departments, Crown Research Institutes and universities have specific obligations to undertake such consultation under their governing legislation and are expected to consult at the earliest possible opportunity as a matter of best practice.
14. Contact with Te Rūnanga o Ngāti Hine should be made before any scientific research commences, or any applications for scientific research funding are initiated. If the work impacts on taonga of Ngāti Hine:
 - a. protocols covering the activity must be formally agreed with the kaitiaki from the outset of the research and conditions for the work determined by Ngāti Hine must be respected. Such protocols must include agreed understanding of any indigenous intellectual property rights associated with any research. Ngāti Hine insists that best practice standards of indigenous research be promoted and adhered to when undertaking any research.
 - b. Where Ngāti Hine kaumātua and kuia consider it appropriate, tikanga will be observed in the course of the research;
 - c. Ngāti Hine should have the opportunity to work beside the researchers, in a paid capacity;
 - d. With all publications arising from research involving Ngāti Hine and our taonga, Ngāti Hine should be invited to peer review such findings and be able to append our own comments to the published information.



District and Regional Councils

15. In addition to the above FNDC, KDC, WDC and NRC should:
 - a. provide for the active participation of Ngāti Hine in the development, implementation, monitoring and review of all council plans and policies and all decision-making processes that affect us, our values and taonga;
 - b. recognise Ngāti Hine as an affected party to all plan and policy development and all resource consent and permit applications that impact or affect Ngāti Hine resources, culture and/or heritage;
 - c. take into account this Environmental Management Plan in the preparation or review of all statutory and non-statutory instruments (strategies, policy statements and plans) that affect our rohe as the initial step in involving Ngāti Hine;
 - d. where, for whatever reason, there has not been Ngāti Hine input into statutory planning processes, such silence is not to be interpreted as agreement or acceptance of any such plan or policy;
 - e. ensure that an adequate pool of independent commissioners skilled in Te Tū o Ngāti Hine and approved by TE RŪNANGA O NGĀTI HINE is available for all relevant hearings (resource consent, plan and policy development) where Ngāti Hine interests are involved; and
 - f. ensure that all relevant staff (e.g. managers, resource consent planners, policy writers, monitoring and enforcement officers) have sufficient understanding of Te Tū o Ngāti Hine to make well-informed decisions where these affect Ngāti Hine taonga and interests.

Resource Consents / Concessions / Permits

16. Te Rūnanga o Ngāti Hine request that the agencies:
 - a. require all applicants for consents/concessions/permits to demonstrate that they have ascertained whether their proposal has any effects, major or minor, on Ngāti Hine values and resources. Where effects, actual or potential, are evident applicants should be required to provide evidence that Ngāti Hine have been adequately consulted and engaged. Where such evidence is not supplied the application should be not be accepted;
 - b. place conditions on consents that provide for the avoidance of effects on matters of significance to Ngāti Hine and provide for the involvement of Ngāti Hine in the monitoring and review of resource consents. This should include development of agreed protocols governing any activity allowed by consent or permit that can affect wāhi tapu or other heritage matters;
 - c. include in all council reports on resource consent applications or policy development within the rohe of Ngāti Hine, the results of consultation or negotiations held with Ngāti Hine;
 - d. hold hearings, pre-hearings and preliminary meetings on marae where Ngāti Hine taonga, values or heritage may suffer adverse effects from the proposal;
 - e. provide for Te Reo o Ngāti Hine me ōna āhuatanga katoa at hearings where requested by Ngāti Hine;
 - f. not be involved in decisions pertaining to Ngāti Hine resources, values or heritage without full prior discussion with Ngāti Hine;

- g. ensure that all staff involved in processing consents affecting Ngāti Hine taonga, values or heritage have adequate training in Te Tū o Ngāti Hine;
- h. develop and implement appropriate processes for informing Ngāti Hine of all notified and non-notified applications for resource consents, permits, etc of interest to Ngāti Hine;
- i. develop mutually-agreed processes and timeframes to allow us to conduct site visits and assessments of all proposed activities before final decisions are made;
- j. require all prospective applicants at the earliest possible stage of their proposal to agree to the process by which Ngāti Hine will consider and monitor the development if requested. This will include allowance for conducting site visits and assessments of all proposed activities prior to lodging resource consent applications and reasonable access for kaitiaki to monitor the development once consent is granted where Te Rūnanga o Ngāti Hine consider this necessary; and develop best-practice standards and guidelines for development processes and outcomes within our rohe.

23. Names

Issues

As tangata whenua and kaitiaki, Ngāti Hine wish to be a part of any debate over the naming of new places within our rohe.

Explanation

Our tūpuna knew all of our rohe – homes, gardens, trails, ceremonial areas, landing sites, fishing sites, battle sites, urupa, places where whenua was buried, tupāpaku washed, where mauri are secreted away as with Huitoka and Tupuamanatu. All these places were named by our tūpuna and in naming them they tied those places to our culture and our heritage forever. The naming of sites was and is bound by tapu.

As with any example of colonisation, the new settlers have written over many of our original names. In some instances, our names were wrongly recorded, shortened or changed. One example is a landmark called "Wahapako" on the boundary between the Maromaku Block and Prime Holdings Ltd which is named "Kowhakapoko" on the cadastral maps, probably a misinterpretation by the surveyor.

It is important to Ngāti Hine and the legacy we leave for the future that these historical inaccuracies be corrected and the proper names recorded.

Policies

1. The original names of all parts of the rohe of Ngāti Hine as named by our tūpuna should be used in all maps, charts, plans and other records.
2. The advice and input of Ngāti Hine should be sought and adhered to in the naming of any new places or features within our rohe.

Methods

1. Te Rūnanga o Ngāti Hine will advocate to councils and other relevant agencies to request the NZ Geographic Board to change the names of places and features within our rohe to the original names accorded by our tūpuna. Priorities are "Wahapako" and Ngā Kiekie Whawha Nui a Uenuku, otherwise known as Maunga Hikurangi.
2. Te Rūnanga o Ngāti Hine will request any agency or individual selecting new names for places or features within our rohe to consult with Ngāti Hine and in particular the ahikā Kaumātua/kuia for that area or feature.



24. Ngāti Hine Land

Issues

Ngāti Hine are tangata whenua – literally the people of this land.

Explanation

Our relationship to this land is central to our being. Ngāti Hine consider that all land within our rohe is ancestral land. To what degree the loss of our lands and all the associated social and economic costs to Ngāti Hine was illegal or in breach of the guarantees made in 1835 and 1840 are matters that will ultimately be decided in the Waitangi Tribunal and our consequent negotiations with the Crown.



It is sufficient for the purposes of this plan to note that the alienation of our lands has resulted in what land the various whānau of Ngāti Hine has left in Maori title being of generally marginal quality. Much is landlocked, often the result of loss of land to rating burden. The restrictions placed on the communal holding of this land through the various successions of Maori land law, where first lists of owners were arbitrarily applied to different land parcels and later rules around succession and control of the land, have left us with difficult obstacles to face in seeking to now establish sustainable uses for this land.

- Land in Maori title cannot be compared to land in general title.

Explanation

Being ancestral land, it is not generally available for sale. Ngāti Hine does not support any further alienation of Ngāti Hine land from direct Ngāti Hine ownership. The increasing numbers of beneficial owners, many spread to all corners of the globe, and the fragmentation of shareholdings makes management decisions complicated. Generally, Maori land cannot be used as collateral for raising development capital for establishment, maintenance or expansion of either social equity (housing, kainga, marae, etc) or economic use.

- The increasing rate of development and increasing population of our rohe places increasing pressure on the land in particular the intensification of land use for urban and lifestyle living.

Explanation

That increased pressure in turn impacts our water and marine resources. Local government in particular has major responsibilities for ensuring that that development does not result in major adverse effects on our environment. This means strict control of subdivision, land use, earthworks and land modification is required.

Increasing urbanisation brings with all the associated problems of increased population in a small area – increased stress on space, fisheries, coastal resources to name a few. These pressures need to be carefully managed to ensure that our hapū, our culture, our taonga and our heritage are not the unfortunate casualties. Unfortunately the very attributes that attract new settlers today are those that were valued by our tupuna and increasingly we are seeing coastal lifestyle developments threatening our ancestral pā and kainga and wāhi tapu as lifestyle choices come into conflict with heritage values.

We would prefer to see the highest standards of urban design with the best and most environmentally sensitive infrastructure (transport, sewerage, water, waste disposal, public amenities) provided before development rather than as a hasty afterthought.

Objectives

1. To have all Ngāti Hine ancestral land in Ngāti Hine ownership.
2. The true costs of development are borne by those profiting from the development.

Policies

1. There should be no further alienation of Maori land within the rohe. Long term sustainable use of remaining Maori lands should be adopted wherever this is economically viable to do so.
2. Further development of land resources within the rohe of Ngāti Hine should not be at the expense of the ancestral relationship of Ngāti Hine with that land, our culture and heritage.
3. Further development of land resources within the rohe of Ngāti Hine should not be at the expense of the environment.
4. Further development should be preceded by proper planning for infrastructure (roading, water, sewerage, waste, amenities).

Methods

1. Te Rūnanga o Ngāti Hine will support research into long-term sustainable land uses on remaining Maori land, such as the establishment of permanent cover commercial indigenous forestry.
2. Te Rūnanga o Ngāti Hine will request that the MLC and TPK urgently investigate the issues of succession of Maori land shares and the adequacy of current processes for managing this.

25. Marae, Kainga, Wāhi Tapu

Issues

Our marae are the cultural heart of our hapū.

Explanation

Many of our ancestral houses are in need of repair or rebuilding. Ngāti Hine look forward to a future where our marae are revitalised as the living centres of vibrant Ngāti Hine communities. Ngāti Hine

marae have always played an integral and important role as centres of their communities and provide a direct benefit to the community, especially in times of natural disaster. This community benefit should be recognised in all policies affecting the rating of such land.

- Our kainga, those that remain in Maori ownership, are the obvious sites for the re-establishment of Ngāti Hine communities.

Explanation

Development of papakainga allows the opportunity and potential for our whanau to establish affordable housing. Papakainga cannot be compared to subdivision or housing development on general title land.

Construction of affordable quality housing on multiply-owned Maori land is problematic and requires different approaches by a number of agencies – in particular local councils and Housing NZ. Often there is inadequate understanding of these issues or inadequate prioritisation of Maori housing needs.



For our older papakainga areas, basic infrastructure is in need of maintenance or replacement. With increasing awareness of issues surrounding global warming and the global shortage of oil, it makes common sense that new developments should seek to be as energy efficient as possible. Ideally, we would like to see our papakainga self-sufficient in terms of electricity, water supply, sewerage and waste management where these can be achieved in a cost effective manner.

- Our wāhi tapu are tapu.

Explanation

They are not to be subject to any adverse effects of any development.

Policies

1. Our marae are heritage icons in their own right and should be recognised as such.
2. Te Rūnanga o Ngāti Hine will promote the right of the whanau and hapu of Ngāti Hine to develop their marae.
3. Papakainga should be supported to facilitate the resettlement and re-association of tangata and whenua as a matter of right. Council control of papakainga should be confined to matters of health and safety. Councils should not require contributions of land in regards to the development of papakainga.
4. Our wāhi tapu are not to be subject to any adverse effects of any development.

Methods

1. Te Rūnanga o Ngāti Hine will continue to advocate that all agencies recognise and provide for the policies in this section.
2. Te Rūnanga o Ngāti Hine will provide all possible support and assistance to marae committees and papakainga within the Ngāti Hine rohe to further develop their marae and kainga on a sustainable basis. In particular support should be given to marae to develop as cultural centres of our people and tikanga. Development of marae and papakainga should include consideration of energy efficient building design, methods and materials, environmentally sustainable energy, sewerage, waste and water systems.
3. Ngāti Hine will work with other Taitokerau Iwi to work with councils and other agencies to develop policy for marae development zones that recognises the cultural and social importance of marae to tangata whenua and the wider community.
4. Ngāti Hine will strenuously resist any development or other proposals that adversely impact our wāhi tapu. This includes protecting the tapu of our urupa.

26. Utilities, Amenities and Infrastructure

Issues

Increased development and population pressure brings with it increased demand and need for all types of infrastructure – roading, water supply, sewerage systems, storm water, reserves and parks, civic facilities such as libraries, museums and information centres.

Explanation

Historically the design, building and maintenance of major infrastructural networks has followed, not preceded development, leaving infrastructure in a continual process of "catch-up". Settlements now have old and worn systems struggling to keep up with increased needs. Developers have not been required to pay the full and real cost of providing the infrastructure and services for new development leaving the traditional communities to bear the shortfall. The rush to provide services for new development areas is often at the expense of not providing modern services for existing communities.

Historically, we, as kaitiaki and tangata whenua, have not been able to participate fully in decision-making over these assets. With most Maori land in the rural extremes, our land is often poorly serviced compared with other parts of the district. We have also had decades of experience where Maori land has been taken under various Acts, such as the Public Works Act, to allow for infrastructure.

- Councils and agencies such as DoC have acquired land areas of land for public reserves of various descriptions.

Explanation

Unfortunately, the acquisition of these assets has not been accompanied by adequate resources for the sustainable management of these lands, many of which are now nurseries for all types of plant and animal pests.

Policies

1. Te Rūnanga o Ngāti Hine will participate fully in all decision-making processes of agencies over planning for, development and management of utilities, amenities and infrastructure within our rohe. Such participation should commence at the outset of any planning or business cycle.
2. Innovative means of providing for development infrastructure should be encouraged, for example the farming of algae for bio-fuels on sewerage treatment ponds, effluent disposal

to support indigenous commercial forestry plantations, low impact micro-sewerage systems, etc.

3. New developments should be levied to pay the full and true cost of development infrastructure.
4. Provision of public services to green field developments should not be at the expense of the needs of existing communities.
5. Public reserves management should be adequately resourced to ensure that these areas are sustainably managed. Agencies, in particular councils and DoC should negotiate a schedule of reserves with Te Rūnanga o Ngāti Hine for transfer to joint or sole management regimes that include full participation of ahi kā and kaitiaki.

Methods

1. Te Rūnanga o Ngāti Hine will continue to advocate that agencies recognise and provide for these policies.

27. Public Access

Issues

There has been significant public debate over issues of public access to water bodies and the coast in recent years, especially following the Foreshore and Seabed Act. Ngāti Hine recognises the desire of most New Zealanders to be able to access our water bodies and coastline for a variety of reasons and uses.

Explanation

Access has long been a significant issue for Ngāti Hine for three principle reasons:

- *Kaitiaki require access to all wāhi tapu and sites of cultural significance. With the alienation of most ancestral lands from Maori title to either private or public land, many of these sites are now on either private or public lands. There is public pressure to open up many areas containing sites for use by the general public. We have strong concerns about the ability of the agencies to ensure our sites are not violated or compromised in the process.*
- *Access to customary fisheries and mahinga kai and customary resources. Again, many of these areas are only accessible across either public or private land which can raise issues for both Ngāti Hine whānau and landowners when accessing these customary areas. It is also our experience that when sensitive coastal fishery areas are opened up for public access there is a dramatic decline in the fishery of that area.*
- *The current Crown policy of providing access for all to and along all parts of our waterways and coastline raises significant issues.*

Ngāti Hine seek to be fully involved in the preparation of any public access policies or plans by any agency from the outset of the planning process.

Policies

1. The Foreshore and Seabed Act must be repealed and tribal ownership of foreshore and seabed guaranteed under national legislation.
2. All public access policies and plans prepared by statutory agencies must recognise the rights of access that Ngāti Hine have:
 - a. to all wāhi tapu,
 - b. for the harvesting and collection of kaimoana and mahinga kai,

- c. to our fisheries, and
- d. to taonga prized for traditional, customary and cultural uses.

Methods

1. Te Rūnanga o Ngāti Hine will continue to advocate that agencies recognise and provide for these policies.
2. Te Rūnanga o Ngāti Hine will work closely with all agencies involved in public access policies and ensure Ngāti Hine participate fully in such decision-making processes.



28. Urban Design

Issues

This is our home.

Explanation

Over time we have allowed and then been forced to endure significant changes to our home. These changes have seen major impacts on both our ability to control how our home is managed and on the quality of our home. We are opposed to change which results in a degradation in quality. Growth to date has been opportunistic, sporadic and developer driven and has seen the necessary infrastructure always playing catch-up.

Policies

1. Te Rūnanga o Ngāti Hine will continue to work collaboratively with decision makers and those who have an interest in the development of our rohe.
2. Decision makers fully recognise that this rohe is our home and that Ngāti Hine are ahikā and kaitiaki.

3. Te Rūnanga o Ngāti Hine supports planning initiatives which will ensure that development of urban centres is in a manner and at a rate which ensures adequate infrastructure is in place before development occurs.
4. Te Rūnanga o Ngāti Hine supports low impact design and innovative solutions which improve the quality of urban centres and our rohe generally.
5. Te Rūnanga o Ngāti Hine believes that urban centres should be designed around people and not cars.
6. Te Rūnanga o Ngāti Hine considers that structure planning should be catchment-based.

Methods

1. Te Rūnanga o Ngāti Hine will request that statutory agencies ensure that:
 - a. decision-makers consult with Ngāti Hine before any other party on proposals for development within our rohe;
 - b. decision makers recognise that Ngāti Hine are not resourced to participate in other party's development proposals.
 - c. infrastructure provided which is innovative and more sustainable than what is in place now before allowing further development;
 - d. any plans for town centres must focus on intensification of the existing town and not see further "urban sprawl";
 - e. Opportunities for living, working and playing in a place without relying on private vehicles are required.
2. Te Rūnanga o Ngāti Hine will advocate for building control standards that optimise energy efficient designs, methods and materials.

29. Exotic Plantation Forestry

Issues

The mauri of water and its associated ecosystems is being damaged through mismanagement of forestry activities.

Explanation

Physical damage is occurring to indigenous aquatic ecosystems due to forestry activities. Streamside banks and swamps are impacted upon by the felling of trees into and across them. The erection of culverts is contributing to the gradual erosion of stream banks. Sedimentation from forestry road formation and harvesting activities is negatively impacting downstream water users (including those with formal easement arrangements). Cumulative sedimentation is causing effects on shallow estuaries, harbours and kaimoana areas. Some logging truck movements are causing negative impacts.

- The assumption that properties containing plantation forests could not have unrecorded areas or sites of customary value to Ngāti Hine.

Explanation

Recorded and unrecorded Ngāti Hine archaeological sites (wāhi tapu) within forestry areas can be damaged or destroyed during forestry road formation and harvesting.



Objectives

1. The more sustainable extraction and management of forestry resources without adverse impacts upon the aquatic environment.
2. The more sustainable use of logging transport throughout the Ngāti Hine rohe.
3. The protection of areas or sites of customary value to Ngāti Hine.

Policies

1. All forestry activities must adhere to sustainable management best practises.
2. Forestry transport is managed so as to minimise its impact on both communities and the environment.
3. Further degradation of our water bodies through poor forestry practice is unacceptable.
4. Damage to Ngāti Hine wahi tapu and other taonga is unacceptable.

Methods

1. Ngāti Hine Forestry Trust will abide by the NZ Forest Accord and will meet best practice methods.
2. Te Rūnanga o Ngāti Hine will work with statutory agencies and forestry companies to ensure that:
 - a. when establishing an exotic plantation forest, any natural indigenous vegetation of between one and five hectares in area with an average canopy height of at least six metres is excluded from land clearance and disturbance;
 - b. wildlife corridors are planned for within and between plantations. These areas will be mapped and joined by, if necessary, publicly owned and/or managed wildlife corridors. All these corridors will be permanent native bush and will be fenced off;

- c. forestry operations are channelled into the most appropriate areas by a land use classification system. Forestry development will only be allowed in these designated areas;
- d. sky hauler platforms are sloped in towards the hill or ridge so water run-off does not erode and wash away cut and fill areas;
- e. roads are located as far from water bodies as possible;
- f. stream crossings are minimised;
- g. riparian margin planting of indigenous eco-sourced species extend to five metres on all waterways;
- h. harvested areas are replanted with eco-sourced indigenous flora;
- i. organic methods of weed and pest control must be utilised;
- j. road dust from logging trucks is minimised by tar seal or speed limits to avoid affecting household water supply, property, stock and horticultural crops during harvesting;
- k. speed limits are imposed along school bus routes and where roads are narrow, winding or unsealed;
- l. logging truck vibration and noise is kept at a minimum outside of business hours;
- m. forestry companies hold regular meetings with communities and play an active role in the communities by funding community cultural events, and extracurricular activities such as teams for tangata whenua games and celebrations;
- n. where roading damage from continued forestry transportation is apparent the same will be rectified as soon as possible and no longer than 6 months from advising the Council, to avoid dangerous or damaged roading to persist;
- o. planting of pine trees right up to the boundary is prohibited to avoid neighbouring houses and properties to lose their sunlight for years at a time;
- p. the destruction of Ngāti Hine pā located along ridgelines from cut and fill earthworks for the construction of forestry harvesting sky hauler platforms is prohibited without the express written approval of Tangata Whenua;
- q. forestry companies identify Ngāti Hine interests in forest management planning processes by commissioning Tangata Whenua Impact Assessments and Reports as part of forest management plans to mitigate impacts and compensate for damages incorporating traditional ecological knowledge systems into forest management planning processes; and
- r. forestry companies implement forest management plans by providing Tangata Whenua awareness training for employees to cover respect for customary practices and the identification of areas and sites of customary value.

30. Genetic Diversity

Issues

This is a really complex issue and we need to find out more and debate the issue more.

Our indigenous genetic diversity is another taonga given to us through whakapapa.

Genetic engineering and modification has the potential to provide enormous benefits for people and to create enormous harm to our environment.

Explanation

Whatever decisions are made regarding genetic engineering in this generation will have far reaching and irreversible effects for our environment, our flora and fauna, the food we eat and the world our

mokopuna inherit. Until it is adequately proven to us that the benefits of genetic engineering do not endanger our environment and our mokopuna, we should do all we can to not place our rohe at risk.

- Control of GE is not an issue that can be controlled locally.

Explanation

If there is GE contamination it will easily cross into or out of our rohe. Therefore we consider it should be controlled at a national level. Unfortunately, it does not appear that the national protection regime is foolproof because of flaws in the legislation. Until these are fixed, local government should prohibit GE release.

Policies

1. Te Rūnanga o Ngāti Hine opposes the introduction of genetically modified organisms, or products produced from such organisms, on the basis that it is contrary to whakapapa, it represents untested dangers, and is not in any way essential to human wellbeing.
2. Te Rūnanga o Ngāti Hine supports a GE free rohe.
3. Te Rūnanga o Ngāti Hine considers that control of GE is a central government issue. Pending review of the national legislation, release of GMOs should be prohibited locally.
4. Any variation to national policy or practice which sees the introduction of genetically modified organisms or material within the rohe of Ngāti Hine, the responsible agency or business must advise Ngāti Hine.

Methods

1. Te Rūnanga o Ngāti Hine will endeavour to monitor information and scientific evidence regarding genetic engineering and provide this information to the hapū. We will review our stance should scientific breakthroughs provide positive and safe methods for use and development. Until then our environment must be fully protected from such modifications.
2. Te Rūnanga o Ngāti Hine will request that NRC ensure that release of GMOs is prohibited at a regional level until there is an adequate review of national legislation.

31. Climate Change

Issues

There is an increasing global awareness that long-term and catastrophic changes to our climate are occurring and will continue to occur and at an accelerating rate. The overwhelming scientific consensus is that this is in part anthropocentric (human caused). Such change will have a range of effects on the health and wellbeing of Ngāti Hine and our environment. Some effects, for example increased exposure to tropical diseases, are more properly dealt with as health and social effects rather than purely resource management issues.

Many of the effects will be adverse and occur over a variety of timeframes and with a range of severity. Ngāti Hine needs to be able to identify those threats and prepare to either accommodate or adapt to them accordingly.

Explanation

The adverse effects are potentially wide ranging and extremely serious. Most modelling assumes that the rohe of Ngāti Hine will see an increase in average temperatures, an increase in annual rainfall and some sea level rise. The adverse effects of climate change on our rohe may include:

exposure to tropical diseases (dengue, malaria, Ross River fever etc);

- *increased frequency and severity of storm events such as increasing numbers of tropical cyclones;*
- *loss of shellfish and marine finfish due to ocean acidification;*
- *reduction or extinction of indigenous flora and fauna (native frogs are likely to be the first to go but many invertebrate, bird and plant species are also at risk);*
- *rising sea level effect on kaimoana and mātaītai and coastal heritage sites;*
- *increased pressure on already failing infrastructure systems in Moerewa, Kawakawa and coastal settlements;*
- *increased potential for existing and new threats to mono species cropping e.g. fungal attacks on exotic timber plantations;*
- *animal health issues;*
- *potential droughts which may lead to water wars, increased problems of water quality, quantity and allocation;*
- *changes in tourism (especially eco-tourism markets);*
- *increased transportation costs from rural areas to urban centres;*
- *increased bulk energy costs (the end of cheap oil and security of supply);*

and the list goes on. Given our largely rural location and the high reliance of our economic, social and cultural base on our primary resources, Ngāti Hine might be considered more at risk.

In the short term especially, some of the effects of climate change will be beneficial to Ngāti Hine, in particular increased rainfall and temperature. Additionally as with any event of change climate change brings with it a range of opportunities. Again Ngāti Hine needs to identify the potential positive aspects of climate change and be able to position ourselves in order to best capture those opportunities.

Explanation

In spite of the doom and gloom above, in the short term at any rate, climate change could be beneficial to Ngāti Hine and our aspirations. Small increases in average temperature and overall increases in average rainfall will be beneficial to Ngāti Hine farming, forestry and horticulture operations. Increased rainfall and a moderate sea level rise also bode well for wetland restoration and enhancement and freshwater fisheries in particular.

Opportunities for new crops is one example. Fast growing international and national debate on carbon credits and bio-fuels are two markets which Ngāti Hine and Ngāti Hine Forestry Trust in particular should keep a careful watch on. Some other benefits may include rapid advances in new technologies which would be beneficial especially to the more isolated Ngāti Hine rural communities such as micro-power generation, energy efficient appliances and other sustainable living technology.

As with any other great upheaval, change brings with it a wealth of opportunity. The history of Ngāti Hine is full of examples of our tūpuna successfully adapting to and using change for our betterment.

- *Climate change is a global phenomenon and solutions to arrest change can only be effective at a global level.*

Explanation

The practical ability of Ngāti Hine to effect global change is insignificant and Ngāti Hine should therefore be strategic in considering what contribution and resource it commits to global solutions.

Objectives

1. That Ngāti Hine is as informed as possible on climate change and constructively debates how the Iwi can best respond.
2. Where climate change has the potential to adversely affect Ngāti Hine, Te Rūnanga o Ngāti Hine is proactive in developing responses and strategies for adapting or accommodating the changes.
3. For Ngāti Hine to identify potential for positive benefits and seek to position ourselves to best take advantage of these.
4. For Ngāti Hine to positively influence global climate change through providing pragmatic leadership and by setting a good example.

Policies

1. Ngāti Hine recognises that climate change is a serious and immediate issue. Ngāti Hine believes action is required now; the time for the head in the sand approach is over.
2. A collaborative approach is required by all decision-makers in central Northland as to how best to take advantage of any beneficial aspects of climate change and how to ensure that we are prepared for the negative impacts of climate change.
3. Now is the time for the review and reprioritisation of effective catchment management solutions to recognise and respond to major changes in climatic conditions. Effective catchment management includes large scale ecological restoration of indigenous ecological systems.

Methods

1. Te Rūnanga o Ngāti Hine will become a pro-active leader in the climate change debate and aim to have climate change work to our advantage including through the identification of new business, models, investment and trading opportunities, and establishing how to leverage Ngāti Hine cultural capital as a point of difference in the market.
2. Ngāti Hine will work proactively with all agencies and individuals who are also seeking positive and pragmatic solutions and responses to climate change.
3. Ngāti Hine Forestry Trust will stage the clear felling of its exotic forests and replant with native forests to take advantage of carbon credits.
4. Te Rūnanga o Ngāti Hine will carry out analyses on the viability of various land uses with a focus on resource self reliance, self sustainability and sustainability, and optimal land use.
5. Te Rūnanga o Ngāti Hine will look at ways to improve the Ngāti Hine "carbon footprint" including improving our energy efficiency, and investigating opportunities for renewable energy generation and use within our rohe.
6. Te Rūnanga o Ngāti Hine will focus on adapting to or accommodating the adverse effects of climate change, especially in relation to new development, infrastructure, insurance and mitigation technologies.
7. Te Rūnanga o Ngāti Hine will investigate market opportunities such as sustainability branding, functional resources for environment and foods for health, resource and food provenance which focus on local markets to ensure low "food miles".
8. Ngāti Hine will be strategic in our investment and will encourage Research and Development and skills and capacity building which recognise climate change.

9. Ngāti Hine will take advantage of our warmer and wetter climate in Northland, for example by recognising that increased rainfall provides more opportunities to restore and enhance the natural wetlands and waterways within our rohe and our freshwater fisheries.
10. Te Rūnanga o Ngāti Hine strongly recommend that Ngāti Hine Health Trust consider the potential health and social effects of climate change on Ngāti Hine in their strategic planning.

32. Rating

Issues

The rating of Maori land is a contentious issue for Ngāti Hine.

Explanation

Historically much land has been lost to inequitable rating policies of local government. In the view of Te Rūnanga o Ngāti Hine there has never been full consideration given to the differences in Maori land as opposed to general title or the unique situation the owners of Maori land face in regard to developing an equitable land rating policy.

Te Rūnanga o Ngāti Hine acknowledges the difficulty faced by FNDC, KDC, WDC and NRC in addressing this rating problem and the recent policy initiatives to provide temporary relief for rating on Maori land in some circumstances. In several instances the remittance of rates on Maori land has removed a significant obstacle to the future use of that land. However, finding a durable and sustainable solution now requires the active attention of central, regional and local government. Te Rūnanga o Ngāti Hine consider that the MLC has a significant role to play in this debate.

- The increased interest in recent years in land purchase and development, particularly in the coastal areas of our rohe, has seen a dramatic increase in the rateable value of those properties.

Explanation

Because valuation of Maori land is tied to that of general title, we are increasingly seeing a situation where the rate burden on Maori land is increasing because of its proximity to general title land, even though the circumstances of the land owners of the Maori land has not changed. This raises significant issues for Ngāti Hine.

Policies

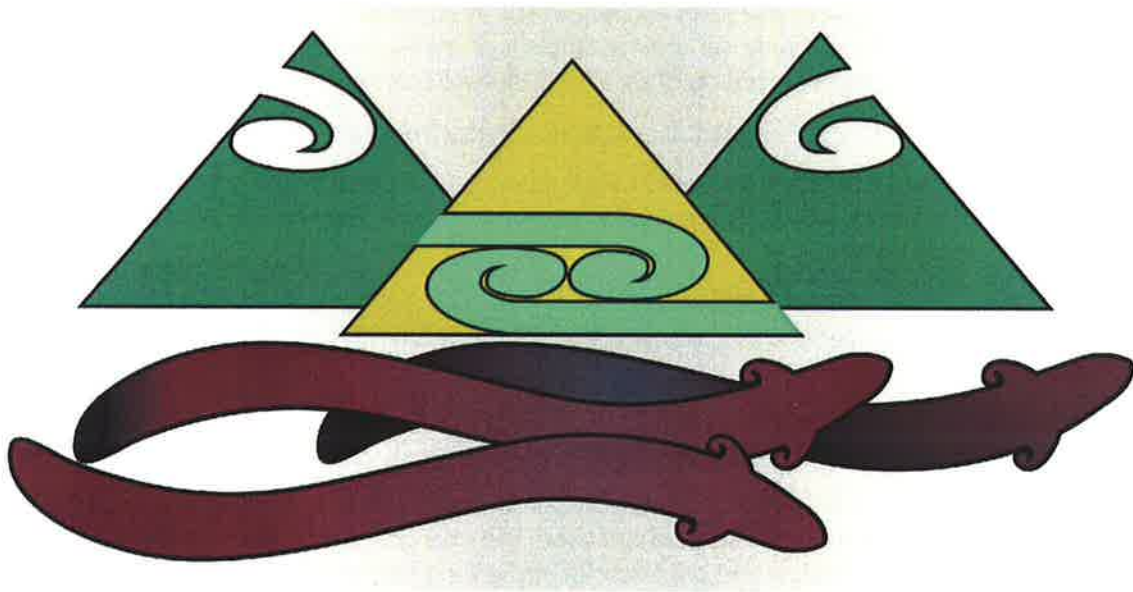
1. Maori owned land should not be subjected to the same valuation process as that which applies to land held in general title.
2. Valuation and rating of Maori land should not be affected by escalating property values caused by development and intensification of adjoining or neighbouring general title land. Where such development does result in increased rateable values for Maori land this should be recognised by the developer and mitigated through development levies.
3. Local authorities should continue to review their Maori land rating policies and in particular consider the long-term effects of current remittance and postponement policies. Local authorities should seek the full participation of Te Rūnanga o Ngāti Hine, TPK and the MLC in these reviews.
4. Local authorities should investigate establishing Maori Purposes Zones within district and regional planning instruments to assist and facilitate the long-term sustainable development of Maori land.

5. Local authorities should consider long-term rate relief where sustainable indigenous commercial forestry is being established on Maori land.

Methods

1. Te Rūnanga o Ngāti Hine will request that NRC pursue a full review of all legislation governing valuation and rating of land to ensure that the special circumstances affecting Maori land and Maori land rating and current inequities are adequately addressed.
2. Te Rūnanga o Ngāti Hine will continue to make submissions to all relevant council processes (annual plans, LTCCP, etc) requesting them to review their Maori land rating policies and processes. This includes insisting that rating staff in local authorities receive adequate training in Maori land and rating issues.
3. Where development of general title land causes increases in rating of Maori land, Te Rūnanga o Ngāti Hine will seek to negotiate agreements with each developer to ensure that the developer makes adequate long term provisions to mitigate this effect on Maori land owners.





Tuāwha: Para Mātenga

The head of the tuna has tubular nostrils which help in hunting. It also has sensors along the side of the head which are used for navigating.

Monitoring and Review

33. Monitoring and Review of this Plan

Te Rūnanga o Ngāti Hine is in the midst of restructuring. This restructure seeks to further unify and synergise the various organisational elements of Ngāti Hine society, both traditional and modern. Te Rūnanga o Ngāti Hine has signalled that the restructured Rūnanga will include a permanent and professional kaitiakitanga unit. A primary function of that unit will be stewardship of this plan including establishing a monitoring and review framework in collaboration with the hapū, marae and whānau of Ngāti Hine.

The need for additional Ngāti Hine policy is possibly endless. To date we have not formulated policy on whale standings, hazardous substances, civil defence or solid waste management. New local and global crises raise fresh challenges for us as kaitiaki. What policy should the Iwi develop and adopt, for example, for energy efficiency? What methods can we use to protect our ancestral whenua from the effects of escalating climate change?

Te Rūnanga o Ngāti Hine will review this plan at least every five years.

Requests for review, change or additions to this plan can be made in writing to Te Rūnanga o Ngāti Hine. All requests will be received on a case by case basis and considered by Te Rūnanga o Ngāti Hine at their monthly meetings.

Unless advised otherwise by Te Rūnanga o Ngāti Hine, policy contained in this document may be modified, deleted, changed or enhanced by formal resolution of the Runanga at its ordinary meetings.

33.1 Cultural Indicators and Monitoring Framework

For Ngāti Hine to be able to prepare and maintain effective policy it is imperative that we are fully involved in monitoring the state of our rohe, the changes to our environment over time and the effectiveness of policy and processes in influencing that change. To be able to do this effectively we must, as a priority, develop a cultural indicator framework that is appropriate and meaningful to us.

The overall objective of developing cultural indicators in the context of resource management is to address a critical void in the indicators that agencies currently use to monitor such matters as sustainable economic development, "community outcomes", the state of the environment and effectiveness of their plans and policies.

The economic, social and environmental "pillars" of sustainable development and environmental security do not fully account for the crucial role and relationship of the culture of Ngāti Hine (our whānau, hapū, trusts, incorporations, etc). The unique, viable and time-tested cultural perspectives, practices and traditional knowledge of Ngāti Hine are key in implementing and maintaining development models and planning frameworks that are truly self sufficient, self reliant and sustainable.

Te Rūnanga o Ngāti Hine will discuss, identify and evaluate the most effective "cultural indicators" which are practical, useful, appropriate, and express the concerns of Ngāti Hine. The initial focus will be on the relationship between traditional cultural practices, local environmental security, human rights, environmental protection and other related concerns as a basis for sustainable economic and environmental development.

For example, a cultural monitoring framework for our health and wellbeing needs to recognise that:

1. Ngāti Hine have traditional economic and subsistence foods and practices, and traditional cultural activities are inter-related, as well as mutually supportive and dependent.

2. The overall health, well-being and cultural continuity of Ngāti Hine whānau and hapū is directly related to our ability to manage, harvest, prepare and eat our traditional foods and continue our traditional practices.



3. Ngāti Hine whānau and hapū have the traditional knowledge and maintain practices that will, with proper technical support and resourcing, help to meet our economic and environmental needs and ensure our well being.

The recognition of these fundamental interrelationships provides the basis for the next stages in developing Ngāti Hine cultural indicators for economically self-sustaining, self-reliant, and environmentally sustainable resource management use and development and other related practices, policies and programs that respect and support the well-being of Te Tū o Ngāti Hine.

Such a framework also serves as a basis for the development of criteria and procedures for all development activities (whether or not they are related to natural and physical resources) within, near or impacting Te Tū o Ngāti Hine, our whenua, hapu, trusts and incorporations.

It is important for each whānau, trust and incorporation to determine methods to measure the current state, changes and rates of change (decline, destruction, improvement or revitalization) of these inter-related systems. This must be done with full and effective participation of our traditional leaders, kaumātua, kuia and resource management practitioners.

This will require taking subjective responses and translating these into objective indicators. It will require maximum input in the development and/or identification of a methodology by which to "measure" impacts and identify common trends and priority issues.

Continuing with the same health and wellbeing example above, there are several categories for which development of measurable benchmarks or indicators are possible. These include:

1. The integrity of traditional lands, waters and habitat used for economic food production, harvesting and/or gathering (including forests, fisheries, farmland, pasture and grazing lands, and waters) and the ability of Ngāti Hine to access these;
2. Abundance (or scarcity) and the level of threat to traditional seeds, plant medicines, and food animals, including from introduced species (including GMO's and other new varieties) and measurement of change in risk (increases or decreases) over time;

3. Decrease or increase of consumption and preparation of traditional plant and animal foods and medicines by Ngāti Hine, including ceremonial/cultural use as well as daily household use;
4. Extent of continued practice or use of karakia, wānanga, pōwhiri, whakatau, rāhui, and other oral traditions related to the use of environmental traditional foods and subsistence practices;
5. Preservation and continued use of Te Reo o Ngāti Hine, songs, stories and ceremonies, traditional names for places, sites, foods and processes (planting, hunting, gathering, harvesting, preparation, etc.) and the rates of change (increase or decrease) and factors affecting/impacting these practices;
6. Integrity of and access to sacred sites for ceremonial purposes;
7. Rate of rural-to-urban or urban-to-rural migration of Ngāti Hine;
8. Number of occasions that Ngāti Hine whānau, hapū members and representatives are effectively involved in planning, decision-making, implementation and evaluation processes undertaken by local government, outside agencies or other entities and the extent to which cultural concerns are considered and addressed.

Each of these categories or areas could be further broken down and developed into useful indicators. Categories can also be amended or added with further discussion. They also may vary somewhat in their applicability to whānau, hapū and iwi, but they reflect common general concerns and measurable factors regarding the interrelated sustainability and relationship of cultural practices and resource management and use which have been expressed repeatedly by Ngāti Hine and other hapū and iwi around Aotearoa.



