



**IWI ENVIRONMENTAL MANAGEMENT
PLAN**

18 January 2022

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FOREWORD

Ko Titiokura te maunga

Ko Mohaka te awa

Ko Te Haroto te marae

Ko Mataatua te waka

Ko Te Rangihiroa te tangata

Ko Ngati Hineuru te iwi

Kei aku nui, kei aku rahi tena tatou katoa.

Our pepeha is at the heart of our identity and culture as Hineuru iwi. As the mana whenua of the central North Island, on the Napier-Taupo road, our iwi have held a key strategic position in the central isthmus of the North Island in the Tarawera region since our tipuna Hineuru lived in the region.

As mana whenua, we want to play a key role in the continuing development and preservation of our rohe. With several key waterways beginning and flowing through our rohe, including the Rangitaiki, the Mohaka, Ripia and Waipunga, any decisions affecting these waterways will have a direct impact on us. The issues we face relating to our environment are bigger than us. Our decisions today will impact for generations to come. As kaitiaki, we have an obligation to use our resources sustainably, with a focus on the future as much as a focus on today's needs.

As Hineuru, our people have had a history of being severed from our lands, our kainga but in this new age we are poised, and ready to continue the work of our tipuna, by reconnecting with our lands, our stories and histories, for within these forms of matauranga Maori, are the lessons for a better environment, and a better tomorrow; not just for Hineuru, but all people in our rohe. As Treaty Partners, we wish to work with our government partners.

Therefore, we look forward to working in partnership with our neighbouring iwi, Government, and the numerous District and Regional Councils that intersect in our Hineuru rohe.

Our vision for our people is simple, Hineuru – ka tupu, ka ora, ka rea. We grow, we thrive, and we prosper. In order for us to do this, we need our people living, working, and thriving in our rohe. This means the development of industry, of housing and of sustainable economies so that we may live with our land, not in opposition to it. This will take an innovative approach, weaving together the best that we all have to offer, so that we may live as tangata whenua in our rohe, now, and many generations into the future. We are the tupuna of tomorrow, and our actions will either help, or hinder or future descendants.

Through collaboration with partners - whether iwi, government, or industry – we can find pathways forward for a shared future where we grow, we thrive, and we prosper.

Mai Hineuru, mo Hineuru



Renata Bush, Chairman of Hineuru Iwi Trust

SUMMARY

1 Introduction

- 1.1 This document has been prepared as the Iwi Environmental Management Plan for Hineuru Iwi Trust. This plan has been prepared to highlight the interests of Hineuru with respect to resource management in our rohe (region), and how we would like to engage with consenting authorities into the future. Our environment, and the activities in our rohe have a bearing on us as kaitiaki and as such, it is our duty as tangata whenua to ensure that our voice, our values and principles, and the voice of our taiao – our environment, is heard, recognised and included in planning and policy.
- 1.2 This document should be read as a concise introduction to our histories, values, and principles as they relate to consenting activities and planning in our rohe. This document is considered a living document and as such, will be updated, amended and added to as issues arise, and as our relationship with local government grows.
- 1.3 We have prepared this document into the following categories so that you may find it useful in undertaking work related to planning and consenting in our rohe:
 - a Part 1: Mai Hineuru, mo Hineuru which provides a brief history of the iwi and our current structure as an Iwi Authority
 - b Part 2: Hineuru Rohe which is our area of application including sites of significance.
 - c Part 3: Engagement Protocols and Principles for working together
 - d Part 4: Kaitiakitanga Framework which provides an insight into kaitiakitanga from a Hineuru perspective, and our desired outcomes with respect to key focus areas in our rohe.

PART 1 – MAI HINEURU, MO HINEURU

2 Brief Hineuru History

- 2.1 The iwi of Hineuru have a strong association to our traditional lands through the ancestor Apa Hapaitaketake, a descendant of Toi Te Huatahi of the Mataatua canoe. Through take raupatu and ahi ka roa, Apa and his iwi expanded their customary rights over many generations and through to the Tarawera region. The Ancestress Hineuru, from whom we derive our iwi name, is a direct descendant from Apa, and held mana over our current rohe boundaries. The following whakapapa shows our whakapapa to the ancestor Apa and our connection to this land.¹

Apa Hapaitaketake

Tama Apa

Wiwini

Te Ngahae

Rangitaka

Tutawhiriao

Kara

Houmeanguru

Tamatuwai

Whakamouhara

Tangiharuru

Te Ahikata

Tukuha

Hineuru

=

Kiripakeke

Ranghuritini = Te Amionga

Hinekai

Whakaekenga

¹ Whakapapa from the Hineuru Deed of Settlement pg 13

- 2.2 We note that we have a strong whanaungatanga connection to Tuwharetoa and Kahungunu who are our neighbours to the west and east respectively. With the marriage of Rangihuritini to the daughter of Tuwharetoa, Te Amionga, we do have an interconnected whakapapa to Tuwharetoa. So too do we have interconnected whakapapa with Kahungunu through intermarriage.
- 2.3 Hineuru's traditional boundaries are defined by our rivers and mountains. E rua nga maunga, ko Titiokura raua ko Te Waka (we have two mountains, Titiokura and Te Waka). The Mohaka, Hautapu, Te Hoe, Waipunga and Ripia rivers are also of supreme importance. Some of the key sites of significance are identified in the following pepeha:

Ko Titiokura te Maunga

Ko Mohaka te Awa

Ko Mataatua te Waka

Ko Te Haroto te Marae

Ko Hineuru te Iwi

Ko Te Rangihiroa te Tangata.

- 2.4 The landscape of our rohe shapes our identity. Mana and autonomy over lands and waterways including associated matauranga which came from living with and on the lands and along the waterways. The naming of sites and wahi tapu ensured that matauranga associated with our lands and environment continued. This matauranga is still live and relevant to the people of Hineuru today.

3 Recent History - Loss of Autonomy

- 3.1 By various means, the once extensive rohe of Hineuru was reduced to nothing. As a direct consequence of our tumultuous history, Hineuru were physically, emotionally and spiritually displaced. This displacement began in 1851 with the Ahuriri purchase where the Crown purchased land, which included land in the Hineuru rohe, from another iwi. Hineuru were not included in the negotiations, nor did the Crown reserve any of the Ahuriri block for Hineuru. A significant portion of this displacement came as a result of direct Crown action against Hineuru following the attack by the Crown on Hineuru, and other Maori, at Omarunui and Herepoho (Esk Dale) in October 1866, and the death of our chief Te Rangihiroa. Crown forces subsequently pursued Hineuru and other Māori, who escaped the attacks, into the Hineuru rohe and plundered the kāinga at Waiparati as well as the surrounding area. By the end of 1866 Hineuru had abandoned nearly all of their kāinga and cultivations due to conflict with the Crown.
- 3.2 Those of our people captured at Omarunui were detained, without trial and transported to the Chatham Islands. In 1868 they escaped with Te Kooti and became embroiled in a war with the Crown.
- 3.3 Hineuru lands were taken by the Crown through confiscation, raupatu, by way of proclamation in 1867. The Crown retained a significant portion of land in the Hineuru heartland of the Hineuru rohe (43,000 acres in Te Haroto, Tarawera and Waitara Blocks). The remaining land held by the Crown was given back to individuals, including Crown loyalists from other iwi,

while excluding some Hineuru individuals. Hineuru descendants were left as a minority shareholder in some of their heartlands. This was petitioned by Hineuru over decades and during the early 20th century, the Native Land Court admitted, then removed those individuals who were excluded originally, resulting in decades of uncertainty about tenure, significant financial burdens and social dislocation for Hineuru. Parts of the Northern District were not confiscated, however the Crown and private purchasers subsequently acquired large areas of Hineuru land. The Crown used purchasing tactics such as the payment of pre-title advances, declining to pay regular rents on lands it had agreed to lease and the imposition of monopoly powers. Today Hineuru are virtually landless.

- 3.4 Hineuru re-established a community at Te Hāroto in the late-19th century. However, in the 20th century Hineuru faced economic insecurity, which was accompanied by widespread poverty, poor housing, disease, and the subsequent migration of many Hineuru from our traditional rohe.

4 Hineuru Today

Mana Whakahaere

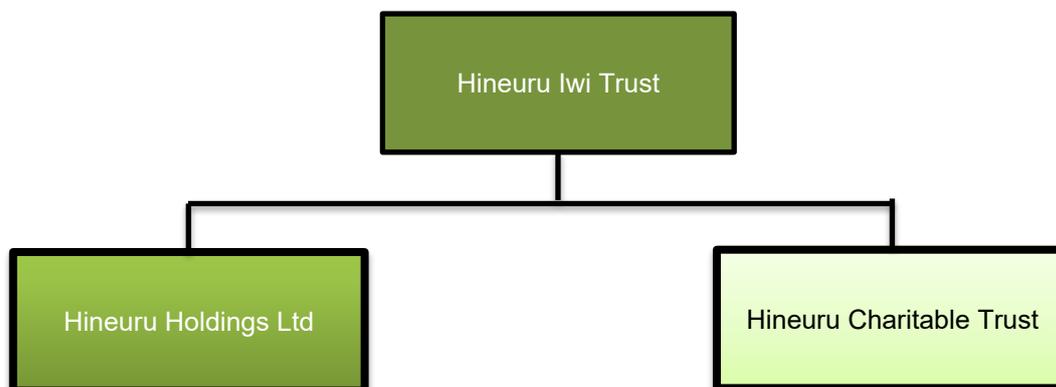
- 4.1 In 2015, Hineuru iwi signed a settlement with the Crown. The settlement included commercial and cultural redress, the return of the Mohaka Domain and part of the Tarawera Reserve, small parcels of the conservation estate, name changes to sites of significance, relationship agreements with Government agencies, and recognition of our statements of association to sites within our rohe.
- 4.2 Through our settlement, we are now rebuilding our Hineuru people, which includes not only recognition, but the practice of decision making over our resources as ahikaa and mana whenua. Our tumultuous history has deprived us of our autonomy over parts of our lands, rivers, and taonga. However, we have an opportunity to practice our mana whakahaere and kaitiakitanga over our lands and waterways and see this document as part of re-framing not only our relationship with Government with respect to resource management within our rohe, but to express principles of Hineuru kaitiakitanga and how we wish to be engaged given our history of being overlooked or excluded in matters within our rohe.
- 4.3 The Hineuru Iwi Trust is the mandated entity to represent the descendants of Hineuru. It is the post-settlement governance entity for Hineuru iwi. The Trust is responsible for the receipt and management of the Hineuru settlement, to give effect to the Hineuru settlement legislation, to be the voice and representative body for and on behalf of the descendants of Hineuru, and to engage and ensuring outcomes are achieved that support the cultural, social, economic and environmental wellbeing and advancement of Hineuru iwi.
- 4.4 Te Haroto is the only marae of Hineuru and is the heart of the Hineuru rohe.

Recognition as an iwi

- 4.5 Due to the loss of land and autonomy, and direct Crown action and processes, Hineuru iwi identity has been diminished or removed entirely. In the recent past, Hineuru has been collectivised and labelled a hapu of their neighbouring iwi, Tuwharetoa and Kahungunu. This has been seen through the native land court (as noted above), and recently with the fisheries settlement where Hineuru was included as hapu of both iwi. Hineuru, through our settlement have worked to be recognised as an iwi on the NZ Census and work continues with respect to

recognition and the rebuilding of our iwi identity, which has been stripped and diminished over many decades. Therefore, part of this document is about Hineuru reasserting the rangatiratanga and mana that we have had as an iwi in our own right since time immemorial over our lands and waterways and seeking this be recognised and included in planning and policy documentation, as well as consenting decisions.

5 Group Structure



- 5.1 The Hineuru Iwi Trust is the parent entity of our group structure. Our trustees are elected by our iwi members to provide governance and oversight over the operations of the Hineuru group. The group has a commercial branch and a charitable branch.
- 5.2 The commercial branch is made up of a Holdings Company and its associated subsidiaries including property, farming and forestry. The economic portfolio is focussed on three key areas - “ka tupu” being investments with year-on-year returns including direct investments and managed portfolios, “ka ora” being medium term investments including land and property development, and “ka rea” being long term investments with a focus on the development of industry and businesses for Hineuru iwi members which includes associated outcomes including jobs and education opportunities for iwi members.
- 5.3 The charitable branch manages the cultural, social and environmental matters of the iwi. The iwi has specific projects for which the charitable trust furthers these objects.
- 5.4 For further information on our structure, please see www.ngatihineuru.com

6 Our Strategy

- 6.1 The Hineuru Strategic Plan looks to the year 2040 as the first key major milestone towards our development as an iwi. Our vision is: Hineuru: ka tupu, ka ora, ka rea – Hineuru: we grow, we thrive, and we prosper. Our mission is: Kia rangatira ai te iwi – rejuvenate our Hineuru people. The focus of our strategy is the development of our iwi in all respects including our cultural, social, economic and environmental rejuvenation. Our economic strategy seeks to invest in direct investments within and outside of our rohe to support our wider cultural aspirations. Our strategic plan is achieved through our pou which have come, in part from the pillars of our settlement.

Focus Area	Explanation
Pou 1: Culture and History	Culture and History is about telling our stories, building our cultural identity so that our people feel Hineuru, and be confident in their identity as Hineuru.
Pou 2: Education and Iwi development	Education and iwi development is about building our people through education and leadership development and ensuring Hineuru leads the education of Hineuru people through effective collaboration with education institutes and advocating for the inclusion of Hineuru history in the NZ Curriculum.
Pou 3: Health / Social Development	Health / Social Development is about being a conduit for our people to access good health and to empower our people to better lifestyles. Happy whanau and happy homes are important to Hineuru as well as our physical, mental and spiritual health.
Pou 4: Our Environment (Taiao)	Our Environment is about caring for our environment today for our future generations tomorrow. It is about educating our own as well as others about our environment and to advocate for the health of the environment so that we may continue to connect, understand, and be involved in our environment.
Pou 5: Economic	Economic is about growing our asset base to help further our social, cultural, and environmental aspirations as an iwi. We must grow our assets prudently and be creative in wealth creation for Hineuru.
Pou 6: Ahikaa	Ahikaa is about our Hineuru identity and being visible in and outside of our rohe. This is about our relationship with our land and how we maintain and reconnect our people to our whenua, to Te Haroto and our awa in the Hineuru rohe.
Pou 7: Hineuru Iwi Trust (Governance)	Establishment and Internal infrastructure is about building the proper systems, the foundations of the Hineuru settlement to ensure that the Hineuru Iwi Trust is functioning properly to be able to deliver in the future. Internal infrastructure is still needed for development in this next year

6.2 All seven pou have an interconnectedness and when Hineuru are making decisions, these pou are part of our consideration and form the basis of a decision making with a view to working towards our vision through our mission. This includes decision making around resource consent.

7 Purpose of this Document

7.1 The Iwi Management Plan is the resource management plan for Hineuru Iwi Trust. It is a statement of Hineuru interests and values as they apply in resource management matters. It is intended to be a succinct “manual” for resource management practitioners – particularly

developers and decision makers operating under the Resource Management Act 1991. This is not an “Iwi Management Plan” in the widest sense. It does not cover everything relevant to tribal development. The focus is purely on land use and Resource Management Act matters.

- 7.2 Our Hineuru rohe, its lands, airs and waterways are our connection to our past, present, and future. We have developed this plan to provide our Hineuru voice over our rohe. We want to reconnect, restore balance, and find better ways to live with the land – for ourselves and our uri. As kaitiaki, we want to ensure that:
- a We are visible, we are heard, and we are influential in decision making;
 - b Our relationship with our whenua, waterways, air, and all taonga in our rohe is recognised;
 - c The principles of the Treaty of Waitangi are recognised and provided for in all resource management decision and actions related to our Hineuru rohe;
 - d We have a right to develop our lands in a matter consistent with our principles of kaitiakitanga.
- 7.3 This plan is a living document, and as such, means that this is a beginning with a right to continue to build and amend on the statements in this document as and when required by Hineuru.

8 Statutory Context

- 8.1 Iwi Management Plans have a statutory basis in the Resource Management Act 1991. Specific provisions for Iwi Management Plans in the Resource Management Act appear under the provisions of Sections 61(2A)(a), 66(2A)(a), 74(2A)(a) of the Resource Management Act, which require regional and local authorities to:
- “... take into account any relevant planning document recognised by an iwi authority and lodged with a local authority...”
- 8.2 in the preparation of Regional Policy Statements, Regional Plans and District Plans. Iwi Management Plans may also be a relevant matter under Section 104(1)(c) in the determination of resource consent applications.
- 8.3 The Resource Management Act does not specify what an Iwi Management Plan should contain or the form it should take, and there is much variation between tribes in the content, form and function of their plans.
- 8.4 The Hineuru Iwi Trust, through its settlement, is the iwi authority for the Hineuru people and is the mandated authority over the Hineuru rohe for the purposes of the RMA as it is the “authority which represents an iwi and is recognised by that iwi as having authority to do so”. By way of its Trust Deed, the Hineuru Iwi Trust has the mandate from Hineuru iwi to be the voice and represent the interests of Hineuru. Therefore, this document has statutory weight under sections 5-8, 66, 74 and 108 of the RMA.
- 8.5 The policies and statements are relevant to the resource management issues for Regional and District Councils pertaining to land (s9 RMA) and resources (s14 and 15 RMA).
- 8.6 This Plan will be lodged with the following Authorities:

- a Regional Council
 - i Waikato Regional Council
 - ii Bay of Plenty Regional Council
 - iii Hawke's Bay Regional Council
- b Territorial Authority
 - i Taupō District Council
 - ii Hastings District Council
 - iii Whakatane District Council

9 Desired Outcomes

- 9.1 The desired outcomes set out in this document are intended to apply mainly at two levels:
- a Policy (plan making and review/ plan changes); and
 - b Implementation (primarily via resource consents)

Policy

- 9.2 Under the Resource Management Act, the use of land and other natural resources is guided by a range of policy documents produced by Central and Local Government and associated agencies. The policy documents and associated rules are used as a basis for decision making with respect to resource consents. These documents, alongside the legislation, form a framework to guide decisions and individual development proposal. The desired outcomes set out in this document are intended to inform the content of policy documentation. Our aim is that these desired outcomes support the embedding of the kaupapa of kaitiakitanga, and the incorporation of matauranga Maori into statutory plans and policy documents. We intend to support this embedding by working directly with relevant parties when such documents are produced or reviewed.

Implementation

- 9.3 The second level of influence for this plan is in regulatory decisions, primarily relating to resource consents. It is here that policy direction is implemented. Under the Resource Management Act (s104(1)9c), this Iwi Management Plan is a relevant matter to be “taken into account” by decision makers (Council and the Environment Court).

10 Kaitiakitanga

- 10.1 Kaitiakitanga is an important framework that seeks us to consider the generations to come in the use and protection of resources. More details on kaitiakitanga, and what this means to Hineuru, and how this is incorporated, is set out in the sections below. We hope that with the embedding of kaitiakitanga, and the recognition of our values and principles, over time, into mainstream policy documents, Hineuru would not need to be so actively involved in individual resource consents.

11 Contacts

11.1 For more information and contacting for service, please contact

- a Administrator
Hineuru Iwi Trust
P.O Box 4265
Marewa NZ Post Shop and Kiwibank
Napier 4110
info@hineuru.com

PART 2 – AREA OF APPLICATION

12 Te Rohe o Hineuru

*Ka tū au ki tōku maunga, ki a Titiōkura,
te wāhi i kapo i ngā titi e rere ana i ngā au
whakakake o ngāi Tāwhiri
E tū rangatira nei hei tuarā mō taku whare
kōrero
Ka eke ki te tihī, ki Ahu o te Atua, a, ki
a Tarapōnui, ka titiro rā ki ngā wāhi tapu o te
whenua,
ki ngā whanaunga tata o ngā hapu o
Maungaharuru*

*I stand at my mountain, at Titiokura
The place where titi birds were caught as they
traversed the winds of Tawhiri
May it stand proudly as a backbone for my
house of stories
I ascend to the peak, to Te Ahu o te Atua, then
to Taraponui and gaze upon the sacred sites of
the land, across to our close relatives of the
hapu of Maungaharuru*

*Ka heke ki te heru a Tureia, ka eke ki te awa o
Mōhaka,
Ka kauria te awa ki Te Hoe
Ka rere taku titiro, ki te whenua e rite nei ki ngā
kina o te moana, ki ngā maunga kōrero o
Tatarakina, ki te whenua o Waitara
Kia tū te ringa, kia whakaponu ki te atua, mō te
whenua kua riro, mō te kōti o te whenua
Ka hoki i ngā wai karekare o Te Hoe, kia eke ki
te ngutu awa o Hautapu
He awa kōrero, he awa honohono ki ngā iwi
whakarua, ka tau ki Te Pukahunui, Matakuhia,
Mangapapa, ki Waipunga
Ko Te Kohu, ko Whirinaki
Hei whakawhirinaki ki Ngāi Tuhoe, Ngāti
Manawa, Ngāti Whare*

*I descend to Te Heru a Tureia, and arrive onto
the Mohaka river
I swim the waters to Te Hoe
My sight flies across, to the land that looked like
the kina of the sea, to the illustrious hills and
valleys of Tatarakina, to the land named
Waitara
I raise my hand, I pray to the atua, for the land
that was taken, for the land courts
And I turn back to the waters of Te Hoe, to arrive
to the river mouth of Hautapu
A speaking river, a connection to the two iwi, I
settle down to Pukahunui, to Matakuhia,
Mangapapa, to Waipunga, tis Te Kohu, and
Whirinaki that connect us to Ngai Tuhoe, Ngati
Manawa and Ngati Whare.*

*Ka whakateri i te toto o te whenua ki ngā
kainga maha o te rohe
Ngā whare kōrero o Hineuru
Haruru ai te wairere ki Waipunga
Whakahokia mai rā ki runga o Rangitaiki
Ka piki ake i ngā hau kerikeri
Titiro whakararo ko Pohokura
Hei kura mō te iwi
Nō te Waipunga, ka tai rere ngā
wai o Okoeke o Tunamaro kia eke ki Ripia, ki
ngā awaawa o te uru*

*I traverse the bloodline of the land to the many
kainga of the rohe
The houses of history for Hineuru
The waterfall rumbles at Waipunga
And I come back along the Rangitaiki
And ascend the winds again
I look below it is Pohokura, as a plume for the
people
From Waipunga it flows to the waters of
Okoeke, of Tunamaro, to arrive onto the Ripia
and to the streams of the west*

*E hono nei ki te Mōhaka
E karanga mai nā e nga hapū o Tauhara
He taura herenga tangata nō mua
Te takapau o te ora e
Ka nuku te whenua ki te tonga, ki Kaweka
Ngā maunga whakahī mō te whare kōrero
Ngā whakahekenga o Kahungunu, o Mōkai
Pātea
Kia whakahokia ki ngā maunga karangaranga
o Te Waka o Ngarangikataka
Kei runga ko Pirinoa pā
Kei raro te tohu mō te iwi
Te Pari o Mateawha
Ka eke ki runga i te hā o te roto,*

*That connect to the Mohaka
That are also connected with the hapu of
Tauhara, an ancient connection from time
before, the mat of life
I now move across the land to the south, to the
Kaweka ranges, the proud mountains of my
house of speech, and the descendants of
Kahungunu, of Mokai Patea
May I now return to my calling mountains of Te
Waka o Ngarangikataka
Above is Pirinoa pa
And below is the great sign for the people
Te Pari o Mateawha
I arrive onto the breath of the lake*

*E tū mai ana hei Karauna mō te takiwā
Te Haroto, kāinga tapu o ngā tīpuna
Te whare o te Rongopai
Whare oranga ko Piriwiritua
Hononga tangata, hononga whenua
Whakapono
Ka tau te mauri ki te whenua
Ka hora te marino ki te tangata
Hineuru tū tangata whenua nei e!*

*That stands as a crown for my region
Te Haroto, the sacred home of my ancestors
The house of Rongopai
Life giving house of Piriwiritua
Connection of people, of land, of faith
The life essence is settled into the land
And peace is spread to the people
Hineuru, we stand as tangata whenua!*

- 12.1 This tauparapara was written for our Deed of Settlement and traverses the Hineuru rohe. It speaks to sites of significance, and our connections to our neighbouring iwi. Sitting in the middle of central north island, we share common areas with neighbouring iwi: To the east – Ngati Pahauwera and Maungaharuru Tangitu hapu of Ngati Kahungunu, To the south – Mokai Patea hapu, to the west – Tuwharetoa, to the North – Ngati Manawa, Ngati Whare and Ngai Tuhoe. This tauparapara highlights some of our stories and connections as mana whenua and reminds us of our responsibilities as kaitiaki over our rohe.
- 12.2 The iwi of Hineuru is an autonomous iwi in our own right. Our recent history has grouped Hineuru as a hapu of our neighbouring whanaunga, Ngati Kahungunu and Tuwharetoa. While we do have strong whakapapa connections to each of these iwi through intermarriage, our mana whenua is derived from the tipuna Hineuru which comes from Apa Hapaitaketake and the Mataatua canoe. Therefore, in this post-settlement context, it is important that any matters related to our lands, airs, waterways and sites of significance are discussed with Hineuru.
- 12.3 Hineuru, whilst maintaining ahi kā and rangatiratanga, will endeavour to work with our neighbouring iwi through the exercise of kotahitanga, whanaungatanga and manaakitanga, where outcomes of mutual benefit may be realised. An example of this is already underway with the Rangitaiki River Forum.

13 Area of Application



13.1 This rohe map represents the area over which Hineuru exercises kaitiakitanga for the purposes of the Resource Management Act 1991. This area is based on the Area of Interest agreed between Hineuru and the Crown in the Deed of Settlement signed on 2 April 2015.

- 13.2 The catchment area of the following rivers: Ripia River to the conjunction with the Mohaka River, to the Te Hoe River, to the Hautapu River, to the Te Pukahunui Stream, to the Matakuhia Stream, to the Waipunga River, to the Okoeke Stream, to the Tunamaro Stream and back to the Ripia River.
- 13.3 This rohe extends into the regions or districts of these local authorities:
- a Regional Council
 - i Waikato Regional Council
 - ii Bay of Plenty Regional Council
 - iii Hawke's Bay Regional Council
 - b Territorial Authority
 - i Taupō District Council
 - ii Hastings District Council
 - iii Whakatane District Council
- 13.4 Hineuru is also part of the following statutory groups:
- a The Rangitaiki River Forum (organised and operated by the Bay of Plenty District Council)
 - b The Tangata Whenua Committee of the Regional Planning Committee of the Hawkes Bay Regional Council

PART 3 – ENGAGEMENT PROTOCOLS

14 Formal Engagement Protocols – Preferred Means of Engagement

Engage Early- Front Loading

- 14.1 The key to successful engagement with Hineuru is early contact together with a proactive approach to work in partnership with Hineuru. Too often, Hineuru have not been included in consultation, having either been included as a hapu of our neighbouring iwi, or are only consulted on a project at a stage when constructive and meaningful participation is limited.
- 14.2 Making early contact with Hineuru allows for proactive dialogues, with the ability to identify any substantive issues before significant investment is made. Front loading conversations help with making consenting or other issues easier at the later ends of application and development.
- 14.3 Hineuru are focussed on economic development in line with our iwi strategy - ka tipu, ka ora, ka rea – which all support our wider iwi aspirations in cultural, environmental and social advancement, and consider that through partnerships, there may be opportunities of mutual benefit in our rohe. Early communication supports this and is in line with Hineuru best practice.
- 14.4 Given our history of being amalgamated under other iwi, Hineuru expect that any consultation is made with the iwi directly, and not via other iwi. Substantive engagement should always occur directly between Hineuru and the respective agency. In this way, we commit to enabling more meaningful direct relationships with governmental agencies which respect the mana of both parties and deliver mutually beneficial outcomes.
- 14.5 We understand that government agencies will seek to hold collective forums to seek a consensus view from mana whenua. Indeed, Hineuru are party to some of these collectives and consider there is some value in these types of forums. However, for matters related to the Hineuru Area of Interest, Hineuru prefer direct communication through kano ki te kano discussions.
- 14.6 The best practice is to make contact with Hineuru with notification of any proposed plan or consent matter, alongside the required information Hineuru may need to make an informed preliminary view, or be able to provide feedback with respect to such notification. We can then arrange the appropriate person/s and the level and means of engagement.

15 Engagement Principles

- 15.1 We value engagement with our Treaty Partners. We consider that the following principles are essential in that engagement:
 - a Engage early so that there is sufficient time to respond and to help determine early on what issues may arise before any significant funds are spent.
 - b Kano ki te kano – is best and helps to build trust.
 - c Review the Strategic Plan of Hineuru Iwi Trust so you are informed of the priorities of the Iwi and implications there may be for engagement.

- d Provide sufficient and clear information so that we may understand the implications for Hineuru, and landowners, and as the representative entity for our iwi.
- e Keep us informed regularly about plan changes and not when feedback is needed
- f Impact is not just cultural. As significant landowners and investors in our rohe, social, environmental and economic impacts are equally important
- g Provide a feedback loop so that we know that feedback has been received and is being considered by decision makers.

16 Consultation

16.1 The Resource Management Act sets out consultation requirements with Iwi Authorities when developing a proposed policy or plan. Hineuru consider these are minimum standards for consultation by Councils when consulting with Hineuru Iwi Trust. In the spirit of partnership, Hineuru requires, at a minimum, the following with respect to consultation:

- a To be consulted on any proposed plans or policies (including plan changes- both draft and proposed).
- b If a decision is made on the appropriateness of the appointment of a commissioner or person/s who understand tikanga Maori and perspectives of tangata whenua to a hearing panel, collaborative group or review panel, Hineuru will be consulted.
- c Consultation is expected on who an appropriate commissioner would be if the above is found appropriate.
- d To be notified on any plan change that affects our rohe;
- e Hineuru Iwi Trust will be invited to be involved, and will have a seat, in any steering group or committee established by a local authority to oversee a proposed policy statement or plan change.
- f Any services provided by Hineuru as a result of consultation, including but not limited to, cultural impact assessments or providing feedback, shall be remunerated.

PART 4 - KAITIAKITANGA FRAMEWORK

17 Kaitiakitanga

17.1 It is our assertion as Hineuru that statutory plans and policy documents require the inclusion of Maturanga Maori values and the exercise of kaitiakitanga. Hineuru wish to work with Councils directly in the development, revision, and/or production of statutory plans, policies, and related documents.

Rights and Obligations Nexus

17.2 Hineuru traditional lands are physically and spiritually connected to our whakapapa; Hineuru draw strength from the land. It is very important to Hineuru to maintain kaitiakitanga over our lands.

17.3 Hineuru have cultural, spiritual, traditional and historic associations with the lands, waters and flora and fauna of their rohe. Hineuru have a responsibility as kaitiaki in accordance with their tikanga to preserve, protect, and manage all those natural and historic resources (including whenua, ngahere, awa, rongoā, wāhi tapu and other taonga) within our rohe. This relationship is as important to the people of Hineuru today as it was to their tipuna. This kaitiaki role is an all-encompassing one, providing for the protection of biodiversity, the utilisation of resources, the maintenance of resources for present and future generations, and the restoration and enhancement of damaged ecosystems.

17.4 Whakapapa (genealogy) expresses our fundamental kinship with the atua and the natural world. Whakapapa means to place one flat surface on another. Whakapapa explains the origins of our environment and all that is in it and our connection to it. These layers are the intrinsic relationships that we have, through generations, with our environment.

17.5 Through these kinship obligations, kaitiakitanga is concerned with maintaining a natural and appropriate balance, particularly between the needs of people and the natural world. Kaitiakitanga can be framed as a rights and obligations nexus. Our “right” is derived from our whakapapa. The right to live, to use and enjoy our resources comes from our direct connection to the land. Our obligation is also inherent in our whakapapa – we have an obligation to ensure that our use and enjoyment of resources are not to the detriment of the next generations coming. Our actions and decisions today must have a forward focus, ensuring that we maintain not only the physical, but spiritual and cultural essence for the benefit of future generations. This includes the maintenance of the physical aspects of our environment, the preservation of sites of significance and wahi tapu, wahi mahinga kai, matauranga associated with our customs and practices.

17.6 Hineuru wish to establish an ongoing and active partnership between Hineuru and Government decision makers with respect to resource management in relation to the whenua, ngahere, awa, wai Maori, ika, wāhi tapu, rongoā, and other taonga in the Hineuru rohe. This relationship is a pathway for continued kaitiakitanga practice in a modern day context, and a way for Hineuru to reconnect through the governance of resource management in our rohe.

17.7 The goal for Hineuru is to ensure all activities are environmentally restorative and reflects our kaitiakitanga and guardianship roles in our Hineuru rohe. We acknowledge that with the ever-increasing need for housing, development and infrastructure across the country to meet the

needs of New Zealanders, there is much to do to ensure that landscapes, such as those within the Hineuru rohe, are maintained and protected, while allowing for some innovative development that is both necessary but also is balanced against our role as kaitiaki.

18 Te Whakapapa o te Whenua

- 18.1 Hineuru commissioned their own report, with the support of Landcare research, to understand the ecology and biodiversity of the Hineuru rohe. The name of the project was called, te whakapapa o te whenua or the genealogy of the land. The purpose was to provide a picture of what the land within the Hineuru rohe looked like pre-human, and then provide a timeline of the state of the environment as time progressed. This was completed by taking samples of the land and testing fossils at different places around the Hineuru rohe. The report gives Hineuru a starting point and an understanding of where our environment was pre-human. It allows us to understand the actions that have created the current environment so that we may be better prepared in our future planning.
- 18.2 With respect to the environment, Hineuru are undertaking their own projects across Settlement lands to revitalise and restore our environment. Projects that support the environment are encouraged and will help work towards the health and well-being of our environment.

19 Hineuru – Statements of Position and Desired Outcomes

Policy

- 19.1 At the development level, it is important for Hineuru to be recognised as mana whenua over our rohe and as such, recognition of our values and frameworks as part of any policies and plans directly related to lands and resources within our rohe. Matauranga Maori, and all that it encompasses is important for the current and future sustainability of our environment. As such, incorporation of matauranga Maori, and recognition of Hineuru customs and traditions into policy documentation is important to Hineuru. As part of recognition of matauranga Maori, it is important that decisions are integrated having regard to the interconnectedness of land with waterways and air and species.

Desired Outcomes

- a Recognition of Hineuru as a Mandated Iwi Authority for the purposes of Planning documents;
- b Recognition of Hineuru as a Treaty Partner and the express inclusion of Treaty Principles in planning and policy documentation;
- c Recognition and inclusion of matauranga Maori into policy documents;
- d Recognition and inclusion of Hineuru values and associations in planning documents;
- e Our customary activities are protected and recognised.

Development Projects in the Hineuru rohe

- 19.2 The use and development of land can provide economic and social outcomes for all. Development can also have adverse effects on land and resource including soil, waterways,

freshwater, aquifers and well as cultural and biodiversity amenities. Hineuru is supportive of development that does not have an adverse effect on our lands and waterways or our cultural heritage or biodiversity. Hineuru has economic aspirations and is committed to the development of industry in its rohe as it sees the benefit of industry to the continued existence of the iwi in our rohe. We have existing economic entities (including Hineuru Holdings, Hineuru Property and private Maori land trusts) which provide an opportunity to drive economic development in our rohe. We are intergenerational investors and as such, are a natural partner to council and other entities in the development of our rohe.

- 19.3 Recently, an application for extension of a previously non-notified consent for a windfarm on an area of cultural significance to Hineuru was approved by the Council. Given the context of the application, and that the additional consents were previously declined through the Environment Court, this consent should have been notified to Hineuru. This is especially so since the passing of the Hineuru Settlement Legislation and recognition of these areas through statutory acknowledgement of these sites of significance. This type of action is an example of Hineuru being disregarded as a Treaty partner, and no recognition of mana whenua. Moving forward, it is our desire that this document provides Council decision makers with information to help support a cautionary approach to decision making over cultural sites of significance in the future.

Desired Outcomes

- a Recognition of the Treaty partnership and its principles in decision making over development of land and resources, and taking into account the unique circumstances and relationships of Hineuru iwi.
- b That all decisions made by consenting authorities provide for the sustainable and productive use and/or development of Maori Land and Treaty Settlement Land
- c For all current and future Development Projects in our rohe, Hineuru should be considered, as a matter of practice, an interested party for all consents or development applications.
- d That early communication with appropriate information is desired so that we may either guide or advise of cultural impacts;
- e Any and all development that are within a 5km radius of an area of cultural significance should be considered important for engagement with Hineuru iwi.
- f All previous non-notified and notified consents, if sought by an applicant, to be extended or changed, should be notified to Hineuru as an interested party, especially if non-notified consent was given prior to the enactment of the Hineuru Settlement Legislation 2016. Hineuru statements of association should be read into all applications that affect the rohe of Hineuru, and areas that are sites of significance to the Hineuru iwi and shall take into consideration Hineuru principles and connections to our environment.

Water

- 19.4 This section relates to freshwater (water in rivers, streams, wetlands and aquifers) within our rohe. It addresses issues relating to freshwater management, quality, quantity and use.

- 19.5 Fresh water is synonymous with our identity as Maori. “No wai koe” literally means, from whose waters do you come from. Fresh water is essential to life. It is a very significant resource for Maori and plays an integral role in both physical life and spiritual ceremony. Hineuru pa and kainga on our rohe were situated along the many rivers, streams and water sites throughout the rohe.
- 19.6 Water has a mauri, or a life essence, which has the capacity to generate and regenerate life, provide comfort and support physically and spiritually, and maintain life of people and environment. Water is important to habitat and the survival of indigenous species of flora and fauna, as well as providing the means to cleans and clear the land (through wetlands for example). Safeguarding the mauri of the awa is imperative and is part of our role as kaitiaki. The mauri of the water, and its continued thriving existence is significant to Hineuru. From social, cultural, environmental and economic perspectives, water is life and the state of the waterways in our rohe is a reflection of the state of our people.
- 19.7 As the people at the upper headwaters of many life-giving waters including the Mohaka, Tarawera, Rangitaiki, decisions made in our rohe will not only have an impact on us but all of our neighbouring iwi connected to these major waterways. Our ancestral connection to all waterways in our rohe is culturally significant and should be recognised as such by consenting authorities.
- 19.8 Te Mana o te Wai is a new term, introduced for the National Policy Statement on Freshwater Management that describes the integrated and holistic wellbeing of a freshwater body. Te mana o te wai acknowledges and protects the mauri of the water which includes the health of the environment and the health of our waterways. For Hineuru, te mana o te wai has many facets, including those noted above.
- 19.9 Water is life giving and is needed for our survival. Water is a major issue and is a limited resource which is needed for drinking and for commercial activities including horticulture, farming, and aquaculture. Councils have generally taken a first in first served approach to water consenting and as such, it has been Maori experience that, Maori, including Maori land owners, have been left disadvantaged or unable to further develop their lands. Hineuru Iwi Trust are working on commercial ventures which relate to, and require, freshwater. This commercial activity is currently on Treaty Settlement Lands and Hineuru consider that they have a right to access water for commercial use, while balancing this right with a need to conserve water for future benefit. Water consenting processes should provide the ability of iwi to make an economic gain on their lands. Given our relationship with water, and our affirmation that water is a taonga under article 2 of the treaty of Waitangi, a first in first served approach does not serve Maori, nor does it serve the water source, or te mana o te wai.

Desired Outcomes and affirmations

- 19.10 For the purpose of this document, we affirm the following with respect to all waterbodies in our rohe:
- a Hineuru affirms our full, exclusive, and undisturbed possession of ancestral waters.
 - b As kaitiaki, this right of full exclusive and undisturbed possession must be balanced by the need to use and share this taonga. The need to use by all should not diminish the right of the iwi to first consider the life of the water and its mauri.

- c As far as practically possible, water is a taonga, and as such, must be protected to ensure the water restores us and itself, as well as looking after the health of the water through water quality and quantity.
- d A first in first served process for consenting does not serve our waterways and does not recognise our iwi members, either at the Hineuru iwi level or at the Maori Land entity level, as the tangata whenua with a right to access water for production and development.
- e Hineuru, as tangata whenua, should have water rights as part of our undisturbed and exclusive possession and access to ancestral waters.
- f Recognition of our cultural, social, spiritual, educational, environmental and economic associations to all water bodies.
- g For any implementation of the National Policy Statement on Water that affects any waterbody in our rohe, we expect that Council will work closely with Hineuru Iwi Trust to ensure that te mana o te wai, and all that it encompasses is recognised as well as our role as Treaty Partner.
- h Any decisions related to waterbodies outside of Hineuru rohe, that begin, or flow through the Hineuru rohe should be considered with respect to the life of the water, te mana o te wai, and the quality and quantity of the water source in our rohe. Any decision that affects the quality and quantity of our water source in our rohe, whether that decision is made inside our outside of our rohe boundary, should consider the impacts on Hineuru and consult with Hineuru as an affected party.

Forestry

- 19.11 A large section of land in the Hineuru rohe is both native and exotic forestry under government, private, Maori Land and Treaty Settlement management. Hineuru acknowledge that the life cycle of exotic forestry (25-30 years) means there will be significant works expected for decades across the Hineuru rohe related to Forestry including, but not limited to, roading and transport. Works undertaken for Forestry will have a significant impact on the biodiversity of our rohe and should be approached from a cautionary perspective. As such, any consents or policy decisions with respect to Forestry within our rohe should consider Hineuru an interested party. Consideration of the impacts of slash on the land, and its flow on effects on water is a serious issue. The maintenance of native forest and with it our birdlife including the kiwi and the safety of endangered animals (like the Maungaharuru snail) is also of great importance to Hineuru. We recognise that work in exotic forestry includes pest control and control of wild deer, as well as pest control for the safety of native birds in and across native forests.

Desired Outcomes

- a Hineuru values and principles are recognised in any Forestry planning and consenting matters;
- b Hineuru are considered an interested party in any forestry planning or consenting decisions and should be contacted and consulted on matters;

- c That a cautionary approach be adopted in the consideration of environmental effects of exotic forestry on the biodiversity and environment including waterways.
- d That support is given to projects by Hineuru on Hineuru lands related to regeneration of native forestry, and the rehabilitation of native flora and fauna.
- e Regeneration of Native Forest is supported and encouraged by Hineuru and the reintroduction of wildlife on sites of significance to Hineuru iwi.
- f Any forestry (native) planted in the Hineuru rohe should come from locally sourced indigenous stock of Hineuru rohe provenance that is suited to the habitat.
- g Pest control and maintenance programmes should be chemical free where possible, and should not damage the wider environment, allowing for safe harvesting of plants and animals for consumption and other uses.

Sites of Cultural Significance

- 19.12 Hineuru have many sites of cultural significance within our rohe. These sites are known to iwi members and some are privately held by whanau. Statutory acknowledgements in our Deed of Settlement over certain sites highlight the cultural associations of Hineuru to those sites, but there are a number of other sites where this information is tapu, or sacred, and therefore is only held by a small few. These sites are of significance to the matauranga Maori of the iwi of Hineuru, and maintain our whakapapa connection to sites, events, and people of the past. As such, any desecration or potential desecration of the sites or areas near these sites are of great concern to Hineuru.
- 19.13 Current heritage management regimes are enabling of modification or destruction of sites and offer limited protection in accordance with kaitiakitanga values. For example, the Resource Management Act 1991 and Heritage New Zealand Pouhere Taonga Act 2014 are framed to facilitate disturbance, modification, and destruction of cultural heritage sites in association with development and use. As kaitiaki, we therefore have a special duty of care for our heritage.
- 19.14 Early communication with Hineuru is essential where a development proposal may affect a known site of cultural significance.

Desired outcomes

- a That Hineuru wahi tapu and sites of cultural significance, and our relationship to those sites, are recognised, maintained, or enhanced.
- b That matauranga Maori is connected to these sites of significance through whakapapa and this connection is recognised in planning documentation.
- c That Hineuru is contacted, and early discussion is held on projects in or near our sites of cultural significance.
- d All applications for development affecting known sites of cultural significance should include a cultural impact assessment. These assessments should be prepared either by, or in close collaboration with Hineuru Iwi Trust, and should include protocols and methodologies for avoiding adverse effects.

- e Hineuru is considered an affected party under S95E of the RMA for any and all resource consents within a 1km radius of sites of significance.

Transport infrastructure

19.15 We understand that there are quarries and other sites where rocks and minerals are taken for the purposes of transport infrastructure. We understand that significant works continue on the Napier-Taupo Highway, on roads across our rohe, and on new roads built for forestry.

Desired Outcomes

- a Hineuru Values and Principles are included in all planning documentation and consenting for roading infrastructure in the region
- b The moving or disturbance of land should consider any cultural impacts to Hineuru, and Hineuru should be considered an affected party.
- c Any discovery of artefacts, taonga or koiwi tangata should ensure that Hineuru Iwi Trust is contacted and are involved in any and all cultural actions.
- d Hineuru activities on Settlement Lands will require the taking of rocks as part of economic and iwi development and should be accorded to Hineuru.
- e Any plantings along the roads should consider native plants and any plants planted should come from plants with a Hineuru provenance.
- f Using spaces in transport networks to share the Hineuru story through artistic expression and beautification projects along roads in Hineuru rohe.

Consents related to geothermal (hot pools)

19.16 Hineuru have used geothermal resources for healing, food and living. The geothermal resource is a taonga to Hineuru and as part of the Hineuru settlement, had the old Tarawera Hot Springs site returned into the ownership of the iwi. The iwi has a desire to see this resource reinvigorated for the 21st century with a view to using the healing waters of the ngawha (geothermal) to support Hineuru iwi physically, spiritually, culturally and economically.

Desired Outcomes

- a Recognition of Hineuru connections to these waterways and our values and principles.
- b Planning documents should ensure that these healing waters are not prejudicially affected poorly by development or other practices in the region.
- c Any consenting activity that relates to geothermal activity should consider Hineuru as an affected party.
- d Hineuru Iwi Trust has a right to take and use geothermal waters in accordance with our tikanga and planning and consenting should take account of this.

Housing infrastructure

19.17 Rebuilding Hineuru kainga across the Hineuru rohe and on Hineuru Settlement Lands is integral to our vision of a prospering iwi. Many of our iwi members live outside of our iwi rohe

due to the nature of the lands and the availability of jobs. This directly impacts our iwi and our ability for iwi members to easily connect with our whenua and our marae, and be active (on a daily basis) in our homelands. We recognise that housing development is required for the growing population and that development should consider the environment and environmental impacts. As kaitiaki, this should always be balanced with a focus on the availability of resources for the generations to come. Much of the Hineuru rohe is steep high country and therefore there are limited spaces for housing development.

Desired Outcomes

- a Recognition of our values and principles.
- b That Hineuru iwi desire to build kainga in our rohe, and this is recognised as a priority and is linked to the vision of a prospering iwi.
- c Consideration in planning for the ability for Hineuru to change the status of some land (farming lands) in our rohe for future housing development.
- d Hineuru should have priority if there is a limitation on housing consents in the region, given the right to live in our rohe connects us directly to our ability to actively be tangata whenua in our lands.
- e Hineuru should be engaged and involved in decisions on spatial planning in our rohe, and if decisions outside of our rohe will affect Hineuru.

Climate Change

19.18 Climate Change is affecting the world and will have continuing effects on Aotearoa and our Hineuru rohe. We consider that with a focus on kaitiakitanga, we can do our part to help change the effects of climate change. With the integration of matauranga Maori into planning and policy, and recognition of kaupapa Maori framework, values and principles we can start working towards outcomes that can be balanced and support our environmental aspirations.

Desired Outcomes

- a Inclusion of Hineuru principles and values, and the active implementation and use of kaupapa Maori principles and the use of matauranga Maori in statutory documents, plans and policies and actions (including consents).
- b Recognition of the importance of air quality and its connection to the health and well being of our land and our waterways and its direct impact on our ability to live.
- c That a holistic approach should be adopted. A mountains to the sea approach should be considered in planning documentation as actions at either end (within and outside our rohe) will have an effect on the environment.

END.