Te Kaunihera o Te Hiku o te Ika

AGENDA

Ordinary Te Kuaka - Te Ao Māori Committee Meeting

Tuesday, 23 September 2025

Time: 10:00am

Location: Council Chambers
Memorial Avenue
Kaikohe

Membership:

Co-Chair - Pita Tipene Te Kahu o Taonui
Co-Chair - Cr Hilda Halkyard-Harawira
Kahika - Mayor Moko Tepania
Kōwhai – Deputy Mayor Kelly Stratford
Cr Ann Court
Cr Felicity Foy
Cr Babe Kapa
Cr Penetaui Kleskovic
Cr Steve McNally
Cr Mate Radich
Cr Tāmati Rākena
Cr John Vujcich
Te Kahu o Taonui Representatives

Te Kaunihera o Te Hiku o te Ika
Far North District Council

Te Kaunihera o Te Hiku o te Ika For North District Council	**Authorising Body**	Mayor/Council
	Status	Standing Committee
COUNCIL COMMITTEE	**Title**	Te Kuaka – Te Ao Māori Committee Terms of Reference
	Approval Date	29 June 2023
	Amendment Date	03 July 2025
	Responsible Officer	Chief Executive

Kaupapa / Purpose

The purpose of Te Kuaka Committee is to strengthen a Te Ao Māori perspective within Council decision-making across policies and strategies.

To perform his or her role effectively, each member must develop and maintain his or her skills and knowledge, including an understanding of the Committees' responsibilities, and of the Council's business, operations and risks.

Ngā Huānga / Membership

The Committee will comprise of Mayor and all Councillors as well as 12 iwi representatives nominated through Te Kahu o Taonui.

Kahika/Mayor Moko Tepania

Harry Burkhardt - Chairperson

Hilda Halkyard-Harawira – Deputy Chairperson

Kōwhai/Deputy Mayor Kelly Stratford

John Vujcich

Ann Court

Babe Kapa

Felicity Foy

Mate Radich

Penetaui Kleskovic

Steve McNally

Tāmati Rākena

Kōrama / Quorum

The quorum at a meeting of the Committee is 6 members comprising of 4 FNDC representatives and 2 Te Kahu o Taonui members.

Ngā Hui / Frequency of Meetings

The Committee shall meet bi-monthly.

Ngā Apatono / Power to Delegate

The Committee may not delegate any of its responsibilities, duties or powers.

Ngā Herenga Paetae / Responsibilities

The Committees responsibilities are described below:

- Ensure that the work of Te Kuaka is carried out in a way that enhances the social, economic, cultural, and environmental wellbeing of the Far North District
- **Mahi ngātahi mā te huihui, wānanga** Recommend to Council, aspects of importance to Māori for incorporation into the development of the Strategic documents (e.g. Te Ao Māori Framework, Annual Plan, Long Term Plan, District Plan)
- **Manaaki** To assist Council as appropriate in conducting and maintaining effective, good faith working relationships with the Māori community (e.g. Iwi Hapu Environmental Management Plans)
- Recommend to Council aspects that the Far North District Council could pursue to develop and or enhance Māori capacity to contribute to Council's decision-making processes.

Ngā Ture / Rules and Procedures

Council's Standing Orders and Code of Conduct apply to all meetings.

Far North District Council
Ordinary Te Kuaka - Te Ao Māori Committee Meeting
will be held in the Council Chambers, Memorial Avenue, Kaikohe on:
Tuesday 23 September 2025 at 10:00am

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1 KARAKIA TĪMATANGA / OPENING PRAYER

2 NGĀ WHAKAPĀHA ME NGĀ PĀNGA MEMA / APOLOGIES AND DECLARATIONS OF INTEREST

Members need to stand aside from decision-making when a conflict arises between their role as a Member of the Committee and any private or other external interest they might have. This note is provided as a reminder to Members to review the matters on the agenda and assess and identify where they may have a pecuniary or other conflict of interest, or where there may be a perception of a conflict of interest.

If a Member feels they do have a conflict of interest, they should publicly declare that at the start of the meeting or of the relevant item of business and refrain from participating in the discussion or voting on that item. If a Member thinks they may have a conflict of interest, they can seek advice from the Chief Executive Officer or the Manager - Democracy Services (preferably before the meeting).

It is noted that while members can seek advice the final decision as to whether a conflict exists rests with the member.

3 NGĀ TONO KŌRERO / DEPUTATION

- Ngātikawa Taituha - representing Ngāti Kawa, Ngāti Rāhiri and Te Matarahurahu speaking to the Tauranga Kōtuku Rerenga Tahi – Oromahoe Waitangi Kāinga Climate Adaptation Plan
  NOTE: The Tauranga Kōtuku Rerenga Tahi – Oromahoe Waitangi Kāinga Climate Adaptation Plan is being presented to Te Kuaka before the meeting starts.

- April Sherman & Jacqueline Rewha-Clendon representing Te Rūnanga o Patukeha speaking to item 5.1 Te Patukeha Iwi – Hapu Environmental Management Plan

4 TE WHAKAAETANGA O NGĀ MENETI O MUA / CONFIRMATION OF PREVIOUS MINUTES

4.1 CONFIRMATION OF PREVIOUS MINUTES

File Number: **A5262658**

Author: **Marlema Baker, Democracy Advisor**

Authoriser: **Aisha Huriwai, Manager - Democracy Services**

PURPOSE OF THE REPORT

The minutes are attached to allow the Committee to confirm that the minutes are a true and correct record of the previous meeting.

RECOMMENDATION

That Te Kuaka – Te Ao Māori Committee confirm the minutes of the meeting held 27 February 2025 as a true and correct.

1) BACKGROUND

Local Government Act 2002 clause 7 Section 28 states that a local authority must keep minutes of its proceedings. The minutes of these proceedings duly entered and authenticated as prescribed by a local authority are prima facie evidence of those meetings.

2) DISCUSSION AND OPTIONS

The minutes of the meeting are attached.

Far North District Council Standing Orders Section 27.3 states that “no discussion shall arise on the substance of the minutes in any succeeding meeting, except as to their correctness”.

Reason for the recommendation

The reason for the recommendation is to confirm the minutes are a true and correct record of the previous meeting.

3) FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

There are no financial implications or the need for budgetary provision.

ATTACHMENTS

1. Te Kuaka Te Ao Māori Committee Minutes - 19 June 2025 - A5240117

Compliance schedule:

Full consideration has been given to the provisions of the Local Government Act 2002 S77 in relation to decision making, in particular:

1. A Local authority must, in the course of the decision-making process,
   a) Seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
   b) Assess the options in terms of their advantages and disadvantages; and
   c) If any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water sites, waahi tapu, valued flora and fauna and other taonga.
2. This section is subject to Section 79 - Compliance with procedures in relation to decisions.

Compliance requirement	**Staff assessment**
State the level of significance (high or low) of the issue or proposal as determined by the Council's Significance and Engagement Policy	This is a matter of low significance.
State the relevant Council policies (external or internal), legislation, and/or community outcomes (as stated in the LTP) that relate to this decision.	This report complies with the Local Government Act 2002 Schedule 7 Section 278.
State whether this issue or proposal has a District wide relevance and, if not, the ways in which the appropriate Community Board's views have been sought.	It is the responsibility of each meeting to confirm their minutes therefore the views of another meeting are not relevant.
State the possible implications for Māori and how Māori have been provided with an opportunity to contribute to decision making if this decision is significant and relates to land and/or any body of water.	There are no implications on Māori in confirming minutes from a previous meeting. Any implications on Māori arising from matters included in meeting minutes should be considered as part of the relevant report.
Identify persons likely to be affected by or have an interest in the matter, and how you have given consideration to their views or preferences.	This report is asking for the minutes to be confirmed as true and correct record, any interest that affect other people should be considered as part of the individual reports.
State the financial implications and where budgetary provisions have been made to support this decision.	There are no financial implications or the need for budgetary provision arising from this report.
Chief Financial Officer review.	The Chief Financial Officer has not reviewed this report.

UNCONFIRMED

MINUTES OF FAR NORTH DISTRICT COUNCIL
ORDINARY TE KUAKA - TE AO MĀORI COMMITTEE MEETING
HELD AT THE COUNCIL CHAMBERS, MEMORIAL AVENUE, KAIKOHE
ON THURSDAY, 19 JUNE 2025 AT 10:02 AM

PRESENT: Cr Hilda Halkyard-Harawira, Kōwhai – Deputy Mayor Kelly Stratford, Cr John Vujcich, Cr Babe Kapa (online), Te Kahu o Taonui Representatives Pita Tipene, Wallace Rivers (online), Phil Grimshaw (online)

IN ATTENDANCE: Kahika-Mayor Moko Tepania (online), Cr Tāmati Rākena (online) Cr Felicity Foy (online),

STAFF PRESENT: Lawrence Wharerau (Kaiarahi Kaupapa Māori), Piripi Rākena (Kaiarahi Kaupapa Māori), Ken Lewis (Manager – Communications & Engagement), Ken MacDonald (Chief Financial Officer), Ruben Garcia (Group Manager – Delivery & Operations), Tanya Proctor (Head of Infrastructure), Roger Ackers (Group Manager – Planning & Policy), Llani Harding (Pouhautu – Te Hono), Jacine Warmington (Group Manager – Strategic Relationships), Kayla Jones (Acting Chief of Staff) , Aisha Huriwai (Manager – Democracy Services), Marlema Baker (Te Kuaka Te Ao Māori Coordinator).

1 KARAKIA TIMATANGA / OPENING PRAYER

Te Kahu o Taonui representative Pita Tipene commenced the meeting with a karakia.

2 NGĀ WHAKAPĀHA ME NGĀ PĀNGA MEMA / APOLOGIES AND DECLARATIONS OF INTEREST

2.1 APOLOGIES

RESOLUTION 2025/24

Moved: Cr Hilda Halkyard-Harawira
Seconded: Cr John Vujcich

That Te Kuaka Te Ao Māori Committee receive apologies from Cr Ann Court, Te Kahu o Taonui representative Kiri Sloane-Hobson and Ngāti Rēhia representative Kipa Munro.

CARRIED

3 NGĀ TONO KŌRERO / DEPUTATION

- Rāniera Warren representing Taurangi Kōhanga Reo in relation to the tarsealing of Whakataha Road.
- Arohanui Allen representing Tauwhara Marae, Te Whiu Hapu and Ngāi Tawake in relation to the tarsealing of Whakataha Road.

4 NGĀ KŌRERO A TE HEAMANA/CHAIRS ANNOUNCEMENTS

- FNDC – Te Rarawa MOU signed on 23 May at Te Ahu in Kaitaia.
- Opening of Te Whakaruruhau o Kaingahoa Papakainga on 26 May in Rāwhiti.

- Coby Warmington - farm manager at Waima Topu B Trust and winner of the 2025 Ahuwhenua Young Māori Farmer Award – Son of Rob and Jacine Warmington
- Judge Alana Thomas is presiding over her first Waitangi Tribunal Hearing at Tūrangawaewae Marae, Ngāruawāhia 17-19 June 2025
- Kings Birthday Honours
  - Mr Hohepa (Joe) Conrad, of Kaitāia. For services to Māori, particularly kaupapa waka.
  - Mrs Portia Louise Woodman-Wickliffe, of Ngāwhā. For services to rugby.
  - Mr Martin Kaipo, of Whangārei. For services to social services and the community.
  - Mr Phillip Wayne Paikea, of Ruakākā. For services to the prevention of family violence and the community.
  - The Honourable Dover Spencer Samuels, of Kerikeri. For services as a Member of Parliament.
  - Mr Peter William Tipene, of Kawakawa. For services to Māori.
  - Mr John Albert Coleman, of Kaikohe. For services to the community and sport.
  - Mrs Lily Coleman, of Kaikohe. For services to the community and sport.
  - Mr Aperira Ngahau Davis, of Moerewa. For services to the community.
  - Mrs Deborah Grace Davis, of Moerewa. For services to the community.
  - Mrs Katerina (Bina) Hauhaua Hepi, of Kawakawa. For services to Māori language education.
- Closing date for submissions on the Regulatory Standards Bill is 1pm on Friday 20th
- Ngaiotonga-Whangaroa Trust – also awarded the supreme Ahuwhenua farm of the year.
  - *10:42am – Cr Kapa arrived in-person*
- Kahika-Mayor Moko Tepania and Cr Tāmati Rākena are both attending Matariki celebrations at Government House later today.
- Co-Chair Hilda Halkyard-Harawira acknowledged the passing of James Cross. Morehu MacDonald, Lady Arapera Sharples and those who have pass on throughout the district.
- Co-Chair Pita Tipene mentioned that NRC & Council need to work better on flooding and other things.

5 TE WHAKAAETANGA O NGĀ MENETI O MUA / CONFIRMATION OF PREVIOUS MINUTES

4.1 CONFIRMATION OF PREVIOUS MINUTES

Agenda item 4.1 document number A5195822, pages 8 - 14 refers

RESOLUTION 2025/25

Moved: Kōwhai – Deputy Mayor Kelly Stratford
Seconded: Cr John Vujcich

That Te Kuaka – Te Ao Māori Committee confirm the minutes of the meeting held 24 April 2025 as a true and correct.

CARRIED

UNCONFIRMED

6 NGĀ PŪRONGO / REPORTS

5.1 ELECTION OF TE KUAKA TE AO MĀORI COMMITTEE CHAIRPERSON

Agenda item 5.1 document number A5146532, pages 15 – 18 refers

RESOLUTION 2025/26

Moved: Kahika - Mayor Moko Tepania
Seconded: Cr Babe Kapa

That Te Kuaka Te Ao Māori Committee:

a) **uplift the report: Election of Te Kuaka Te Ao Māori Committee Chairperson, which was left to lie at the meeting held on 24 April 2025.**

c) **elect Pita Tipene as Chairperson for the remainder of the triennium April 2025 to October 2025, in accordance with Standing Orders.**

CARRIED

5.2 AMENDED RATING RELIEF POLICY DRAFT - PROPOSAL FOR PUBLIC CONSULTATION

Agenda item 5.2 document number A5198783, pages 19 - 52 refers

RESOLUTION 2025/27

Moved: Cr Babe Kapa
Seconded: Cr John Vujcich

That Te Kuaka – Te Ao Māori Committee recommend that Council:

a) **adopts the proposal in attachment 2 to be released for public consultation to meet the requirements of section 82 of the Local Government Act 2002.**

b) **approves, the period for making written submissions on the proposal will be a minimum of 4 weeks.**

c) **delegates authority to the Mayor to decide on the date of oral presentation/s of submissions.**

d) **authorises the Chief Executive to make any necessary minor drafting or presentation amendments to the proposal to correct errors or omissions, or to reflect the decisions made by the Council prior to final publication and public release.**

CARRIED

5.3 DISTRICTWIDE REORUA - TE AO MĀRAMA STRATEGY

Agenda item 5.3 document number A5226932, pages 53 - 88 refers

RESOLUTION 2025/28

Moved: Cr Babe Kapa
Seconded: Kōwhai – Deputy Mayor Kelly Stratford

That Te Kuaka – Te Ao Māori Committee approve the Districtwide Reorua - Te Ao Mārama Strategy.

CARRIED

UNCONFIRMED

6 NGĀ PŪRONGO TAIPITOPITO / INFORMATION REPORTS

6.1 WHENUA MAORI - FREEHOLD LAND RATING RELIEF

Agenda item 6.1 document number A5202855, pages 89 - 91 refers

RESOLUTION 2025/29

Moved: Kahika - Mayor Moko Tepania
Seconded: Cr Babe Kapa

That Te Kuaka – Te Ao Māori Committee receive the report Whenua Maori - Freehold Land Rating Relief.

CARRIED

6.2 LOCAL WATERS DONE WELL - JUNE UPDATE

Agenda item 6.2 document number A5225104, pages 92 - 141 refers

RESOLUTION 2025/30

Moved: Cr John Vujcich
Seconded: Kōwhai – Deputy Mayor Kelly Stratford

That Te Kuaka – Te Ao Māori Committee receive the report Local Waters Done Well – June Update.

CARRIED

6.3 CIVIC ENGAGEMENT AND EDUCATION UPDATE

Agenda item 6.3 document number A5230446, pages 142 - 165 refers

RESOLUTION 2025/31

Moved: Cr Babe Kapa
Seconded: Kōwhai – Deputy Mayor Kelly Stratford

That Te Kuaka – Te Ao Māori Committee receive the report Civic Engagement and Education Update.

CARRIED

6.4 TE PAE O UTA - TE AO MĀORI FRAMEWORK QUARTERLY PROGRESS UPDATE

Agenda item 6.4 document number A5195840, pages 166 - 170 refers

RESOLUTION 2025/32

Moved: Te Kahu o Taonui Representatives
Seconded: Cr Hilda Halkyard-Harawira

That Te Kuaka – Te Ao Māori Committee receive the Te Pae O Uta - Te Ao Māori Framework Quarterly Progress Update.

CARRIED

UNCONFIRMED

6.5 OPEN RESOLUTIONS AND ACTIONS UPDATE - JUNE 2025.

Agenda item 6.5 document number A5187752, pages 171 - 181 refers

RESOLUTION 2025/33

Moved: Kōwhai – Deputy Mayor Kelly Stratford
Seconded: Cr John Vujcich

That Te Kuaka – Te Māori Committee receive the Open Resolutions and Actions Update – June 2025 report.

CARRIED

12:15 pm Kowhai Kelly Stratford left the meeting and returned at 12:18pm
12:15 pm Kahika Moko Tepania and Cr Tāmati Rākena left the meeting.

7 SUPPLEMENTARY AGENDA ITEMS

7.1 REVIEW TOWNS AND COMMUNITY NAMES FOR GEOGRAPHIC BOARD

Agenda item 7.1 document number A5187006, pages 5 - 14 refers

RESOLUTION 2025/34

Moved: Cr Babe Kapa
Seconded: Cr John Vujcich

That Te Kuaka – Te Ao Māori Committee receive the report Review Towns and Community Names for Geographic Board.

CARRIED

7.2 UPDATE ON A REGIONAL DEALS FOR NORTHLAND

Agenda item 7.2 document number A5234991, pages 15 - 90 refers

MOTION

Moved: Cr John Vujcich
Seconded: Cr Babe Kapa

That Te Kuaka – Te Ao Māori Committee receive the report Update on a Regional Deals for Northland.

AMENDMENT

Moved: Cr John Vujcich
Seconded: Kōwhai – Deputy Mayor Kelly Stratford

and recommend that Council form a working group to advance Te Tai Tokerau economic priorities and relationships through our regional deals.

CARRIED

The amendment became the substantive motion.

RESOLUTION 2025/35

Moved: Cr John Vujcich
Seconded: Kōwhai – Deputy Mayor Kelly Stratford

UNCONFIRMED

That Te Kuaka – Te Ao Māori Committee

a) receive the report Update on a Regional Deals for Northland;
b) and recommend that Council form a working group to advance Te Tai Tokerau economic priorities and relationships through our regional deals.

CARRIED

Co-Chair Pita Tipene gave a verbal Te Kahu o Taonui (TKoT) Report

- TKoT's last meeting was held on 29 May and hosted by Ngati Wai.
- Whaea Katie Murray was confirmed as Chair.
- TKoT are undergoing a strategic review and refresh of key portfolio areas as well as how it works with local/central government.
- TKoT will continue to attend with strategic intent and Pita noted that there is a meeting with key Crs, staff and TKoT representatives on 8 July to set the Strategic Intent of Te Kuaka Te Ao Māori Committee going forward.

8 MEETING CLOSE

The meeting closed at 12:50pm.

The minutes of this meeting will be confirmed at the Ordinary Te Kuaka - Te Ao Māori Committee Meeting held on 14 August 2025.

.....

CHAIRPERSON

5 NGĀ PŪRONGO / REPORTS

5.1 TE PATUKEHA IWI - HAPŪ ENVIRONMENTAL MANAGEMENT PLAN

File Number: **A5314356**

Author: **Llani Harding, Pouhautū Te Hono - Manager - Te Hono**

Authoriser: **Jacine Warmington, Group Manager - Strategic Relationships**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To seek Te Kuaka Te Ao Māori Committee (Te Kuaka) endorsement of the Te Patukeha Hapu Environmental Management Plan (IHEMP).

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- Te Patukeha received council funding in the 2022-2023 financial year to develop an IHEMP alongside hapū, in line with council policy.
- This will take the number of IHEMPs with Far North District Council (FNDC) to 15. These agreements are reviewed every 5 years.
- The Te Rūnanga o Patukeha Roopu Mana Taiao Hapū Environmental Management Plan is attached.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka Te Ao Māori Committee;

receive the report Te Patukeha Iwi Hapū Environmental Management Plan on behalf of Council; *and*
recommend that Council support Te Patukeha Iwi Hapu Environmental Management Plan.

1) TĀHUHU KŌRERO / BACKGROUND

FNDC have the following IHEMP agreements:

1. *Te Patukeha - New*
2. Ngāti Hine Environmental Management Plan – *Updated*
3. Ahipara Takiwā Management Plan - *Updated*
4. Ngāti Kuri Environmental Management Plan
5. Ngāi Takoto Environmental Management Plan
6. Te Aupōuri Iwi Management Plan
7. Haiti-Tai-Marangai Marae Hapū Management Plan
8. Te Rūnanga o Whaingaroa Environmental Management Plan
9. Ngāti Rēhia Environmental Management Plan
10. Kororareka Marae Society Environmental Management Plan
11. Ngāti Rangi Environmental Management Plan
12. Te Iwi o Ngātiwai Iwi Environmental Management Plan
13. Ngāti Kuta ki te Rāwhiti Environmental Management Plan

14. Te Kahakura o Ngāti Korokoro, Ngāti Wharara me Pouka Environmental Management Plan
15. Te Roroa Iwi Environmental Management Plan

FNDC have funded a further five Iwi and Hapū to develop plans since 2023. These plans are still in progress and Te Hono remains in contact with these Iwi and Hapū to provide ongoing support.

There are currently 12 agreements requiring review. FNDC have a budget for each agreement holder to assist them in rewriting and reviewing their outstanding agreements.

2) MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND OPTIONS

On agreement, Iwi and Hapū are given 18 months to develop their plan. This provides appropriate time for them to wānanga the contents of their plan within their hapū, source technical expertise, develop cultural narratives and provide for a robust review process amongst their Hapū.

At the point where Hapū feel comfortable that their due diligence is completed, they then present their confirmed IHEMP to Council to receive. In this case, the receiving of this IHEMP will be conducted by Te Kuaka Te Ao Māori Committee and this resolution will be escalated up to Council on 25 September 2025.

Council is then required to enter as much of the detail in the plan into the systems that we manage for example, within GIS Mapping highlighting specifically Hapū areas of interest for consenting purposes, contact details of Hapū technicians are then added to the Distribution List for all Resource Consent notifications. The Resource Consents team are provided with the IHEMP to further support the consideration of their consents.

TAKE TŪTOHUNGA / REASON FOR THE RECOMMENDATION

Staff recommend that Te Kuaka receive Te Patukeha IHEMP and that Council support its implementation across the services and functions of Council.

3) PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

Te Hono holds an annual contestable budget of $20,000 to grant to Iwi and Hapū to develop their IHEMPs. Hapū can also source other funding through Northland Regional Council, Iwi entities and external organisations to contribute to their plan development.

There is no budget allocated to implement the plan within Council.

Council systems and processes are adapted to include any relevant information from each plan within the systems that we have.

ĀPITIHANGA / ATTACHMENTS

1. Te Rūnanga o Patukeha IHEMP - A5353850 ⇩

Hōtaka Take Ōkawa / Compliance Schedule:

Full consideration has been given to the provisions of the Local Government Act 2002 S77 in relation to decision making, in particular:

1. A Local authority must, in the course of the decision-making process,
   a) Seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
   b) Assess the options in terms of their advantages and disadvantages; and
   c) If any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water sites, waahi tapu, valued flora and fauna and other taonga.
2. This section is subject to Section 79 - Compliance with procedures in relation to decisions.

He Take Ōkawa / Compliance Requirement	**Aromatawai Kaimahi / Staff Assessment**
State the level of significance (high or low) of the issue or proposal as determined by the Council's Significance and Engagement Policy	There is a high degree of significance in endorsing this paper. The IHEMP has a major and long-term impact on the wellbeing of Iwi/Hapū/whanau and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga.
State the relevant Council policies (external or internal), legislation, and/or community outcomes (as stated in the LTP) that relate to this decision.	This IHEMP gives effect to Councils Vision, He Whenua Rangatira. Te Patukeha enable their Mana Motuhake on their ancestral lands through this IHEMP.
State whether this issue or proposal has a District wide relevance and, if not, the ways in which the appropriate Community Board's views have been sought.	There are no impacts to delegations by Community Boards in endorsing this IHEMP. Council staff will continue to work alongside Community Boards and Te Patukeha on matters of mutual interest
State the possible implications for Māori and how Māori have been provided with an opportunity to contribute to decision making if this decision is significant and relates to land and/or any body of water. State the possible implications and how this report aligns with Te Tiriti o Waitangi / The Treaty of Waitangi.	By endorsing this paper, Council gives effect to the principles of Te Tiriti o Waitangi by acknowledging the principles of Participation and Protection. The outcomes of this IHEMP give effect to our Councils obligations as Partners under Te Tiriti.
Identify persons likely to be affected by or have an interest in the matter, and how you have given consideration to their views or preferences (for example – youth, the aged and those with disabilities).	Te Patukeha acknowledge the interests of the broader community when completing their plan.
State the financial implications and where budgetary provisions have been made to support this decision.	There are no budget implications for this report
Chief Financial Officer review.	

Te Runanga O Patukeha
Roopu Mana Taiao

Hapū environmental management plan



PATUKEHA HAPŪ ENVIRONMENTAL MANAGEMENT PLAN 2024

Published in December 2024 by Te Rūnanga o Patukeha Trust
Updated and Reprinted September 2025

Plan Writer:
Jacci Rewha, April Sherman
Louise Clarke, Shirley Hakaraia (Editing)
Te Rūnanga o Patukeha Trust (Review)

Photos and Maps:
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Louise Clarke
April Sherman

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Or to obtain printed copies of this plan, please contact:

Te Rūnanga o Patukeha Trust
243 Rawhiti Rd
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09 403 8415
021 025 87021
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Acknowledgments

This plan is a wero from Patukeha - it echoes the aspirations, values and hopes of our whānau. Kāore e taea te whakaaro it could never have been realised without the unwavering faith and vision of our kaumātua, and kaitiaki.

To our kaumātua, those who walk beside us and those who guide us from te pō nui, te pō roa, te pō tangotango ngā mihi nui, nga mihi maioha, ngā mihi aroha. You are the poutokomanawa, the central post that upholds our whare. This is your legacy. You laid the foundations for this mahi, embedding the mātauranga and tikanga that guide our way. I roto i te ngākau, i te hinengaro, i te wairua o te whānau o Patukeha tēnei te kaupapa e takoto ana. You embraced this journey with patience and forever connected us to the mauri of our whenua and moana.

To our pakeke: kia kaha, kia māia kia manawanui! You are the ngako, the driving force. Your mana and ihi brought this waka to life. Your focus and steadfast belief transformed a shared vision into a lasting truth.

And to our tamariki, our mokopuna: he mihi, he mihi, he mihi. You are the why, the reason we must endure. The words in this plan form the footprints nga tapuwae leading towards a future where you will stand tall and proud, as kaitiaki of your own destiny.

Nā reira, tēnei te mihi atu ki a koutou katoa. Kia tau te Rangimarie. Tihei Mauri Ora!

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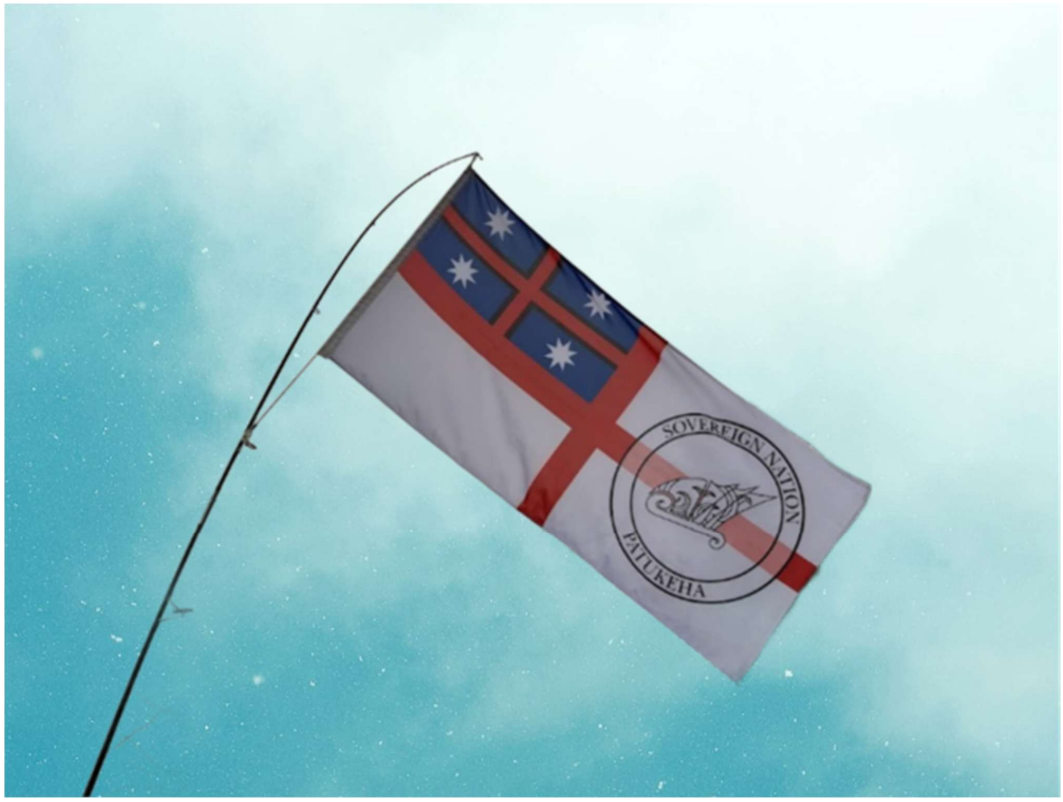
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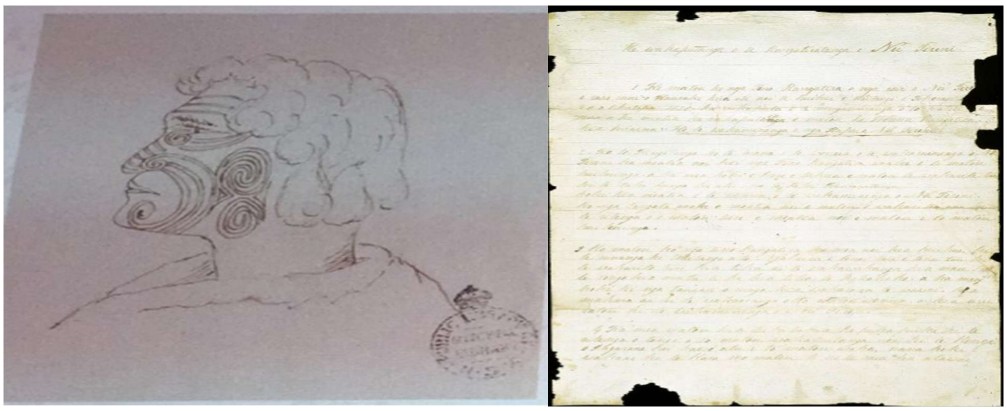
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Kia ū te mana
kia kā te ahi o Patukeha
mo ake tonu atu





PART I: INTRODUCTION

1.0 Mana Whenua

This plan is written on behalf of hapū and whanau of Patukeha. Over the last two decades in particular, the hapū have been faced with increasing pressure to respond and have input into a variety of issues such as the increased subdivision in our rohe, progression of treaty claims, resource management planning and customary fisheries issues. In recognition of the need to have a formalised strategy to deal with these matters this plan has been produced.

Kei Taupiri ki te Tonga, anga ki Motūkōkako ki te marangai, anga atu ki Tikitiki ki te hauraro, hoki atu ki Tāpeka ki Kororāreka ki te hauāuru.

Koia tēnei ko te takinga i whakakaupapatia mai rāno.

Our Past. The story of Patukeha begins with an event that changed the course of history for the Bay of Islands. It centres on the death of Te Auparo, the mother of three important Ngāpuhi leaders - Te Wharerahi, Rewa, and Moka. Te Auparo was killed in a garden at Waimate, in an area known for its cultivated keha (turnips). The act was carried out by members of the Ngare Raumati iwi, who held authority in the Bay of Islands at the time. This event would become a turning point - one that led to a response which reshaped the history of the region.

The brothers, led by Rewa, called on the strength of their people and launched a series of campaigns into the Bay of Islands. These actions were part of seeking utu - a way to restore balance and honour after the loss of their mother. Over time, their efforts led to the defeat of Ngare Raumati and the rise of Ngāpuhi-led hapū in the region.

The name Patukeha - combining patu (strike) and keha (garden) - was chosen to ensure that this story, and the reasons for their actions, would never be forgotten. It became the name of the hapū that settled in the Bay of Islands and continues to live there today.

Patukeha's rohe stretches from Taupiri in the south, to Motukōkako in the east, to Tikitiki in the north, and Kororāreka in the west. The name endures as a reminder of the complex

histories of alliance, conflict, love, grief, and strength (J. Hakaraia-Hurikino, uri of Te Wharerahi, personal communication, September 4, 2025).

The Chiefs of Patukeha

Te Wharerahi (c.1770–1838?) (Hōri Kīngi Te Wharerahi), was the eldest of the three brothers and a paramount chief of Ngāi Tawake and Te Patukeha. He was a peacemaker and a diplomat, building alliances through marriage to navigate a changing world. At the time of the pakanga with Ngare Raumati, Te Wharerahi was wed to Pahū, the great-granddaughter of Tawheta, a leading rangatira of Ngare Raumati. Whenua at Orokawa is directly related to this moetanga (S. Hakaraia, uri of Te Wharerahi, personal communication, September 1, 2025).

His senior wife was Te Tari (Tari), sister of the formidable Hokianga chiefs Eruera Maihi Patuone and Tāmati Wāka Nene, who were children of the Ngāti Hao chief Tapua. This marriage cemented a critical strategic alliance between our Bay of Islands hapū and the Ngāti Hao people of Hokianga, extending his influence and kinship networks immeasurably (Rogers, 2019; Smith, 1942). Te Tari was the mother of his first children and central to his political standing in the Māori world.

Paremoko of Tainui was another marriage of peace between Ngāpuhi and Waikato. The descendants of Paremoko and Te Wharerahi live on the whenua at Orokawa, ahikā, mana moana, mana whenua, (S. Hakaraia, uri of Te Wharerahi, personal communication, September 1, 2025). Later in life, as Te Wharerahi engaged deeply with the Church Missionary Society (CMS), his diplomatic intervention saved the CMS mission at Paihia during an attack in 1828, and he was pivotal in establishing the mission station at Waimate in the early 1830s (Middleton, 2008).

Te Wharerahi was a signatory to He Whakaputanga in 1835 and, with Ereonora (a later wife), supported the signing of Te Tiriti o Waitangi in 1840, believing it would ensure peace and balance with the Crown (Orange, 1987). His primary residences were at Paroa Bay and later the Waimate mission. Te Wharerahi was initially buried on Urupukapuka but was later taken to Paripari urupā in Mataraua. Our whānau history, supported by the findings of the (Waitangi Tribunal, 2014, WAI 1040, Stage 1) on the alienation of Māori land, suggest his remains (to ensure their protection), were later moved to the secure hapū urupā Paripari, a consequence of the loss of our lands (S. Hakaraia, uri of Te Wharerahi, personal communication, September 1, 2025).

Rewa (Mānu) (c.1775-1862), the second eldest, was a chief of immense mana and a key military and political leader within the northern Ngāpuhi alliance. His status was fortified by his marriage to Te Koki of Ngāti Rēhiaa cousin of the chief Tītore, anchoring a powerful connection within Ngāpuhi networks (NZ History, n.d.). Their daughter, Mātire Toha, married Kati Takiwaru, the younger brother of Pōtatau Te Wherowhero, as a peace gesture between Waikato and Ngāpuhi following the battle of Matakitaki in the early 1820s (NZ History, n.d.). Rewa's son Kerei Mangonui continued the mana of Te Patukeha following his father's passing, preserving Patukeha mana in Kororāreka and throughout the Bay of Islands (S. Hakaraia, uri of Te Wharerahi, personal communication, September 1, 2025).

Following the death of Hongi Hika in 1828, Rewa emerged as a primary leader alongside Tāreha, directing campaigns during the Musket Wars and engaging in complex diplomacy

(Crosby, 1999). Their partnership is seen in pivotal acts of sovereignty. In 1831, Rewa and his two brothers were among the chiefs who co-authored the letter to King William IV seeking his protection, a direct act of diplomacy (Williams, 1992; S. Hakaraia, uri of Te Wharerahi, personal communication, September 1, 2025). All three brothers signed He Whakaputanga in 1835 (NZ History, n.d.) and although Rewa signed Te Tiriti in 1840, he did so with deep caution, directly questioning Governor Hobson on whether Māori would retain true authority over their lands (Orange, 1987; Rogers, 2019).

He built the great meeting house Haratū at Kororāreka but later withdrew to Te Rāwhiti. It is a well-documented part of our history that upon his death on 1 September 1862, Rewa was buried on Urupukapuka. However, the island was lost through the injustices of the Native Land Court system. As the (Waitangi Tribunal, 2014, WAI 1040, Stage 1) found, the Crown's land-taking tactics, including the operation of the Court, "led to the widespread and permanent alienation of Māori land" and "eroded the traditional social structure."

A specific case, documented in the Northern Advocate (1927) and Native Land Court minutes (1866), describes how a large section of Urupukapuka was awarded to Pākehā businessman F. E. Manning to settle a store debt owed by another chief, Hori Waiti. This illegal alienation forced our whānau to act. In a solemn act of kaitiakitanga, his kōiwi and those of other tūpuna were exhumed and carried back to the safety and continual care of our urupā at Paripari, Mataraua, where he now rests with his brothers Moka and Te Wharerahi (S. Hakaraia, uri of Te Wharerahi, personal communication, September 1, 2025).

Moka Te Kainga-mataa (c.1790–1861), the youngest of the three brothers, was a revered and fearsome toa and a chief general under Hongi Hika during the Musket Wars. He fought in key battles including Matakitaki, Mokoia, Te Tōtara, Kaiwaka, and Urewera, distinguishing himself as a formidable warrior (NZ History, n.d.; Ballara, 2003). At the Battle of Te Ika-a-Rānginui (Kaiwaka) in 1825, he was shot at point-blank range but was saved by a European metal breastplate (pukupuku). He was thereafter known as Te Kainga-mataa, meaning "*struck by a bullet*" or "*eater of bullets*," a name that symbolises both his battlefield renown and the changing face of warfare (NZ History, n.d.; Rogers, 2019).

During a Ngāpuhi war raid into the Bay of Plenty, Moka took a wife, Noho Kupenga Tipare of Ngāti Ira, a hapū of Te Whakatōhea. Together they had children: Te Ahitapu, Rewiri Tarapata, Witeria Tāwhi, and Tipare Hōki Peata (Wikipedia, 2025; C. Sherman, uri of Moka and Rewa, personal communication, September 1, 2025). Tipare Hōki Peata, later baptised as Peata, became the first Māori Catholic nun, remembered in missionary writings as "*a chief's daughter*" who intervened to calm the fighting during the conflict at Kororāreka known as the "*Girls' War*" in 1830 (Colenso, 1890; Williams, 1867).

Catholic records later confirm her dedication as the first Māori woman to enter religious life, known as Sister Mary of St Joseph (Rogers, 2019; NZ History, n.d.). Whānau knowledge affirms that this chief's daughter referred to in missionary writings was indeed Peata, the daughter of Moka (R. Clarke, uri of Moka and L. Clarke of Ngāti Kuta, personal communication, 2024).

Moka was a staunch protector of our land and people, underscored by his role as an original signatory of the Declaration of Independence (He Whakaputanga) on 28 October 1835, asserting Māori sovereignty (NZ History, n.d.). On 30 January 1840, Moka attended Christ

Church at Kororāreka where Hobson read his Proclamations: extending New South Wales' jurisdiction to include New Zealand and prohibiting further private land purchases. Moka was the only rangatira to sign the proclamation document (NZ History, n.d.). This action highlighted both his awareness of Crown intentions and his determination to restrain rampant land alienation.

At the Waitangi debates a week later, on 5 February 1840, Moka challenged Hobson and the missionaries directly, saying: "*To thee, O Governor! This. Will you remedy the selling, the exchanging, the cheating, the lying, the stealing of the whites? No, no, they will not be restrained*" (Colenso, 1890). His opposition to Te Tiriti was therefore consistent with his lifelong stance as kaitiaki of Patukeha whenua.

True to his word, he refused to sign Te Tiriti o Waitangi. He lived at Te Rāwhiti, a staunch protector of our land, and upon his death in 1861, he was buried at Paripari. As with Rewa, the history of land alienation suggests his journey to Paripari may also have been part of our whānau's enduring mission to safeguard our tūpuna from desecration on whenua that was no longer under our full control (Waitangi Tribunal, 2014, WAI 1040, Stage 1; S. Hakaraia, uri of Te Wharerahi, personal communication, September 1, 2025).

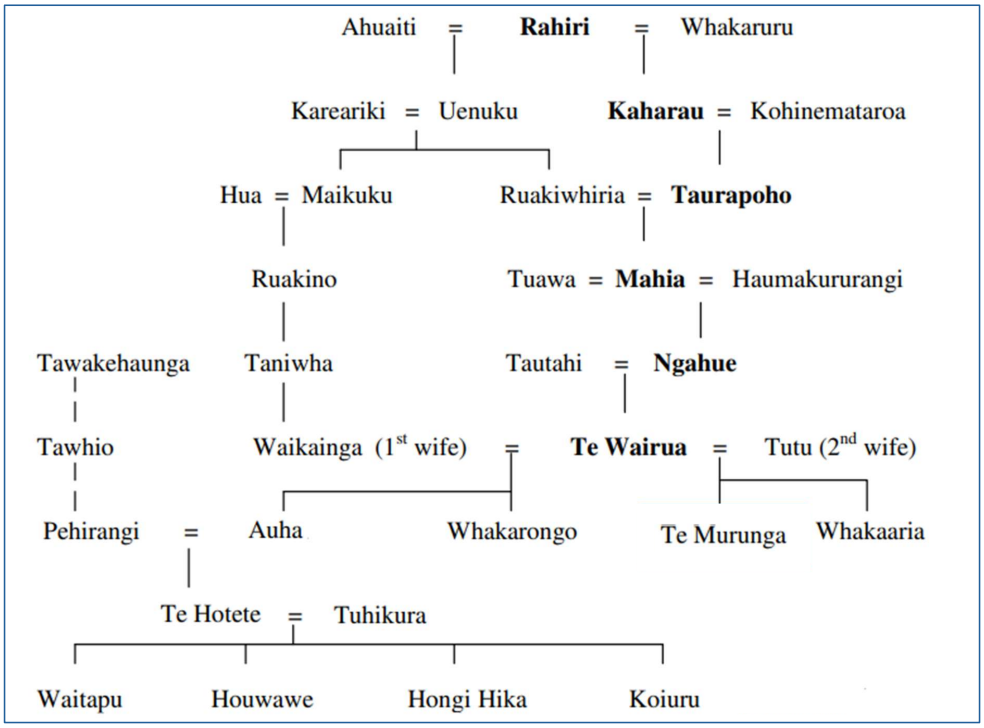
The responsibility to protect our land and environment falls squarely on our shoulders as Patukeha descendants of these three brothers who each in their way safeguarded the mana of our people. Our tūpuna entrusted us with the stewardship of the whenua, not just as a resource but as a taonga – a living entity that carries the memories, history, and identity of our hapū. To be a guardian of this land is to honour the sacrifices of our ancestors and ensure that their legacy endures.

1.1 Te Timatanga – Patukeha

Te Patukeha origins is derived from the brothers connections to Ngāpuhi, Ngāi Tawake, Ngāti Tautahi, Te Uri-o-Ngongo. Tawakehaunga's descent from Nukutawhiti

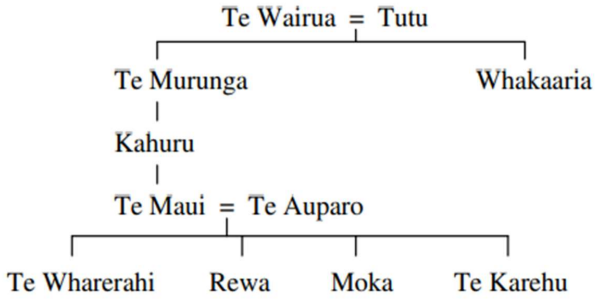
Nukutawhiti
|
Moerewa
|
Tuwharepapa
|
Tuwharekakaho
|
Tokoterangi
|
Tauritepo
|
Tawakehaunga

1.1.1 Ngāpuhi Descent Lines



Tawakehaunga, Taniwha, and Tautahi are the focal ancestors of Ngai Tawake, Te Uri o Hua, and Ngati Tautahi respectively. The conquest of Te Waimate by Auha and Whakaaria led to the formation of a political alliance between related tribes, including Ngai Tawake, Ngati Tautahi, Ngati Rahiri, Ngati Rehia, and Ngati Kuta. Over time, the hapū that made up the northern alliance became known collectively as Ngapuhi (Ballara, 2003; Henare, 1981; Waitangi Tribunal, 2014, WAI 1040, Stage 1).

1.1.2 Whakapapa line of the brothers



1.1.3 Ahikaatanga

We acknowledge that in various areas we share mana whenua with other hapū , however we provide below a summarised version of our wider rohe, which includes:

Kei Taupiri ki te tonga, Anga ki Motūkōkako ki te marangai, Anga atū ki Tikitiki ki te hauraro, Hoki atū ki Tāpeka, ki Kororāreka kei te hauāuru



1.2 Purpose/ Kaupapa

This plan has been developed primarily for the following reasons:

- To ensure the appropriate engagement and participation of Patukeha in the planning and decision-making processes of councils, agencies, and developers with respect to our rohe.
- To assert our tino rangatiratanga and kaitiakitanga over our natural environment and all ancestral taonga; and
- To achieve the full intent of empowering legislative provisions such as those identified in section 1.6 below.
- To clearly identify the environmental management kaupapa of Patukeha.

1.3 Vision

Kia u te mana, kia ka te ahi o Patukeha mo ake tonu atu
Let the authority and the fire of Patukeha burn forever and ever

The mana that Moka, Rewa, and Te Wharerahi upheld in their time is the same mana we must uphold today, through the protection of our environment, the care of our whenua, and the strengthening of our cultural and spiritual ties to Te Rāwhiti and te rohe o Patukeha Ahikaatanga. In doing so we also seek to re-engage with korero from our tupuna and our past. With these aspirations, we articulate our approach in this plan.

1.4 Mission

Our Mission is simple:
To revitalise the mauri of our taonga tuku iho.

1.5 The Cultural Framework

The manner in which Patukeha responds to resource management issues in our rohe is shaped by several key factors:

- A body of knowledge about our land, water, and resources, developed over generations.
- A holistic worldview that sees people as part of a familial and symbiotic relationship with nature, rather than as dominators of it.
- The desire to protect core cultural values and practices, such as mauri, tikanga, rāhui, and wāhi tapu, which are central to our identity, sense of place, and cultural well-being.

The dispossession of land following colonial settlement, the signing of Te Tiriti o Waitangi, and the subsequent confiscation of whenua, along with the acquisition of motu through flawed purchases, profoundly disrupted the spiritual, cultural, and traditional relationship between Patukeha and the environment. As the landscape changed, so too did tangata whenua's ability to access and manage the resources on which they had long relied.

1.5.1 Key Principles, Values and Practices

The following guiding values, principles or practices shape our view of on the environment and resource management. These are recurring themes throughout this plan and are also intended to guide us in the implementation of this plan:

Whakapapa	The foundation of our framework for managing resources, illustrating the interconnectedness of all elements of the world, including tangata whenua (Royal, 2003; Marsden, 2003; Waitangi Tribunal, 2014, WAI 1040, Stage 1).
Kaitiakitanga	Our duty of care and responsibility to protect and preserve our taonga tuku iho for future generations (Resource Management Act 1991, s 7(a); Waitangi Tribunal, 2014, WAI 1040, Stage 1).
Whanaungatanga	Building and nurturing ongoing, positive relationships within our whanau and community (Durie, 2001; Marsden, 2003)
Manaakitanga	Our ability to care for, sustain, and uplift our whanau and manuhiri, ensuring their well-being and hospitality (Mead, 2003; Royal, 2003).
Matauranga	The protection, revitalisation, enrichment, and application of our knowledge, exercising it in our role as kaitiaki (Resource Management Act 1991, s 7(a); Royal, 2003).
Mana Whenua	Our right and authority to exercise control over our rohe and the resources within it, based on ancestral stewardship (Te Tiriti o Waitangi, 1840, Article 2; Local Government Act 2002, s 4; (Waitangi Tribunal, 2014, WAI 1040, Stage 1).
Mauri	The protection of the 'life force' or vital essence in all things, places, species, minerals, ecosystems, within our rohe, also representing their health and vitality (Marsden, 2003; Resource Management Act 1991, s 5).
Tikanga	The preservation and application of the traditions and practices handed down by our tupuna in all our operations and actions (Mead, 2003; Marsden, 2003).

1.6 The Constitutional and Legislative Framework

CONSTITUTIONAL FRAMEWORK	**COMMENT**
Te Tiriti o Waitangi 1840 / the Treaty of Waitangi/ He Whakaputanga 1835	In our view He Whakaputanga o nga Rangatira o Niu Tīreni (The Declaration of Independence 1835) and Te Tiriti o Waitangi (1840) must be read together (Orange, 2021; Waitangi Tribunal, 2014, WAI 1040, Stage 1). Hapū resource management for Patukeha is about maintaining the cultural and spiritual integrity of these founding documents. Through He Whakaputanga Maori sought and gained international support of an assertion of political, economic and social rights, acquired an international identity, national flag, and signed a declaration of independence. Te Tiriti o Waitangi further affirmed the protectorate principle and right to exist as a nation and people.

	Article II of Te Tiriti affirms the unqualified exercise of tino rangatiratanga, including authority over lands, resources, and taonga. Maori Text "Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangitira ki nga hapū – ki nga tangata katoa o Nu Tireni te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa [...]" (Te Tiriti o Waitangi, 1840, Article 2). Translation "The Queen of England agrees to protect the chiefs, the sub-tribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures [...]" (as cited in Orange, 2021, p. 258).

LEGISLATIVE FRAMEWORK	COMMENT
Resource Management Act 1991 (RMA)	The RMA promotes sustainable management of natural resources (Resource Management Act 1991, s 5). Several sections of the RMA specifically reference the need to recognise and include tangata whenua issues, interests, and values. These provisions form the basis for consultation, collaboration, and participation, as well as the development of iwi management plans. They also guide the development and implementation of appropriate planning tools, processes, and systems for resource consent applications, planning, and policy. In achieving this purpose, three key sections require those exercising powers and functions under the Act to recognise and provide for iwi environmental interests and values. **Part 2 Section 6**: **Matters of national importance** In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall recognise and provide for the following matters of national importance: a) the preservation of the natural character of the coastal environment (including the coastal marine area), wetlands, and lakes and rivers and their margins, and the protection of them from inappropriate subdivision, use, and development: b) the protection of outstanding natural features and landscapes from inappropriate subdivision, use, and development: c) the protection of areas of significant indigenous vegetation and significant habitats of indigenous fauna: ... e) recognition of the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other taonga (Resource Management Act 1991, s 6(e)): f) the protection of historic heritage from inappropriate subdivision, use, and development: g) the protection of protected customary rights: h) the management of significant risks from natural hazards.

	Section 7: Other matters In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall have particular regard to – (a) regard for kaitiakitanga (Resource Management Act 1991, s7(a)) (i) the effects of climate change: (j) the benefits to be derived from the use and development of renewable energy. **Section 8**: **Treaty of Waitangi** In achieving the purpose of this Act, all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, mandates consideration of Treaty principles (Resource Management Act 1991, s 8). **Section 35A** requires local authorities maintain records for each iwi and hapū within their area, including contact details and Iwi Management Plans. **Clause 3A** and **3B** of the First Schedule require local authorities to consult with the tangata whenua of the area (through iwi authorities) during the preparation of a proposed policy statement or plan, and set out the criteria for this. **Section 33** states that a local authority that has functions, powers, or duties under the Act may transfer any one or more of those functions, powers, or duties to another public authority, including an iwi authority; while **Section 36B** provides a framework for public authorities and iwi authorities to enter into joint management agreements about natural or physical resources. **Section 88** requires resource consent applicants to undertake an assessment of effects on the environment, including cultural effects. **Section 61**: **Matters to be considered by regional council (policy statements)** (2A) When a regional council is preparing or changing a regional policy statement, it must deal with the following documents, if they are lodged with the council, in the manner specified, to the extent that their content has a bearing on the resource management issues of the region: (a) the council must take into account any relevant planning document recognised by an iwi authority; and (b) in relation to a planning document prepared by a customary marine title group under section 85 of the Marine and Coastal Area (Takutai Moana) Act 2011, the council must, in accordance with section 93 of that Act, - (i) Recognise and provide for the matters in that document, to the extent that they relate to the relevant customary marine title area; and (ii) Take into account the matters in that document, to the extent that they relate to a part of the common marine and coastal area outside the customary marine title area of the relevant group.

	Section 66: **Matters to be considered by regional council (plans)** (2) In addition to the requirements of section 67(3) and (4), when preparing or changing any regional plan, the regional council shall have regard to – (a) any proposed regional policy statement in respect of the region; and **Section 74**: **Matters to be considered by territorial authority** (2) In addition to the requirements of section 75(3) and (4), when preparing or changing a district plan, a territorial authority shall have regard to - (b) Any - (i) Regulations relating to ensuring sustainability, or the conservation, management, or sustainability of fisheries resources (including regulations or bylaws relating to taiapure, mahinga mataitai, or other non-commercial Maori customary fishing); and (2A) A territorial authority, when preparing or changing a district plan, must take into account any relevant planning document recognised by an iwi authority and lodged with the territorial authority, to the extent that its content has a bearing on the resource management issues of the district. **Section 104** also provides an opportunity for increased recognition of Iwi Management Plans in local authorities' consideration of applications for resource consent.
Heritage New Zealand Pouhere Taonga Act 2014	Heritage New Zealand Pouhere Taonga is the government agency responsible for identifying, protecting, and promoting the unique historical and cultural heritage of New Zealand. It is an autonomous Crown entity under the Crown Entities Act 2004, supported by the Government and funded through Vote Arts, Culture and Heritage via the Ministry for Culture and Heritage. Its work, powers, and functions are prescribed by the Heritage New Zealand Pouhere Taonga Act 2014. Formerly known as the Historic Places Trust, it is co-governed by a Board and the Māori Heritage Council and guided by Tapuwae. **Part 1 Section 7**: **Treaty of Waitangi (Te Tiriti o Waitangi)** In order to recognise and respect the Crown's responsibility to give effect to Te Tiriti o Waitangi, this Act provides for – (d) in sections 42–48, the functions and powers of Heritage New Zealand Pouhere Taonga to ensure the protection of wāhi tūpuna, wāhi tapu, wāhi tapu areas, historic places, and historic areas of interest to Māori; and (e) in section 39, the power of Heritage New Zealand Pouhere Taonga to enter into heritage covenants over wāhi tūpuna, wāhi tapu, and wāhi tapu areas; and (f) in sections 66–79, the powers of Heritage New Zealand Pouhere Taonga to enter, or to determine applications to enter, wāhi tūpuna, wāhi tapu, and wāhi tapu areas on the New Zealand

	Heritage List/Rārangi Kōrero, and to review or remove such entries; and (g) in sections 42–48 and 66–79, measures that support processes and decisions relating to sites of interest to Māori or places on Māori land. in sections 42-48, the functions and powers of Heritage New Zealand Pouhere Taonga to ensure the appropriate protection of wāhi tūpuna, wāhi tapu, wāhi tapu areas, historic places, and historic areas of interest to Māori; and (h) in section 39, for the power of Heritage New Zealand Pouhere Taonga to enter into heritage covenants over wāhi tūpuna, wāhi tapu, and wāhi tapu areas; and (i) in sections 42-48, measures that are appropriate to support processes and decisions relating to sites that are of interest to Māori or to places on Māori land; and (j) in sections 66-79, the powers of Heritage New Zealand Pouhere Taonga to enter, or to determine applications to enter, wāhi tūpuna, wāhi tapu, and wāhi tapu areas on the New Zealand Heritage List/Rārangi Kōrero, and to review or remove such entries.
Local Government Act 2002 (LGA)	The Local Government Act 2002 (LGA) addresses a wide range of local government activities and functions, many of which impact Patukeha and our Roopu Whenua. Key aspects of this Act include: **Section 4**: **Treaty of Waitangi** In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of the Treaty of Waitangi and to maintain and improve opportunities for Māori to contribute to local government decision-making processes. **Part 2**: **Purpose of local government, and role and powers of local authorities** **14 Principles relating to local authorities** (1) In performing its role, a local authority must act in accordance with the following principles: (d) a local authority should provide opportunities for Māori to contribute to its decision-making processes **Part 6**: **Planning, decision-making, and accountability** **75 Outline of Part** (b) states the obligations of local authorities in relation to the involvement of Māori in decision-making processes: Under the LGA, both Northland Regional Council (NRC) and Far North District Council (FNDC) must produce Long-Term Council Community Plans (LTCCPs), which serve as a principal interface between councils and their communities. Te Rūnanga o Patukeha will become more actively involved in the preparation, review, and implementation of these plans.
Environmental Protection Authority Act 2011 (EPA)	This Act establishes the Environmental Protection Authority (EPA) and provides for a range of regulatory functions. These include assessing applications for major infrastructure projects, as well as managing matters under several environmental Acts, such as the Resource Management Act, the Hazardous Substances and

	New Organisms Act, the Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act, and the Climate Change Response Act.
Conservation Act 1987	The Department of Conservation (Te Papa Atawhai) is responsible for the protection of New Zealand's natural and historic heritage, (Conservation Act 1987, s 4). **Part 1 Section 4:** This Act must be interpreted and administered to give effect to the principles of the Treaty of Waitangi.
Treaty of Waitangi (Fisheries Claims) Settlement Act 1992	In addition to settling claims to commercial fishing, the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992 established Māori commercial and customary fishing rights. Customary fishing provisions are provided for under the Fisheries (Kaimoana Customary Fishing) Regulations 1998. Temporary closures to protect customary fisheries may be declared under the Fisheries Act 1996, s 186A. The Fisheries (Kaimoana Customary Fishing) Regulations 1998 were developed to uphold the customary fishing rights of tangata whenua, recognise their ability to exercise rangatiratanga over traditional fisheries, and formalise the relationship between tangata whenua and the places used for customary food gathering. These Regulations enable iwi and hapū to demarcate a rohe moana (coastal marine area) over which they hold mana moana status, and to select tangata kaitiaki. These tangata kaitiaki are then officially appointed by the Minister of Fisheries (now Ministry for Primary Industries) as guardians. Tangata kaitiaki can issue permits for customary fishing within the rohe moana. Tangata kaitiaki can also use customary management tools such as mātaitai reserves and taiāpure, which allow traditional fishing grounds to be protected as special management areas. These areas may either be designated as reserves or have specific rules or bylaws established for their management. Additionally, tangata kaitiaki can place a rāhui over sites using section 186A of the Fisheries Act to strengthen the customary closure process.
The State Owned Enterprises Act 1986 (SOE)	This Act is relevant because there are a significant number of land parcels within our rohe to which it applies. Section 27B provides for the resumption of land to Māori ownership, following a recommendation from the Waitangi Tribunal.
Te Ture Whenua Maori Act 1993 (TTWMA)	The TTWMA is administered by the Māori Land Court, whose key function is to facilitate and promote the retention, use, development, and control of Māori land as taonga tuku iho by Māori owners, their whānau, their hapū, and their descendants.

1.7 Tangata Whenua Planning Tools

A number of tools are made use of by Patukeha in the contemporary exercise of kaitiakitanga. These assist with incorporating cultural values and objectives into RMA processes and assessing the cultural health of our rohe. These tools include:

- Cultural Impact Assessments (CIA's)
- Cultural Values Assessments (CVA's)
- Cultural Health Monitoring (see section 3 for a description of Cultural Health Indicator Monitoring Framework for Patukeha)
- Sites of Significance Mapping introduction has begun, with more environmental monitoring work to be done in this space in the coming months. Below is a public link to a brief online history of Te Patukeha hapū and the work with maps being conducted around our rohe - https://arcg.is/1mnaez0 -

1.8 Policy Development and Design

1.8.1 Development

This plan was developed using the following key steps (Waitangi Tribunal, 2014):

- Formation of a hapū "working party"
- Desktop review of existing plans
- Initial workshop and hui-a-hapū
- Four wānanga/workshops
- Development of draft provisions
- Hui-a-hapū ratification process
- Final review and presentation
- Presentation of the completed HEMP to Local Authorities and Agencies

1.8.2 Design

The environmental policy outlined in this document draws on several key sources (Patuharakeke Trust Board, 2014; Ngāti Hine, 2008; Ngā Uri o Hau, 2011; Ngāti Kuta, 2004). These documents build on earlier iterations of hapū and iwi plans, including those developed by the Ngātiwai Trust Board (n.d.) and various Ngāpuhi hapū (Ngāti Rehia, 2007).

A central focus of our Plan, as with the documents mentioned, is on fostering and maintaining strong, enduring relationships. We recognise that the effectiveness of our policies will rely on the strength of these relationships, both within our whānau and with others who engage with our rohe.

It is essential that Patukeha are acknowledged and empowered as kaitiaki, with the ability to practise kaitiakitanga over all resources within our rohe. Relationships and kaitiakitanga are fundamental to all aspects of environmental management. For this reason, we have placed the sections on kaitiakitanga and relationships at the beginning of this document, setting the framework for all the natural resource policies that follow.

1.8.3 Achieving the Baseline Standard

Here is a summary of the minimum baselines the hapū o Patukeha expect to achieve and work towards: ecosystem health, water quality, land management, visual quality, and human well-being. These baselines include: maintaining the health and integrity of both terrestrial and marine ecosystems; ensuring the quality of our freshwater and marine resources, safeguarding them for traditional food gathering and recreational use; implementing sustainable land use practices that preserve the fertility, productivity, and cultural value of our whenua; protecting the visual character of our environment, including landscapes and natural features, from inappropriate development or degradation; and promoting the well-being of our people by ensuring access to healthy land, water, and resources, while supporting cultural practices and community health. These baselines serve as a minimum standard and form the foundation of our precautionary approach to resource management.

1.8.3a Ecosystem Quality

Our commitment to maintaining the health and integrity of our ecosystems, including both terrestrial and marine environments.

Te Rūnanga o Patukeha has always recognised the environment as a system of interconnected parts (Marsden, 2003), where the health of one aspect affects the health of all. Our relationship with the land sustains us, and at the heart of our identity is the ability to gather kai - daily, not just for special occasions. This ability to provide for our whānau and manuhiri is the primary benchmark for environmental health: the capacity of the land to sustain us.

For us, a healthy ecosystem means a sustainable, safe supply of kai, which requires nurturing the environment and ensuring it can support its own vitality. Our management approach focuses on maintaining healthy ecosystems with minimal disturbances to plant, animal, and food sources.

Strict management measures must be implemented to protect the quality of our ecosystems, including regulating development, reducing contamination, and monitoring native habitats. Efforts should be directed at controlling pollution, safeguarding biodiversity, and ensuring that new developments do not disrupt these ecosystems' balance.

The decline of the kiwi's distinctive cry and the scarcity of kukupa in our skies serve as stark reminders of our ecosystems' deterioration. Once abundant, these birds are vital indicators of environmental health. Their absence signals that our ecosystems are not thriving, calling Te Rūnanga o Patukeha to action to protect and restore the environment.

1.8.3b Water Quality

Maintaining and improving the quality of our freshwater and marine resources, ensuring they are safe for traditional food gathering and recreational use.

Our waterways have long been vital sources of food (Waitangi Tribunal, 2016, WAI 1040, Stage 2), sustaining our people and supporting cultural practices. To protect our fisheries, we must first protect the water quality - the habitat of the fish. A decline in fish populations signals either excessive pressure on the resource or compromised water quality. In addition

to being essential for food, our waterways are also places of learning and connection for our children, where they develop a sense of belonging and heritage. The health of these taonga is directly linked to Te Rūnanga O Patukeha's ability to maintain a meaningful relationship with the land and water.

Our primary benchmarks are the health of our fisheries and the quality of our waterways. We cannot allow further degradation of water quality in our rohe. To ensure the health of both freshwater and saltwater environments, we will actively monitor all water bodies, combining traditional monitoring practices with scientific methods, such as regular water testing and habitat assessments. The presence of species like tuna in streams like Wairoa and Tangatapu has always been a clear indicator of healthy waterways. Their absence today signals trouble, and we must act urgently to restore and protect these taonga.

Key priorities for our waterways

- Ensure water remains suitable for consumption, supports wildlife, and is safe for recreational use.
- Monitor both freshwater and saltwater environments using a blend of traditional and scientific methods.
- Focus on restoring water quality and reversing any degradation.
- Implement strategies to prevent contamination and preserve healthy ecosystems.
- Maintain and enhance water quality for food sources, wildlife, and human use.
- By addressing both immediate and long-term needs, Te Rūnanga o Patukeha will ensure a sustainable, healthy environment for future generations.

1.8.3c Land Quality

Ensuring sustainable land use practices that preserve the fertility, productivity, and cultural value of our whenua.

As tangata whenua, Te Rūnanga o Patukeha understands that our connection to the land is not just a matter of ownership; it is fundamental to who we are (Waitangi Tribunal, 2014, WAI 1040, Stage 1). The land is the source of our whakapapa, history, and spiritual well-being. Severing this bond would be to sever our identity. The land is not merely a physical space; it is the foundation of our culture, values, and our relationship with the past, present, and future. Careless development damages not only the environment but also undermines our ability to thrive as a people.

While we recognise that development and human settlement inevitably cause some level of impact, we are committed to ensuring these impacts are carefully managed. The challenge is balancing community growth with the protection of the cultural, environmental, and spiritual values that define us. Our approach is rooted in our role as kaitiaki, ensuring that the land's essential character - its coastal rural outlook, large areas of native forest, rocky headlands, and uncluttered beaches - remains intact for future generations.

We acknowledge that some level of change is unavoidable with development. However, it is possible to manage these changes in a way that respects and preserves the land's cultural and environmental integrity. Therefore, the RMU will evaluate all applications for subdivision, land use, and development based on their impact on five key values:

- Environmental
- Spiritual

- Historical
- Cultural
- Visual

1.8.3d Visual Quality

Protecting the visual aspects of our environment, including landscapes and natural features, from inappropriate development or degradation.

1.8.3e Human Well-being

Promoting the well-being of our people by ensuring access to healthy land, water, and resources, while supporting cultural practices and community health.

We consider these baselines a minimum standard, and they form the foundation of our precautionary approach to resource management. We encourage feedback and collaboration to further refine these policies and ensure the long-term health and sustainability of our whenua.



PART II: PARTICIPATION IN RESOURCE MANAGEMENT PLANNING AND DECISION MAKING

2.0 Engagement

The participation of Patukeha in local government planning and decision-making processes was virtually non-existent prior to the enactment of the Resource Management Act 1991, due to the lack of recognition of tangata whenua and legislative mechanisms that acknowledged the relationship of tangata whenua with the natural environment. As a result, previous generations faced significant barriers in engaging with the respective resource management regimes, which hindered their ability to protect and manage their whenua effectively.

In the past twenty years, Te Rūnanga o Patukeha (TROP) has adopted various structures to better achieve its vision and mission. To do so, the organisation has focused on strengthening existing relationships and creating new, meaningful connections at multiple levels. These relationships extend within our own hapū and whanau, across our wider whanaunga hapū and iwi links in Tai Tokerau, and outwards to the community, developers, and agencies responsible for environmental management.

Some parties have a legal obligation to engage with TROP either as Treaty Partners and/or under statute (such as the Resource Management Act or Local Government Act), while with others, engagement is guided by best practice or tikanga Māori. Over time, TROP has entered into numerous agreements with agencies, industry, and developers, which have varied in their effectiveness. We continue to assess these partnerships to ensure they align with our evolving needs.

In the last decade, TROP has become increasingly active in its engagement with councils and various agencies and is in the process of developing several policy documents to outline our position on resource management and related issues. These documents will clarify the appropriate processes for consultation and engagement, ensuring that councils and other agencies receive Patukeha's input at the right time. This marks a shift from the previous norm,

where hapū members were often approached in a personal capacity to unwittingly provide consent for activities on behalf of Patukeha, leading to a more structured and transparent consultation process.

Despite having established several relationships, TROP remains primarily in a reactive position, often engaged as an afterthought by agencies once designs are completed and decisions have already been made. We strongly advocate for a shift towards proactive engagement, where Patukeha are actively consulted from the outset of any project or decision-making process.

2.1 Roopu Whenua | Land Management

This section outlines the organisational and policy frameworks established by Te Rūnanga o Patukeha for the administration and management of our land-based assets and resources, Roopu Whenua. It describes our operational approach, the roles and responsibilities of the teams involved, and the processes through which we engage with land and resource management.

As Te Rūnanga o Patukeha continues to develop and refine its plans and strategies, we prioritise a holistic and sustainable approach to managing whenua. This approach ensures that our stewardship honours our whakapapa, tikanga, and kaitiakitanga responsibilities. The following areas are covered in this section:

2.2 Rōpū Hāpai Puna Taonga | Resource Management Unit
2.3 Whakawhanuitanga mō te Hāpu | Capacity Building
2.4 Whakararangi Kaupapa | Hāpu Project Planning
2.5 Wahanga ki te Ture | Statutory Planning Processes and Instruments
2.6 Kaupapa Taiao hei Whiriwhiri | Resource Consent Consultation

2.1.1 Te Rūnanga O Patukeha's Land Management Approach

As we develop our first integrated resource management plan, Te Rūnanga o Patukeha acknowledges that some issues may not yet be fully identified, and our policies are still evolving. At this stage, the focus is on establishing minimum environmental standards to halt further degradation and safeguard our taonga for future generations.

As tangata whenua and kaitiaki, Te Rūnanga o Patukeha is entrusted with the guardianship of all whenua resources in our rohe. We recognise that effective environmental management is guided by both statutory obligations and best practices rooted in our kaitiaki principles. Achieving the best outcomes requires careful planning and the execution of well-considered projects. The RMU is committed to ensuring that our kaitiaki and ahi kā are actively engaged in the stewardship of our lands and resources, shaping the decisions that will impact our future.

This approach is precautionary, aiming to prevent practices that threaten the integrity of our environment. We encourage input and feedback from whānau, hapū, and other stakeholders to help refine the policies and baselines outlined in this plan.

2.2 Rōpū Hāpai Puna Taonga | Resource Management Unit (RMU)

The RMU is the operational body within Te Rūnanga O Patukeha, responsible for managing land, coastal, and island resources. As the primary point of contact for all matters relating to roopu whenua and resource administration, it oversees the day-to-day management of the roopu whenua section within our Hāpu Environment Management Plan.

2.2.1 Nga Kaitiaki | Guardians

The Kaitiaki are a collective responsible for overseeing and managing land-based resources within Patukeha's rohe. Structured as follows:

Manager - *Leads RMU operations*
/ \
Kaumatua/Kuia - *Provides cultural guidance*
\ /
Kaitiaki x Kaitiaki - *Oversees specific resources and land areas*

The RMU operates under their collective leadership, ensuring that resource management reflects Patukeha's cultural values, priorities, and tikanga.

2.2.2 Roles of the RMU

The RMU has specific responsibilities to ensure effective management of Roopu Whenua. These include:

- Consultation: Engaging with the hāpu of Patukeha on land/resource management matters.
- Administration: Managing the roopu whenua section of the Hāpu Environmental Management Plan.
- Coordination: Overseeing day-to-day resource management issues.
- Resource Consents: Processing all resource consent and related applications.
- Environmental Projects: Initiating and overseeing land/resource management projects.
- Collaboration: Working with the roopu moana for integrated land and marine management.
- Policy Development: Creating policies and planning strategies for roopu whenua management.
- External Relationships: Building relationships with external agencies, stakeholders, and iwi whose activities impact or influence the management of our whenua and taonga.

Goal: Work collaboratively with Ngāti Kuta RMU and other resource management units in the future.

2.3 Whakawhanuitanga mō te Hāpū | Capacity Building

The RMU operates consistently, building strong relationships with agencies and collaborating with Regional and District Councils, Heritage New Zealand Pouhere Taonga, DOC, private development planners, engineers, and landscape architects, both locally and nationally. Established without external financial assistance, the RMU has developed effective partnerships with a wide range of organisations and continues to contribute positively to resource management processes.

Through ongoing training and collaboration, the RMU is dedicated to enhancing its capacity to actively engage in all resource management activities affecting our whenua, ensuring we remain proactive kaitiaki for future generations.

The RMU has achieved the following:

- Established and maintained a marae-based, fully operational unit
- Developed and implemented effective consultation processes with key agencies and stakeholders
- Gained recognition for our expertise from other iwi and hapū
- Built strong professional relationships across the public, private, and non-profit sectors
- Engaged consistently with government departments at local, regional, and national levels
- Built internal resources, including office capacity and administrative systems

2.3.1 He Kōrero Hei Whiriwhiri Katoa | Collaborative Consultation Policy

The RMU is committed to fostering expertise in resource management through active engagement with various stakeholders. We strongly encourage the following practices:

- **Early Engagement:** Any party involved in development or land management within our area should contact the RMU as early as possible. Early communication ensures a thorough and respectful consultation process, leading to a better understanding of each party's needs and issues.

- **Collaboration:** The RMU strives to work closely with other hapū and iwi resource management units, sharing knowledge and resources for better outcomes. Many issues are not exclusive to Patukeha Hāpu, and by working together, we can address them more effectively.

2.3.2 Maintaining and Building Capacity

To effectively manage our mana whenua and engage with the Crown and other stakeholders, Te Rūnanga o Patukeha must continue building the capacity of our RMU, kaitiaki, and hāpu. This ongoing effort ensures we can meet the challenges of modern resource management and safeguard our environment for future generations.

Te Rūnanga o Patukeha will:

- Maintain and support the ongoing effectiveness of the RMU

- Provide educational and training opportunities for Kaitiaki to engage in technical resource management fields
- Continue to develop and manage databases to support resource management decisions
- Develop a comprehensive database of all recorded archaeological sites and begin recording unrecorded sites
- Develop a comprehensive database with associated maps and other relevant information
- Equip the RMU with modern tools and access to external databases and resources
- Achieve full-time paid employment status for Kaitiaki
- Ensure the best possible management and administration of our whenua and resources

2.4 Whakararangi Kaupapa | Hāpū Project Plans

Te Rūnanga O Patukeha, as tangata whenua and kaitiaki, is entrusted with the guardianship of all whenua resources in our rohe. We recognise that sound environmental management is guided by both statutory obligations and best practices rooted in kaitiaki and kaitiakitanga principles. To achieve the best outcomes, effective management requires thoughtful planning and the execution of specific, well-considered projects.

The RMU is committed to ensuring that our kaitiaki and ahi kā are fully engaged in the management and stewardship of our lands and resources, actively shaping decisions that will impact our future. Te Rūnanga o Patukeha has developed training initiatives to upskill our kaitiaki, ensuring they gain the expertise needed to lead and drive our hapū project plans. These project plans are central to our ongoing role in advocating for the health of our Roopu Whenua, ensuring that we are able to work collaboratively and transparently with all parties to protect and enhance the environment for current and future generations.

Policy

Collaboration with agencies	Collaborate with agencies like DOC, regional and district councils, and the Heritage NZ Pouhere Taonga Agency to develop Hāpū Project Plans that enhance and restore the native environment.
Focus Areas for Project Development	- Pest eradication on all islands and the coastal mainland. - Native tree planting and habitat restoration. - Establishing a Patukeha native tree nursery. - Installing composting toilets at Whangamumu. - Ecological restoration of DOC and Council areas in Rawhiti. - Protecting and enhancing wetlands. - Sealing of roads. - Control and eradication of noxious weeds.
Inviting Involvement of Others	Te Rūnanga o Patukeha invites any parties who wish to involve tangata whenua in practical work programmes.
Contact Point for Parties	Parties are encouraged to contact the Resource Management Unit (RMU) as their initial point of contact with Patukeha Hapū .
RMU Responsibilities	The RMU will remain responsible for negotiating and preparing these plans, which, once approved, will be implemented by the unit.

2.4.1 Consultation and Future Involvement

Te Rūnanga o Patukeha requests that this Hāpū Management Plan be considered during the preparation or review of all statutory and non-statutory instruments affecting our area. However, this Plan is not a substitute for direct consultation with Patukeha Hapū .

The RMU encourages:

- **Early Engagement:** All parties involved in resource management processes must engage with us as early as possible.
- **Kanohi ki te Kanohi**: We emphasise kanohi ki te kanohi (face-to-face) consultation to ensure mutual understanding and respect in all resource management decisions.
- **Clear Communication:** Where consultation has not occurred, we do not accept that silence or inaction signifies agreement.

2.5 Wahanga ki te Ture | Statutory Processes and Instruments

The management of Roopu Whenua assets and resources is governed by several Acts of Parliament, requiring Te Rūnanga O Patukeha's involvement in their administration. These statutory instruments ensure we are consulted in decision-making.

Statutory Instruments	Relevant Acts and Plans
Key Statutory Acts	Resource Management Act 1991, Conservation Act 1987, Heritage New Zealand Pouhere Taonga Act 2014.
Key Policy Statements and Plans	Conservation Management Strategy for Northland (DOC), Regional Policy Statement for Northland (NRC), Regional Coastal Plan (NRC), Regional Water and Soil Plan (NRC), Regional Air Plan (NRC), Regional Pest Management Strategies (NRC), District Plan (FNDC).
National Policies	New Zealand Coastal Policy Statement, New Zealand Biodiversity Strategy, New Zealand Oceans Policy, National Environmental Standards.
Local Government Act 2002 (LGA)	NRC and FNDC must produce Long-Term Council Community Plans (LTCCPs) which serve as a principal interface between councils and their communities. Te Rūnanga o Patukeha will become more actively involved in the preparation, review, and implementation of these plans.

Te Rūnanga o Patukeha seek to be more actively involved in the preparation, review, implementation, and monitoring of all statutory and non-statutory instruments that impact the management of our whenua. This includes but is not limited to:

Other Relevant Planning Documents	National Coastal Policy Statement, New Zealand Biodiversity Strategy, Northland Regional Policy Statement, Northland Regional Coastal Plan, Northland Regional Water and Soil Plan, Northland Regional Air Plan, Northland Regional Pest Strategy, Far North District Plan, Northland Conservancy Conservation Management Strategy, Long-Term Council Community Plans.

Te Rūnanga o Patukeha requests that all agencies responsible for these instruments consult with us from the outset of the process, through our RMU and ensure that our involvement is facilitated. We also acknowledge the need for wider collective involvement, but we retain the right to be consulted directly and independently of such groups. It is important to note that previous lack of involvement should not be interpreted as consent or acceptance of plans or policies.

2.6 Kaupapa Taiao Hei Whiriwhiri | Resource Consent Consultation

Challenges
The Resource Management Act (RMA) governs the management, development, and use of natural and physical resources through a system of resource consents issued by regional and district councils. These consents are processed on a notified or non-notified basis, and in some cases, the Department of Conservation (DOC) is involved, particularly in issuing Coastal Permits. Te Rūnanga o Patukeha is engaged in the process of reviewing and administering these consents, alongside the Far North District Council (FNDC), Northland Regional Council (NRC), and the Heritage New Zealand Pouhere Taonga Department in accordance with legal and best-practice standards.

However, we are currently only notified of a limited number of consent applications within our rohe. This makes it difficult to protect our environment and cultural values, as we are often unaware of development proposals at the earliest stage. Without timely access to all consent-related documents, it is challenging for us to monitor activities and ensure compliance with our environmental priorities.

Resource Consent Policy
The Resource Management Unit (RMU) will review, on behalf of Te Rūnanga O Patukeha, all notified and non-notified resource consent and coastal permit applications for activities within our tribal boundaries. This includes all applications for tourism-related activities, concessions, and similar ventures. In reviewing these applications, our interests extend to, but are not limited to, assessing the potential or actual effects on:

Assessment Areas	Considerations
Our cultural values	Impacts on waahi tapu, cultural sites, and practices
The natural environment	Effects on flora, fauna, and ecosystems
Archaeological and wahi tapu matters	Protection of ancestral sites and artefacts
The suitability of proposed development sites	Impact on landscape and ecological features
Engineering assessments	Safety and environmental impact of construction
Building plans (height, width, length, etc.)	Fit with local character and tikanga
Earthworks and landscape plans	Impact on whenua and waterways
Colour schemes	Visual integration with environment
Intended use (e.g., private vs commercial)	Impacts on community and environment

The RMU will adopt a number of strategies to fulfil their role including:

Method	Description
Collaboration with Councils	We will work with Northland Regional and Far North District Councils, as well as the Department of Conservation, to establish agreed processes for keeping Te Rūnanga o Patukeha informed about all notified and non-notified resource consent and permit applications that affect our area or interests.
Site Visits and Assessments	We will establish mutually agreed timelines with the councils to conduct site visits and assessments before final decisions and consents are granted.
Early Engagement with Developers	We will engage with property developers early in the process, either directly or through their planners, to establish the process by which Te Rūnanga o Patukeha will consider and monitor the development. This will include conducting site visits and assessments prior to lodging resource consent applications with the councils.
Best Practice Standards and Guidelines	We will develop best practice standards and guidelines—either independently or in collaboration with other RMUs and agencies—for development processes and outcomes within our rohe. These will ensure that development aligns with our values and interests.
Standard Requests for Consent Applications	As part of our review process, we may provide a sample form detailing some of our standard requests, depending on the type of application being considered.

2.6.1 Te Rūnanga o Patukeha Hapū Information Request Form

Tēnā koe,

Te Rūnanga o Patukeha Resource Management Unit is responsible for administering Hapū consultation regarding your Resource Consent Application. In order for us to successfully review your application, we require the following details and supporting documents. Please submit this information at your earliest convenience so that we can process your application promptly.
Should you need assistance with any of the requested information, please feel free to contact us.
Please forward to:
Email: patukeha.office@gmail.com; rmukiterawhiti@outlook.com
Mobile: 021-102587021

Applicant Information:
❑ **Full Name and Address of Applicant**
❑ **Postal Address** (if different from above)
❑ **Contact Phone Number**
❑ **Email Address and Mobile Number**
❑ **Contact Person or Agent** (if any) and their Address
❑ **Resource Consent Application Number**
(Please indicate if you have applied for Resource Consent with FNDC / Northland Regional Council or if your request is for a preliminary assessment)
❑ **Applicant's Proposal** (in detail)
❑ **Location of Property for Development**
❑ **Property Address**
❑ **Activity Classification**
(Controlled, Restricted Discretionary, Discretionary)
❑ **Property Zoning**

Supporting Documents (please include any relevant documents):
❑ **Recorded Archaeological Sites** for the property and Archaeological Assessments
❑ **IxA3 & IxA4 Scale Copies** of the Scheme Plan
❑ **Copy of the Certificate of Title**
❑ **Telecom and Power Correspondence and Plan** (detailing the intended areas for construction)
❑ **DOC Advice** – Interpretation of NZAA Data
❑ **Printout of Cadastral Index** from TerraView
❑ **Engineer's Appraisal** (detailing stormwater runoff, site stability, etc.)
❑ **Neighbour's Approvals**
❑ **Sewage / Wastewater Scheme Plan** (inclusive of all design and performance specifications)
❑ **Building Plans** (inclusive of all design and measurement specifications)
❑ **Earthworks** (where applicable)
❑ **Landscape Plan** (inclusive of the types of trees/shrubs proposed for planting)

Additional Information:
If there are any other documents or details relevant to your proposal that have not been listed, please include them as well.

We look forward to receiving your completed application and supporting documents. Should you have any questions or need assistance, do not hesitate to contact us.
Ngā mihi nui,
Te Rūnanga o Patukeha Resource Management Unit

2.6.2 Utu Mo Nga Raupapa Mahi | Consent Consultation Fees

Justification
Our Resource Management Unit (RMU) incurs costs in the process of reviewing consents. As consultation requires significant time and resources from Te Rūnanga O Patukeha, we charge fees to cover the expenses associated with reviewing each application.

Policy
The RMU will continue to maintain and enhance its professional capacity and standards to deliver a high-quality service. To ensure the sustainability of this service, the RMU will recover its costs through a clearly defined fee structure.

Fee Schedule
The following Fee Schedule outlines the fees for different applications and identifies the associated costs. The RMU reserves the right to adjust this schedule without further notice.

Resource Consent, Concession Permit, and Licence Applications

I. Standard Consultation (SC)
Up to 16 hours: **$TBC.00**

II. Major Development Application (MDA)
80 hours or more: **$TBC.00**

III. Major Development Consultation
6 hours or more: **$ TBC.00 per person, per hour**

IV. Preliminary Cultural Assessment or Application Review
$ TBC.00
(SC applies to assessments over 3 hours)

IV. Monitoring Earthworks
$ TBC.00 per hour, per person
(A maximum of two persons may monitor excavations)

Multi-Iwi and/or Hapū Project Planning, Cultural Advice Consultation Meetings

- **Hourly Rate**: **$ TBC.00 per hour**
(Including transport expenses, which are charged at 90c per kilometre)

Breakdown of Fees and Associated Costs

- **General Administration Costs:** Postage, photocopying, stationery
- **Office Expenses:** Telecom, power, hardware maintenance
- **Koha to Marae:**
For consultation with hapū x 1: **$ TBC (SC)**
For consultation with hapū x 2-3: **$ TBC -$ TBC (MDA)**
- **Travel and Site Inspections:** Out-of-town travel costs, including planning meetings
- **Research:** Māori Land Court records, maps
- **Interviews with Kaumatua and Kuia:** For history and tribal knowledge
- **Professional Independent Advice:** As needed
- **Full Signed Report:** Provided upon completion of consultation

Payments:

- All cheques payable to *Te Rūnanga o Patukeha*
- Direct payments can be made to the Hapū Bank Account.

Please Note:

- Cash koha payments will not be accepted.
- An invoice will be posted for all services provided.

Our natural environment - our waters, coasts, oceans, flora, and fauna - and how we engage with them, are fundamental to our identity, our unique culture, and our ongoing ability to preserve our tikanga and mahinga kai practices.

This includes the commemoration of the places our tūpuna traversed in Te Tai Tokerau, and the specific mahinga kai resources and practices that sustained our ahi kā, anchoring our whakapapa to the land.

Wherever we are in the world, these entities form our tūrangawaewae - our home - a place to return and mihi to, grounding us and providing what we need to be sustained as Patukeha.



PART III: RESOURCE ISSUES

3.0 Kaitiakitanga

Kaitiakitanga is central to the relationship between Patukeha and the environment (Waitangi Tribunal, 2014, WAI 1040, Stage 1). As kaitiaki, Patukeha are responsible for both the knowledge (matauranga) and the practice (tikanga) of kaitiakitanga in managing resources. This responsibility is intergenerational - it is not a right, but a duty bound by culture, tradition, and whakapapa (Patuharakeke Trust Board, 2014; Ngātiwai Trust Board, n.d.). Our primary duty is to protect the mauri of the land, water, and all living things, ensuring a healthy environment for future generations.

However, the loss of kaitiakitanga knowledge - both the underlying principles and the practical methods - has been profound, driven by colonisation, land dispossession, and the growing influence of government control over resource management

Te Tiriti o Waitangi guarantees tangata whenua the right to fulfill their kaitiaki obligations (Resource Management Act 1991), including the care of taonga such as land, waterways, natural features, waahi tapu, and biodiversity within our rohe. Yet, there remain concerns about whether current laws and policies adequately support these relationships in line with the Treaty's principles (Waitangi Tribunal, 2016, WAI 1040, Stage 2). As tangata whenua with manawhenua, Patukeha's interest in resource management extends beyond that of stakeholders or community members. The principles of Te Tiriti establish mutual obligations between Patukeha and government agencies, reflecting the broader intent of the Treaty.

This Patukeha HEMP is a formal expression of kaitiakitanga, outlining how we will protect natural and physical resources according to our values, knowledge, and practices. This section presents an overarching policy on kaitiakitanga, relevant to all aspects of the Plan.

3.1 Recognition of Kaitiakitanga

3.1a Challenges

a) Local authorities have not effectively recognised kaitiakitanga in natural resource management and governance processes (Waitangi Tribunal, 2014, WAI 1040, Stage 1).

b) There is insufficient and meaningful involvement of Patukeha as kaitiaki in the sustainable management of our ancestral taonga, including water, soil, minerals, air, indigenous flora and fauna, and heritage (Ngāti Hine, 2008; Waitangi Tribunal, 2016, WAI 1040, Stage 2).

3.1b Commitment

a) Patukeha will be acknowledged as kaitiaki of all resources within our rohe, actively engaging in decision-making, management, monitoring, and enhancement of these resources, including water, soils, minerals, air, flora, fauna, and heritage.
b) The relationship between Patukeha and our ancestral taonga will be recognised as a matter of national importance by councils and other statutory agencies (Patuharakeke Trust Board, 2014).
c) Matauranga Patukeha will be acknowledged, protected, and integrated into resource management and decision-making processes (Ngāti Kuta, 2004; Waitangi Tribunal, 2016, WAI 1040, Stage 2).

3.1c Action

a) Recognise Patukeha as kaitiaki of all resources within our rohe, and ensure active involvement in their management, decision-making, and monitoring.
b) Ensure that local authorities have the institutional capacity to effectively recognise and support the principle of kaitiakitanga.
c) Provide leadership within elected bodies and senior management to ensure staff engagement with Patukeha.
d) Incorporate matauranga Patukeha and traditional practices into decision-making processes, respecting the intellectual property rights associated with this knowledge.
e) Recognise TROP as an interested and potentially affected party for any resource consent applications, ensuring adequate resources for monitoring and review of consent conditions.
f) Ensure that local authorities recognise this Patukeha HEMP as a relevant planning document in accordance with the RMA.

3.1d Method

a) TROP requests that all statutory agencies managing resources formally recognise Patukeha as kaitiaki within our rohe. TROP will monitor agencies' policies and practices to ensure that this recognition is upheld. TROP also requests that agencies:
    i. Actively engage with tangata whenua during the pre-application stage of resource consent or permit applications as a best practice.
    ii. Require all resource consent applications potentially affecting resources be lodged with a TROP Cultural Impact Assessment, approved by Patukeha as the relevant tangata whenua, including suggested consent conditions.
    iii. Notify TROP of any resource consent or permit applications that concern or may affect resources within our rohe and provide adequate time and resources for TROP to respond.
    iv. Provide TROP with copies of any infringement or abatement notices or details of Environment Court proceedings within our rohe.
b) TROP, councils, and other agencies will collaborate to provide ongoing opportunities for instilling traditional values and knowledge in our rangatahi through involvement in restoration projects and customary mahinga kai practices.

3.2 Te Tiriti o Waitangi

TROP is the kaitiaki for claim WAI 1140, the blanket claim over our rohe on behalf of Te Patukeha Hapū to the Waitangi Tribunal (Waitangi Tribunal, 2016, WAI 1040, Stage 2). Other claims, including WAI 3300, WAI 3450, WAI 2022, and WAI 1958, have also been filed. TROP is working to resolve these claims quickly due to development pressures and the Crown and local government's push to sell remaining Crown assets in our rohe. The outcome of these claims will significantly impact resource management in our area.

Until resolved, significant management decisions should not undermine these ongoing claims. In any dispute over the version of the Treaty with mana, Patukeha policy affirms the Māori version takes precedence.

The Resource Management Act (RMA) 1991 requires decision-makers to take into account the principles of Te Tiriti o Waitangi. The Local Government Act 2002 mandates local authorities to involve Māori in decision-making, reflecting the Crown's duty to consider the Treaty (Resource Management Act 1991, s 8), The Conservation Act 1987 and Reserves Act 1977 also require giving effect to Te Tiriti. The Fisheries Settlement and Kaimoana regulations guarantee Māori rights in fisheries management, while other legislation like the Hazardous Substances and Heritage NZ Pohere Taonga Act also require local authorities to uphold the Treaty.

Patukeha is concerned that government agencies and local authorities lack understanding of Treaty obligations and fail to implement appropriate policies (Waitangi Tribunal, 2016, WAI 1040, Stage 2). The RMA's directive to merely "take into account" the Treaty trivialises its status.

Patukeha believes it is insufficient to just "take into account" the Treaty. Instead, Te Tiriti should define the relationship between Patukeha, the Crown, and local government. Giving effect to Te Tiriti allows local government to fulfil its obligations under Section 6(e) of the RMA, which requires recognition of Māori relationships with natural resources as a key consideration in decision-making. This ensures mana whenua can fully exercise their kaitiakitanga rights.

3.2a Challenges

a) There has been insufficient recognition of Te Tiriti o Waitangi as the foundation for the relationship between Patukeha and local government, resulting in a failure to address Treaty obligations appropriately (Waitangi Tribunal, 2016, WAI 1040, Stage 2).
b) Development pressures and the Crown's push to sell assets in our rohe have compounded existing concerns about the lack of resolution for Treaty claims (Waitangi Tribunal, 2016, WAI 1040, Stage 2), including WAI 1140 and others, which directly impact resource management.

3.2b Commitment

a) Te Tiriti o Waitangi forms the basis for the relationship between Patukeha and both local and central government (Waitangi Tribunal, 2014, WAI 1040, Stage).

b) The principles of Te Tiriti should be given full effect (Patuharakeke Trust Board, 2014), recognising its importance as the foundational agreement between Patukeha tūpuna and the Crown, as well as its relevance to contemporary governance (Waitangi Tribunal, 2016, WAI 1040, Stage 2).
c) In giving effect to Te Tiriti, government agencies and local authorities must recognise and provide for kaitiakitanga and rangatiratanga, ensuring the active involvement of Patukeha in resource management decisions.

3.2c Action

a) Local government and statutory agencies must acknowledge that Te Tiriti o Waitangi, originally an agreement between Patukeha tūpuna and the Crown, also places ongoing obligations on them to uphold Treaty principles.
b) The articles of Te Tiriti o Waitangi must be given effect by local government, with due regard to the significance of the Treaty as the foundational document of Aotearoa New Zealand.
c) As the tangata whenua with manawhenua in our rohe, Patukeha's interests in resource management must be recognised beyond those of general stakeholders and must include the full exercise of our kaitiakitanga rights and responsibilities.

3.2d Method

a) TROP will work to ensure that all relevant government agencies and local authorities recognise Patukeha as the tangata whenua with manawhenua, and act in accordance with Te Tiriti's principles.
b) TROP will monitor and assess the policies and practices of local authorities, ensuring that they incorporate Te Tiriti in resource management decisions, and ensure these align with the Crown's Treaty obligations.
c) TROP will advocate for legislative changes where the current approach, such as that within the RMA, merely requires decision-makers to "take into account" the Treaty, and instead push for laws that "recognise and provide for" the relationship between Māori and natural resources.
d) TROP will continue to advance the resolution of Treaty claims, particularly WAI 1140, and monitor development proposals within our rohe to ensure that they do not undermine ongoing Treaty negotiations or our rights as kaitiaki.
e) TROP will work with local authorities to promote Māori participation in decision-making, as required by the Local Government Act 2002, ensuring that Patukeha's voice is included at all stages of resource management and governance.
f) TROP will ensure that all relevant authorities provide the necessary resources for Māori-led monitoring and review of consent conditions, to uphold kaitiakitanga in accordance with the principles of Te Tiriti.

3.3 Kaitiaki Monitoring Tools

As kaitiaki and mana whenua, Patukeha must be involved in monitoring the health of our rohe across all aspects. To achieve this, the following needs to be addressed:

- Greater integration of monitoring efforts across agencies
- Increased use of community-based monitoring at the local level
- Recognition and incorporation of cultural indicators in monitoring processes

- Adequate resourcing for kaitiaki

A cultural monitoring framework for our health and wellbeing must acknowledge that:

- Patukeha's traditional foods, economic practices, and subsistence activities are interconnected, mutually supportive, and interdependent.
- The overall health and cultural wellbeing of Patukeha whānau and hapū depend on our ability to manage, harvest, prepare, and consume traditional foods, as well as continue cultural practices.
- Patukeha possess traditional knowledge and practices that, with the right technical support and resourcing, can address our economic and environmental needs and contribute to our wellbeing.
- It is essential for Patukeha to determine the methods for assessing the current state, changes, and rates of change in our environment, whether that be decline, destruction, improvement, or revitalisation. This assessment must involve full participation from our taumata and resource management practitioners.

We expect our cultural monitoring framework to evolve over time, in alignment with our ongoing participation. Patukeha have implemented the Coastal Cultural Health Index (CCHI), which was developed as part of a Ministry for the Environment project in 2010 (Ministry for the Environment, 2010). This tool focuses on monitoring the health of Tangaroa through indicators related to the takutai and mahinga kai.

In addition to using the CCHI, Patukeha are working on developing an overarching Cultural Health Index (CHI) methodology. This expanded framework will include indicators to monitor the cultural health of Papatuanuku, Tāne Mahuta, and Wai Māori, ensuring a more holistic approach to monitoring the wellbeing of our rohe (Waitangi Tribunal, 2016, WAI 1040, Stage 2).

3.3.1 Patukeha Coastal Cultural Health Indicator Chart

INDICATORS	UNHEALTHY				HEALTHY
Catchment land use	1 Land heavily modified (bush, wetlands etc lost)	2	3	4	5 Appears unmodified
Adjacent vegetation (MHWS plus 100m)	1 Little or no vegetation – neither exotic or indigenous	2	3	4	5 Complete cover of vegetation – mostly indigenous
Adjacent land use (MHWS plus 100m)	1 Margins heavily modified	2	3	4	5 Margins unmodified
Takutai condition (sediment)	1 Covered by mud/sand/slime	2	3	4	5 Clear of mud/sand/sediment
Changes to takutai	1 Evidence of modification (dredging, structures, erosion, reclamation)	2	3	4	5 Appears unmodified

Water quality	1 Appears polluted (foams, oils, slime, marine pests etc.)	2	3	4	5 No pollution evident
Water clarity	1 Water badly discoloured	2	3	4	5 Water is clear
How would you describe the overall health of the takutai at this site?	1 Very unhealthy	2	3	4	5 Very healthy
Comment					
Mahinga Kai Measure					
Abundance	While in the field a collated list of plant, bird and fish species is prepared for each site. A score of 1–5 is then made, depending on the total number of species present. Can also use catch per unit effort measure for specific species (eg how long does it take to fill a sack with pipi?) useful for comparison over time. Also note size of individuals eg. to evaluate whether there is a range of adults, juveniles etc				
Change	Comparison of species present today and mahinga kai species historically sourced from the site. Score 1-5				
Accessibility of the site	A score of either 1, 3 or 5 is given based on the legal and physical access tangata whenua have to the site: 1 No access to the site. 3 Either physical or legal barriers make access difficult. 5 Unimpeded easy access to the site.				

3.4 Patukeha Relationships | Fostering Meaningful Engagement

Key Relationships

Mana Whenua	- Kaingahoa Marae Trustees, Kaingahoa Marae Committee, Te Rawhiti Marae Trustees, Te Rawhiti Marae Committee, Patukeha whānau (local and abroad).
Hapū and Iwi	- Ngāpuhi, Ngāti Kuta, Ngātiwai, Ngāti Manu, Te Kapotai, Ngāti Rehia, Ngāi Tāwake, Ngāti Kawa, Ngāti Manuhiri, Ngāti Rehua, Ngāti Hine.
Community	- Rawhiti Works Trust, Schools, Kohanga, Wai Knot, Island Bird Song, Forest and Bird.
Developers/Industry	- Leisure Tours, Business Boi.

Government Agencies	- Northland Regional Council (NRC), Far North District Council (FNDC), MPI, MfE, DOC, HPT, EPA, Crown Research Institutes, Universities, NDHB, TPK, OTS.

3.4a Challenges

Current relationships with external entities often limit Patukeha's full participation as equal partners in decision-making related to resource management within our rohe (Waitangi Tribunal, 2016, WAI 1040, Stage 2).

3.4b Commitment

Strengthen relationships by building meaningful, ongoing partnerships with neighbours, communities, developers, and agencies, while ensuring TROP actively participates in resource management and decision-making processes, and that Patukeha's perspectives are fully integrated at every stage (Ngāti Kuta, 2004; Waitangi Tribunal, 2014, WAI 1040, Stage 1).

3.4c Action [for Effective Relationships]

Community Engagement	Regular consultation with hapū, whānau, and marae, especially on significant matters.
Government Interaction	Advocate for Patukeha's participation in all relevant governmental decision-making processes.
Collaboration with Iwi	Foster relationships with neighbouring hapū and iwi, focusing on shared learnings and resource management practices.
Developer Engagement	Engage early with developers to assess potential impacts on Patukeha values and environment. Ensure development follows agreed protocols.
Science & Research	Establish research partnerships with Crown Research Institutes, universities, and experts to enhance kaitiakitanga

3.4d Method [to Strengthen Relationships]

Hapū and Iwi	Maintain open communication; share knowledge, experiences, and resources; collaborate on kaitiakitanga initiatives.
Community Groups	Engage proactively with all community groups and ensure Patukeha's status as tangata whenua is recognised.
Developers/Industry	Use the Resource Management Unit (RMU) to liaise with developers and advocate for early consultation.
Government Agencies	Actively participate in decision-making processes and seek formal agreements like Memoranda of Understanding.
Research Organisations	Build partnerships to integrate Patukeha values into research initiatives and promote the use of traditional knowledge.

3.4e Specific Policies [for Development & Resource Management]

Resource Consents	Ensure early consultation on proposals; require evidence of Patukeha consultation before accepting resource consent applications.

Monitoring Development	Monitor impacts during and post-construction; develop protocols to protect wāhi tapu and other cultural sites.
Capacity Building	Advocate for the provision of resources to support Patukeha participation in planning and policy processes; provide training on the Resource Management Act (RMA).

3.4f Joint Management [& Co-Management Proposals]

Crown Assets	Engage Patukeha from the start in decisions related to Crown land, especially reserves and conservation estates.
Department of Conservation	Establish binding agreements for co-management of areas of cultural significance.
Local Authorities (FNDC, NRC)	Enter into joint management agreements with FNDC, NRC for reserves with significant cultural value.

3.4g Capacity Building [for Patukeha]

To ensure effective participation, TROP will:

- Develop training on the RMA and cultural inductions for agencies.
- Allocate resources to support Patukeha representatives' involvement in planning and policy processes.
- Promote cultural training within local authorities and government agencies to increase awareness of Patukeha's role as tangata whenua.

3.4h Ongoing Monitoring [& Reporting]

- Annual Reports: TROP will provide regular updates to Patukeha hapū on progress in resource management.
- Development Monitoring: TROP will monitor ongoing developments to ensure compliance with environmental and cultural protocols.
- Participation in Decision-Making: TROP will ensure Patukeha are consulted and actively participate in decisions affecting natural and cultural resources



4.0 Discharges to Air

Discharges to air can adversely affect local ecology, amenity values, and the health of our whānau living and working within this airshed. The lack of comprehensive monitoring, particularly in remote or less populated areas, means that we are still in the early stages of understanding the full scale of air pollution's impact on our environment and health. For example, there is no established monitoring for airborne nitrogen deposition in freshwater systems, creating a critical gap in understanding how such pollutants might affect the environment and cultural practices linked to mahinga kai and taonga species.

Patukeha acknowledges the need for more research and improved monitoring systems to address these gaps. Our Hapū Environment Plan focuses on protecting the mauri of our environment, including air quality, and ensuring that both environmental and cultural impacts are properly assessed and addressed. Strengthening the evidence base through research that integrates mātauranga Māori is essential to protecting the health of our whānau, ecosystems, and cultural practices for future generations.

4.0a Challenges

a) The discharge of contaminants such as nitrogen, sulphur compounds, microplastics, and trace metals into the air threatens ecosystems, vegetation, and animal health, potentially impacting biodiversity in land, freshwater, and marine environments.
b) Air pollution can harm taonga species and mahinga kai, which are essential to Patukeha food gathering practices and cultural traditions, thereby undermining both food security and cultural identity.
c) Contaminants in the air risk degrading the mauri of the environment, including air, land, and water, which are foundational to the wellbeing of our rohe and the health of our people.
d) Discharges to air can negatively affect waahi tapu and marae, sites of spiritual and cultural significance, which are central to the integrity of our community life.
e) There is insufficient evidence on how air pollution specifically affects Patukeha cultural practices, particularly food gathering, highlighting the need for more research that incorporates mātauranga Māori.

4.0b Commitment

a) The health of the air, like the health of water and land, is vital for the wellbeing of Patukeha. Protecting the mauri of the air from contaminants ensures the ongoing sustainability of our environment and cultural practices.
b) Patukeha must have a voice in the policies and regulations that impact the quality of air in our rohe. As mana whenua, we have a right to participate in decisions that affect our environment and the health of our communities.
c) Maintaining open lines of communication with industries that discharge contaminants to air is essential to ensure that Patukeha concerns, and cultural values are incorporated into their operations and practices.

4.0c Action

a) Discharges to air must be strictly regulated to safeguard the mauri of air and prevent harm to the environment, public health, and the wellbeing of Patukeha whānau.
b) The regional council must respect and incorporate Patukeha's cultural connection to air in air quality management, ensuring that the impacts on taonga species, mahinga kai, and waahi tapu are considered in all decision-making.
c) Encourage the use of native plantings and ecological restoration to mitigate the effects of air pollution, improve environmental health, and enhance the quality of air, water, and land within our rohe.

4.0d Method

a) Consultation on any resource consent applications seeking to discharge contaminants to air within our rohe is required to ensure that Patukeha interests, cultural considerations, and environmental protection measures are incorporated from the outset.
b) Collaboration with industry will focus on developing cultural monitoring methodologies that complement existing air quality systems. This partnership will help assess the impact of air discharges on the environment, taonga species, and cultural practices more effectively. Cultural indicators based on mātauranga Māori will be incorporated into these monitoring systems to ensure they reflect the true state of our environment.
c) Industry, academic institutions, and other stakeholders will be engaged to fund and support research into the impacts of air discharges on human health and the environment in Patukeha. Research will specifically focus on understanding the health impacts on Patukeha whānau, particularly those living or working near air pollution sources such as industrial areas or transport corridors.
d) Relevant parties will be worked with to fund health impact assessments that specifically examine the effects of industrial air discharges on Patukeha whānau. This research will provide valuable insights into the links between air quality and the health outcomes of our communities.

4.1 Climate Change

Climate change is a reality, and the latest findings from the Intergovernmental Panel on Climate Change highlight alarming projections, with some impacts now irreversible. The adaptation required will present both challenges and opportunities for tangata whenua. Climate change poses significant risks to Māori communities, particularly as poor

communities, youth, women, and those in remote areas are disproportionately affected. Māori are well represented in these groups, making climate change likely to exacerbate existing inequities.

Projections indicate that Patukeha rohe will experience rising temperatures, more frequent rainfall, severe weather events, and rising sea levels. In the face of these changes, reaffirming traditional knowledge and adopting new strategies is vital to ensuring the long-term sustainability of our social, ecological, cultural, and economic systems. Early planning and increased resilience will better prepare us for the impacts of climate variability.

4.1a Challenges

a) Climate change will impact the cultural, economic, social, and environmental wellbeing of Patukeha.
b) The magnitude, timing, and nature of these effects on Patukeha and our taonga tuku iho have not been adequately assessed.
c) Northland Regional Council has not taken a proactive lead in mitigating carbon emissions in the region.
d) There is a lack of preparedness and planning for climate change adaptation in Tai Tokerau and Aotearoa as a whole.

4.1b Commitment

a) Patukeha hapū and whānau have sufficient information to plan for the effects of climate change.
b) The impacts of climate change on Takahiwai marae, papakāinga, and other significant sites are identified, and strategies for adaptation are developed.
c) Our community is resilient and self-sufficient in response to events such as flooding, severe storms, tsunamis, and droughts.
d) Patukeha whānau are empowered to take advantage of opportunities arising from a changing climate.
e) Climate change considerations are incorporated into community-based integrated catchment management planning, led by tangata whenua.
f) Northland's energy needs are met primarily by community-owned renewable energy resources generated locally.

4.1c Action

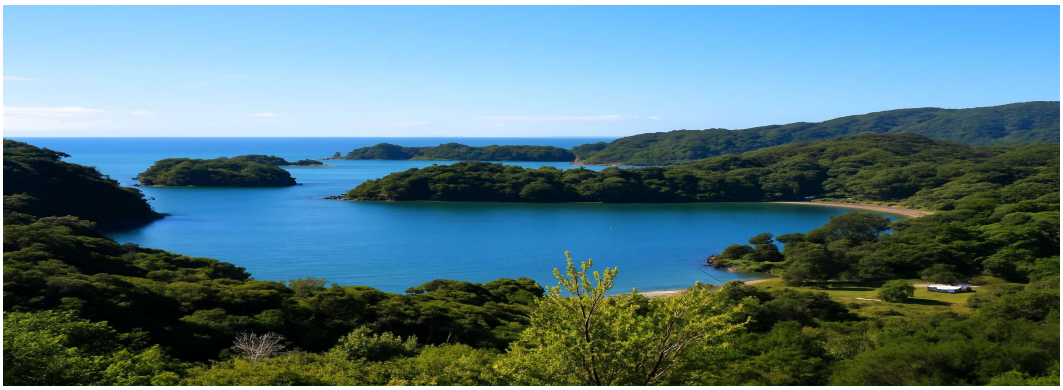
a) TROP will collaborate with neighbouring hapū and iwi to provide tangata whenua perspectives in regional and national climate change policies.
b) Local authorities and agencies must recognise and address the potential effects of climate change on resources and values important to Patukeha, including:
   - Sea level rise affecting our coastal marae, waahi tapu, and urupa.
   - Increased salinisation of rivers and estuaries, impacting mahinga kai.
   - Warming oceans and the effects on marine ecosystems.
   - Changes in rainfall and the impacts on aquifer recharge.
   - Habitat changes for indigenous flora and fauna, including taonga species.
   - Increased pressure on failing infrastructure.
   - Impacts on eco-tourism and changes in the tourism sector.
   - Rising transportation and energy costs.
   - Health impacts, such as the spread of tropical diseases.
c) TROP supports reducing emissions through measures such as:

- Urban planning to reduce transport emissions.
- Use of solar water heating and energy-efficient technologies.
- Improved farming practices to reduce emissions.

d) Climate change policies related to forests and carbon credits should encourage the protection and restoration of indigenous forests.
e) Restoration planning for wetlands and lagoons must factor in the potential for future sea level rise.
f) Local authorities must halt beachfront development in our rohe, whether industrial or residential.
g) Local authorities should recognise and enable collaborative catchment management, led by tangata whenua, that incorporates responses to climate change.
h) NRC must take proactive action now, avoiding the "head in the sand" approach currently adopted by central government.

4.1d Methods

a) Patukeha will work proactively with all relevant agencies and individuals to find positive, pragmatic solutions to climate change.
b) TROP will seek funding and support to assess the risks climate change poses, evaluate our vulnerability, and implement adaptive strategies to protect our community, values, and taonga tuku iho.
c) TROP will not support development proposals in the coastal environment where climate change poses an undue risk.
d) Patukeha will explore opportunities to reduce our carbon footprint, improve energy efficiency, and investigate renewable energy generation within our rohe.
e) TROP strongly recommends that Northland Health and local government consider the potential health and social impacts of climate change on Patukeha in their strategic planning.



5.0 Kaupapa mō te Whenua | Land Management

Patukeha regard all land within our rohe to be ancestral. Since colonial settlement almost all of our land has been alienated, leaving only a small fraction. Some of this land is now privately owned, with other portions held by the Crown or local councils (e.g., recreation and road reserves). Approximately one percent of our original tribal estate remains, consisting of fragments of Māori land, Māori reserves, and small blocks of general land owned by Patukeha. The increasing number of beneficial owners, many of whom reside overseas, and the fragmentation of shares make land management decisions complex. Māori land generally cannot be used as security for capital, which hinders efforts to establish, maintain, or expand economic and social equity initiatives, such as housing, marae, or kāinga.

The changing use of land - through activities such as forest clearance, conversion to farmland, exotic forestry, coastal subdivision, and industrial development - has placed significant pressure on our land and water resources. The values that draw people to the region today are the same values our tūpuna held dear. However, development continues to undermine the integrity of pā, kāinga, wāhi tapu, and mahinga kai, as modern lifestyle choices clash with cultural values. While councils are tasked with ensuring that development does not cause harm, inadequate regulations and a relentless pursuit of development have resulted in poorly planned projects, insufficient infrastructure, and the degradation of our cultural landscape, natural resources, and community wellbeing.

5.0a Challenges

a) Patukeha are tangata whenua, and our connection to this land is central to our identity. All land within our rohe is considered ancestral.
b) The distinction between Māori land (held under Māori title) and land in general title is poorly recognised and inadequately addressed.
c) Development continues to place increasing pressure on our land and water resources, threatening their integrity.

5.0b Commitment

a) To return all Patukeha ancestral land currently held in Crown title to hapū ownership.

b) To provide maximum protection for our ancestral land from the adverse effects of development.
c) To ensure the true costs of development are borne by those profiting from it.

5.0c Action

a) No further alienation of Māori land. Sustainable, long-term land use should be adopted where economically viable.
b) Land development in our rohe should not compromise our relationship with the land, our culture, heritage, or environment.
c) All development should be preceded by proper infrastructure planning.

5.0d Method

a) TROP will support and encourage research into long-term sustainable land uses for Māori land, such as permanent cover indigenous forestry.
b) TROP will request MLC and TPK to urgently investigate the adequacy of current management processes and address succession issues for Māori land shares.

5.1 Whare Noho | Marae and Kainga

Our marae at Kaingahoa and Te Rawhiti are central to hapū life within our rohe, and we are committed to strengthening their role as vibrant hubs of our community for future generations. The marae has always played an integral role, offering vital benefits to our people - such as providing shelter during natural disasters, hosting sporting teams, and supporting schools. These contributions should be acknowledged in all policies affecting the rating of marae land.

Papakāinga development provides an important opportunity for whānau to establish affordable housing. Unlike typical subdivisions or developments on general title land, papakāinga is designed specifically to meet the needs of Māori landowners and their whānau.

5.1a Challenges

a) Kaingahoa marae is the cultural heart of our hapū.
b) Kāinga, particularly those still in Māori ownership, are key to rebuilding hapū communities.
c) Constraints such as land zoning, housing density regulations, and infrastructure provisions, along with multiple ownership, limit the ability to live on, utilise, and develop Māori land.
d) The return of settlement assets will create future opportunities to re-establish kāinga and marae.

5.1b Commitment

a) Our marae will continue to be a vibrant, living centre of our hapū community.
b) Whānau will have the opportunity to return to and live on their whenua.

5.1c Action

a) Our marae, kura buildings, and marae grounds are cultural treasures that should be recognised and preserved as heritage icons.
b) TROP will support the Marae Committee and whānau in further developing and enhancing the marae.
c) Papakāinga developments initiated by whānau will be supported to encourage the resettlement and re-connection of tangata and whenua. Council control over papakāinga should be limited to health and safety considerations, excluding 'reserve' land contributions.

5.1d Method

a) TROP will advocate for agencies to incorporate and implement the policies outlined in this section.
b) TROP will assist the marae committee and whānau in developing marae and kāinga in a sustainable manner, focusing on transforming the marae into a cultural centre, with energy-efficient building designs and environmentally sustainable systems.

5.2 Māori Land Rating

Historically, much Māori land has been lost due to inequitable local government rating policies. Patukeha believes that the specific characteristics of Māori land, such as its multi-shareholding nature and its cultural significance, have not been adequately recognised or addressed by local government. Māori land has often been treated the same as general title land, which fails to account for the different legal, social, and economic circumstances faced by Māori landowners. While we acknowledge the challenges faced by FNDC and NRC in resolving these issues, a fair and durable solution requires the active involvement of central, regional, and local governments, with MLC playing a critical role. The blanket approach to valuing Māori land based on general land market values places an unfair and disproportionate rate burden on Māori landowners. This occurs even when the land is unlikely to be sold, as it cannot generally be used as collateral or developed in the same way as general title land due to Māori land tenure restrictions. Additionally, the practice of valuing Māori land based on its potential market value is unrealistic, given the multi-shareholding nature of Māori land and our responsibility to preserve it within whānau for future generations, ensuring its connection to our tūpuna remains intact.

5.2a Challenges

a) Māori land rating is a longstanding and contentious issue for Patukeha. The current system often fails to consider the unique challenges of Māori land, such as its fragmented ownership, lack of development potential, and cultural importance.
b) The rapid expansion of the housing market in our coastal rohe has put immense pressure on land values, dramatically increasing the rateable value of properties. This surge in property value is often unrelated to the actual use or development potential of Māori land, making it harder for our community to afford rising rates.

5.2b Commitment

a) Our commitment is to establish Māori land rating policies that are fair, equitable, and acknowledge the specific conditions and challenges of Māori land tenure. This includes ensuring that Māori land is not unfairly burdened by rate increases driven by external market forces that have no bearing on its actual use or value to Māori landowners.

5.2c Action

a) Māori-owned land should be rated differently from general title land, with consideration given to the land's cultural and social context. Māori land is often held in multiple ownership, and its development potential is restricted by legal and cultural factors, which make it inappropriate to treat it like ordinary private land.
b) The valuation and rating of Māori land should not be subject to the increase in market values driven by adjacent property development. If such developments increase the rateable values of neighbouring Māori lands, this should be mitigated through a development levy or other compensatory mechanisms.
c) Local authorities should carry out a thorough review of Māori land rating policies, with an emphasis on understanding the long-term effects of current remission and postponement policies. This review must involve the full participation of TROP, TPK, and MLC to ensure Māori voices are central to the decision-making process.
d) Local authorities across Tai Tokerau should collaborate to develop a unified, consistent approach to Māori land rating issues, ensuring that local governments are addressing Māori land rating concerns in a coordinated manner.

5.2d Methods

a) TROP will actively engage with the relevant council processes to request a comprehensive review of Māori land rating policies. This process will also involve ensuring that local government staff responsible for setting and processing rates receive adequate training and education on the complexities of Māori land tenure and the unique challenges Māori landowners face.
b) Where the development of general title land leads to an increase in Māori land rates due to the proximity of the development, TROP will seek to ensure that developers are held accountable through long-term mitigation agreements. These agreements would be designed to offset the increased rating burden on Māori land and ensure that Māori landowners are not unfairly penalised for the impacts of neighbouring developments.

5.3 Prospecting, Exploration, Mining | Soil and Minerals

Mineral resources are finite, and their sustainable management is critical to prevent long-term environmental degradation. This is not only about preserving the physical landscape but also about protecting the cultural significance of these resources, which are deeply intertwined with the Māori worldview. Māori traditionally view the resources in the land, including minerals, as belonging to the people. These resources, form part of a broader concept of taonga, seen as treasures that hold both environmental and cultural value. The principle of Tino Rangatiratanga, or Māori sovereignty, asserts that Māori have the inherent right to control and manage these resources according to their customs and needs, ensuring that they are used in a way that protects both the land and future generations.

Effective land use planning is essential to ensure resources are preserved for future generations. Poor land management, such as excessive extraction or inappropriate agricultural practices, can result in soil erosion and sedimentation, which adversely affect water quality. Protecting the mauri of these resources is not only vital for environmental sustainability but also for the well-being of the community. These resources, as taonga, hold significant cultural importance to Patukeha, embodying not just natural wealth, but the identity and connection to the land. Sustainable management of minerals and soil ensures that the land continues to provide for future generations, while mitigating harmful impacts on ecosystems and cultural heritage.

However, the Crown's claim over underground resources - such as gold, minerals, and other precious metals - has long been contested by Māori. The Crown Minerals Act 1991, and other laws assert that these resources belong to the Crown, despite Māori's deep connection to and authority over their lands and taonga. Mining companies' ability to prospect or extract resources beneath private or Māori land (e.g., through prospecting rights granted by the Crown) without explicit consent from the landowners or the affected iwi/hapū is seen as a violation of the Tino Rangatiratanga principle. This encroachment undermines Māori authority over their lands and resources, and Māori often argue that such activities breach the Crown's obligations under Te Tiriti o Waitangi to consult, respect, and protect Māori rights and taonga.

5.3a Challenges

a) Extractive industries and poor land management practices have the potential to diminish or destroy the mauri of mineral and soil resources in our rohe, leading to detrimental environmental, cultural, and social effects.
b) Soil and mineral resources are finite, and their depletion poses significant challenges for future generations.
c) Mining and extraction activities can negatively impact areas of cultural significance to Patukeha, including wāhi tapu, waterways, mahinga kai, and culturally important landscapes.
d) Soil erosion resulting from poor land management practices remains a persistent issue that exacerbates environmental degradation.
e) Earthworks must be carefully managed to prevent damage to significant cultural sites, minimise erosion, and control sedimentation.
f) Mining activities, particularly hard rock mining, create environmental risks such as toxic waste and long-term contamination of the land and waterways.
g) Recent government efforts to fast-track mining proposals, often with minimal public notice or education, undermine meaningful community consultation and environmental safeguards.
h) The ability of mining companies to prospect or extract resources beneath Māori land, without iwi or hapū consent, breaches the principles of Te Tiriti o Waitangi, particularly the right of Māori to exercise Tino Rangatiratanga over their lands, taonga, and resources.

5.3b Commitment

a) To protect and enhance the mauri of mineral and soil resources through sustainable management practices, ensuring that these resources are available for future generations.

b) To ensure that the use and management of mineral and soil resources is carried out sustainably, avoiding any adverse impacts on the environment or cultural heritage.
c) To prohibit all mining activities, including prospecting, exploration, and extraction, within our rohe, in recognition of the irreparable damage caused by past practices and to uphold the principles of Te Tiriti o Waitangi.
d) To actively defend Māori sovereignty over lands, resources, and taonga by opposing any activities that infringe upon Māori rights to self-determination, particularly those regarding underground resources.

5.3c Action

a) Prospecting, exploration, and mining activities will not be permitted in areas that hold cultural significance to Patukeha.
b) TROP supports the adoption of innovative, sustainable practices for mining and quarrying operations, with a strong emphasis on rehabilitation efforts to restore the land post-extraction.
c) TROP advocates for an outright ban on mining activities in the rohe, acknowledging that these industries have caused extensive harm to the land and environment, which must now be restored.
d) TROP opposes the Crown's claim over minerals and resources beneath Māori land, asserting that such practices are a violation of the principles of Te Tiriti, and advocates for the full restoration of control over taonga to the iwi and hapū concerned.
e) Earthworks approved by local councils must meet stringent environmental standards to ensure they do not result in damage to the landscape or ecosystems.
f) Applications for earthworks consent must include comprehensive management plans detailing erosion control measures, cultural site protection, and rehabilitation efforts.
g) Patukeha will actively participate in decision-making processes related to contaminated land in our rohe, ensuring that cultural and environmental values are prioritised in remediation efforts.
h) Any applications for mining or exploration must be subject to robust consultation processes with affected iwi, hapū, and local communities to ensure that their rights, interests, and cultural values are safeguarded.

5.3d Methods

a) TROP will advocate for a stronger integration of the Crown Minerals Act and the Resource Management Act (RMA) processes, ensuring that activities are not permitted in culturally significant areas, and that rehabilitation plans are mandated for mining operations.
b) TROP will work with permit holders to ensure that rehabilitation costs are fully covered by the permit holder and that effective erosion controls are implemented to prevent further environmental damage.
c) TROP will work alongside national and local authorities to lobby for an amendment or repeal of the Crown Minerals Act, aiming to prevent any future mining activities on Māori land or within our rohe.
d) TROP will engage with affected communities and legal advisors to ensure that mining companies cannot exploit legal loopholes or bypass community consent through fast-tracked processes.

5.4 Vegetation Clearance | Commercial and Exotic Forestry

Vegetation clearance is often undertaken for various land management purposes, including the development of pasture or residential subdivisions. However, when vegetation is removed without proper management, it can lead to long-term environmental degradation, such as soil erosion, water quality disruption, and loss of biodiversity. Additionally, deforestation contributes significantly to climate change by reducing the land's ability to sequester carbon. Sustainable management of vegetation is vital not only for maintaining ecosystems but also for ensuring the land remains productive for future generations.

Commercial forestry, especially the continued expansion of exotic forestry plantations, poses serious environmental risks. While these plantations may offer short-term economic value, they often come at the expense of biodiversity, soil quality, and the visual landscape. These monocultural plantations also contribute to the spread of invasive species, further complicating efforts to maintain the health of native ecosystems. Therefore, we stand staunchly against the development of any new commercial forests in our rohe, particularly exotic forestry. Instead, we advocate for the replanting of native forests, which offer greater ecological benefits, including enhanced biodiversity, improved water quality, and greater carbon sequestration.

5.4a Challenges

a) Extensive land clearance has caused significant environmental damage, contributing to soil erosion, poor water quality, and the depletion of valuable ecosystems.
b) Unregulated commercial forestry expansion, particularly in environmentally sensitive areas, poses risks to soil stability, local biodiversity, and cultural landscapes.
c) Exotic forestry plantations, particularly pine forests, have often been established with minimal regard for the long-term environmental impacts, including the spread of invasive species and the loss of indigenous habitats.

5.4b Commitment

a) To protect and sustainably manage land-based vegetation and ecosystems, prioritising native replanting to restore and enhance biodiversity.
b) To oppose the expansion of commercial exotic forestry in our rohe and instead promote the planting and regeneration of native forests for ecological, cultural, and environmental benefits.
c) To ensure that commercial forestry activities are conducted sustainably, minimising environmental degradation and respecting cultural value.

5.4c Action

a) Vegetation clearance should only be permitted for essential land management purposes, with clear plans for rehabilitation and, where possible, the restoration of native vegetation.
b) Commercial forestry operations should be restricted to existing sites, with a preference for planting native species to support the local ecosystem.
c) New commercial forestry development, especially exotic plantations, will not be supported in our rohe due to the environmental harm they cause.

d) We will advocate for local, regional, and national policy changes that prevent further expansion of commercial forestry and encourage native forest regeneration.
e) The community will be involved in decision-making around forestry practices to ensure cultural and environmental considerations are fully respected.

5.4d Methods

a) TROP will collaborate with local councils and environmental agencies to develop and implement policies that protect sensitive areas from further commercial forestry developments.
b) TROP will work with local communities, iwi, and stakeholders to identify areas suitable for native replanting, supporting initiatives that promote the restoration of indigenous forests.
c) We will lobby for stronger regulations that limit the growth of exotic forestry and incentivise the planting of native species to balance ecological and economic needs.
d) TROP will continue to monitor the environmental and cultural impacts of forestry operations in our rohe, advocating for remediation where necessary and promoting sustainable, indigenous forestry practices..

5.4.1 Farming | Poisons, Pesticides & Weed Sprays

Farming activities in our rohe, including dairy, dry stock, sheep, poultry, pig, and other animal farming, have traditionally been low-key, with most of the farming conducted by longstanding residents. While these practices are generally well-managed, they do have their environmental impacts. Key concerns include the contamination of waterways from stock runoff, the overuse of chemical fertilisers and pesticides, and the issue of wandering livestock. The spread of non-native plants and invasive weeds also threatens the region's biodiversity, undermining local ecosystems.

The use of poisons, pesticides, and herbicides in farming, alongside the ongoing threat of noxious weeds, presents significant environmental risks. These chemicals can contaminate the land and water, harm local wildlife, and pose health risks to humans. The degradation of the environment through chemical use also undermines the mauri of the land, which directly impacts both the natural environment and Patukeha's deep spiritual and cultural connection to the land.

To address these challenges, we recognise the importance of balancing farming practices with efforts to protect and restore the environment. A crucial aspect of this is our support for the 100% Predator Free Programme, a government-led initiative aiming to eliminate key predators - stoats, rats, and possums - from New Zealand's ecosystems by 2050. These invasive species have caused the decline and extinction of many native birds, insects, and plants, and the programme seeks to reverse this damage. It promotes a range of pest control methods, including the use of toxins such as 1080 (sodium fluoroacetate) and other pesticides, applied in carefully controlled and monitored ways.

While the use of poisons is controversial, it is seen as one of the most effective ways to reduce predator populations rapidly in large areas, enabling native species to recover.

However, the application of poisons must be done responsibly. Strict guidelines ensure risks to non-target species are minimised, and poison use is often combined with other control measures, such as trapping and habitat restoration, to ensure long-term ecosystem health

In supporting this programme, we acknowledge the critical role that strategic, short-term poison use plays in protecting New Zealand's indigenous wildlife and ecosystems. At the same time, we remain committed to maintaining sustainable farming practices that minimise environmental harm, advocate for safer alternatives, and support the restoration of native biodiversity. Through these integrated approaches, we aim to balance agricultural productivity with the preservation of mauri, ensuring the environment is protected for future generations.

5.4.1a Challenges

a) Farming practices, including stock runoff, have led to waterway contamination, and wandering livestock poses road safety risks.
b) The widespread use of chemical fertilisers, pesticides, and herbicides in farming has negatively impacted ecosystems, water quality, and human health.
c) Noxious weeds, often linked to farming, have exacerbated challenges to native biodiversity and ecosystem health.
d) The introduction of invasive species, such as rats, stoats, and possums, has caused severe damage to native wildlife and created ecological imbalance.

5.4.1b Commitment

a) promote environmentally sustainable farming practices that reduce the impact on waterways and ecosystems.
b) To collaborate with local farmers to minimise the use of harmful chemicals and advocate for safer, more effective alternatives.
c) To encourage the restoration of native plants and trees on farms, reversing the spread of invasive species and promoting biodiversity.
d) To support the 100% Predator Free Programme through responsible and controlled poison use, ensuring the protection of native wildlife and ecosystem restoration.

5.4.1c Action

a) Farming Practices:
   - Work with local farmers to implement water quality testing and land management practices that reduce stock runoff and chemical use.
   - Promote sustainable agricultural practices, encourage organic or alternative methods, and limit the use of chemical fertilisers and pesticides.

b) Pest Control and Predator-Free Initiatives
   - Support the 100% Predator Free Programme by advocating for the strategic use of poisons to control invasive species, particularly in native reserves and conservation zones.
   - Encourage collaboration with agencies like DOC, NRC, FNDC and pest control organisations to ensure poisons are used responsibly, minimising risks to non-target species.
   - Consider smaller-scale, community-led predator control initiatives that are more manageable for the hapū, while still aligning with broader national objectives.

c) Invasive Species Management

- Develop programmes to remove or control invasive species on farmland, focusing on restoring native biodiversity and ecosystem resilience.
- Promote the eradication of noxious weeds threatening both farming landscapes and native habitats.
- Work with relevant agencies such as the FNDC, NRC and DOC to identify the best practices for poison use and to promote pre- and post-monitoring programs.
- Advocate for the minimisation of poison applications and encourage monitoring programs to assess their effectiveness and environmental impacts.
- Focus on locally manageable projects, such as community-led weed eradication or pest control, that can be scaled based on available resources.

5.4.1d Methods

a) Farming:
   - Facilitate workshops on sustainable land management and alternative farming methods to reduce chemical pesticide use and promote organic practices.
   - Collaborate with local councils to address wandering stock and improve road safety.

b) Pest Control and Predator Free Initiatives:
   - Work with local agencies to ensure strategic, well-monitored poison use for pest control, protecting non-target species.
   - Advocate for predator-free areas that allow for safe poison applications, with careful monitoring of their environmental impact.

c) Invasive Species Management
   - Collaborate with environmental groups and councils to restore native plant life on farms, replacing invasive species with native alternatives.
   - Support community-led projects to remove invasive pests and weeds from farmland and surrounding wildlife.
   - Focus on practical, small-scale programs that involve local farmers and residents, drawing on regional expertise and leveraging available funding or partnerships.

5.5 Subdivision | Development

Over the past fifteen years, our rohe has seen significant growth in coastal subdivisions and the expansion of industrial and commercial estates. While small-scale developments, particularly those led by individuals who are genuinely committed to the well-being of the area, tend to have minimal environmental impact, there is growing concern about the effects of larger-scale projects. These developments can pose serious threats to the long-term sustainability of our environment, often leading to the degradation of water quality, destruction of natural landscapes, and damage to culturally significant sites.

Te Rūnanga o Patukeha (TROP) is committed to opposing inappropriate coastal development, especially when it conflicts with the New Zealand Coastal Policy Statement (NZCPS) or undermines our cultural values and the integrity of our landscapes and seascapes. While development can provide opportunities to strengthen cultural connections, such as incorporating Patukeha names or cultural interpretations into designs, we believe that developments must be low-impact, sustainably designed, and involve meaningful engagement with tangata whenua at every stage. Effective collaboration, from planning to

post-consent monitoring, is crucial to ensuring that developments align with our values and objectives.

Te Rūnanga o Patukeha is committed to protecting the cultural and environmental integrity of our area and ensuring that development activities are managed responsibly, in line with our values. We will continue to engage actively in planning processes to safeguard our coastal and rural landscapes for future generations.

5.5a Challenges

The rapid increase in coastal subdivisions and commercial development within our rohe has had significant negative effects on Patukeha cultural values, including our sense of place, cultural identity, indigenous biodiversity, mahinga kai, and waahi tapu. Over the years, tourism-related ventures and residential expansion have altered the landscape, stressing natural resources and contributing to the degradation of key environmental assets. While small-scale developments can sometimes be managed sustainably, large-scale projects often threaten the cultural and environmental integrity of our rohe. The uncontrolled spread of these developments has exacerbated issues such as contamination of freshwater and coastal ecosystems, destruction of cultural landscapes, and reduced areas for customary use.

The processing of building and land use consents remains an ongoing concern. Consultation with Te Rūnanga o Patukeha is often overlooked or substandard. Even when we manage to impose controls on design, size, measurements, and colour—either through direct consultation or conditions on consents—these are frequently not monitored. The visual impact of poor housing design, particularly when viewed from the sea, is unsightly.

Te Rūnanga o Patukeha recognizes the growing trend of subdivisions within our area, where large farm blocks are increasingly being divided into smaller lots. This poses a significant threat to the preservation of our coastal and rural outlook, which are vital to our cultural, environmental, and spiritual well-being. As this development intensifies, TROP is committed to protecting our whenua and ensuring that these activities do not undermine the values we hold dear.

5.5b Commitment

a) Protecting our cultural landscapes and seascapes from inappropriate or destructive development.
b) Playing an active and influential role in urban planning and development processes that affect our whenua.
c) Ensuring that all subdivision and development activities are low-impact, sustainable, and aligned with our cultural and environmental values.
d) Ensuring that development proposals comply with the provisions of the Te Rūnanga o Patukeha Plan and maintain the integrity of our natural and native environments.
e) Advocating for a precautionary approach to coastal development, especially when potential environmental and cultural effects are uncertain.

5.5c Action

a) Work closely with councils and agencies to ensure that the cumulative impacts of subdivision and development on our cultural and natural landscapes are recognised and avoided, including:
   - Addressing the effects of incremental development on cultural landscapes.
   - Preventing further modifications that conflict with the cultural and environmental values of the area.

b) Oppose the private ownership or effective privatisation of the foreshore resulting from coastal subdivision activities, as this undermines customary rights and public access.

c) Advocate for the incorporation of Patukeha values in all coastal land development activities, including:
   - Protection of coastal headlands, skylines, and indigenous biodiversity, including remnant forests and endemic species.
   - Preservation of waahi tapu and other significant cultural sites.
   - Maintaining view shafts to significant natural landmarks.
   - Ensuring public access to coastal areas for customary use, such as gathering kai and engaging in cultural practices.
   - Supporting initiatives like mataitai reserves to protect coastal resources.
   - Addressing potential sedimentation and contamination of freshwater and coastal waters.
   - Recognising the increased pressure on existing water resources and community infrastructure caused by subdivision.

d) Advocate for larger minimum lot sizes adjacent to the coast to protect rural vistas and limit the extent of subdivision near sensitive environmental areas.

e) Ensure that subdivision and building consent applications include a landscape plan to assess the visual and environmental impacts, including:
   - Reducing the number of houses on the immediate coastline.
   - Restricting the erection of two-storey buildings on the immediate coastline to reduce visual impact.
   - Minimising building size and using shapes that do not compromise the natural outlook.
   - Negotiating appropriate colour schemes that blend into the surrounding natural environment.
   - Restricting the erection of buildings above the skyline and on ridges to preserve the natural character of the area.

f) Monitor and review building designs and conditions on resource consents to ensure compliance, particularly concerning visual impacts from both land and sea. This includes ensuring that poor housing design, especially those visible from the sea, is avoided or mitigated.

g) Ensure the protection of native plant species, particularly mature native trees. Increasingly, residential activities have led to the felling of these trees to improve views. TROP opposes this practice unless the tree poses a threat to human life or safety.

h) Encourage the planting of native trees as policy within the area, especially eco-sourced local seed stock. TROP will support native tree planting programs on reserve land in partnership with DOC and councils.

i) Establish a native tree nursery to raise seedlings for planting throughout the area, ensuring that local ecosystems are supported and restored.

5.5c Methods

a) Work with local authorities to implement a consistent approach for identifying and addressing Patukeha interests in subdivision and development activities, including:
   - Encouraging early engagement with TROP in the planning process to identify cultural and environmental concerns.
   - Ensuring TROP is consulted during the Plan Change stage to assess potential impacts of proposed developments.
   - Requiring resource consent applications to assess cultural, social, environmental, and economic effects on Patukeha.
   - Ensuring that impacts on Patukeha values are avoided, remedied, or mitigated using culturally appropriate methods, as recommended by TROP.

b) Develop guiding principles and design standards for subdivision and development that align with Patukeha values and environmental priorities.

c) Actively monitor and engage in resource consent applications to ensure developments do not cause undue harm to the environment. TROP will oppose the establishment of commercial activities such as:
   - Restaurants and bars
   - Motels, lodges, cabins, and huts
   - Resorts

d) If the Council is inclined to grant consent for such activities, TROP requests that this be done only with stringent conditions that protect the cultural and environmental values of our whenua.

5.6 Infrastructure | Development

In the past, Patukeha, as kaitiaki and tangata whenua, have not been fully engaged in decision-making processes regarding land and infrastructure developments within our rohe. Māori land has often been poorly serviced compared to other areas in the district. Over decades, Māori land has been taken under various acts, such as the Public Works Act, for infrastructure purposes, with little consideration for sustainable management post-acquisition.

5.6a Historic

a) Increased development and population pressure have led to heightened demand for infrastructure, including roads, water supply, sewerage, stormwater systems, reserves, parks, and cultural facilities like libraries and museums.

b) Agencies such as DOC and NRC have acquired significant areas of land for public reserves and infrastructure, yet the resources for managing these areas sustainably are often lacking.

c) Current road networks within the area are substandard and unsafe. Some roads remain unsealed and contribute to silt runoff into waterways. Excessive dust levels pose health hazards and contaminate drinking water.

5.6b Commitment

a) Being fully involved in decision-making processes regarding the planning, development, and management of utilities, amenities, and infrastructure within our rohe.

b) Advocating for the provision and maintenance of a safe road network for people and industry and increasing the percentage of sealed roads.

5.6c Action

a) Participate actively in all decision-making processes regarding infrastructure planning and development within our rohe. This engagement will start at the early stages of any planning or business cycle.
b) Encourage innovative infrastructure solutions, such as algae farming for biofuels on sewerage treatment ponds or using effluent to support indigenous forestry.
c) Ensure that new developments contribute to the full and true cost of infrastructure.
d) Advocate that public infrastructure for greenfield developments does not come at the expense of existing community needs.
e) Ensure that public reserves are adequately resourced for sustainable management.
f) Negotiate with agencies for the development of a schedule of public reserves to facilitate joint or sole management arrangements with full participation of ahi kaa and kaitiaki.
g) Work with the New Zealand Transport Agency and Far North District Council to:
   - Assess the overall road network and identify methods for improvement.
   - Evaluate the condition of drains, natural water flows, and safety hazards, particularly dangerous spots and accessibility for emergency services.
   - Assess the adequacy of road signage and the costs of repairs, upgrades, and sealing.
   - Investigate the impacts of unsealed roads on coastal, wetland, and river ecosystems, especially those affecting traditional food sources.
   - Develop a strategic plan to address roading issues and prioritise necessary actions.

5.6d Method

a) Continue to advocate that relevant agencies recognise and adhere to the policies outlined above.
b) Request the development of a schedule and process for negotiating joint management agreements over public reserve lands, which should be included in any Memorandum of Understanding (MOU), agreement, or co-management arrangements.
c) Discuss with Far North District Council a method to ensure all road contributions paid from developments within the area are set aside in a separate holding account for redistribution on road infrastructure projects in the area.
d) Continue working with the New Zealand Transport Agency and Far North District Council to improve the condition of roads, prioritise safety, and ensure infrastructure development meets both the current and future needs of our communities.

5.7 Public Access

Patukeha, as tangata whenua and kaitiaki, have long been excluded from meaningful involvement in decision-making processes related to land and infrastructure development within our rohe. Māori land has often been underserved compared to other areas in the district, and over the years, it has been taken under various legislative provisions, such as the Public Works Act, for infrastructure projects. These acquisitions were made with little regard for sustainable management or the long-term cultural and environmental impacts. As a result, many Māori communities continue to lack access to essential services, and our ability to protect and manage our whenua according to our values has been undermined.

5.7a Challenges

a) Development Pressure - As our rohe faces ongoing growth, there is increasing demand for infrastructure such as roads, water supply, sewerage systems, stormwater management, parks, reserves, and cultural facilities like libraries and museums.
b) Under-resourced Land Management – While government agencies like the Department of Conservation (DOC) and Northland Regional Council (NRC) manage significant areas of land, these lands often lack the resources needed for sustainable management. Without adequate funding and expertise, the opportunity for effective environmental stewardship and cultural protection is often missed.

5.7b Commitment

a) Active Participation – We are committed to ensuring that Patukeha is involved in every stage of decision-making related to the planning, development, and management of infrastructure, amenities, and utilities within our rohe.
b) Cultural Integration – It is our priority to ensure that infrastructure development respects and incorporates Patukeha cultural values, traditional knowledge, and aspirations.
c) Sustainable Development – We advocate for infrastructure projects that prioritise long-term sustainability and environmental responsibility.

5.7c Action

a) Engage Early – We will actively participate from the outset in all infrastructure planning and decision-making processes to ensure our cultural and environmental priorities are considered.
b) Support Innovative Solutions – We encourage the development of creative and sustainable infrastructure solutions, such as algae farming for biofuels or using effluent for indigenous forestry projects.
c) Full Cost Contribution – We will ensure that new developments contribute to the full cost of infrastructure, considering both the immediate and long-term environmental, cultural, and social impacts.
d) Equitable Infrastructure – We advocate for greenfield developments to meet their infrastructure needs without compromising the needs of existing communities.
e) Sustainable Reserve Management – We aim to ensure public reserves are adequately resourced for their long-term, sustainable management.
f) Joint Management of Reserves – We are committed to negotiating joint or sole management agreements for public reserves, allowing for full participation by ahi kaa and kaitiaki in land stewardship.

5.7d Method

a) Advocate for Agency Adherence – We will continue to work with relevant agencies to ensure they follow these policies in all infrastructure planning and development processes.
b) Negotiation of Joint Management – We will seek the development of a schedule and formal process for negotiating joint management agreements over public reserve lands, which should be incorporated into any Memorandum of Understanding (MOU) or co-management arrangement.
c) Cultural Impact Assessments – We will ensure that developers and local authorities engage with Patukeha early in the planning process, commissioning Cultural Impact

Assessments (CIAs) to identify and address potential cultural and environmental concerns.

d) Monitoring and Advocacy – We will actively monitor resource consent applications and participate in planning processes to protect Patukeha values in all land-use decisions.

5.8 Overseas Investment | Land Purchases

Patukeha is committed to restoring our cultural and traditional ties to the land, which includes regaining access to significant sites and protecting waahi tapu. However, the sale of land to overseas investors can disrupt these efforts. Such transactions often occur without consideration of the land's cultural importance, leaving tangata whenua further disconnected from our ancestral lands. Overseas investors may not fully recognise or respect the cultural values tied to the land they acquire, which can lead to further disenfranchisement of Māori. For this reason, the Overseas Investment Office (OIO) must formally acknowledge and consider the cultural values of the land in its decision-making, alongside the other criteria set out in section 10(1)(a) of the Overseas Investment Act.

That said, overseas investment also presents an opportunity to recognise Patukeha's connection to specific areas, particularly for the protection and access to sites of cultural significance. For such investment to benefit tangata whenua, formal processes must be established to ensure our rights and interests are respected and included in any decision-making process.

5.8a Challenges

a) Overseas investments and land purchases can negatively impact Patukeha's connection to ancestral lands, waterways, wāhi tapu, and other taonga. These transactions may sever our cultural ties and restrict access to sites of spiritual and historical significance.

5.8b Commitment

a) Ensuring that any overseas investors are fully aware of the cultural significance of the land they purchase within our rohe, and that they actively work to protect culturally important sites and provide access to them.

5.8c Action

a) Advocate for the retention of land within Māori ownership and the preservation of ancestral land in local ownership as a means of safeguarding our cultural and spiritual ties.

b) Ensure that the OIO formally recognises Patukeha's cultural, historical, and spiritual interests in all overseas investment applications, including:
   - Acknowledging our relationship with the land,
   - Protecting cultural values associated with the land, and
   - Ensuring continued access to significant cultural sites.

5.8d Methods

a) Work with the OIO to engage directly with overseas investors, securing a first right of refusal for lands purchased within our rohe, and ensuring that tangata whenua are part of the decision-making process regarding land transactions.
b) Collaborate with the OIO, local councils, and relevant agencies to require that Cultural Value Reports are prepared by TROP, to assess the cultural, environmental, and spiritual importance of land and identify potential risks or concerns related to proposed land purchases.
c) Advocate for the inclusion of cultural information in Land Information Memorandums (LIMs), Property Information Memorandums (PIMs), and land titles to ensure prospective buyers are aware of the cultural significance of the land.
d) Work with councils and agencies to ensure that appropriate consent conditions are established for the protection, conservation, and restoration of cultural heritage sites, and that access to these sites for cultural purposes is maintained during development.

5.9 Waste Management

As our society increasingly focuses on sustainability, waste management plays a critical role in protecting environmental health and reducing strain on existing infrastructure. Communities such as Raglan, Kaitaia, and Kaikoura have demonstrated that community-based waste management approaches can significantly reduce landfill waste by up to 70%, benefiting both the environment and local economies. Waste minimisation aligns directly with the cultural values we seek to protect in this plan. Reducing the volume of solid waste and wastewater will ease pressure on infrastructure and help preserve both our environmental and cultural values.

5.9a Challenges

a) The excessive volume of waste produced in modern society is unsustainable and places a growing burden on ecosystems and resources.
b) The state of sewage treatment and disposal in our rohe is a significant concern for Te Rūnanga O Patukeha. Many areas are vulnerable to contamination from inadequate sewage systems, leading to pollution of freshwater and coastal waterways. Current land-based sewage systems are insufficient for the effective treatment and disposal of wastewater.

5.9b Commitment

a) Achieving a zero-waste rohe for future generations, making waste minimisation a core component of environmental protection and sustainability.
b) Transitioning to zero-waste practices across marae, kohanga, kainga, and other communal spaces, with a focus on reducing landfill reliance.

5.9c Action

a) Advocate for local authorities and agencies to adopt waste minimisation strategies and zero-waste policies in our rohe.
b) Lead by example by implementing zero-waste practices at Patukeha marae, kohanga, kura, and papakainga, including composting, recycling, and waste diversion.

c) Support community-driven initiatives that focus on sustainable waste management, particularly those that create local green businesses or promote waste-to-energy technologies.
d) Promote and encourage local recycling initiatives to reduce landfill waste and increase awareness of sustainable practices.

5.9d Methods

a) Advocate for councils and agencies to adopt zero-waste policies that align with both environmental sustainability and cultural values.
b) Lead by example, incorporating zero-waste practices in Patukeha communities, using composting, recycling, and other diversion techniques at marae, kohanga, kura, and papakainga.
c) Work with local authorities and industry to explore innovative waste management solutions, such as:
   - Waste-to-energy systems that convert organic waste into energy.
   - Using treated wastewater for irrigation of non-food crops, reducing pressure on freshwater resources.
   - Promoting the use of native wetlands for natural wastewater filtration.
d) Identify and promote composting sites to manage organic waste and encourage community participation in waste diversion.
e) Work with local councils to identify areas that require waste bins, particularly in high-traffic or rural areas, to reduce fly-dumping.

5.9e Funding Contributions Proposal

a) Requiring commercial and industrial establishments without land-based sewage systems to contribute an annual sewage fee to FNDC, which will be dedicated to installing, maintaining, and upgrading land-based sewage systems in the rohe.
b) Funds raised from the sewage contributions will be allocated transparently to improve local infrastructure, ensuring systems are effective, sustainable, and culturally appropriate.

5.10 Raweke Ira Tangata | Genetic Engineering

The decisions regarding genetic engineering (GE) have far-reaching and irreversible consequences on our environment, species, food systems, and future generations. Given the potential risks to Patukeha's cultural and environmental values, we will adopt a precautionary approach to avoid GE within our rohe. GE contamination can spread across regions, and therefore this issue should be managed at a national level. The current regulatory frameworks are inadequate in addressing the potential harm GE poses to the mauri of species, as well as Patukeha's cultural, social, and environmental well-being.

Patukeha opposes the introduction of GE due to its potential to undermine whakapapa, biodiversity, and the protection of Māori taonga. While we recognize the ongoing global debate surrounding GE and acknowledge the presence of genetically modified organisms in the global food supply, we assert that any use of GE within our rohe must be approached with extreme caution.

5.10a Challenges

a) Genetic engineering poses significant risks to Patukeha's cultural and environmental values, particularly in relation to whakapapa and the mauri of species. Current national and local regulatory frameworks are insufficient in managing these risks.
b) Genetically modified crops, such as larger fruits and pest-resistant varieties, have been part of the agricultural landscape for years. However, the full scope of genetic engineering's impact on the environment, native species, and food systems remains unclear.
c) Patukeha has traditionally sourced native plants for environmental restoration from their own ngahere to maintain the integrity of the mauri of their ecosystems. The introduction of plants from commercial outlets or outside regions, which may be genetically altered, poses a potential threat to the native environment.

5.10b Commitment

a) Patukeha is committed to maintaining a GE-free rohe to safeguard the cultural, environmental, and spiritual integrity of our lands, waters, and ecosystems.
b) Any proposal to introduce GE organisms within Patukeha's rohe must undergo a comprehensive consultation process that includes hapū, iwi, and the wider community, ensuring transparency and full participation in decision-making.
c) Patukeha will actively oppose the introduction of GMOs within our rohe and advocate for the protection of our lands, waters, taonga, and future generations from the risks associated with genetic engineering.

5.10c Action

a) Oppose the introduction or release of genetically modified organisms (GMOs) within our rohe due to the potential risks they pose to the environment, species mauri, and whakapapa.
b) Advocate for Te Tai Tokerau to remain a GE-free zone.
c) Ensure that any potential release of GMOs within our rohe undergoes full consultation with Te Rūnanga O Patukeha, as well as with other affected iwi and the wider public.
d) Ensure that any changes to national policy that allow GMOs in our rohe are communicated to Te Rūnanga o Patukeha and require full consultation before any decisions are made.

5.10d Methods

a) Collaborate with local authorities, including NRC and FNDC, to advocate for regional GMO prohibitions.
b) Work with national networks such as the Māori National Network (MNN) and the Environmental Protection Agency (EPA) to ensure that Māori cultural values are respected in consultation processes related to GE.
c) Stay informed on scientific research and policy changes related to GE and review our stance accordingly to adapt to any significant scientific advancements.
d) Educate Patukeha community members on the risks of GE and encourage active participation in advocacy efforts to maintain a GE-free rohe.



6.0 Wai Māori

Freshwater is a taonga of paramount importance to Patukeha. Its quality and availability are essential for our cultural, social, economic, and environmental wellbeing. Our key waterways and their tributaries hold deep cultural significance and are vital for sustaining our practices as kaitiaki. We are committed to restoring the health of these freshwater resources to ensure their preservation for future generations.

However, ongoing degradation, driven by deforestation for pastoral use, poor land management, agricultural runoff, and industrial discharges, has led to the loss of vital mahinga kai such as tuna, inanga, koura, and watercress. These food sources are increasingly unsafe due to contamination (Northland Regional Council [NRC], 2022). Our cultural health monitoring programme has shown that many kai sources are no longer suitable for gathering.

Water allocation remains another critical issue. Many water bodies, particularly in areas like [insert area], are over-allocated. Treating water permits as property rights, without regard for the finite nature of the resource or its cultural significance, exacerbates the problem. Patukeha has lost control over water resources, leading to their exploitation for economic gain, with little benefit returned to tangata whenua. The management of our waterways is fragmented, with multiple agencies (e.g., NRC, DOC, Fish and Game) involved in decision-making. This lack of coordination among stakeholders, coupled with limited Patukeha participation in decision-making processes under the National Policy Statement for Freshwater Management (New Zealand Government, 2020), results in a reactive and inadequate approach to addressing the root causes of environmental degradation.

6.0a Challenges

a) Water has long been treated as a public resource, diminishing its sacredness as a taonga tuku iho and our collective responsibility to protect it (Waitangi Tribunal, 2014, WAI 1040, Stage 1). This has contributed to the erosion of our cultural relationship with water.
b) The mauri of our freshwater resources is in serious decline, and the degradation of our waterways has severely impacted Patukeha's ability to gather traditional kai, such as tuna, inanga, and koura, essential for nourishing our whanau.

c) Over-allocation and contamination are increasingly jeopardising mana whenua's access to clean drinking water (NRC, 2022), further undermining our control over freshwater resources and limiting our ability to maintain cultural practices, such as kai gathering and rituals.
d) Patukeha has been inadequately represented in freshwater management decisions in Te Tai Tokerau, which has hindered our ability to advocate for the protection of our cultural values and sovereignty over water resources.
e) We reject the notion of water as a "common resource" to be exploited for economic gain. While water resources have been commercially exploited, Patukeha has not benefited, as these resources have been historically controlled by external parties.

6.0b Commitment

a) Patukeha is committed to the restoration and protection of freshwater resources, recognising water as a sacred taonga that sustains the physical, spiritual, and cultural wellbeing of our whanau, hapū, and iwi. We will:
b) Value and Restore Freshwater: Treat water as a taonga, committing to restore the mauri of our waterways to support the health of our whanau and ecosystems. This includes ensuring that all mahinga kai sites are managed and revitalised by Patukeha as kaitiaki, with culturally appropriate water quality standards developed and enforced.
c) Ensure Integrated Management: Advocate for and implement freshwater management on an integrated catchment basis, led by Patukeha, to ensure long-term ecological, cultural, and social sustainability. This will involve working with councils and stakeholders to develop catchment management strategies, restore riparian margins, and address the root causes of water degradation, rather than temporary fixes.
d) Ensure Full Involvement in Decision-Making: Actively participate in all decision-making processes relating to water management and allocation in our rohe, ensuring that the cultural values and ecological sustainability of Patukeha are prioritised. We will advocate for water quality standards that support future generations, so that they do not need treated water.
e) Protect and Reclaim Water Rights: Defend Patukeha's customary ownership of water resources, ensuring the rights to access clean, safe water for our people, and assert that water allocation is managed sustainably.

6.0c Action

a) Advocate for Sustainable Water Use: Challenge over-allocation of water resources and advocate for policies that ensure sustainable use, with water allocation managed according to cultural values and resource availability. This includes opposing water extraction permits where sustainability is not guaranteed and pushing for strong regulatory measures to protect water quality from industrial, agricultural, and urban pollution.
b) Ensure Effective Water Quality and Monitoring: Implement comprehensive monitoring of water quality across our rohe, including training kaitiaki to take regular water samples for contaminants. We will develop and maintain a waterway quality database and work with councils to restore waterways using cultural health indicators.
c) Oppose Harmful Practices: Take a firm stance against practices that degrade water quality, such as the discharge of untreated or treated human effluent directly into water bodies. We will advocate for wastewater treatment to be directed through land-based systems and protect wetlands and natural systems that support healthy water quality.

d) Defend Cultural Practices: Ensure that the degradation of our freshwater resources does not prevent Patukeha from carrying out cultural practices, such as gathering kai and performing rituals (Resource Management Act 1991, s6(e)). We will support policies that protect access to clean, safe water and enable Patukeha to practice kaitiakitanga.
e) Collaborate on Restoration Efforts: Collaborate with local councils and agencies to restore the mauri of freshwater systems, with a focus on preventing further damage and restoring mahinga kai. This includes enhancing riparian margins, using indigenous plant species, and limiting stock access to waterways.

6.0d Methods

a) Integrated Catchment Management: Patukeha will work with councils and local stakeholders to develop and implement integrated catchment management plans, ensuring a holistic approach to water quality and allocation that reflects Patukeha values.
b) Cultural Health Monitoring: We will continue to monitor the cultural health of freshwater systems through active participation in groups ensuring that Patukeha perspectives and needs are included in all water management decisions.
c) Regulatory Advocacy: Advocate for stronger regulations that prevent activities that harm water quality, such as intensive farming near waterways, industrial discharges, and land development. We will also ensure that the FNDC and NRC enforces stricter water quality standards and that all water extraction is done in accordance with sustainable and precautionary principles.
d) Training and Capacity Building: Equip our kaitiaki with the tools, knowledge, and capacity to monitor water quality across our rohe. This includes regular sampling, developing a waterway quality database, and training kaitiaki to respond to contamination issues effectively.



7.0 Tāne Mahuta Native Forests

Patukeha's forests and waterways once formed a vital ecosystem, home to many species now threatened, endangered, or extinct in our rohe, such as the brown kiwi, longfin tuna, koura, kokopu, and kukupa. Today, only small remnants of secondary forests, mostly kanuka and manuka, remain, overrun by pests like possums, wild goats, pigs, and invasive plants. The once-dense lowland forests, rich with totara, kahikatea, kowhai, and other native trees, have largely been replaced by narrow strips, often grazed by cattle and infested with weeds like Chinese privet, Jerusalem cherry, and crack willow.

These forests were not only sources of kai but also essential for rongoā plants, weaving materials, and spiritual artefacts. Most wetlands have been drained, and much of the biodiversity we once relied on is now under threat. Indigenous plants and animals, shaped by generations of whakapapa from ngā Atua, formed a holistic system where humans played an integral role. Māori understood sustainability through active stewardship, not conservation as it is often viewed today. The survival of these taonga was intrinsically linked to the wellbeing of our people.

Before European settlement, Patukeha managed land and waterways using sophisticated ecological knowledge passed down through generations. Our ancestors understood the interdependence of all living things and practised sustainable harvesting and planting, such as rāhui, in alignment with the seasons. However, from the mid-19th century, the Crown began a period of land alienation and destructive practices, including deforestation, unregulated hunting, and the introduction of pests. These actions caused the degradation of vital ecosystems and the loss of many species.

From 1850 onward, much of Te Tai Tokerau's land and waterways were taken without consent or fair compensation, and Patukeha was excluded from decisions regarding the management of our resources. The Crown assumed responsibility for resource management, leading to mismanagement and the catastrophic loss of 80% of indigenous vegetation. Development further harmed mature native trees, often seen as expendable when in the way of housing, roads, or scenic views. Wetlands were drained for agriculture, and cattle grazed along riverbanks and in the remaining pockets of native bush.

The introduction of Kauri dieback disease has become a significant concern, especially in Kororareka (Russell), where kauri trees are not only an essential part of the natural environment but also hold cultural significance. Kauri dieback, caused by the Phytophthora agathidicida pathogen, threatens to devastate these taonga trees and the surrounding ecosystem. As part of our broader efforts to protect biodiversity, Patukeha is committed to supporting initiatives to prevent the spread of Kauri dieback. This includes working with agencies like Tiakina Kauri (2022) to ensure hygiene protocols are followed in our forests.

Patukeha has a history of collaboration with organisations such as DOC, FNDC, NRC, and local community groups like Island Birdsong, Guardians of the Bay, to restore and protect biodiversity. We recognise that biodiversity encompasses both land and waterways, which are deeply interconnected in sustaining healthy kai. The preservation of native species, including kauri, is critical to our cultural identity, with customary food gathering and rongoā practices relying on the health of these ecosystems. Sustainable management also presents economic opportunities, such as eco-tourism, sustainable forestry, and conservation work, all of which can help restore our taonga for future generations.

Given the threat of Kauri dieback, ongoing vigilance and cooperation are essential. We must ensure that iwi, government agencies, and environmental groups are aligned in their efforts to protect these iconic trees and our forests. Through collective action, Patukeha aims to safeguard the integrity of our ngahere, prevent further environmental degradation, and honour the legacy of our ancestors in preserving these taonga for future generations.

7.0a Challenges

a) The mauri of indigenous flora and fauna is increasingly threatened by land use, development, disease, and pests, leading to significant biodiversity losses.
b) All indigenous species are taonga tuku iho for Patukeha, and the decline of key species like tuna, kukupa (Department of Conservation [DOC], 2021), and kauri has cultural, social, health, and economic impacts.
c) The loss of access to vital sites and resources, coupled with the erosion of traditional practices, threatens Mātauranga Māori and our ability to maintain kaitiakitanga.
d) Effective weed and pest control is critical to restoring and protecting indigenous biodiversity.
e) Current management systems often overlook the kaitiaki role in protecting indigenous species, especially when they are commercially exploited.

7.0b Commitment

a) To protect and enhance the mauri of indigenous ecosystems, ensuring Patukeha's physical, social, cultural, and economic wellbeing.
b) To work towards a pest-free rohe for future generations.
c) To restore and expand both natural and managed indigenous forests within our rohe.
d) To sustain an abundance of kai and cultural materials from well-managed ecosystems.
e) To maintain healthy mahinga kai, enabling Patukeha to harvest key species for sustenance and customary use, while ensuring these resources are sustainably managed and Patukeha are the decision-makers.
To support the use of Mātauranga Māori in the sustainable management of biodiversity.

7.0c Action

Patukeha will honour our role as kaitiaki of Atua Tāne Mahuta through practical expressions of kaitiakitanga.

a) TROP will support initiatives that benefit indigenous biodiversity, focusing on those that:
   - Prioritise eradication over control or management.
   - Use a variety of tools and methods, avoiding a one-size-fits-all approach.
   - Encourage cross-agency collaboration for maximum success.
   - Minimise the use of hazardous substances and favour natural solutions.
   - Limit the impacts on mahinga kai and cultural values.
   - Consider cultural, environmental, and community costs on par with economic costs.
   - Follow the precautionary principle where risks are uncertain.
   -

Any proposed activity impacting indigenous flora or fauna must be preceded by a comprehensive biological audit to assess species and potential effects.

b) Patukeha will only withdraw objections to activities once effective engagement, remediation, or mitigation measures have been agreed upon, with clear timelines for implementation.
c) TROP will actively seek to involve kaitiaki in weed and pest management.
d) Patukeha will not compromise our customary harvesting rights to meet Crown policies or objectives.
e) Crown agencies and local authorities must uphold the kaitiaki relationship and protect Mātauranga Māori, as guaranteed by Te Tiriti o Waitangi.

7.0d Commercial Use of Indigenous Species

a) Researchers and bio-prospectors must seek Patukeha's consent before using Mātauranga Māori or indigenous species.
b) Commercial use of taonga species or Mātauranga Māori must result in tangible benefits for Patukeha (WAI 262 Claim, 2011).

7.0e Methods for Biodiversity and Pest Management

a) Patukeha will promote a pest-free rohe and collaborate with others to control predators and pests in our rohe.
b) Patukeha will advocate for the use of locally sourced seeds and plants in revegetation and landscaping.
c) TROP will prioritise the enhancement of indigenous flora and fauna and work with parties advancing habitat restoration.

TROP requests that statutory authorities:

- Provide incentives for landowners who protect and enhance indigenous biodiversity.
- Require new subdivisions and land use consents to include conditions that protect indigenous biodiversity, such as using locally sourced plants and protecting wildlife corridors.
- Ensure pest control is coordinated at the community level for maximum efficiency.
- Allow Patukeha to use indigenous trees felled due to natural causes or development for customary purposes, such as carving.

d) Patukeha will continue and expand our cultural health monitoring programme, including:
   - Conducting audits of waterways, ngahere, mahinga kai, and other sites to track habitat improvements.
   - Identifying innovative approaches to enhance habitats.
   - Using Mātauranga Māori and cultural indicators in monitoring.
   - Offering education and training for kaitiaki to strengthen the programme.
   - Seeking support from Crown partners to fund and implement the programme.
   - Monitoring national and regional biosecurity programmes, such as the Kauri Dieback Joint Agency Response.
e) TROP will seek to integrate customary practices into planning and sustainable management.
f) TROP will pursue decision-making authority over key biological resources and their habitats through mechanisms such as s.33 transfers under the RMA and relevant sections of the Reserves Act 1977.



8.0 Ahuatanga mō ngā Wahi Tapu | Cultural | Spiritual | Historical | Archaeology

This section addresses Patukeha's cultural heritage, including waahi tapu, mahinga kai, and other sacred sites, alongside both traditional and contemporary landscapes. These elements are integral to our identity and connected to the whenua, resources, and knowledge of our ancestors.

This policy applies to all sites, including those unregistered with the Heritage NZ Pouherehese places are repositories of stories, whakapapa, and spiritual significance. Colonisation led to widespread destruction and loss of access to these sites, severing our spiritual connections and ancestral ties - a loss that continues today, as much of the knowledge about these places has been diminished.

While the large-scale destruction of waahi tapu ceased with the enactment of the RMA and HPA in 1993, these laws do not fully recognise the broader cultural significance of our ancestral landscapes. Many sites are defined in narrow Western terms, overlooking their deeper cultural and spiritual meanings. Current protections focus on individual archaeological sites, often neglecting the cultural landscape as a whole (Heritage New Zealand Pouhere Taonga [HPT], 2019). The expertise of kaitiaki and tangata whenua, who maintain the ahi kaa, should be central to the protection and management of these places, rather than relying solely on external experts.

Patukeha also recognises that many sites are at risk due to inadequate supervision during development, with contractors often unaware of their significance. Our tupuna were intimately familiar with all aspects of our rohe, from homes and gardens to battle sites, fishing grounds, and burial places. These places were named and imbued with cultural and spiritual significance. Many of these names were altered or erased during colonisation, severing the connection between the land and its original meaning.

Restoring these names is vital for preserving our identity and connection to the land. Traditional place names and other cultural expressions must be used only with consultation and approval from Patukeha, ensuring they are honoured in accordance with our tikanga. We are also committed to working with developers and local councils to prevent damage to

waahi tapu sites and to ensure that any archaeological or cultural assessments are conducted in consultation with Patukeha. The RMU will work with responsible landowners and developers to ensure the adequate and appropriate protection of waahi tapu and other sites of significance when these sites are threatened with disturbance or harm.

The RMU should be contacted at the earliest opportunity if any development or activity can or may impact the cultural and spiritual values of Patukeha. Where there is an actual or potential impact, the RMU is responsible for further consultation within the structures of Te Rūnanga o Patukeha on these issues.

Patukeha requests that all work cease immediately if any activity results in the disturbance of a site. All relevant authorities, including the RMU, should be contacted, and work or activities causing the disturbance should not recommence until appropriate action has been agreed upon by all relevant parties, including Te Rūnanga O Patukeha.

8.0a Challenges

Issue	Description
Ongoing damage and mismanagement	Continued destruction and mismanagement of waahi tapu and sites of cultural significance in our rohe.
Narrow definitions of cultural sites	Cultural sites are often defined in narrow, Western terms (e.g., "archaeological"), excluding broader cultural contexts (HPT, 2019).
Need for comprehensive mapping	There is a need for accurate mapping and data to document and protect significant sites.
Access restrictions	Changes in land ownership and use have restricted Patukeha's access to waahi tapu and culturally significant sites.
Lack of consultation on place names	Patukeha have rarely been consulted regarding the naming of places within our rohe.
Misuse of Māori cultural elements	The use and interpretation of Māori traditions, tikanga, values, and symbols within the rohe often lack consultation and cultural accuracy.

8.0b Commitment to Protecting Cultural Heritage

Commitment	Description
Protection of cultural sites	Protect and enhance areas and sites of cultural value, including cultural landscapes.
Collaboration with agencies	Councils, DOC, and Heritage New Zealand (HPT) must work with Patukeha to prioritise the protection and management of cultural landscapes and waahi tapu.
Completion of mapping project	Complete the Patukeha Sites of Significance Mapping (SOSM) project and ensure it is integrated into planning and protection frameworks.
Continued access to cultural sites	Patukeha must have ongoing access to culturally significant sites within our rohe.
Integration with RMA and Building Act	Councils should establish linkages between the Building Act and RMA to prevent accidental damage to cultural landscapes.

8.0c Actions to Protect Cultural Heritage

a) Recording and support: Councils will support the recording of cultural landscapes and seascapes.
b) Advocacy and education: Councils will advocate for landowners and developers to understand the value of sites of customary significance, in consultation with TROP RMU.
c) Cultural landscape prioritisation: Cultural landscapes should be given equal priority to other landscape values in resource management processes.
d) Collaborative landscape assessments: Resource consent applications will include cultural landscape assessments in collaboration with TROP RMU to ensure cultural aspects are properly considered.
e) Monitoring responsibilities: Ahi kaa and kaitiaki will be responsible for monitoring cultural landscapes and waahi tapu. This responsibility should be formally transferred to TROP RMU with appropriate resourcing.

The RMU will work with relevant groups to develop:

a) A register of all digger/earthwork owners/operators residing or operating within the area.
b) An archaeological information fact sheet to distribute to all residents and earthwork operators within Taumarere.
c) An archaeological site record manual for the Q05 area for local earthwork owners/operators.
d) The development and promotion of guidelines for all earthwork operations to ensure sufficient supervision.
e) Developing and initiating assessment and monitoring processes before, during, and after development. These assessments will be carried out by Te Rūnanga O Patukeha, or in collaboration with NZHPT and/or independent archaeologists.

8.0d Objectives for Managing Cultural Heritage

Objective	Action
Naming places	The original names given by our tupuna must be used in maps, charts, plans, and other records. Consultation with Patukeha is required when naming new places or features.
Cultural interpretation	Interpretation of Patukeha's values and history will be managed by TROP RMU, with appropriate resourcing.
Cultural symbols	Encourage the use of Māori cultural symbols in public spaces, including markers, designs, and naming of buildings or features.

8.0e Methods to Protect and Manage Sites of Significance

a) **Cultural Landscapes and Seascapes Priority**: TROP RMU will ensure that councils and relevant agencies prioritise cultural landscape and seascape values when preparing plans, policies, and considering resource consent applications.
b) **Patukeha Sites of Significance Mapping**: TROP RMU will complete the mapping of cultural landscapes and waahi tapu, including marine cultural heritage, as part of the Sites of Significance Mapping Project (SOSM). Councils will adopt this mapping in their planning maps.

8.0f Protection of Waahi Tapu

For any proposal affecting waahi tapu or culturally significant sites (especially those identified in the SOSM), the following actions are required:

Required Actions	Details
Cultural Impact Assessment (CIA)	A CIA or Cultural Values Assessment (CVA) is required.
Site visit	A site visit to assess the potential impact on the site.
Archaeological assessment	An archaeological assessment must involve both a qualified archaeologist and tangata whenua representative.
Cultural monitoring	Cultural monitoring is required during excavation to oversee tikanga for handling cultural materials.
Contractor inductions	Contractors undertaking earthworks must undergo cultural inductions.
Accidental Discovery Protocol (ADP)	An ADP agreement must be in place.
Archaeological Authority	An Archaeological Authority from the New Zealand Historic Places Trust is required.

8.0g Response to Unforeseen Discoveries

If any of the following occur, relevant activities must cease, and the site manager must notify TROP RMU:

Scenario	Action
Unrecorded archaeological sites discovered	All activities in the area must stop immediately.
Koiwi (human remains) or death during construction	The area must remain undisturbed until TROP RMU is notified.

8.0h Archaeological Authority Applications

a) Engagement with TROP RMU: Any application for an Archaeological Authority to damage or modify a waahi tapu site must involve consultation with TROP RMU.
b) Authority conditions: If granted, TROP RMU will set conditions, including cultural monitoring and induction training for contractors.

8.0i Access to Sites of Significance

Patukeha must have unrestricted access to waahi tapu and other culturally significant places, particularly on Crown land within our rohe. Efforts to increase access to sites on private land may include:

Access Strategies	Details
Engage with landowners	Work with landowners to develop access arrangements.
Management plans	Develop management plans to protect sites while ensuring access.

Access Strategies	Details
Oppose restrictive development	Oppose developments that restrict access to culturally significant sites.
Site registration	Register sites with the NZHPT or create reserves to protect them.

8.0.1 Assessment For Applications To Destroy Damage or Modify Archaeological Sites

To enable tangata whenua to process applications to Heritage New Zealand Pouhere Taonga (the Historic Places Trust) to destroy, damage, or modify archaeological sites, please complete every section. Please ensure that each site is clearly identified and states what type of activity will affect each site. A separate form must be used for each application.

APPLICANT DETAILS
□ **Applicant Name:**
□ **Contact Details:**
- Phone:
- Email:
- Postal Address:
HERITAGE NEW ZEALAND APPLICATION NUMBER:
(Please provide the reference number for your application to Heritage New Zealand Pouhere Taonga.)
SITE ONE
□ **NZAA Site No:** 005
□ **Property Legal Description:** (Please provide the legal description of the property where the site is located, e.g., Lot 12, DP 123456.)
□ **Description of Activity Likely to Affect the Site:** (Please describe the proposed activity, e.g., excavation, construction, development, that will impact the site.)
□ **Has this site already been disturbed?**
- Yes / No (circle one)
□ If Yes, please describe how the site has been disturbed: (E.g., modified, damaged, or destroyed – please provide details of previous impacts.)
SITE TWO
□ **NZAA Site No:** 005
□ **Property Legal Description:** (Please provide the legal description of the property where the site is located, e.g., Lot 12, DP 123456.)
□ **Description of Activity Likely to Affect the Site:** (Please describe the proposed activity that will affect the site.)
□ **Has this site already been disturbed?**
- Yes / No (circle one)
□ If Yes, please describe how the site has been disturbed: (E.g., modified, damaged, or destroyed – please provide details of previous impacts.)
SITE THREE
□ **NZAA Site No:** 005
□ **Property Legal Description:** (Please provide the legal description of the property where the site is located.)

□ **Description of Activity Likely to Affect the Site:** (Please describe the proposed activity that will affect the site.)
□ **Has this site already been disturbed?**
- Yes / No (circle one)
□ If Yes, please describe how the site has been disturbed: (E.g., modified, damaged, or destroyed – please provide details of previous impacts.)
SITE FOUR
□ **NZAA Site No:** 005
□ **Property Legal Description:** (Please provide the legal description of the property where the site is located.)
□ **Description of Activity Likely to Affect the Site:** (Please describe the proposed activity that will affect the site.)
□ **Has this site already been disturbed?**
- Yes / No (circle one)
□ If Yes, please describe how the site has been disturbed: (E.g., modified, damaged, or destroyed – please provide details of previous impacts.)
ADDITIONAL INFORMATION
(Please include any further details that may assist in processing your application, such as potential mitigation measures, or the cultural significance of the sites involved.)
Applicant's Signature: (Please sign to confirm the accuracy of the information provided.)
Date: (Please enter the date of application.)
Please ensure that the completed form is submitted to the appropriate local authority or Heritage New Zealand Pouhere Taonga for review. If you have any questions or need further assistance, feel free to contact us.



9.0 Tangaroa – Coastal Water Quality

Te Rūnanga o Patukeha (TROP) and Ngāti Kuta, in collaboration with the Far North District Council (FNDC) and Northland Regional Council (NRC), have been actively working to address the Caulerpa infestation in Omakiwi Bay of the Bay of Islands. This effort, which has been ongoing since the discovery of Caulerpa in 2023, is part of a larger initiative focused on restoring the health of our waters and safeguarding the taonga that sustain our community.

For generations, Patukeha have been kaitiaki of the waters around Ipipiri (Waitangi Tribunal, 2014, WAI 1040, Stage 1), a region central to our cultural and spiritual practices. These waters have long been a source of kaimoana and mahinga kai, but their health has deteriorated over time due to both natural and human impacts. The arrival of Caulerpa in Omakiwi Bay in 2023 underscores the urgent need for action.

9.0a Challenges

a) Contaminant discharges including untreated wastewater and stormwater, as well as agricultural runoff (Northland Regional Council [NRC], 2023.
b) Sedimentation and coastal reclamation, which have smothered vital habitats like seagrass beds and reduced species diversity (Ministry for the Environment, 2022).
c) Pollution from industrial and urban activities, which continues to degrade water quality. Encroachment of mud and mangroves, which has displaced traditional shellfish beds and further compromised the mauri of our moana.
d) These issues, compounded by invasive species like Caulerpa, have significantly disrupted our relationship with the land and sea.
e) Our ability to sustain ourselves from these resources has been eroded, and as tangata whenua, we have been excluded from key decision-making processes related to coastal management.

9.0b Commitment: Restoring the Mauri of Our Waters

Patukeha are committed to restoring the health of our coastal waters and ensuring the ongoing protection of our taonga. This commitment is underpinned by the following principles:

a) Cultural Value: The Bay of Islands and its estuaries are taonga that must be protected not just for their ecological value, but for their cultural significance. The health of these waters is fundamental to our wellbeing and connection to the land.
b) Kaitiaki Leadership: As kaitiaki, Patukeha must play a central role in the management, monitoring, and restoration of coastal water quality (Resource Management Act 1991, s6(e)). Our expertise and traditional knowledge must be recognised and integrated into the management of these resources.
c) Sustainable Water Management: The development and implementation of water quality standards must be guided by the principles of sustainability and intergenerational care. These standards should reflect the elevated quality of water that we seek, not settle for the bare minimum.

9.0c Action: Collaborative Efforts to Eradicate Caulerpa

The discovery of Caulerpa in Omakiwi Bay has sparked an immediate, coordinated response. Over the past year, TROP and Te Rawhiti Works Trust, alongside FNDC and NRC, have been working together to find ways to eradicate this invasive species while ensuring the long-term health of the broader marine environment.

a) Monitoring and Surveillance: Regular surveys of Caulerpa populations to track their spread and assess the effectiveness of eradication efforts.
b) Public Engagement: Educating the local community, including tangata whenua, landowners, and the wider public, about the risks associated with Caulerpa and the importance of preventing its spread.
c) Eradication Techniques: Collaborating with marine scientists to explore and implement appropriate methods for removing Caulerpa, including physical removal and potential chemical treatments.
d) Regulatory Measures: Advocating for stronger controls on activities that contribute to the spread of Caulerpa and other invasive species, while calling for policies that support the restoration of native ecosystems.

9.0d Methods: Long-Term Restoration of the Moana

In addition to addressing the immediate threat of Caulerpa, Patukeha, FNDC, and NRC are focused on implementing long-term methods to restore the health of our coastal waters and ecosystems. This includes:

a) Cultural Health Monitoring: Developing and using cultural health indicators to assess water quality, habitat health, and the status of kaimoana species. Tools like the Cultural Health Index (CHI) and GIS mapping will be used to track the state of our waters and identify areas that require restoration.
b) Integrated Catchment Management: TROP, FNDC, and NRC are working together to develop integrated catchment management strategies that consider the full range of activities impacting water quality across our rohe. These strategies will focus on improving water quality and mitigating the effects of sedimentation and nutrient pollution.
c) Pollution Prevention: We are committed to reducing the sources of pollution entering our waters. This includes advocating for the elimination of direct discharges of wastewater,

agricultural effluent, and stormwater into coastal waters, as well as enforcing stronger controls on sewage disposal from boats and other vessels.

d) Public Education and Collaboration: Ongoing community outreach will play a key role in ensuring that local residents and businesses understand the importance of protecting our moana. This includes informing landowners and developers of their responsibility to prevent the spread of invasive species like Caulerpa and to take steps to reduce pollution.

9.1 Caulerpa | Pioneering the Eradication of Caulerpa

In April 2024, Viki Heta and Arana Rewha from Ngā Hapū o Te Rāwhiti, Ngāti Kuta, and Patukeha were awarded the Te Uru Kahika Māori Award and the Supreme Award at the Supreme New Zealand Biodiversity Awards, held at Parliament (Department of Conservation, 2024). These prestigious awards recognised over a decade of environmental restoration and pest eradication work across Te Tai Tokerau. Their efforts, which have included reintroducing native species, eradicating invasive pests, and tackling environmental threats such as myrtle rust, have had a profound impact on the region.

A significant achievement has been their leadership in addressing the spread of Caulerpa, an invasive seaweed, which threatens the health of local waterways and the marine environment. The discovery of Caulerpa in Omākiwi Bay in May 2023 was made by local resident Arana Rewha, who promptly notified Biosecurity New Zealand. This swift response led to immediate action from Northland Regional Council (NRC), mana whenua, and local authorities, marking the beginning of a collaborative effort to mitigate and eventually eradicate the threat.

By June 2023, a response team had been formed to assess the scope of the infestation. In July, a delegation travelled to Wellington to meet with government officials, where a commitment was made to support technology trials for eradication and education initiatives. A Controlled Area Notice (CAN) and Rahui were implemented to restrict access to affected areas, and divers were deployed to assess the extent of the outbreak.

Recognising the importance of a technological solution, NRC tendered for a dredging system capable of removing the seaweed from the seafloor. Johnson Brothers of Opua won the tender to develop the mechanical dredge, which has shown promising results in early trials (Biosecurity New Zealand, 2024). The dredge uses a suction method to remove Caulerpa, with ongoing improvements being made to enhance its effectiveness.

In parallel with technological efforts, an education programme was launched, where mana whenua, including Viki and Arana, played an active role in educating the community. Ambassadors were stationed at boat ramps and on the water to inform boat skippers and visitors to the Bay of Islands about the CAN and Rahui, ensuring they understood the importance of the restrictions in place.

Given the scale of the infestation and the limitations of government funding, mana whenua and the local community established a community-driven team to ensure the continuation of the eradication efforts. In April 2024, the government announced $5 million in funding to accelerate the eradication work, which will be used to scale up the dredging operation and refine the technology.

The mechanical suction dredge developed by Johnson Brothers is seen as a groundbreaking solution. With the funding boost, the dredging operation is set to expand, initially focusing on Omākiwi Cove, but with plans to scale the technology for use in other affected areas, such as Aotea (Great Barrier Island), where Caulerpa has also been found. The technology is expected to be scalable and transferable to other regions, positioning New Zealand as a leader in the global fight against Caulerpa and similar marine pests.

This collaboration between mana whenua, local councils, government agencies, and the community is a prime example of how partnerships can drive meaningful change. The successful development of the mechanical dredge marks the first time such technology has been created specifically to address Caulerpa in New Zealand, and it could become the world's first solution to eradicate the invasive seaweed at scale.

Viki, Arana, and their team's leadership exemplifies how traditional knowledge, community involvement, and modern technology can work together to protect and restore the environment. As the dredging technology continues to evolve, it has the potential not only to restore the health of the Bay of Islands but also to provide a model for addressing marine invasive species worldwide.

This initiative serves as a beacon for future generations, demonstrating the critical role of kaitiaki in ensuring the health of the moana and protecting the taonga of Te Tai Tokerau for years to come.

9.2 Foreshore and Seabed

Patukeha hold manawhenua, manamoana, and mana takutaimoana over the foreshore and seabed in Ipipiri, from Kororareka to Tikitiki, across to Motukokako, and down to Taupiri Bay. Despite this inalienable right, successive local governments have continually overlooked Patukeha's authority, a situation further entrenched by the Marine and Coastal Area (Takutai Moana) Act 2011. This ongoing neglect has resulted in the degradation of our foreshore, seabed, harbour, and waterways, diminishing the wellbeing of these areas for both Patukeha and the wider community. Most importantly, it has hindered our ability to fulfil our responsibilities as tangata whenua and kaitiaki, leading to the destruction of vital kaimoana beds, bird roosting sites, tauranga waka, waahi tapu, and nohoanga sites due to industrialisation and reclamation.

While the Takutai Moana Act 2011 offers some progress compared to the Foreshore and Seabed Act 2004, it still fails to adequately recognise Patukeha's longstanding rights and interests over these lands and waters. We assert that we are the rightful owners of the foreshore and seabed within our rohe, as we were before 6th February 1840, a title we have never relinquished (Waitangi Tribunal, 2004). The Crown's position suggests that the Act's mechanisms - such as iwi management plans and customary interests - are a basis for partnerships. However, these tools have not resulted in genuine partnerships or allowed Patukeha to meaningfully exercise our rights, particularly within the frameworks of the Resource Management Act (RMA 1991) and the Local Government Act (LGA 2004).

Furthermore, the notion of ‘public domain’ effectively cloaks Crown ownership, with the Crown controlling these areas as if it were the owner, while areas in private ownership, largely by non-Māori, remain untouched. Although the reinstatement of the right to claim customary title in the High Court represents progress, the burden of proof should lie with the Crown to disprove our claims, rather than requiring tangata whenua to prove the existence of our rights. The criteria for proving territorial or non-territorial interests remain impractical, particularly when the "exclusive use and occupancy" of our lands and waters has been undermined by breaches of Te Tiriti o Waitangi.

9.2a Historical Impact and Continuing Challenges

The historical loss of our foreshore and seabed rights has had profound cultural, environmental, social, and economic consequences for Patukeha, many of which persist today due to the failure to formally recognise our customary rights. This erosion of rights has directly impacted our ability to uphold traditional practices and sustainably manage resources. Moving forward, we seek formal recognition and a genuine partnership in managing the foreshore and seabed, particularly in relation to port activities, reclamation, and other developments within our takutai moana.

9.2b Action

Patukeha will continue to pursue just outcomes through the Waitangi claims process, advocating for equitable partnership arrangements that reaffirm our role as kaitiaki. We will advocate for adequate resource allocation to ensure we can manage and protect our rohe, addressing ongoing challenges such as industrialisation, pollution, and invasive species. We will also assert our customary rights over specific sites and areas within our takutai moana, ensuring that our traditions, cultural practices, and environmental responsibilities are acknowledged and respected. These rights must be reflected in both local and national policies, particularly regarding land use, port activities, and reclamation projects.

9.2c Methods

Action Point	Description	Action Steps
1. Development of a Comprehensive Foreshore and Seabed Management Plan	Develop a hapū -led management plan for the foreshore and seabed that integrates traditional ecological knowledge with contemporary environmental science.	Establish a working group involving environmental experts, iwi leaders, and local stakeholders to develop the management plan.
2. Partnerships for Restoration Projects	Partner with government agencies, local councils, NGOs, and private sector groups to restore damaged areas such as kaimoana beds and bird roosting sites.	Seek funding and resources for large-scale restoration projects, leveraging government grants, philanthropic organisations, or community fundraising.
3. Advocacy for Legal Reform	Advocate for legal reforms to better reflect Patukeha’s ownership and kaitiaki responsibilities over the foreshore and seabed.	Engage with legal experts and political leaders to propose amendments to existing laws or create new legislation that protects Patukeha’s rights.

Action Point	Description	Action Steps
4. Cultural Impact Assessments for Development Projects	Establish a proactive system to assess the cultural and environmental impacts of developments within the takutai moana.	Set up a formal protocol for conducting cultural impact assessments in collaboration with other iwi and environmental organisations.
5. Promotion of Māori Leadership in Local Governance	Advocate for increased representation of Patukeha in local governance bodies, particularly those affecting the foreshore and seabed.	Advocate for a Patukeha representative or a Māori advisory body within local governance structures, particularly in port authorities and environmental management boards.
6. Engagement with the Private Sector on Sustainable Development	Work with private landowners, developers, and businesses to ensure sustainable practices in the rohe.	Establish a working group to engage with private sector stakeholders and develop guidelines for sustainable development within the rohe.
7. Ongoing Education and Awareness Campaigns	Educate the wider public about Patukeha's rights and responsibilities as kaitiaki, highlighting the cultural and environmental significance of the foreshore and seabed.	Launch an awareness campaign using media, public events, and community outreach to highlight Patukeha's role and educate the public on preserving the foreshore and seabed.
8. Collaborative Marine Conservation Initiatives	Partner with other iwi and conservation groups to create a regional marine conservation programme addressing overfishing, pollution, and invasive species.	Join or form a regional marine conservation group that includes iwi, local councils, NGOs, and other stakeholders to coordinate conservation efforts.
9. Developing Monitoring and Enforcement Systems	Establish monitoring systems for the health of the foreshore, seabed, and waterways, particularly in culturally significant areas.	Set up a community-led monitoring network and work with local authorities to enforce environmental protections.
10. Encourage Sustainable Tourism Practices	Develop a sustainable tourism framework to ensure tourism supports the health of the foreshore and seabed while respecting cultural values.	Collaborate with local tourism operators to implement sustainable tourism practices that protect the environment and promote cultural awareness.

9.3 Kaupapa mō te Taha Moana me te Taiwhenua | Coastal and Rural Management

Over the past 170 years, Patukeha's access to the coastal environment for gathering mahinga kai and fulfilling kaitiaki responsibilities has been significantly reduced. This has been caused by the degradation of sites, loss of mahinga kai resources, physical access restrictions, and competing uses. Customary access is a right, not a privilege, meaning that tangata whenua

must have unimpeded physical access to the coastal marine area. This right includes ensuring that public and recreational access is balanced with our need to carry out our customary practices, such as the collection of kai and the maintenance of cultural sites.

While there are valid reasons to restrict public access to sensitive areas to protect habitats and breeding grounds for indigenous species, it is crucial that customary access is not unduly limited. There must be a balance between protecting the environment and ensuring that Patukeha can carry out our responsibilities as kaitiaki. This means that Patukeha's right to access sites and resources in the coastal environment for customary and kaitiaki purposes must be recognised and provided for, independent of general public access. Further, land purchasers adjacent to the coast should not be able to claim ownership of the foreshore, whether real or perceived, to block access.

Te Rūnanga o Patukeha acknowledges the importance of providing assurance to everyone with an interest, particularly ensuring that both public and customary access is secured for current and future generations. There is also a need for compulsory esplanade areas to be created along the coast through mechanisms such as esplanade reserves, strips, or conservation areas. These should apply to all coastal properties upon subdivision consent, ensuring appropriate public access to these areas.

A disconnect between the agencies responsible for managing the coastal marine area (such as DOC, FNDC, NRC, MPI, and the Police) has made it difficult to create cohesive policies, set effective bylaws, and enforce them. Collaborative management between these agencies, Patukeha, and the community is essential to protect our coastal resources, natural character, landscape values, and public amenity. This approach will help address current access issues while safeguarding the environment for future generations.

9.3a Challenges

a) Over time, Patukeha's access to the coastal marine area and customary resources has been severely restricted and degraded.
b) Unrestricted public access, including by vehicles and horses, can negatively impact kaimoana, taonga species, waahi tapu, and public safety and amenity values.

9.3b Commitment

a) Patukeha is committed to promoting the health of dune and beach ecosystems, ensuring public safety, and protecting significant sites, natural character, and amenity values through collaborative management with relevant agencies.
b) Customary access to coastal resources will be protected and enhanced.
c) Vehicular access to the beach will be limited to the following purposes:
    - Customary management and kaitiaki monitoring (e.g., mahinga kai and policing of bylaws) by Patukeha
    - Emergency and lifeguard services
    - Scientific or ecological research or monitoring in conjunction with Patukeha.

9.3c Action

a) Customary access to the coastal environment is a right, not a privilege, and must be recognised and provided for independently of general public access.

b) Policies and plans developed by statutory agencies must recognise Patukeha's rights to access:
   - All waahi tapu
   - Kai harvesting and collection
   - Taonga for traditional, customary, and cultural uses
   - Kaitiaki and cultural health monitoring.

c) Te Rūnanga o Patukeha will continue to collaborate with relevant agencies to find practical solutions to public access issues in our rohe.

d) TROP will oppose any coastal land use or development that leads to further loss of customary access to the coastal marine area, including any activities that result in the private ownership of the foreshore.

9.3d Methods

a) Patukeha will continue to advocate for the recognition of these policies by the relevant agencies.

b) TROP will work closely with agencies involved in public access policies to ensure Patukeha is fully engaged in decision-making processes.

c) Patukeha will seize opportunities to educate the community about our cultural values related to the coast and encourage positive attitudinal change.

d) Councils issuing consents that could affect customary access will include conditions that protect and enhance customary access.

e) TROP will continue to advocate for the appointment of a kaitiaki monitor to patrol beaches and other significant areas on a full-time basis. The kaitiaki monitor would perform the following activities:
   - Monitoring kaimoana beds and adherence to fishing restrictions
   - Coastal cultural health surveys
   - Monitoring sites of cultural significance
   - Monitoring wildlife
   - Observing dog and horse bylaws; and
   - Engaging in education and advocacy with the general public.

9.4 Offshore Oil Exploration and Mining

The past century of reliance on oil has now reached a turning point, demanding urgent attention. The 2010 BP Deepwater Horizon oil spill in the Gulf of Mexico starkly highlighted the devastating consequences of our ongoing dependence on oil. As easily accessible oil sources deplete, companies are increasingly turning to more remote and risky areas that were previously considered too difficult or dangerous to exploit. Our coastlines have now become a focus for these efforts, with the government appearing intent on accommodating large oil and mining interests.

The current regulatory regime, including the Crown Minerals Act 1991 and the Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012 (EEZ Act), is overly complex, difficult for iwi to engage with, and ineffective. While prospecting and exploration for petroleum and minerals are classified as "permitted activities," drilling requires a permit. However, decisions made by the Environmental Protection Authority (EPA) have proceeded despite significant gaps in key information, particularly regarding oil spill modelling and

emergency response capabilities. For these activities to proceed in our waters, the highest environmental standards, full liability coverage, and guaranteed cleanup capacity must be in place - none of which are currently assured. Furthermore, recent government legislation has restricted opposition at sea, further undermining our civil rights and tino rangatiratanga.

Patukeha supports the position of Te Whānau ā Apanui in their resolute defence of our ancestral lands and waters from the destructive practice of deep-sea oil drilling. As they have said, this issue is not only for us but for all New Zealanders: "We are resolute in our defence of our ancestral lands and waters, and we call on all those who support our opposition to stand with us in defence of what we all treasure."

9.4a Challenges

a) The lack of appropriate environmental policy to protect Tangaroa's realm from the harmful effects of offshore petroleum exploration and mining.

9.4b Commitment

a) Offshore petroleum exploration and mining will not be permitted within the boundaries of Patukeha's gazetted rohe moana, extending eastward from our landward coastal boundaries to the outer limits of New Zealand's Exclusive Economic Zone (EEZ).

9.4c Action

a) Patukeha will oppose any offshore petroleum exploration and mining proposals within our gazetted rohe moana, extending eastward to the limit of New Zealand's EEZ.
b) The Crown and petroleum or mining companies must engage in early and good faith consultation with Patukeha before seeking any prospecting, exploration, or drilling licenses within our rohe moana or extending eastward to the EEZ.

9.4d Methods:

a) TROP will collaborate with hapū and iwi to continue opposing these activities and advocate for statutory changes to protect our coastline.
b) TROP will explore the use of Section 15(3) of the Crown Minerals Act 1991 and provisions within the Minerals Programme for Petroleum (2005) to protect culturally significant areas from being included in offshore exploration permit blocks or mineral programs.

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9.5 Customary Fisheries

The waters of Ipipiri and our estuaries are taonga gifted by our tūpuna. As kaitiaki, we are responsible for protecting and restoring this taonga for our mokopuna. These waters once teemed with kaimoana such as kuku, tipa, kina, paua, tuatua, kokota, huwai, pipi, pupu, papaka, kumukumu, pioke, kahawai, tuna, kanae, wheke, whai, tamure, aua, patiki, and parore. However, poor management over the past century has caused a significant decline in marine species due to degraded water quality, habitat loss, and over-harvesting. This decline is compounded by the erosion of traditional knowledge and cultural practices that once sustained these resources.

Our mana as tangata whenua is diminished when we cannot practise manaakitanga—our traditional practice of gathering kaimoana for our families and visitors. This not only affects our cultural wellbeing but also has economic consequences, as we are unable to provide kaimoana to support our whānau. Historically, this practice supplemented low incomes and provided essential nutritional benefits.

The current fisheries model has failed to protect or sustain our mahinga kai and taonga species. Despite the Treaty of Waitangi (Fisheries Claims) Settlement Act 1992 (TOWFSA), the benefits have not flowed effectively to Patukeha through Mandated Iwi Organisations (MIOs) (Waitangi Tribunal, 2018). Today, we rely on customary management and recreational harvests for whānau sustenance. Overfishing, pollution, bycatch, and the over-allocation of fishing rights continue to make customary harvesting unsustainable. In the past five years, only a handful of customary take permits have been issued by our Rohe Moana Committee due to the depletion of kaimoana resources.

The Roopu Moana team works alongside other agencies, such as NIWA, to monitor the health of our mahinga kai using cultural health indicators (CHI) (NIWA, 2023). However, implementing fisheries management tools like Taiapure and Mataitai Reserves remains a challenge. Establishing these reserves is a time-consuming and resource-intensive process, which highlights the need for a more unified and integrated approach to fisheries management.

Our rohe moana and tangata kaitiaki were gazetted in May 2009 under the Kaimoana Fisheries Regulations 1998. Although our traditional interests extend further, limited resources have slowed our progress in establishing more mataitai reserves. Our focus is on finding solutions to protect our coastal ecosystems, including improving land-based management and ensuring water quality standards are met for customary rights to be exercised safely.

9.5a Challenges | Concerns Regarding Marine Reserves

As a Treaty partner, Te Rūnanga o Patukeha reserves the right to have the first option at implementing a customary management tool that allows for the gathering of kaimoana for customary and food gathering purposes. We view marine reserves as a confiscation of potential sites for implementing customary Māori management tools such as mataitai, taiapure, and rahui.

As tangata whenua, we believe we should not have our choices limited by the Department of Conservation (DOC) locking up prime fishing areas within our rohe as no-take marine reserves forever. Until all of our customary areas have been identified and suitable tools applied to achieve our objectives, we do not accept the Crown imposing area controls within our rohe that could prevent, or limit customary take, or our choice of areas for this take.

If, after a reasonable amount of time, a marine reserve fails to achieve its stated objectives, it should revert to normal status to provide for the needs of Patukeha hapū. The markers for this baseline must be developed in collaboration with stakeholders, and we welcome feedback and input to assist in this process.

Our rohe faces several challenges:

a) Discharges from industrial activities, biosecurity risks, and over-harvesting further threaten our mahinga kai.
b) Loss of Traditional Knowledge: The erosion of traditional knowledge affects our ability to sustainably manage fisheries and to pass this knowledge on to future generations.

9.5b Commitment to Action

a) Protecting and Restoring Fisheries: We will continue our efforts to restore the diversity and abundance of mahinga kai in our rohe moana. This includes ensuring that resources are uncontaminated, healthy, and accessible for customary gathering.
b) Ensuring Customary Management Tools Are Prioritised: We firmly believe that as tangata whenua, Patukeha should have the first option to apply tikanga-based fisheries management tools, such as mataitai, taiapure, rahui, and tangata tiaki, to achieve the same conservation objectives as marine reserves, but without losing control of these important areas.
c) Advocating for Transparent and Inclusive Processes: The process for establishing marine reserves needs to be more transparent and inclusive, ensuring a full analysis of the objectives, costs, and benefits of a marine reserve. As tangata whenua, we must have the opportunity to use our customary tools to meet these objectives.

9.5c Action

a) Engage in Transparent Dialogue: We will engage with DOC, MPI, and other stakeholders to ensure a more transparent and inclusive process for establishing marine reserves. This will include a full analysis of the objectives and the implications of each proposed reserve.
b) Test the Impact of Marine Reserves: Every marine reserve or customary fishing area that is implemented must undergo a test to determine whether it would have an undue impact on commercial fishers' ability to catch their quota within the Quota Management Area (QMA). We are committed to ensuring that no area is locked away without a full assessment of its impact on our traditional fishing rights and commercial operations.

9.5d Method

a) Finalise the Rohe Moana Management Plan: This plan will set clear guidelines for managing customary fisheries in our rohe, ensuring it integrates both tikanga Māori and modern fisheries management principles.
b) Expand Customary Fisheries Boundaries: We will investigate the possibility of extending our rohe moana boundaries to better reflect traditional fishing grounds and practices, ensuring we have full management of our customary areas.
c) Research and Monitoring: We will continue partnerships with agencies like NIWA and other research organisations to monitor the health of our fisheries and mahinga kai. Cultural Health Indicators (CHI) will guide this work, helping us assess the effectiveness of our management strategies.
d) Water Quality Management: Collaborating with the Northland Regional Council (NRC) and other local authorities, we will ensure that water quality in our rohe meets the necessary standards to support sustainable customary fisheries. This includes advocating for improvements in land management to protect water quality.
e) Customary Fisheries Restoration Projects: We will pursue reseeding projects and other restoration initiatives to restore kaimoana stocks in areas where resources have been depleted, ensuring long-term sustainability for future generations.

Species	Taonga Species	Taonga Species
Ururoa (hammerhead shark)	Papahu (dolphin)	Tipa (scallops)
Mango shark	Tohora (whales/orca)	Pipi o Tuatua
Albacore tuna	Tamure (snapper)	Pupu (periwinkle)
Swordfish, marlin	Ara ara (trevally)	Kawiriwiri (large periwinkle)
Matata red snapper	Tarakihi	Karengo (seaweed)
Parrot fish	Gurnard	Papaka (crab)
Cod (Pakirkiri)	Porae	Tuna (freshwater eel)
Moke	Maomao	Ngaroa (eel)
Parore (mangrove fish)	Takeke (piper)	Paua
Pakarua/whi stingray	Warehunga (kingfish)	Tio (oysters)
Koheru (mackerel)	Kanae (mullet)	
Kokiri (leatherjacket)	Kahawai	
Ika paihau (red mullet)	Patiki (flounder)	
Pakirikiri (spotty)	Hapū ka	
Wheke (octopus)	Uai (herring)	
Yabby prawns	Koura (crayfish)	
Barracuda (Mangaa)	Kina	
Kotore (sea anemone)	Kutai (mussels)	
Limpets		

9.6 Aquaculture

Tangata whenua have practised aquaculture for centuries, using methods like shellfish seeding and storing kaimoana in rock pools or beneath piles of rocks for on-growing until needed. These traditional practices, now classified as aquaculture, continue to be vital for sustainable kaimoana management. Patukeha are interested in developing marae-based or customary aquaculture for non-commercial purposes, such as enhancing or restoring depleted kaimoana beds, ensuring future generations can continue gathering kaimoana sustainably.

Recent legislative changes have impacted the aquaculture planning framework. The 2004 reforms required regional councils to establish Aquaculture Management Areas (AMAs), in line with the Maori Commercial Aquaculture Claims Settlement Act 2004 (MCACSA), which entitled iwi with a coastal rohe to 20% of any new space created in AMAs (Ministry for Primary Industries, 2020). However, the AMA process was complex, and reforms in 2011 replaced it with a “first come, first served” model for marine farming space allocation. Amendments to MCACSA introduced regional agreements, allowing iwi to receive either 20% of new space or the equivalent in cash or other forms of compensation.

Aquaculture development in Patukeha’s rohe is now guided by agencies like Northland Inc., which formed the Northland Aquaculture Development Group (NADG) to develop a regional strategy. Patukeha must be actively involved in decision-making to ensure that aquaculture aligns with their values and aspirations.

Inappropriate or unsustainable aquaculture could threaten Patukeha's cultural landscapes, taonga species, and mahinga kai. While sustainable aquaculture could offer cultural, social, and economic benefits to Patukeha and the wider community, each proposal must be carefully evaluated, particularly for impacts on traditional mahinga kai sites and other cultural values.

9.6a Challenges

a) Patukeha have specific rights and interests regarding aquaculture activities in their rohe moana, coastal waters, and on-shore facilities.
b) Aquaculture can impact values important to Patukeha, such as cultural landscapes, taonga species, and mahinga kai, requiring careful management.
c) Sustainable aquaculture can contribute positively to Patukeha's cultural, social, and economic wellbeing.

9.6b Commitments

Patukeha's rights and interests in aquaculture must be recognised and protected, ensuring their involvement in the management of coastal waters and aquaculture activities.

9.6c Action

a) Agencies must ensure Patukeha are included in decisions about the allocation and use of coastal space for aquaculture in their rohe moana and coastal waters.
b) Applicants, including Mandated Iwi Organisations, must engage with Patukeha early in the planning stages of marine farming projects.
c) Patukeha should share in the economic benefits of sustainable aquaculture ventures that align with their values.
d) Collaboration with Te Rūnanga o Patukeha to explore marae-based or customary aquaculture for non-commercial purposes, focused on enhancing kaimoana resources.

9.6d Methods

a) Councils will require a Patukeha Cultural Impact Assessment (CIA) for any aquaculture proposals within their rohe moana and coastal waters to ensure environmental and cultural considerations are addressed.
b) Te Rūnanga o Patukeha will continue engaging with the NADG and other relevant groups to promote sustainable aquaculture aligned with Patukeha aspirations.
c) Each aquaculture proposal will be assessed on a case-by-case basis, considering:
   - Location and size of the proposed aquaculture area
   - Species to be farmed, ensuring alignment with local ecological and cultural priorities
   - Consistency with Patukeha aspirations and potential long-term environmental effects
   - Potential impacts on cultural heritage, seascapes, and mahinga kai
   - Visual impact from land and water perspectives
   - Effects on customary fishery resources and kaimoana availability
   - Monitoring provisions to ensure sustainability
   - Cumulative and long-term environmental effects
   - Impacts on local biodiversity and ecosystems
   - Effects on off-site species, including those critical to Patukeha's cultural heritage



10.0 Kaupapa mō ngā Moutere | Island Management

The islands within the rohe of Te Rūnanga o Patukeha are of immense cultural, spiritual, and historical significance. They are regarded as taonga that require careful protection, restoration, and sustainable management (Waitangi Tribunal, 2014, WAI 1040, Stage 1). For generations, Patukeha have maintained a close relationship with these islands, both in terms of cultural practices and historical interactions (Royal, 2005). While acknowledging the ownership rights of the Crown and private landowners, the iwi also recognises the Department of Conservation's (DOC) role in managing these areas (DOC, 2020).

Te Rūnanga O Patukeha, in partnership with Ngāti Kuta Hapū, DOC, and the Guardians of the Bay of Islands (GOBOI), has initiated a successful pest eradication programme. This programme, involving a combination of aerial drops of Brodifacoum and mainland trapping, aligns with DOC's Pest Free 2050 strategy (DOC, 2021) has led to the creation of pest-free islands, now undergoing ecological regeneration. These efforts have revitalised the islands and created local employment opportunities for hapū members.

Te Rūnanga o Patukeha is committed to maintaining an active role in future decision-making processes concerning island management. This includes working closely with DOC and other stakeholders to protect, enhance, and preserve the unique values of these islands for future generations.

10.0a Challenges

The islands within our rohe hold profound cultural, spiritual, and historical significance. They have long been integral to our traditions, whakapapa, and customs. While some islands are owned by the Crown or private entities, DOC administers many, managing them in alignment with conservation principles.

Historically, Te Rūnanga o Patukeha has engaged with these islands, but past management decisions often excluded tangata whenua from key processes. This lack of full involvement

has limited consideration of our cultural needs and aspirations. Despite these challenges, significant progress is being made, particularly through collaborative efforts with DOC and the Guardians of the Bay of Islands in pest control and ecological restoration.

10.0b Commitment

a) Ensuring full involvement in the decision-making processes regarding island management.
b) Collaborating with DOC, local authorities, and private landowners to safeguard the cultural, spiritual, and ecological values of the islands.
c) Advocating for the restoration of Māori ownership and involvement in island management where applicable.
d) Supporting pest eradication, ecological restoration, and the protection of cultural values on the islands.
e) Developing management strategies that reflect the collective objectives of Te Rūnanga O Patukeha, Ngāti Kuta Hapū, DOC, and other relevant stakeholders.

10.0c Action

a) Actively engage in all island management decisions, ensuring that tangata whenua perspectives are integral to the planning and implementation processes.
b) Continue supporting pest eradication efforts and island restoration in collaboration with DOC, including ongoing maintenance programmes for pest-free islands.
c) Focus on the protection and restoration of wāhi tapu (sacred sites) and ensure that these areas receive the appropriate respect and attention in island management.
d) Develop strategies for managing tourism on the islands, ensuring that visitor activities do not negatively impact their ecological and cultural values.
e) Advocate for the return of Motukiekie Island to public ownership and work towards policies that prevent islands from falling into private hands.
f) Address key issues on each island, such as waste management, sewerage disposal, pest control, and the restoration of native flora and fauna.
g) Collaborate with DOC to review and update management strategies for islands such as Urupukapuka, Moturua, and Motuarohia, which attract significant tourist activity.

10.0d Method

a) Partner with DOC and private landowners to ensure that effective management strategies are in place, particularly on islands that attract large numbers of visitors, such as Urupukapuka and Moturua.
b) Develop and enforce policies to protect the cultural heritage of the islands, including the reintroduction of culturally significant species like the kokako on Motukokako (The Hole in the Rock).
c) Advocate for the inclusion of Māori names for all islands on national maps, ensuring that traditional names like Toka Okuia (Shag Rock) and Orerewai (Hat Island) are promoted and embraced.
d) Initiate reviews of island management for smaller islands such as Poroporo, Motuoi, and Rangiatea, aiming to implement conservation strategies and safeguard their ecological integrity.
e) Explore sustainable commercial opportunities, such as tourism royalties, to fund ongoing island management and restoration efforts.

f) Develop and implement a robust monitoring system to assess the success of pest eradication and ecosystem restoration programmes, adjusting management practices as needed.

By taking these steps, Te Rūnanga o Patukeha aims to ensure the protection and sustainable management of these islands, preserving their cultural, spiritual, and historical significance for future generations.

10.0.1 History of the Islands in the Area

The islands within the rohe of Te Rūnanga o Patukeha are central to the traditions, customs, and livelihoods of tangata whenua. These islands have been integral to Māori life for centuries, and they continue to hold cultural, historical, and spiritual significance. Below is a brief history of each island, including traditional Māori names where applicable.

Urupukapuka

Urupukapuka Island is the largest and most visited island in the Bay of Islands. It holds a rich history, both pre- and post-colonisation, and has been a significant site for Māori settlement, fishing, and resource gathering (Phillips, 2000). The island has numerous wāhi tapu and is renowned for its abundant natural resources. Urupukapuka is a popular tourist destination, attracting visitors with its stunning views, hiking tracks, and cultural significance. The island's wāhi tapu are protected under the Heritage New Zealand Pouhere Taonga Act 2014, and its ecological restoration follows DOC's Island Conservation Plan (DOC, 2019).

***Key Issues**:*

- Protection of wāhi tapu.
- Sewerage disposal and environmental management.
- Pest control.
- Native fauna and flora restoration.
- Tourism regulation and management.
- Protection of native bird nesting areas.

Okahu

Okahu Island is currently under review for its cultural and ecological management. It has significance for local iwi, particularly in terms of its historical use as a resource site and its role in Māori settlement patterns. Efforts are underway to assess its ecological health and develop management strategies that align with both cultural values and environmental conservation.

***Key Issues**:*

- Pest eradication.
- Ecological restoration.
- Cultural site protection.

Waewaetorea

Like Okahu, Waewaetorea Island's management is also under review. The island has cultural and historical importance, with ties to traditional Māori navigation, resource harvesting, and settlement. Te Rūnanga o Patukeha is working to identify key issues and develop strategies for the island's management.

***Key Issues**:*
- Native flora and fauna restoration.
- Pest control and eradication.
- Visitor management.

Motukiekie (formerly known as Motu Kiekie)
Motukiekie Island, which has recently fallen into private ownership, holds considerable cultural and historical importance for Te Rūnanga O Patukeha. Motukiekie Island's shift to private ownership contradicts Treaty of Waitangi principles on Māori land retention (Waitangi Tribunal, 2014). The iwi advocates for its return under the Public Works Act 1981. The island is valued for its scenic beauty, but also for its cultural and spiritual significance.
***Key Issues**:*
- Reclaim ownership through collaboration with the Government.
- Develop sustainable management plans with the current private owners.

Moturua
Moturua Island is primarily Crown land administered by DOC, though it also includes private landholdings. The island has historical significance, with Māori occupation dating back to pre-colonisation. During World War II, Moturua was used as a hospital by the New Zealand Army. It also holds numerous wāhi tapu protected under the Resource Management Act 1991.
***Key Issues**:*
- Protection of wāhi tapu.
- Pest eradication and ecosystem restoration.
- Track maintenance and public safety.
- Native tree and weed removal.

Motuarohia (Roberton Island)
Motuarohia Island, also known as Roberton Island, is culturally and historically significant for Māori. The island is managed by DOC, with portions of the island being privately owned. The three lagoons on the island are of particular ecological interest, providing a sanctuary for various native bird species.
***Key Issues**:*
- Pest eradication and protection of native bird species.
- Restoration of native trees and plant species.
- Visitor management and public safety.
- Maintenance of public amenities and facilities.

Motukokako (The Hole in the Rock)
Motukokako, also known as "The Hole in the Rock," is the most iconic island in the Bay of Islands. It remains in Māori ownership and holds deep spiritual, cultural, and historical value. The island is an internationally recognised landmark and symbolises Māori heritage and traditional navigation.
***Key Issues**:*
- Protect and enhance native species, including the potential reintroduction of the kokako.
- Develop sustainable tourism practices and generate revenue through commercial royalties.
- Implement a native restoration programme for flora and fauna.
- Protect the island's cultural and spiritual significance.

Poroporo and Other Small Islands

Motu	Toka
Poroporo	Oturori, Toka Te Kauri, Toka Otarepo, Nga Toka Te Kuru, Nga Toka Tikitiki
Motuoi	Motu Titi, Motu Hikurangi, Toka Hikutangi, Nga Toka Kiekie, Raepaoa
Motutara	Nga Toka Parangi, Nga Kiri Parauri, Toka Okurariki, Toka Karuri, Toka Otawake
Rangiatea	Toka Orarua, Toka Hoanga, Uruhope, Toka Motu, Nga Toka Raraka
Motungarara	Toka Rahirahi, Kapurarahurahu, Ohope, Toka Rerewai, Orerewai
Te Nunuhe	Orerewainui, Toka Hikuru, Toka Hikuro, Paparoa, Whakaripia
Pakatahi	Pukoni, Toka Rahirahi
Kuiamokimoki	
Mahenotiti	
Tawiriwiri	
Motukauri	
Te Ao	

Te Rūnanga o Patukeha acknowledges the importance of numerous smaller islands in the Bay of Islands, such as Poroporo, Motuoi, Motutara, Rangiatea, and others. Many of these islands are uninhabited but hold significant cultural and ecological value.
Te Rūnanga o Patukeha will continue to advocate for the recognition and conservation of these islands, including the application of traditional Māori names on national maps.
***Key Issues**:*

- Recognition of traditional names.
- Environmental restoration and pest control.
- Protection of cultural and spiritual sites.

Island Names and Current Status

Ingoa Māori	Ownership Status	Management Agency
Urupukapuka	Crown, Private	DOC
Okahu	To be reviewed	To be reviewed
Waewaetorea	To be reviewed	To be reviewed
Motukiekie	Private	Private, Te Rūnanga O Patukeha
Moturua	Crown, Private	DOC
Motuarohia	Crown, Private	DOC
Motukokako	Māori	Māori ownership
Poroporo, Motuoi, etc.	Various	Under review

10.1 Tapoi | Tourism

The Bay of Islands, renowned for its breathtaking natural beauty and rich cultural history, continues to attract a growing number of visitors each year. While the tourism industry plays a crucial role in supporting local businesses and driving economic growth, Te Rūnanga o Patukeha recognises the importance of balancing economic benefit with the preservation of the region's cultural, environmental, and historical values.

Russell, often regarded as the gateway to the Bay of Islands, exemplifies this balance. As the primary service hub for the wider Te Rawhiti and Waikare areas, it caters to both day-trippers and overnight visitors. However, it is essential that the Bay of Islands remain mindful of its past and future. The local iwi acknowledges the necessity of tourism in sustaining the economy but remains steadfast in ensuring that the growth of the industry does not compromise the region's inherent cultural and natural treasures.

The area's value to tangata whenua cannot be overstated. The Bay of Islands is a scenic destination and a place of profound ancestral significance, deeply connected to the tīpuna of Te Rūnanga O Patukeha. The Bay of Islands' tourism industry should balance economic growth with cultural preservation (Hall, 2019). Russell's historical role as Kororāreka is well-documented (Binney, 2007), and its modern tourism model reflects Māori principles of kaitiakitanga (Harmsworth & Roskruge, 2014).

10.1a Challenges

The Bay of Islands holds centuries of history that shape the worldview of Te Rūnanga O Patukeha. For our tūpuna, the Bay of Islands was not just a geographical area - it was a vibrant hub of settlement, resource harvesting, and social and cultural exchange. From the early arrival of Māori ancestors, the islands were strategically chosen for their natural resources and sheltered harbours, becoming critical sites for fishing, navigation, and trade.

The historical role of Russell, once known as Kororāreka, offers a clear example of how our ancestors foresaw the importance of this region in facilitating both Māori and European interaction. Kororāreka was designated as a "free-trade zone" in the early 19th century, allowing whaling and sealing ships to dock, and later becoming a centre for European settlers and missionaries. This foresight was part of a broader understanding of how trade and contact could be harmoniously integrated into Māori life.

Today, Te Rūnanga o Patukeha sees Russell as more than a commercial hub - it is the modern reflection of the tūpuna's ability to navigate the complexities of interaction, commerce, and cultural preservation. The town's continued role in facilitating tourism to the region mirrors the original purpose of Kororāreka, though now with a focus on sustainable practices and respectful engagement with both visitors and the environment.

As Te Rawhiti remains a largely untouched area at the eastern end of the Bay, it preserves the rural, natural qualities that were so important to our ancestors. It is this rural character that Te Rūnanga o Patukeha seeks to maintain - promoting a tourism model that respects the natural world, values sustainability, and ensures the continuation of ancestral customs and practices for future generations.

10.1b Commitment | Protecting Cultural and Ecological Heritage

Te Rūnanga o Patukeha is resolutely committed to ensuring that the Bay of Islands remains a place where cultural, ecological, and historical values are not only respected but actively protected. The tūpuna's deep connection to this area serves as the foundation for our stewardship, and it is a responsibility we carry forward today.

Central to this commitment is the collaboration with the Department of Conservation (DOC), local authorities, and other key stakeholders. While tourism remains an important part of the local economy, the hapū understands that the values visitors seek - natural beauty, rich cultural heritage, and historical landmarks - must be safeguarded. This is a shared responsibility between the iwi, local communities, and conservation entities, all working towards the same goal of preserving the region's integrity.

The Resource Management Unit (RMU) within Te Rūnanga o Patukeha plays a pivotal role in ensuring that tourism practices align with the iwi's values. By promoting responsible and sustainable tourism, the RMU works to ensure that the growth of the industry does not come at the expense of the environment or cultural practices. The RMU's "back-to-nature" approach aligns with the New Zealand Tourism Strategy 2025 (MBIE, 2019), emphasising low-impact activities. DOC concessions are assessed under the Conservation Act 1987 to ensure cultural and environmental protection

10.1c Action | A Sustainable Responsible Approach to Tourism

Te Rūnanga O Patukeha's approach to tourism in the Bay of Islands revolves around the principle of sustainability—both environmentally and culturally. The RMU will advocate for a "back-to-nature" tourism model, emphasising activities that enhance, rather than diminish, the rural and natural character of the Te Rawhiti area and the wider Bay of Islands.

This sustainable approach ensures that the region remains a sanctuary for wildlife, a place for spiritual reflection, and a site where Māori culture continues to be celebrated. By prioritising eco-tourism, low-impact activities, and cultural tourism, Te Rūnanga o Patukeha aims to ensure that tourism contributes to the local economy while respecting the sacredness of the land and waters.

The RMU will also play a critical role in assessing all tourism-related concessions applied for with DOC and local government bodies. It is essential to evaluate the environmental and cultural impacts of tourism ventures before they are approved, ensuring that new developments are compatible with the area's long-term protection and stewardship goals.

In addition to concession assessments, the RMU will actively monitor the impact of tourism in key areas such as Maunganui Bay. With the increased interest in the newly introduced wreck site, it will be necessary to ensure that infrastructure—such as toilets and waste facilities—does not disrupt the delicate balance of the area's ecosystem. Hapū members will play an integral role in monitoring both electronically and physically to ensure that the region's integrity is upheld.

10.1d Method | Collaborative and Inclusive Management

The success of Te Rūnanga O Patukeha's tourism management strategy will depend on ongoing collaboration with DOC, local government, tourism operators, and other

stakeholders. Ensuring that Māori perspectives and values are embedded in decision-making processes is essential for achieving a sustainable future for the Bay of Islands.

Te Rūnanga o Patukeha will continue to engage with all stakeholders in the region to ensure that tourism practices are aligned with our cultural values. This collaboration will include advocating for the inclusion of Māori cultural practices and stories in the tourism experience, ensuring that visitors leave with a deeper appreciation for the history and significance of the Bay of Islands.

By working together with local businesses, government agencies, and tourism operators, Te Rūnanga o Patukeha seeks to create a model of tourism that supports the local economy while also preserving the cultural, environmental, and historical integrity of the region.

10.2 Hau Takiwa | Air Resources and Telecommunications

With the continuous growth of telecommunication technologies, the demand for better connectivity in rural and remote areas like the Bay of Islands is increasing. The region's mountainous terrain often obstructs clear cellular reception, and the introduction of new telecommunication infrastructure, such as cellular towers, has become a topic of significant debate. While these developments are necessary for improving communication, Te Rūnanga o Patukeha is mindful of the potential impact on the environment, the landscape, and the cultural fabric of the area. Telecommunication infrastructure must avoid wāhi tapu and comply with the National Environmental Standards for Telecommunications Facilities (MfE, 2016). Electromagnetic effects on wildlife are monitored under the Wildlife Act 1953 (DOC, 2020).

10.2a Historic

Telecommunication infrastructure plays an essential role in modern life, but Te Rūnanga o Patukeha stresses the importance of thoughtful and responsible planning. The hapū is not inherently opposed to new technologies or infrastructure but insists that developments must be carefully managed to mitigate any negative effects on the Bay of Islands' natural environment and cultural heritage.

10.2b Commitment | Responsible Development with Cultural Sensitivity

Te Rūnanga o Patukeha is committed to ensuring that telecommunications developments in the Bay of Islands balance technological advancement with the preservation of the region's cultural and environmental values. The hapū believes that responsible development requires full consideration of the area's visual and ecological landscape, alongside consultation with tangata whenua. Any infrastructure project must reflect the aspirations of the community and ensure that the land remains respected for future generations.

As with other development activities in the region, Te Rūnanga o Patukeha insists that a precautionary approach be taken, with thorough assessments and clear safeguards in place. This commitment extends to ensuring that any infrastructure complements the natural beauty and the rural character of the area, protecting it from unsustainable or damaging developments.

10.2c Action | A Proactive and Cautious Approach

Te Rūnanga o Patukeha will carefully assess all telecommunication infrastructure proposals on a case-by-case basis. The primary goal is to ensure that any new developments are in harmony with the natural landscape, cultural heritage, and environmental priorities of the Bay of Islands.

The Resource Management Unit (RMU) will be involved in the early stages of every proposal to evaluate its potential impacts. This proactive approach ensures that the hapū's values are fully integrated into the decision-making process. Key factors for assessment will include:

- **Visual Impact:** Ensuring that towers and infrastructure do not obstruct key scenic views or alter the natural aesthetics of the area. This includes evaluating tower design, height, and placement to minimise their visibility.
- **Environmental Protection:** Assessing the potential effects on local ecosystems, including native wildlife and plants. The hapū will not support developments that could damage sensitive habitats or disturb endangered species.
- **Electromagnetic Concerns:** Monitoring the potential effects of electromagnetic emissions on both local wildlife and human health, especially in areas of ecological significance.
- **Cultural and Historical Sites:** Any new infrastructure should avoid culturally significant sites, including wāhi tapu (sacred sites) and traditional landmarks. It is critical that telecommunications towers do not encroach on areas of ancestral importance.
- **Infrastructure and Access:** Considering the construction of access roads and other infrastructure needed to service the telecommunication towers. Any development must avoid unnecessary disruption to the land and its natural state.
- **Environmental Compensation:** Te Rūnanga o Patukeha may request a commercial environmental levy to help fund conservation efforts and offset any potential damage caused by new infrastructure.

10.2d Method | Collaborative Consultation

Te Rūnanga o Patukeha will continue to take a collaborative approach to telecommunication infrastructure development. Early consultation with the hapū, through the RMU, is essential to ensure that all concerns and cultural perspectives are integrated into the planning process. The RMU will receive all relevant information about any proposed development, allowing them to assess potential impacts before decisions are made.

This consultation process will assess not only the environmental and visual impact but also the long-term cultural implications. Te Rūnanga o Patukeha will work with developers and other stakeholders to find solutions that respect both the need for connectivity and the importance of preserving the region's natural and cultural integrity.

By ensuring that telecommunications developments are carefully considered and aligned with the values of Te Rūnanga O Patukeha, the hapū aims to create a balance where technology can thrive without compromising the Bay of Islands' unique environment and heritage. This approach aligns with the broader goal of maintaining the region's cultural identity, aesthetic beauty, and environmental sustainability—much like the thoughtful management of tourism in the area.

10.3 Noise Control

Noise pollution has become an emerging concern within the Te Rawhiti and Russell areas. As the community grows and visitors flock to the region, activities such as off-road driving, late-night gatherings on beaches, and increased helicopter traffic have begun to impact the peace and serenity that define the area. These disturbances not only affect residents but also disrupt the natural environment that is integral to the area's cultural and ecological value.
Noise regulations follow the Resource Management Act 1991 and Northland Regional Council Noise Rules (NRC, 2018). Helicopter pad controls are informed by Civil Aviation Authority guidelines (CAA, 2021).

10.3a Challenges

Historically, the Te Rawhiti and Russell areas have been recognised for their tranquility and natural beauty. These qualities have made the region highly valued by both local iwi and visitors. Our tūpuna understood the importance of the natural environment in shaping the well-being of the community, and the preservation of this peaceful atmosphere has remained a core value. However, as the area experiences growth in both population and tourism, the natural quietude is increasingly threatened by various forms of noise pollution.

10.3b Commitment

Te Rūnanga o Patukeha is committed to maintaining the natural harmony and cultural integrity of the area by ensuring that noise management is prioritised in future development and activities. We are dedicated to working with local authorities and agencies to manage noise pollution, balancing the needs of the community with the environmental and cultural values that make the Bay of Islands so special. Our goal is not only to preserve the area's peace but also to ensure that residents, visitors, and businesses can coexist in a manner that respects the natural surroundings.

10.3c Action

To address the issue of noise pollution, Te Rūnanga o Patukeha will take a proactive approach in collaboration with local authorities, businesses, and residents. We will work to implement clear guidelines for noise management, ensuring that all parties are aware of their responsibilities and the potential impacts of their activities. By taking a cooperative and informed approach, we aim to maintain the peaceful character of the region while accommodating growth and development in a sustainable manner.

10.3d Method

Local Noise Control Officer	A designated officer will be appointed to manage noise complaints and ensure adherence to local noise regulations. This will involve working closely with residents and visitors to address concerns as they arise.
Regulation of Helicopter Landing Sites	Te Rūnanga o Patukeha will advocate for stricter controls on the establishment of helicopter pads and landing sites, ensuring they are subject to iwi-led conditions in the resource consent process. This will help manage the environmental and cultural impact of increased aerial traffic.

Community Engagement	A public awareness campaign will be launched to educate the community and visitors about noise control measures and the importance of preserving the natural quietude of the area. This will encourage responsible behaviour, particularly during peak tourist seasons.
Collaboration with Local Authorities	Te Rūnanga o Patukeha will collaborate with local councils and other relevant agencies to implement noise management strategies. This includes the regulation of vehicle noise on unsealed roads and managing activities that cause disturbance, such as late-night events and public gatherings.

Through these measures, Te Rūnanga o Patukeha will work to ensure that noise pollution is managed effectively, preserving the unique tranquillity of the region for future generations. By engaging the community in this process, we aim to strike a balance between development and the protection of the environment, ensuring that the values we hold dear are upheld as the area grows.

10.4 Moorings, Wharves, Jetties and Boat Ramps

The growth in marine infrastructure, including moorings, wharves, jetties, and boat ramps, is becoming increasingly important in the Bay of Islands. However, such developments can have a range of environmental and cultural impacts if not properly managed. In particular, the lack of adequate services, such as rubbish collection, can lead to pollution and environmental degradation.

Existing legislation does not always align with the specific needs of our area, and as such, stronger management objectives are necessary to maintain the Bay of Islands' integrity. Marine infrastructure is governed by the Marine and Coastal Area Act 2011. The proposed environmental levy mirrors similar schemes in Kaikōura (ECAN, 2020).

Te Rūnanga o Patukeha is committed to ensuring that the development and use of marine structures are carefully managed to prevent adverse impacts. We believe that these developments should balance accessibility and sustainability while respecting the region's natural and cultural values.

10.4a Commitment

Te Rūnanga o Patukeha is dedicated to actively engaging in the planning, design, and management of moorings, wharves, jetties, and boat ramps within our rohe. While acknowledging the value of such facilities for both recreational and commercial use, we seek to minimise their negative impacts on the environment, local communities, and our cultural heritage.

We request to be consulted at the earliest opportunity on all development proposals concerning marine infrastructure. Our involvement ensures that the development aligns with our values and supports the long-term sustainability of the region.

10.4b Action

The Resource Management Unit (RMU) will play a key role in reviewing proposals for moorings, wharves, jetties, and boat ramps. Applications will be carefully assessed to identify potential effects on the environment, visual amenity, and cultural significance. Key factors considered will include:

a) **Vessel Size and Ownership:** The scale of the development will depend on the size and type of vessels intended for use. It is important to understand the demand on infrastructure.
b) **Residency and Accessibility:** Whether the applicant is a permanent or part-time resident, and the ease of access to existing facilities, will inform the planning of new structures. This helps avoid overburdening specific areas.
c) **Intended Use:** Distinguishing between recreational and commercial use allows us to tailor the infrastructure to the needs of the user and mitigate potential impacts on local communities and the environment.
d) **Current Developments and Capacity:** Assessing the capacity of existing infrastructure ensures that new developments do not exacerbate existing pressures on local resources or the environment.
e) **Environmental, Visual, and Cultural Impacts:** We will carefully evaluate the potential for any development to negatively affect native ecosystems, the visual landscape, or culturally significant sites.
f) **Public Benefit:** Developments must provide clear benefits to the wider public, ensuring equitable access and community support.

10.4c Method | Managing Development for Long-Term Sustainability

Te Rūnanga o Patukeha advocates for a strategic approach to the placement of moorings, wharves, jetties, and boat ramps. Rather than permitting widespread development, we seek to concentrate these activities within designated areas that minimise environmental impact and preserve the character of our coastlines.

To ensure these developments contribute positively to the community and the environment, we propose establishing an annual environmental levy for coastal marine structures. This levy will fund ongoing monitoring, maintenance, and conservation efforts, ensuring that developments do not compromise the health of the Bay of Islands' ecosystems.

10.5 Whakatupato Mo Te Katoa | Public Safety

Te Rūnanga o Patukeha places great emphasis on the safety and well-being of our community, particularly in the face of natural hazards and emergencies. Our geographical location, with its remoteness and coastal nature, makes us particularly vulnerable to a range of natural disasters, including flooding, storms, and road erosion. Given the isolation of our communities, and the high number of retirees, children, and vulnerable individuals, ensuring that we are prepared for emergencies is paramount.

The Te Rāwhiti Community Resilience Project aligns with the National Civil Defence Emergency Management Plan (MCDEM, 2019). Bi-monthly fire drills follow Fire and Emergency New Zealand protocols (FENZ, 2021). This section outlines our commitment to

public safety through effective fire control, civil defence preparedness, and community resilience initiatives. By supporting local fire brigades and working alongside civil defence agencies, we aim to enhance community safety and preparedness for any potential emergency.

10.5a Challenges | Resilience and Community Preparedness

The marae has long served as the natural focal point for our communities during times of emergency. It is where whānau gather for collective action, such as responding to natural disasters or civil emergencies. This tradition of resilience is integral to our identity and has been particularly relevant in events like Cyclone Gabrielle, when the local Rural Fire Brigade, alongside community volunteers, conducted health checks for whānau and the elderly.

The Te Rawhiti Community Resilience Project emerged as a direct response to these experiences, aiming to enhance the overall resilience of the community in the face of ongoing challenges, including poor telecommunications, unsealed roads, and heightened vulnerability to natural hazards.

10.5b Commitment | Enhancing Community Safety and Preparedness

Te Rūnanga o Patukeha is committed to ensuring that public safety is prioritised, particularly in our rural, coastal communities. We support the efforts of the Russell and Te Rawhiti fire brigades and the ongoing development of the Te Rawhiti Community Resilience Project. By working with local marae, hapū, and emergency response agencies, we seek to improve both emergency response capabilities and the community's ability to prepare for and respond to crises.

In particular, we are focused on:

a) Supporting fire brigades to ensure adequate rural fire response and equipment.
b) Endorsing civil defence initiatives and maintaining effective communication channels during emergencies.
c) Strengthening the community's preparedness for natural hazards through initiatives like the Te Rawhiti Community Resilience Project.

10.5c Action | Strengthening Our Emergency Response Framework

Rural Fire Control

Te Rūnanga o Patukeha will continue working in close partnership with the Russell and Te Rawhiti fire brigades, ensuring they have the necessary resources and support to provide a prompt and effective response to rural fire emergencies. This will involve ongoing training and regular equipment checks.

Civil Defence Support

We fully endorse the work of civil defence agencies and will continue to collaborate with them in preparing for and responding to emergencies. This includes providing hands-on support during crises, assisting in the development of contingency plans, and ensuring the community is informed about emergency procedures.

Community Resilience Projects

The Te Rawhiti Community Resilience Project, which directly addresses the challenges posed by our rural and isolated nature, is an essential initiative for strengthening community preparedness. The project aims to mitigate vulnerabilities related to telecommunications, infrastructure, and natural hazards, ensuring the safety of vulnerable individuals in our community.

10.5d Method | Practical Solutions for a Safer Future

Fire Safety and Equipment Management

The Te Rawhiti Fire Brigade conducts regular bi-monthly checks to ensure all fire safety equipment is fully operational and up to date. A formal Memorandum of Understanding (MoU) to be established between the local agencies to maintain and care for all acquired equipment.

Civil Defence and Emergency Preparedness

We have developed and lodged a comprehensive emergency preparedness plan with Northland's Civil Defence sector. The plan includes provisions for:

Emergency Container	Civil defence gear, tools, shelving, and workspace supplies
Communication Equipment	Starlink Satellite System, VHF radios, hand-held radios
Medical Supplies	Defibrillators, first aid kits
Shelter & Survival Gear	Tents, weatherproof jackets, cooking equipment
Food & Water Supplies	Over 500 servings of meals, clean drinking water

Community Education and Collaboration

We will continue engaging with our communities to raise awareness of emergency preparedness. This involves fostering an understanding of the key roles and responsibilities each person has during an emergency. Regular community meetings and educational initiatives will ensure everyone is well-prepared.

Training and Drills

Bi-monthly training sessions and emergency drills will be carried out, ensuring fire brigades and the wider community are prepared. Collaboration with civil defence agencies will guarantee that response strategies are consistent and effective.

Enhanced Communication Networks

In areas with limited telecommunications, we will expand alternative communication channels, such as satellite systems, to ensure the community can stay connected during emergencies.

Through these actions, Te Rūnanga o Patukeha aims to empower our community to take control of its own safety. While we face unique challenges due to our geographical location, the strength of our collective efforts will ensure that we are always prepared to meet any emergency with resilience and readiness.

Contact Information for Public Safety Inquiries:

Rural Fire Control:

- **Fire Chief**: Rana Rewha
- **Te Rawhiti Fire Brigade**
- **Phone**: 09 403 8850
- **Email**: [Insert email if available]

Civil Defence:

- **Te Rawhiti Marae Civil Defence Coordinator**
- **Phone**: 09 403 7409
- **Email**: [Insert email if available]

Emergency Preparedness:

- **Te Rawhiti Community Resilience Project Coordinator**: Viki Heta
- **Phone**: 027 288 9157
- **Email**: viki.heta12@gmail.com



11.0 Hapū Environmental and Cultural Values Survey 2025

This chapter presents the findings of the Patukeha Hapū Environmental and Cultural Values Survey 2025. The survey provides insight into the values, priorities, and aspirations of our whānau in relation to our environment, cultural heritage, and development pressures. Responses were modest in number but represent a broad cross-section of ages and genders within our hapū. The survey results are therefore considered a representative expression of hapū perspectives.

11.1 Ngā Whakautu Rangahau | Survey Results

The data shows our hapū has a deep, abiding connection to its rohe, a strong sense of cultural resurgence, and significant concerns about environmental degradation and external development pressures.

11.1a Te Hononga o te Whānau ki te Rohe | Whanau Profile Connection to the Rohe

Areas of Connection: Our whānau reported a strong connection across our entire Patukeha rohe, with Rawhiti, Kaingahoa, and Omakiwi being the most frequently mentioned specific areas.
Connection to Moana: The entire Ipipiri was the most significant body of water for our whānau, followed by specific bays like Oke Bay and Kaingahoa.
Current Connection: Responses included a mix of whānau who live in the rohe permanently, visit regularly for holidays or hapū mahi, and those who are occasional visitors.

11.1b Te Kaha me Oranga Ahurea o te Hapū | Hapū Strength & Cultural Vitality

There is a strong positive sentiment among our whānau regarding the strength of our hapū compared to 20–30 years ago.
Te Patai: *Our Patukeha Hapū presence is stronger than it was 20 - 30 years ago?*
Strongly Agree – 76%
Agree – 17%
Neutral/Don't know – 3%
Supporting this growth within our hapū:
Papakāinga & Whānau Housing: 83% agreed that whānau houses and papakāinga have increased.
Hapū-Led Events: 69% agreed that hapū-led events happen often, with comments highlighting events like Matariki and Puanga celebrations.

Tikanga and Kawa: 66% agreed these are regularly practised, particularly on our marae and within our environmental projects.
A key quote from our whānau: "*Proactive leadership reclaiming our tino rangatiratanga*."

11.1c Te Āhua o te Taiao | State of the Environment

Our survey reveals deep and widespread concern among our whānau about the health of our environment, particularly our moana.
Te Patai: *There is less kaimoana than when I was younger.*
Strongly Agree – 69%
Agree – 21%
Te Patai: *The health of the moana has declined in my lifetime.*
Perception of Moana Health
Strongly Agree – 69%
Agree – 24%
Slightly Agree – 3%
Major Environmental Threats Identified by Our Whānau:
Caulerpa: Universally recognised as a "*serious threat*" that is "*suffocating our seabed and killing our kai Moana*."
The Waipiro Marina Proposal: Overwhelmingly seen as having "*negative impacts*," bringing "*more pollution*," and "*destroy*[ing] *unique ecosystems*."
Climate Change: Noted through observations of changing seasons, erosion, rising sea levels, and hotter summers.
Pests: Both in our moana (e.g., Australian squirt, fanworm) and on our whenua (e.g., possums, rats, invasive weeds).
A key quote from one of our younger whānau: "*I have seen the shorelines change, cliffs eroded and mass clearing of our Whenua*."

11.1d Ngā Waahi Tapu me te Whakawhanaketanga | Waahi Tapu & Development

Protection of Waahi Tapu: 79% agreed that our waahi tapu are respected and protected, though comments noted this is often due to our hapū efforts and that external threats exist.
Awareness of Threats: 83% were aware of threats to these sites, citing the Fast-Track process and private land ownership as key concerns.
Views on Development: Support was conditional. Whānau supported hapū-led development that creates jobs and housing for our whānau. There was strong opposition to large-scale, externally led projects like the marina, mining, and seabed extraction.
A key quote from our whānau: "*The fast-track process is an affront to democracy... should be repealed."*

11.1e Te Kaupapa o te Marina o Waipiro | The Waipiro Marina Proposal

Sentiment among our whānau is overwhelmingly negative. 79% agreed the marina would have negative impacts, concerns centre on;
Environmental Damage: Unacceptable impacts on scallop and pipi beds, marine mammals, and water quality.
Increased Vessel Traffic: Safety concerns and the potential to spread marine pests like Caulerpa.
Lack of Benefit: Seen as catering to "the rich" and not for our local whānau.
Process Failure: 76% disagreed that the Fast-Track process respected our hapū voice.

A key quote from our whānau: "*The marina worries me, we already see an increased amount of boats during summer that would increase tenfold... This would impact all aspects of our environment*."

11.1f Te Whakarite Whawhati Tata | Emergency Preparedness

Opinions were mixed on current preparedness levels, but there was agreement that our Civil Defence capability needs improvement.

Suggestions included:

More frequent community drills and annual CD meetings.

Better resourcing (household ready kits), relocation of fire station, moving CD container currently on low-lying land.

Clear, well-communicated plans for tsunamis and storms.

11.1e Ngā Whakaarotau Matua me Ngā Whakaaro ā mua| Top Priorities thoughts for the Future

When asked for top priorities, three key themes emerged:

Environmental Restoration: Eradicating Caulerpa, protecting our moana, and restoring native biodiversity.

Hapū Development & Infrastructure: Building papakāinga, creating local jobs, and developing our marae and community facilities.

Mana Motuhake: Advancing our Treaty settlements, securing hapū-led governance, and strengthening cultural practices.

A final whakaaro from our whānau: "*We must always remember, the old people united for the benefit of the collective not the individual, Kia tū tika ai te whare tapu o Ngāpuhi*."

11.2 Te Tātari ā-Roopū Iti | Subgroup Analysis

Younger Whānau (15–39 years old)

Frequently cited dramatic environmental changes already witnessed in their lifetimes ("*In my lifetime I have seen the shorelines change, cliffs eroded*").

Priorities included urgent environmental action, better community facilities, and reconnection for those living outside the rohe.

Tone: urgent, focused on tangible action.

Middle-Aged Whānau (40–69 years old)

Most vocal about systemic issues such as Fast-Track, mining, and government policy.

Concerns about loss of kaimoana and intergenerational transfer of knowledge.

Priorities included hapū autonomy, economic development, and cultural strengthening.

Tone: strategic, political, focused on resilience.

Kaumātua (70+ years old)

Concerned about fewer whānau physically available.

Focused on protection, preservation, and practical kaitiakitanga such as pest eradication and marae maintenance.

Tone: pragmatic, solutions oriented.

Gender Analysis

Wāhine: Focused on collective wellbeing, intergenerational care, and detailed examples of environmental change.

Tāne: More focused on authority, enforcement, and structural solutions, often using direct language in opposition to government and developers.

While all our whānau share a deep love for our rohe and concern over its degradation, their framing and priorities differ significantly. Our younger members see an emergency requiring immediate action. Our middle-aged members see a political struggle requiring strategic autonomy. Our kaumātua see a need for practical maintenance and sustainable enterprise. Our wāhine often emphasise community cohesion, while our tāne emphasise structures and authority. Understanding these nuances is key for our hapū leadership in engaging all our members effectively.

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5.2 TE KUAKA TE AO MĀORI COMMITTEE STRATEGIC INTENT - TE PAE KI TAWHITI 2040

File Number: **A5322151**

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TAKE PŪRONGO / PURPOSE OF THE REPORT

To receive and endorse the draft Te Kuaka Te Pae Ki Tawhiti 2040 Strategic Intent (Te Pae Ki Tawhiti 2040).

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- This report presents the draft Te Kuaka Te Pae Ki Tawhiti 2040 Strategic Intent (Te Pae Ki Tawhiti 2040) to Te Kuaka Te Ao Māori Committee, it was developed through a series of hui and workshops with members of Te Kahu o Taonui, Council leadership and staff.
- It outlines a shared vision, mission, values, and strategic goals that reflect the aspirations of the Far North's communities and mana whenua.
- Should the committee continue in the new triennium staff intend to recommend Te Kuaka Te Pae Ki Tawhiti 2040 Strategic Intent to Council for adoption and implementation as a guiding framework for the Committee's future agendas, work programmes, and partnership with Council.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka Te Ao Māori Committee receive and endorse the draft Te Kuaka Te Pae Ki Tawhiti 2040 Strategic Intent as the long-term strategic direction for Te Kuaka.

1) TĀHUHU KŌRERO / BACKGROUND

Te Kuaka Te Ao Māori Committee was established to strengthen the partnership between mana whenua and the Far North District Council, and to ensure that Māori voices are embedded in Council decision-making. Over the past triennium, the Committee has evolved into a vital platform for collaboration, advocacy, and strategic alignment.

In July and August 2025, a series of hui and workshops were held with representatives from Te Kahu o Taonui, Far North District Council elected members and Council staff, to co-develop a long-term strategic intent for the Committee. These hui were convened in response to a recognised need for a unified vision and mission that reflects the aspirations of Māori across Te Hiku o Te Ika and provides clear direction for the Committee's future work.

The report will ultimately seek formal adoption by Council's in the new triennium as the strategic foundation for Te Kuaka Te Ao Māori Committee should the Committee continue. This endorsement will embed the document as a reference point for future decision-making, strengthen alignment between Committee and Council priorities, and ensure enduring commitment to the kaupapa across successive terms.

2) MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND OPTIONS

Strategic Direction and Purpose

Te Pae Ki Tawhiti 2040 sets out a long-term vision for the Far North as a region where Māori communities are thriving, self-reliant, and empowered. It positions Te Kuaka as a strategic platform

for both action and advocacy, enabling the Committee to support Council's core business while also championing kaupapa that sit beyond Council's direct control.

OPTION 1 (RECOMMENDED)

That Te Kuaka Te Ao Māori Committee **receive and endorse** the draft Te Kuaka Te Pae Ki Tawhiti 2040 Strategic Intent as the long-term strategic direction for Te Kuaka.

PROS

This option provided strategic clarity and direction

- Te Pae Ki Tawhiti 2040 provides a clear, long-term vision to guide Te Kuaka's planning, decision-making, and delivery; *and*
- enables alignment across work programmes, budgets, and partnerships.

This option honours the engagement process

- Te Pae Ki Tawhiti 2040 validates the mahi already undertaken; *and*
- demonstrates respect for co-design and partnership principles.

This option supports continuity and momentum

- Te Pae Ki Tawhiti 2040 allows immediate integration of the strategic intent into the Committee's 2025–2028 Work Programme; *and*
- avoids delays in operational planning and resource allocation.

This option strengthens committee mandate

- Te Pae Ki Tawhiti 2040 positions Te Kuaka as a visionary and proactive committee of Council; *and*
- reinforces the Committee's leadership role in shaping long-term outcomes for Māori in the Far North

This option enables early implementation planning

- Te Pae Ki Tawhiti 2040 facilitates development of Key Performance Indicators (KPIs), tracking mechanisms, and delivery frameworks aligned with the 2040 vision; *and*
- supports proactive budgeting and risk management.

CONS

Potential misalignment with incoming governance

- The incoming Mayor and Council structure may have different priorities or interpretations.
- Risk of future review or revision if not fully supported by new leadership.

Limited opportunity for incoming members to shape strategy

- Endorsing now may reduce the sense of ownership or input from new Council members post-election.
- Could be perceived as pre-empting future governance decisions.

Political sensitivity during transition

- May be viewed as a bold move during a politically sensitive period.
- Could attract scrutiny if not clearly communicated as part of a transitional strategy.

The purpose of this recommendation to support the receipt and adoption of Te Kuaka Te Pae Ki Tawhiti 2040 Strategic Intent.

It is staffs' intention to escalate this report up to Council in the new triennium once the Mayor and Councillors begin considering agenda business and pending confirmation that Te Kuaka Te Ao Māori Committee will continue in the 2025-28 period.

OPTION 2

That Te Kuaka Te Ao Māori Committee **do not support or endorse** the draft Te Kuaka Te Pae Ki Tawhiti 2040 Strategic Intent as the long-term strategic direction for Te Kuaka.

PROS

*This **might** provide opportunity for reconsideration*

- This option might allow Te Kuaka to revisit the strategic direction if there are unresolved concerns or misalignments.
- This option might prompt deeper internal reflection or alternative approaches to long-term planning.

Signals Caution or Strategic Repositioning

- This option could be seen as a deliberate move to pause and reassess priorities before committing to a 15-year vision.
- This option may align with a desire to wait for new leadership or structural clarity before endorsing major strategic documents.

Avoids Premature Commitment

- If there are perceived gaps in the draft or if Te Kuaka feels it's not yet ready for endorsement, declining avoids locking in a framework that may need significant revision.

CONS

This option undermines previous engagement and co-design

- Risks invalidating the extensive mahi already undertaken.
- May be perceived as dismissive of partnership principles and collaborative governance.

Loss of strategic momentum

- This option delays the development of aligned work programmes, KPIs, budgets, and delivery frameworks; *and*
- creates uncertainty for staff, partners, and stakeholders relying on strategic direction.

Risk of fragmented planning

- Without a long-term strategic intent, future planning may lack cohesion or vision.
- This option makes it harder to align short-term actions with long-term outcomes.

Risks and Mitigations

Risk	Mitigation
Lack of continuity across election cycles	Embed Te Pae Ki Tawhiti 2040 in the Committee's Terms of Reference
Misalignment between Council and iwi priorities	Use *Te Pae Tawhiti 2040* as a shared reference point for agenda-setting
Limited resourcing for implementation	Advocate for dedicated funding and staff support through the LTP and Annual Plan

TAKE TŪTOHUNGA / REASON FOR THE RECOMMENDATION

The receiving and endorsing of Te Pae Ki Tawhiti 2040 provides Te Kuaka Te Ao Māori Committee with a clear, co-developed strategic framework that reflects the aspirations of Māori across the Far North. It strengthens the Committee's ability to effect Council policy, advocate for transformational

change, and ensure continuity of kaupapa across election cycles. Embedding this strategic intent into the Committee's Terms of Reference will formalise its role in guiding Council's partnership with mana whenua and reinforce its commitment to Te Tiriti o Waitangi.

3) PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

There are no direct financial costs associated with receiving and adopting Te Pae Ki Tawhiti 2040. However, implementation of the goals and actions outlined in Te Pae Ki Tawhiti 2040 may require future investment, which will be considered through Council's standard budgeting processes.

ĀPITIHANGA / ATTACHMENTS

1. FINAL - Te Kuaka Te Pae Ki Tawhiti 2040 - Strategic Intent - A5358715 ⇩

Hōtaka Take Ōkawa / Compliance Schedule:

Full consideration has been given to the provisions of the Local Government Act 2002 S77 in relation to decision making, in particular:

1. A Local authority must, in the course of the decision-making process,
   a) Seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
   b) Assess the options in terms of their advantages and disadvantages; and
   c) If any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water sites, waahi tapu, valued flora and fauna and other taonga.
2. This section is subject to Section 79 - Compliance with procedures in relation to decisions.

He Take Ōkawa / Compliance Requirement	**Aromatawai Kaimahi / Staff Assessment**
State the level of significance (high or low) of the issue or proposal as determined by the Council's Significance and Engagement Policy	**Te Pae Ki Tawhiti 2040** aligns with: • Local Government Act 2002, particularly sections 4, 14, and 77, which require councils to uphold the principles of Te Tiriti o Waitangi and to consider the well-being of communities. • He Whakaputanga o te Rangatiratanga o Nu Tireni and Te Tiriti o Waitangi, which underpin the Committee's commitment to partnership, protection, and participation. • Far North District Council's Significance and Engagement Policy, which recognises the importance of Māori participation in decisions that affect their communities, land, and taonga.
State the relevant Council policies (external or internal), legislation, and/or community outcomes (as stated in the LTP) that relate to this decision.	**Te Pae Ki Tawhiti 2040** complements and strengthens existing Council strategies, including: • Te Pae o Uta – Te Ao Māori Framework • FN2100 – Long-Term Vision • Te Rerenga – Economic Development Strategy • Nothing But Net – Digital Infrastructure Strategy • He Ara Tāmata – Creating Great Places It could also support the potential development of new frameworks such as a Marae Infrastructure Strategy and Whānau-Centred Wellbeing Indicators.
State whether this issue or proposal has a District wide relevance and, if not, the ways in which the appropriate Community Board's views have been sought.	This strategic intent has district-wide implications.
State the possible implications for Māori and how Māori have been provided with an opportunity to contribute to decision	The adoption of Te Pae Ki Tawhiti 2040 affirms the role of Māori as Te Tiriti partners and acknowledges their

making if this decision is significant and relates to land and/or any body of water. State the possible implications and how this report aligns with Te Tiriti o Waitangi / The Treaty of Waitangi.	relationship with whenua, wai, and taonga. It provides a framework for: • Embedding mana motuhake in local governance • Recognising mātauranga Māori in planning and environmental management • Supporting hapū-led development and iwi-led monitoring *and* • Elevating marae as essential community infrastructures.
Identify persons likely to be affected by or have an interest in the matter, and how you have given consideration to their views or preferences (for example – youth, the aged and those with disabilities).	Mana Whenua, Hapū, and Iwi Māori Ward Councillors and Māori Community Leaders Youth (Rangatahi) Kaumātua and the Aged Whānau Living with Disabilities Community Organisations and Service Providers Council Staff and Governance Bodies
State the financial implications and where budgetary provisions have been made to support this decision.	There are no direct financial costs associated with receiving and adopting Te Pae Ki Tawhiti 2040. However, implementation of the goals and actions outlined in Te Pae Ki Tawhiti 2040 may require future investment, which will be considered through Council's standard budgeting processes.
Chief Financial Officer review.	This report has not been reviewed by the CFO however future reports will include CFO review when and where there are financial implications around investment, resourcing and implementation.



TE KUAKA – TE PAE KI TAWHITI 2040 DRAFT STRATEGIC INTENT

This document outlines the strategic intent of Te Kuaka – Te Ao Māori Kōmiti, including its vision, mission, goals, and values guiding the committee's work through to 2040.

Te Kuaka – Te Ao Māori Kōmiti – Draft Strategic Intent

VISION

Te kāhui mārangaranga! – The flock has risen and flown!

This means: Our Far North communities are thriving, self-reliant, inter-dependent, engaged, proud and determined.

The name of the committee is Te Kuaka – The Godwit.

These words come from the pepeha: 'He Kuaka Mārangaranga' meaning 'The godwits have risen and flown'

Kuaka fly in formation and create an uplifting draft while in flight, benefitting all. They are also known for their fortitude, tenacity, navigation, aptitude, cooperation and adaptability.

MISSION

- **Me whai huruhuru ngā manu ka rere ki tua. – Birds require feathers to fly beyond.**
- **This means: To provide the conditions for our people to thrive.**
- **Key conditions to create the conditions for our people of the Far North to thrive are:**
- **Our Tiriti o Waitangi partnership is natural, genuine and based on a high trust relationship**
- **Empower communities, hapū and iwi to shape their own development**
- **Support leadership to drive community, hapū and iwi initiatives**
- **Together we invest in quality infrastructure: marae, roads, water, sewerage/wastewater etc.**

GOALS

- **Strengthen people capability and leadership**
- **Infrastructure**
- **Economic Development**
- **Whenua and Housing**
- **Te Taiao**

VALUES

- **Kanukunuku – Transformational in our outlook**
- **Kia Oti Tika – Set realistic goals and successfully achieve them**
- **Mana Ōrite – Balance**
- **Whakaatu tahi – Shared advocacy**

5.3 TE REO MĀORI NAME FOR FAR NORTH DISTRICT LIBRARIES

File Number: **A5210003**

Author: **Jess Hallam, Team Leader - Library Services & Programmes**

Authoriser: **Nicola Smith, Acting Group Manager – Community and Engagement**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To seek approval to adopt a bilingual name for Far North District Libraries and endorsement of the recommended name for implementation.

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- This report seeks approval for the Far North District Libraries to adopt a new, bilingual name: He Puna Mārama, Far North District Libraries. This initiative aligns the district's libraries with the Far North District Council's recent restoration of its indigenous name and logo, reflecting a deepened commitment to Te Reo Māori and cultural integration.
- Libraries are evolving beyond traditional "houses of books" to become vital community hubs for learning, technology, and cultural connection, meaning the commonly used direct translation 'Ngā Whare Pukapuka' does not effectively capture the full essence of what these services deliver
- The proposed name, He Puna Mārama, meaning "The Springs of Enlightenment" (interpreted as "Centres of Information"), is derived from the significant kōrero of Kupe, reflecting the history and kaupapa of the Far North.
- The adoption of this name has no immediate financial implications, as the updates required to roll the branding out for this name can be made at no additional cost.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka Te Ao Māori Committee;

a) **approve the transition to a bilingual name for Far North District Libraries, *and***

b) approve the proposed name 'He Puna Mārama, Far North District Libraries' on behalf of Council.

1) TĀHUHU KŌRERO / BACKGROUND

Far North District Council refreshed its logo and restored its indigenous name in February 2024, signalling Council's increased commitment to using Te Reo Māori and aligning with its Te Reo and Tikanga Policy.

Initially, Far North District Libraries retained their English name and logo. To align with Council's direction and deepen this commitment, libraries leadership engaged with Te Hono team to establish a new Te Reo Māori name for the libraries that would reflect both the purpose and history of the Far North district.

The name He Puna Mārama emerged from these in-depth discussions with Te Hono staff and is presented to the committee for consideration.

The intent of this report is not to change specific names of existing libraries, but to approve a group name for the Far North District Libraries, including the mobile library. The work on specific whare names for each site will be progressed as required (noting Te Hononga and Te Ahu already have whare names that will remain) with local hapū iwi when the services name is approved.

2) MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND OPTIONS

The preferred option is to adopt a new, bilingual name for Far North District Libraries: **He Puna Márama, Far North District Libraries**.

An alternative option proposed is **He Puna Márama o Te Hiku o te Ika, Far North District Libraries.** This option is not preferred due to its close similarity to Far North District Council's logo and concern this may cause brand confusion across our communities.

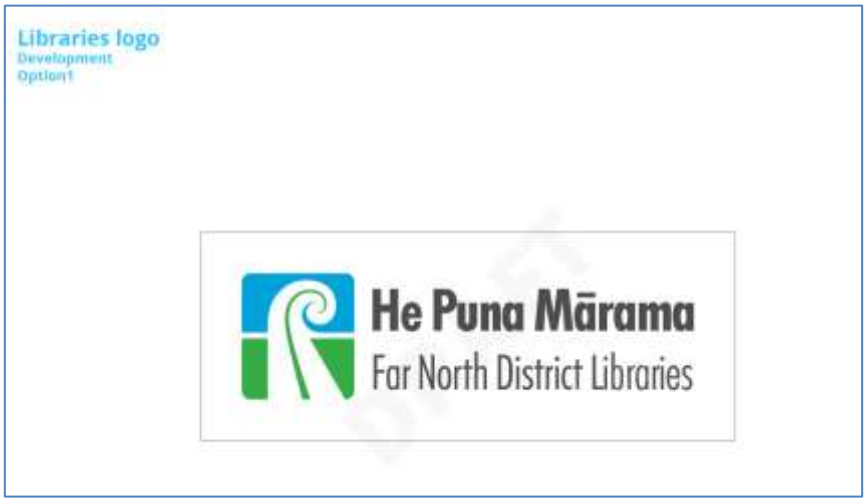
Both logo options are displayed below for consideration of the committee.

Proposal of these options stem from a desire to align the libraries' identity with the Far North District Council's refreshed logo and revitalisation of its Te Reo Māori name, and to visibly deepen the commitment to te ao Māori within the district.

Libraries are more than "houses of books"; they are vital, ever-evolving community hubs offering learning, technology access, cultural enrichment, and inclusive safe spaces that foster wellbeing, connection, and opportunity. A name that holistically reflects this broader kaupapa and the rich history of the Far North district is therefore essential.

The name 'He Puna Márama' is rooted in the significant narrative kōrero of Kupe, the great Polynesian wayfinder. As he departed Aotearoa from the Hokianga, Kupe's farewell as one of his final statements "Hei konei rā e Te Puna i te Ao Márama, ka hoki nei ahau, e kore ano ahau e hoki anga nui mai." (Farewell The Spring of Enlightenment, for I return home, never to return to this place) – provides a powerful metaphor that can be taken and adapted to encompass Far North District Libraries and its purpose in providing services to our communities.

"He Puna Márama" directly translates to 'The Springs of Enlightenment' and, as a literal translation, can be interpreted as 'centres of information/knowledge'. This encapsulates the libraries' expanded role as sources of knowledge, growth, and community engagement.





Relevant legislation and/or policies

This initiative aligns with the Council's Te Reo Māori and Tikanga Policy, and Te Pae o Uta – Te Ao Māori Framework which both outline goals and potential actions to increase the use of Te Reo Māori internally and externally. It also supports the spirit of the Local Government Act 2002, which encourages local authorities to provide for the social, economic, environmental, and cultural well-being of their communities. By adopting a bilingual name, Far North District Libraries will enhance inclusivity, working to foster stronger engagement and better meet the diverse needs of Māori.

The adoption of 'He Puna Mārama' holds significant cultural importance. This proposal demonstrates tangible commitment to Te Tiriti o Waitangi by valuing and integrating Te Reo Māori, Te Ao Māori, and local Māori narratives into prominent public-facing services. This name emerged from kōrero between Libraries leadership and Te Hono through a culturally informed and collaborative approach. It is anticipated that this name will foster a stronger sense of belonging and pride in library services for Māori within the Far North district, while also educating and enriching the wider community.

Policy and strategy considerations

This proposal directly supports the Far North District Council's strategic direction toward becoming a culturally skilled, Te Reo Māori proficient organisation. By adopting a bilingual name derived from a significant local kōrero, the libraries become another example of this commitment. It reinforces the Council's desire to reflect the unique identity of the Far North and to ensure its services are culturally resonant for all residents.

Risk and mitigations

- **Risk:** Potential for initial public confusion or resistance to a new name.
    - **Mitigation:** A comprehensive communication plan will be developed to clearly explain the meaning and significance of 'He Puna Mārama', its connection to the Far North's history, and how it reflects the libraries' modern role. This plan will include public education materials, social media campaigns, and staff training. The name will be revealed as a planned launch during Mahuru Māori, alongside other bilingual signage updates.
- **Risk:** Mispronunciation or misunderstanding of the Te Reo Māori name.
    - **Mitigation:** Provide pronunciation guides and resources for staff and the public. Promote correct usage through all communications.
- **Risk:** Perceived exclusion of non-Māori residents.

- **Mitigation:** Emphasise the bilingual nature of the name and the inclusive "Centres of Information/knowledge" interpretation, highlighting that the libraries remain welcoming spaces for all members of the community, regardless of cultural background.

Implications for Māori

The adoption of "He Puna Mārama" has profound positive implications for Māori. It directly acknowledges and honours the ancestral history of the Far North district through the kōrero of Kupe. By integrating Te Reo Māori into a core public service like the libraries, it contributes to the revitalisation and normalisation of the language. ‘He Puna Mārama’ resonates deeply with the Māori worldview, where knowledge is seen as a spring of enlightenment, connection, and wellbeing.

This name reaffirms the relationship of Māori with their ancestral lands and waters by embedding their rich cultural narratives within a contemporary institution, fostering cultural pride and strengthening identity for current and future generations.

Costs of each option

Option 1: Adopt "He Puna Mārama, Far North District Libraries" (Recommended)

- **Initial Costs: $0**.

  There are no financial implications in receiving this report. All necessary initial updates to existing digital content and logos can be made at no cost, primarily requiring staff time to update existing collateral.

- **Anticipated near future costs: No unbudgeted expenditure requests required**
  - Replacement logo vinyl on the Mobile Library. Costs are minimal at $435 +GST, but confirming all updates to signage will be completed using existing libraries operational budget.
  - Signage above Kaitāia Library and Service centre at the front count (at Te Ahu) – this is currently the previous council logo, discussions underway with Communication and Engagement team and the Te Ahu Trust to enable this change to be made - updates to signage will be completed using existing libraries operational budget.
  - Signage outside Kāeo Library and Service Centre holds the previous FNDC logo, discussions are underway with Communication and Engagement team and staff working on building renewals for this site to enable this change to be made - updates to signage will be completed using existing libraries operational budget.
  - Existing library card stock **–** updates to our Library cards will be undertaken, however to ensure cost effectiveness to ratepayers, will utilise the large numbers of existing stock (approx. 7000) before reprinting with the new logo unless otherwise advised by Te Kuaka.
- **Future Cost: No unbudgeted expenditure requests required.**

  Any further updates that may incur costs (e.g., new physical signage, large-scale printing) will be undertaken when budget allows, integrated into standard operational cycles.

Option 2: Adopt "He Puna Mārama o Te Hiku o te Ika, Far North District Libraries" (Not recommended, due to close similarity with Council logo)

- All costs and updates as per Option 1.

Option 3: Retain "Far North District Libraries" (Not Recommended)

- **Cost:** $0 (no change, therefore no direct cost).
- **Opportunity Cost:** Significant.

This option misses a crucial opportunity to align with the Council's strategic direction, enhance cultural responsiveness, and strengthen community identity. To choose to retain status quo reinforces the current disconnect between the Council's updated identity and a key community service.

Option 4: Adopt a different bilingual name (Not Recommended at this stage)

- **Initial Cost:** Potentially low, if a suitable alternative name were already identified.
- **Future Cost:** Per Option 1 and 2.
- **Risk:** Requires further extensive engagement and consultation to find a name with equivalent depth and community resonance. This could significantly delay implementation and incur additional staff time and resources in the consultation process, without guaranteed improvement from the current well-considered proposal.

TAKE TŪTOHUNGA / REASON FOR THE RECOMMENDATION

The recommended option is to approve the adoption of "He Puna Mārama, Far North District Libraries" as the new bilingual name for Far North District Libraries.

This option is recommended because it is the most aligned with Council's strategic direction. ‘He Puna Mārama’ is not merely a translation, but a deeply meaningful name rooted in the unique history and kōrero of the Far North, embodying the libraries’ expanded role as vibrant community hubs and centres of enlightenment. It strengthens the relationship with Māori, enhances cultural well-being for all residents, and provides a powerful, aspirational identity for the libraries.

Crucially, the initial implementation carries no immediate financial cost, allowing for strategic cultural alignment without budget strain, while future updates can be phased as resources become available.

3) PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

There are no immediate financial implications associated with this report or the initial adoption of the new name. All necessary updates to existing content and logos can be made at no cost apart from staff time to update existing collateral. Any further updates that may incur costs will be undertaken within existing budgets.

Anticipated near future costs will be met withing existing operational budgets. These are likely to include:

- Replacement logo vinyl on the Mobile Library. Costs at $435 +GST
- Signage above Kaitāia Library and Service centre at the front count (at Te Ahu) requires confirmation with vendor, but previous works indicate this will cost $600 + GST
- Signage outside Kāeo Library and Service Centre requires confirmation with vendor, but previous works indicate this will cost $900 + GST
- Existing library card stock – Libraries bulk order these in lots of 5,000 or more to lock in the best price per-unit. Generally speaking this costs between $4,000- $7,000 for an order. As noted earlier in the report, unless otherwise advised by Te Kuaka the plan is to utilise existing stock and reorder with the new logos in place as required to ensure cost-effectiveness to ratepayers.

ĀPITIHANGA / ATTACHMENTS

1. 0968_Library-logo_2025_BRAND_Options_Draft2a - A5356618 ⇩

Hōtaka Take Ōkawa / Compliance Schedule:

Full consideration has been given to the provisions of the Local Government Act 2002 S77 in relation to decision making, in particular:

1. A Local authority must, in the course of the decision-making process,
   a) Seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
   b) Assess the options in terms of their advantages and disadvantages; and
   c) If any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water sites, waahi tapu, valued flora and fauna and other taonga.
2. This section is subject to Section 79 - Compliance with procedures in relation to decisions.

He Take Ōkawa / Compliance Requirement	**Aromatawai Kaimahi / Staff Assessment**
State the level of significance (high or low) of the issue or proposal as determined by the Council's Significance and Engagement Policy	This report has a high degree of significance. While the direct financial cost is low, the proposal involves a significant cultural and identity change for a key community service, aligning with the Council's strategic direction on Te Reo Māori and biculturalism, impacting how the community identifies with its libraries.
State the relevant Council policies (external or internal), legislation, and/or community outcomes (as stated in the LTP) that relate to this decision.	This decision aligns with the Local Government Act 2002 (encouraging cultural well-being and Māori engagement), the Council's Te Reo Māori and Tikanga Policy, and the Te Pae o Uta – Te Ao Māori Framework. It also supports community outcomes related to cultural identity and community well-being as outlined in the Long-Term Plan.
State whether this issue or proposal has a District wide relevance and, if not, the ways in which the appropriate Community Board's views have been sought.	This report has District-wide relevance as it pertains to the collective identity of all Far North District Libraries, serving the entire community. While individual library names are not changing, the overarching group name affects all users across the district.
State the possible implications for Māori and how Māori have been provided with an opportunity to contribute to decision making if this decision is significant and relates to land and/or any body of water. State the possible implications and how this report aligns with Te Tiriti o Waitangi / The Treaty of Waitangi.	The adoption of "He Puna Mārama" has profound positive implications for Māori. It directly acknowledges and honours ancestral history and contributes to Te Reo Māori revitalisation. Māori input was provided through direct kōrero between Libraries leadership and the Te Hono team, who offered the name for consideration. This process respects the relationship of Māori with their culture and traditions.
Identify persons likely to be affected by or have an interest in the matter, and how you have given consideration to their views or preferences (for example – youth, the aged and those with disabilities).	Persons likely to be affected or interested include all Far North residents who use library services, particularly Māori communities (who will benefit from increased cultural recognition), and library staff. The chosen name, "He Puna Mārama," embodies an inclusive "Centres of Information/knowlege" concept, designed to be welcoming to all, including youth, the aged, and those with disabilities, by promoting access to learning, technology, and community connection.

State the financial implications and where budgetary provisions have been made to support this decision.	There are no immediate financial implications associated with this report. All necessary initial updates to existing content and logos can be made at no cost. Any further updates that may incur costs will be undertaken only when budget allows and using existing operational budgets, no unbudgeted expenditure requests will be required. This is further detailed in section 2 and 3.
Chief Financial Officer review.	N/A

Libraries logo
Development



Option 1

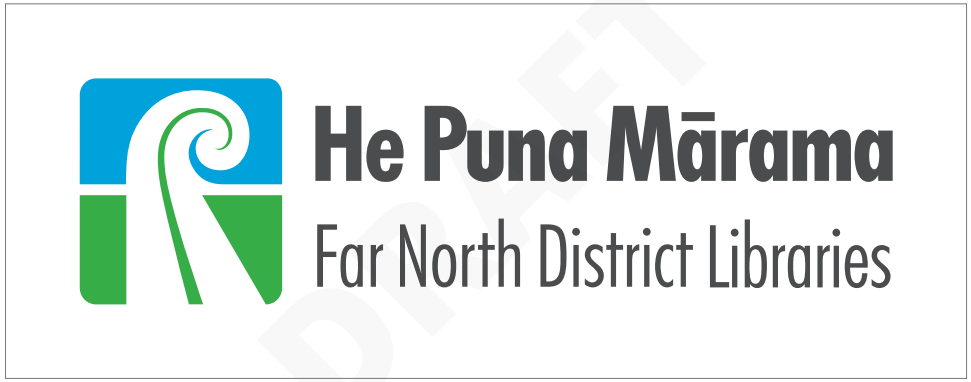


Option 2

DRAFT

FNDC Client: Jess **FNDC branding** 30/05/25 V2 N.T.S.

Libraries logo
Development
Option1



FNDC Client: Jess **FNDC branding** 30/05/25 V2 N.T.S.

Libraries logo
Development
Option 2



FNDC Client: Jess **FNDC branding** 30/05/25 V2 N.T.S.

5.4 FAR NORTH TOWNS AND NAMES

File Number: **A5272278**

Author: **Llani Harding, Pouhautū Te Hono - Manager - Te Hono**

Authoriser: **Jacine Warmington, Group Manager - Strategic Relationships**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To review the Towns and Community names submissions to Ngā Pou Taunaha o Aotearoa – New Zealand Geographic Board.

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- This report provides an overview of the official Māori place names that have been developed for the Ngā Pou Taunaha o Aotearoa New Zealand Geographic Board (the Board).

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka – Te Ao Māori Committee receive the report Far North Towns and Names and recommend that Council approve the towns and place names for adoption by the New Zealand Geographic Board

1) TĀHUHU KŌRERO / BACKGROUND

Thousands of place names throughout New Zealand are not official, even though most have been shown on maps and charts for many years. Making place names official is important as it means there is one agreed and correct name for a place. This is especially important for identifying where you are in an emergency and to recognise New Zealand's unique culture and heritage.

In 2023 the Board altered the programme that began in 2020 because the number of recorded (unofficial) place names was too high for some iwi to process. The Board decided to focus on processing recorded (unofficial) Māori place names first, adding macrons where appropriate and giving mana whenua more time to respond if needed. The Board will continue to approve recorded Māori names as official, as long as they meet the criteria.

As part of the programme, the Board will review the existing official Māori place names to ensure they are consistent with any newly approved names that have macrons.

If a Māori place name made official through this process needs to be corrected in respect of macrons, we can publish an amendment in the New Zealand Gazette or a formal proposal can be made, which this Board would publicly consult on.

Spelling changes to any place name, whether recorded or official, will require a proposal that goes through public consultation. These cannot be processed through this programme.

To support this work, the Board identified 1,783 unofficial Māori place names within the Far North District Council's jurisdiction. Of these, the Board's expert translator, Te Haumihiata Mason, advised that 1,389 are spelled correctly or only require macrons and could therefore be made official.

The remaining 394 names could not be verified and were referred to Kahika-Mayor Moko Tepania for review.

The fast-track process does not require public consultation, but the Board are seeking feedback/comments from mana whenua and the council on whether there would be any issues that would prevent the names that are orthographically correct from being made official.

To this end, Council staff have undertaken a thorough analysis of all 2,177 place names and recommend the following for approval by Te Kuaka.

2) MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND OPTIONS

Staff recommend Te Kuaka approve the distribution of the attached names back to Ngā Pou Taunaha o Aotearoa New Zealand Geographic Board (the Board) for their end of year Board meeting as per the recommendations

TAKE TŪTOHUNGA / REASON FOR THE RECOMMENDATION

The Towns and names have been developed using expert Tikanga and Te Reo specialists in the Far North and also reflect our council's commitment to enabling Ka Irihia – Te Reo Māori Action plan

3) PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

There are no costs in recommending Towns and Names to the New Zealand Geographic Board. Once approved Council will need to consider the costs of changing signage across teams.

ĀPITIHANGA / ATTACHMENTS

1. Far North District Council Recommended Towns and Places - A5282336

Hōtaka Take Ōkawa / Compliance Schedule:

Full consideration has been given to the provisions of the Local Government Act 2002 S77 in relation to decision making, in particular:

1. A Local authority must, in the course of the decision-making process,
   a) Seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
   b) Assess the options in terms of their advantages and disadvantages; and
   c) If any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water sites, waahi tapu, valued flora and fauna and other taonga.
2. This section is subject to Section 79 - Compliance with procedures in relation to decisions.

He Take Ōkawa / Compliance Requirement	**Aromatawai Kaimahi / Staff Assessment**
State the level of significance (high or low) of the issue or proposal as determined by the Council's Significance and Engagement Policy	This report has high significance as it relates to Te Reo Māori and provides recommendations by Council to a national board for adoption of towns and place names.
State the relevant Council policies (external or internal), legislation, and/or community outcomes (as stated in the LTP) that relate to this decision.	Ka Irihia – Te Reo Māori Action plan Te Pae o Uta – Te Ao Māori Framework
State whether this issue or proposal has a District wide relevance and, if not, the ways in which the appropriate Community Board's views have been sought.	This has district-wide impact if adopted by the New Zealand Geographic Board
State the possible implications for Māori and how Māori have been provided with an opportunity to contribute to decision making if this decision is significant and relates to land and/or any body of water. State the possible implications and how this report aligns with Te Tiriti o Waitangi / The Treaty of Waitangi.	Te Kuaka have been provided with a Information report on this topic. Council staff have sought the expertise of Te Reo Māori advocates and Te Reo experts to develop the recommended names alongside Iwi and Hapū.
Identify persons likely to be affected by or have an interest in the matter, and how you have given consideration to their views or preferences (for example – youth, the aged and those with disabilities).	This has an all of district impact as the place and town names will impact all of the communities that reside or frequent our areas.
State the financial implications and where budgetary provisions have been made to support this decision.	There is no immediate impact on budgets for approving this report. Budgetary impacts will need to be considered on approval by the New Zealand Geographic Board.
Chief Financial Officer review.	Reviewed.

Name	Feature type	Reed entry	Te reo part of name	Advice	Comments
Ahukawhaka	Hill		**Ahukawhaka**	don't know	
Akura Stream	Stream		**Akura**	good	In terms of history and records of how Akura got its name is unclear due to no documentation. But it is very common for māori place names to be named after rauemi/resources and most names that are, māori would have benefitted from them in earlier times, for example: Kāeo (named after the fresh water musscle), Waimā(named after the clear waters located in the area) and Pākanae (derived from the kanae/mullet). So i believe that Akura is the correct spelling, with it also being a stream it would make sense with it being translated on Teaka(māori dictiondary) as an entrance to a hīnaki (eelpot).
Anaotehuruhuru Stream	Stream		**Anaotehuruhuru**	Ana-o-te-huruhuru or Ana-o-Te-Huruhuru if Te Huruhuru a personal name	There are no records or information of any personal tupuna names linked to "Te Huruhuru". Ana-o-te-huruhuru
Apungi Pa	Historic Site		**Apungi Pa**	Apungi pā	
Aputerewa	Locality		**Aputerewa**	good	"Aputerewa" is the exact same spelling of their marae located in the area
Arakitahi Stream	Stream		**Arakitahi**	good	
Arapara Stream	Stream		**Arapara**	good	
Aratoto Stream	Stream		**Aratoto**	good	
Arawhatapara Stream	Stream		**Arawhatapara**	good	
Brodies Creek / Kauhoeh	Stream		**Kauhoehoe**	good	Dual name
Cape Wiwiki	Point		**Wiwiki**	good	Originates from the word "wiki" used to describe the waters in the area
Cone Rock / Horoiwi	Island		**Horoiwi**	good	Dual name
Dog Island / Motuwhang	Island		**Motuwhangaikirehe**	Motu-whāngai-kīrehe (	Dual name
Emauha Point	Point		**Emauha**	Emauhā	
Flat Island / Motueka Isl	Island		**Motueka**	good	
Green Point / Pungawiriv	Point		**Pungawiriwiri**	good	Dual name
Hahangarua Bay	Bay		**Hahangarua**	Hāhangarua	

Haimama Pa	Historic Site		**Haimama Pa**	good	
Hangaeao Stream	Stream		**Hangaeao**	good	
Hangunui Pa	Historic Site		**Hangunui Pa**	Hangūnui Pā?	
Haponga	Hill		**Haponga**	Hāponga	
Hapurua Stream	Stream		**Hapurua**	Hapūrua	
Haraweka Island	Island		**Haraweka**	good	
Harihaia Stream	Stream		**Harihaia**	good	
Hauotupiro Stream	Stream		**Hauotupiro**	good	
Herangi Hill	Hill		**Herangi**	good	
Hihi Stream	Stream		**Hihi**	good	
Hiriki	Hill		**Hiriki**	good	
Hokokutu Stream	Stream		**Hokokutu**	good	Hokokuku = Clematis sp
Hopikaka Stream	Stream		**Hopikaka**	good	
Horokokako Stream	Stream		**Horokokako**	Horokōkako	Kōkako - Callaeas cinerea
Hui te Werawera Stream	Stream		**Hui te Werawera**	Hui-te-Werawera	
Huraunui Stream	Stream		**Huraunui**	Hūraunui	
Iwitaua Stream	Stream		**Iwitaua**	good	
Kaheka Point	Point		**Kaheka**	Kāheka	heka and kāhekaheka mean mouldy
Kahokawa Beach	Beach		**Kahokawa**	good	
Kahuwhera Pa	Historic Site	Lit. kahu: garment; wera: burnt. The Maori village from which the point takes its name preserved the memory of a woman whose garment caught on fire, causing her to rush into the sea to extinguish the flames.	**Kahuwhera Pa**	Kahuwhera Pā	**whera** a variant of **wera** (burnt)
Kaikatia Stream	Stream		**Kaikatia**	Kāikatia	
Kaingapipiwai	Hill		**Kaingapipiwai**	Kāingapipiwai	
Kaipaua	Hill		**Kaipaua**	Kaipāua	
Kaipaua Stream	Stream		**Kaipaua**	Kaipāua	
Kairara Rock / Dukes No:	Rock		**Kairara**	good	Dual name
Kakatahi Stream	Stream		**Kakatahi**	Kākātahi	
Kamore Stream	Stream		**Kamore**	good	

Kanaerene Creek	Stream	**Kanaerene**	good	
Karakarere Stream	Stream	**Karakarere**	good	
Karatia / Thoms Landing	Locality	**Karatia**	good	Dual name
Karemuhako Stream	Stream	**Karemuhako**	good	
Karewakirunga Pa or Mu	Historic Site	**Karewakirunga Pa or Muriwa**	Karewakirunga Pā	(Ka+rewa+ki+runga)
Katora Stream	Stream	**Katora**	Katora	
Kauaeparāoa Stream / Te	Stream	**Kauaeparāoa / Te Paki**	good	Dual name
Kauaepepe	Hill	**Kauaepepe**	good	
Kauaepepe Stream	Stream	**Kauaepepe**	good	
Kauauarau Stream	Stream	**Kauauarau**	Kāuauarau	Originated from the "kāuaua" bird
Kauetewhakapeke Strea	Stream	**Kauetewhakapeke**	good	
Kawitu Creek	Stream	**Kawitu**	good	
Keikei	Hill	**Keikei**	good	
Kenana	Locality	**Kenana**	Kenana	
Kenana River	Stream	**Kenana**	Kenana	
Kikipaku Beach	Beach	**Kikipaku**	Kīkīpaku	
Kōkota / The Sandspit	Peninsula	**Kōkota**	good	Dual name
Kokopurawaru Stream	Stream	**Kokopurawaru**	Kōkopurāwaru	(Kōkopu + rāwaru)
Kopenui Stream	Stream	**Kopenui**	good	
Kopopuwhakapeka Strea	Stream	**Kopopuwhakapeka**	good	
Koteoneporo Spit	Spit	**Koteoneporo**	good	
Koturetawhenua Stream	Stream	**Koturetawhenua**	Kōturetāwhenua (kōture + tāwhenua)	
Kuririki Stream	Stream	**Kuririki**	Kurīriki	
Lake Kihona	Lake	**Kihona**	Kīhōnā	hōnā - a type of berry
Lake Ngakeketa	Lake	**Ngakeketa**	Ngākeketā	
Lake Rotomata	Lake	**Rotomata**	Rotomātā	
Mahena Island	Island	**Mahena**	good	
Makauekaue Pa or Whak	Historic Site	**Makauekaue Pa or Whakaue**	Mākauekaue Pā or Wh	Alternative names
Mangahoatoa Stream	Stream	**Mangahoatoa**	good	
Mangahouta Stream	Stream	**Mangahouta**	Mangahōuta	Hōuta is possibly another word for hōuto
Mangahoutoa Stream	Stream	**Mangahoutoa**	good	
Mangakohou Stream	Stream	**Mangakohou**	good	
Mangatete River	Stream	**Mangatete**	Mangatētē	

Marama Stream	Stream	**Marama**	good	
Marama Stream	Stream	**Marama**	good	
Marapiu Stream	Stream	**Marapiu**	Marapiu	
Marawhiti Point	Point	**Marawhiti**	Marawhiti	
Mata	Locality	**Mata**	good	
Mata Creek	Stream	**Mata**	good	
Mata Pa	Historic Site	**Mata Pa**	good	
Matahuna Stream	Stream	**Matahuna**	Mātāhuna	
Mataraua	Locality	**Mataraua**	good	
Mataraua Forest	Forest	**Mataraua**	good	
Matatarahea Stream	Stream	**Matatarahea**	good	
Matauhu Stream	Stream	**Matauhu**	good	
Maungaemiemie	Hill	**Maungaemiemie**	good	
Maungahotoa	Hill	**Maungahotoa**	good	
Maungaturoto	Hill	**Maungaturoto**	Maungatūroto	
Merita	Locality	**Merita**	good	
Merumeru Stream	Stream	**Merumeru**	good	
Mirau	Locality	**Mirau**	good	
Miru Stream	Stream	**Miru**	good	
Moeatoa Stream	Stream	**Moeatoa**	good	
Moemarungarunga	Hill	**Moemarungarunga**	good	
Mohuiti	Locality	**Mohuiti**	good	Mohu = a small species of eel
Mokunui Arangi Pa	Historic Site	**Mokunui Arangi Pa**	Mokunui Arangi Pā or Mokunui-a-Rangi Pā	

Motiti Island	Island	The voyagers on the Arawa canoe named it after a place in Hawaiki because they could find no firewood there. A proverb related to the Arawa's arrival is: 'Kei Motiti koe e noho ana' (I suppose you are at Motiti as you can find no firewood). The island was often called Motiti-wahie-kore, because of the bareness of the land	**Motiti**	good	
Motu Kauri Island	Island		**Motu Kauri**	Motukauri	
Motu Otamakupa Island	Island		**Motu Otamakupa**	Motu-o-Tamakupa	
Motu Puruhi Island	Island		**Motu Puruhi**	Motupuruhi	
Motu Wai Island / Red Is	Island		**Motu Wai**	good	
Motuarahi Island	Island		**Motuarahi**	Motuārahi	
Motuekaiti Island	Island		**Motuekaiti**	good - Motueka + iti	
Motukawaiti Island / Ste	Island		**Motukawaiti**	good	Dual name
Motuoi Island	Island		**Motuoi**	Motuōi	(ōi = grey-faced petrel)
Motupapa Island / Cocke	Island		**Motupapa**	probably good but cou	Dual name
Moturuna Creek	Stream		**Moturuna**	Good	
Motuterahiki Island	Island		**Motuterahiki**	good	
Motutupapakau Rocks	Rock		**Motutupapakau**	Motutūpapakau	
Motuwhakaururakau Isla	Island		**Motuwhakaururakau**	Motu-whakauru-rākau	
Muia te Wairoa Creek	Stream		**Muia te Wairoa**	Muia-te-Wairoa	hyphens
Ngahuha Pa	Historic Site		**Ngahuha Pa**	good	
Ngahuirangi Stream	Stream		**Ngahuirangi**	Ngāhuirangi	
Ngaiotonga	Locality		**Ngaiotonga**	Ngāiotonga	
Ngaire Stream	Stream		**Ngaire**	Ngāire	
Ngaiwituararoa Pa	Historic Site		**Ngaiwituararoa Pa**	Ngāiwituararoa Pā	both tuara and tuarā are correct
Ngakarapu Stream	Stream		**Ngakarapu**	Ngākārapu	
Ngamehaua Stream	Stream		**Ngamehaua**	Ngāmehaua	
Ngangaruakupe	Hill		**Ngangaruakupe**	Ngāngaruakupe/Ngā ngaru-a-Kupe	

Ngapipito	Locality	**Ngapipito**	Ngāpipito	
Ngapukehaua	Hill	**Ngapukehaua**	Ngāpukehāua	
Ngarangipukohukohu	Hill	**Ngarangipukohukohu**	Ngā-rangi-pūkohukohu	
Ngareakumakuma Strear	Stream	**Ngareakumakuma**	Ngāreakumakuma	
Ngaroku Stream	Stream	**Ngaroku**	Ngārōku	rōku = log
Ngarurunui	Hill	**Ngarurunui**	good	Ngaruru = forest land
Ngatahinga Stream	Stream	**Ngatahinga**	good	
Ngatahuna Stream	Stream	**Ngatahuna**	good	
Ngatahuna Stream	Stream	**Ngatahuna**	good	
Ngatahuna Stream	Stream	**Ngatahuna**	good	
Ngataki	Locality	**Ngataki**	Ngātaki	
Ngataki Flat	Flat	**Ngataki**	Ngātaki	
Ngataki Stream	Stream	**Ngataki**	Ngātaki	
Ngatauhe Stream	Stream	**Ngatauhe**	Ngātauhē	
Ngatehe Point	Point	**Ngatehe**	Ngatēhe	
Ngatehuru Stream	Stream	**Ngatehuru**	Ngatēhuru	Ngatē = move, shake
Ngatitara	Hill	**Ngatitara**	Ngātitara	
Ngatuturu	Hill	**Ngatuturu**	good	
Ngatuwhete	Hill	**Ngatuwhete**	Ngātūwhetē	
Ngaupoko Rocks	Rock	**Ngaupoko**	Ngāupoko	
Nikauponuponu Stream	Stream	**Nikauponuponu**	Nīkauponuponu	
North Cape / Otou	Point	**Otou**	good	Dual name
Ohaereiti Stream	Stream	**Ohaereiti**	Ōhaereiti	
Ohakiri	Hill	**Ohakiri**	Ōhakiri	
Ohangaio Stream	Stream	**Ohangaio**	good	
Oharae Stream	Stream	**Oharae**	good	
Oherengi	Locality	**Oherengi**	good	
Okahautaumanga	Hill	**Okahautaumanga**	good	
Okarari Stream	Stream	**Okarari**	Ōkarari	
Okokohua	Hill	**Okokohua**	Okokōhua	
Okoroaiki Racecourse	Channel	**Okoroaiki**	good	
Omatai	Hill	**Omatai**	Ōmātai	
Omere, Janus or Toby Ro	Rock	**Omere**	Ōmere	Alternative names

Opahi	Locality	**Opahi**	Ōpahi	
Opete Creek	Stream	**Opete**	good	
Opopo Stream	Stream	**Opopo**	Ōpopo	
Oriatou Point	Point	**Oriatou**	good	
Orira	Locality	**Orira**	Orira	Named after a desendants of Āraiteuru (taniwha name)
Orira River	Stream	**Orira**	Orira	
Ororangorae Stream	Stream	**Ororangorae**	good	
Otahuta Pa	Historic Site	**Otahuta Pa**	Otahuta pā	
Otamatiti Point	Point	**Otamatiti**	Ōtamatītī?	
Otangawhiti Point	Point	**Otangawhiti**	good	
Otaupea Stream	Stream	**Otaupea**	good	
Otautu Stream	Stream	**Otautu**	Ōtautū	
Otiria Station	Railway Station	**Otiria**	Ōtiria	Needs to be 'Railway Station'
Otiwhero	Hill	**Otiwhero**	good	
Otu Hill	Hill	**Otu**	Ōtū	
Otueka	Hill	**Otueka**	good	
Otuwhanga Island	Island	**Otuwhanga**	Ōtūwhanga	
Owaraia Stream	Stream	**Owaraia**	good	
Pah	Hill	**Pah**		There are no records or any imformation about "Pah" even being a māori word. And personally I've never heard a māori word constructed of only the letters p, a and h.
Pahara Stream	Stream	**Pahara**	good	
Pahi Pa	Historic Site	**Pahi Pa**	Pahi Pā	
Pahuape Point	Point	**Pahuape**	Pāhuapē	
Pahuhu Creek	Stream	**Pahuhu**	Pahuhu	
Paihikokuri	Hill	**Paihikokuri**	Pāihikokurī	
Paihikokuri Stream	Stream	**Paihikokuri**	Pāihikokurī	
Paika Stream	Stream	**Paika**	Pāika	
Paingatai Channel	Stream	**Paingatai**	good	
Paiokatutu Stream	Stream	**Paiokatutu**	good	
Pairatahi River	Stream	**Pairatahi**	good	
Pairirengarenga Stream	Stream	**Pairirengarenga**	good	

Pakahau Stream	Stream		**Pakahau**	Pākahau	kahau = name of a karakia
Pakehaua Stream	Stream		**Pakehaua**	good	
Pakeretu Stream	Stream		**Pakeretu**	Pākeretū	
Pakinga Pa	Historic Site		**Pakinga Pa**	Pākinga Pā	
Pakohu Stream	Stream		**Pakohu**	Pākohu	
Papahauri Creek	Stream		**Papahauri**	Papahāuri	
Paparata	Hill		**Paparata**	good	
Paparore	Locality		**Paparore**	good	
Papatara Bay / Horsesho	Bay		**Papatara**	good	Dual name
Paponga	Locality		**Paponga**	Pāponga	
Paradise Bay / Oneura B	Bay		**Oneura**	good	Dual name
Pararataio Stream	Stream		**Pararataio**	Pārarataio	
Parawanui Reef	Rock		**Parawanui Reef**	Pārawanui	
Pareanui Bay	Bay		**Pareanui**	good	
Paremata or Nene's Pa	Historic Site		**Paremata or Nene's Pa**	Paremata good, Nene's Pā	Alternative names
Patia Point	Point		**Patia**	good	
Patukohatu	Hill		**Patukohatu**	Pātūkōhatu	
Patumaire Swamp	Wetland		**Patumaire**	good	
Patuwahine Pa	Historic Site		**Patuwahine Pa**	Patuwahine Pā	
Pawakatutu	Hill		**Pawakatutu**	Pawakatūtū	
Peria	Locality	The Maori form of the biblical Berea.	**Peria**	Pēria	
Peterahema Stream	Stream		**Peterahema**	good	
Pikiwi Stream	Stream		**Pikiwi**	Pīkiwi	
Pioitahi Stream	Stream		**Pioitahi**	Good	
Pirikahu Stream	Stream		**Pirikahu**	Pirikāhu	
Pitokuku Point	Point		**Pitokuku**	Pitokuku or Pitokūkū	
Popo Stream	Stream		**Popo**	good	
Popo Stream	Stream		**Popo**	good	
Poporimu	Hill		**Poporimu**	good	
Poroa Stream	Stream		**Poroa**	good	
Puakainga Creek	Stream		**Puakainga**	Puakāinga	
Puhangatohoraka	Hill		**Puhangatohoraka**	good	

Puhata	Locality		**Puhata**	good	
Puhata Creek	Stream		**Puhata**	good	
Puihaere Stream	Stream		**Puihaere**	good	
Pukekarea	Hill		**Pukekarea**	good	
Pukenuiorongo	Hill	Lit. puke: hill; nui: big; o: of; Rongotaumua. Named after a descendant of Tiki-wharawhara	**Pukenuiorongo**	Puke-nui-ō-rongo	hyphens
Puketamoi Point	Point		**Puketamoi**	Puketāmoī	
Puketutu	Hill		**Puketutu**	Puketutu	
Puketutu	Hill		**Puketutu**	Puketutu	
Puketutu	Hill	Lit. puke: hill; tutu: native shrub (Coriaria arborea), or a tree at which birds are snared.	**Puketutu**	Puketutu	
Puketutu Pa	Historic Site		**Puketutu Pa**	good	
Punakitere	Locality		**Punakitere**	good	
Punakitere River	Stream		**Punakitere**	good	
Punakitere Valley	Locality		**Punakitere**	good	
Pupuwai Creek	Stream		**Pupuwai**	Pūpūwai	
Pura Pura	Locality		**Pura Pura**	Purapura	One word
Putakokota Bay	Bay		**Putakokota**	Putakōkota	
Raio	Locality		**Raio**	Raiō	
Rakatao Stream	Stream		**Rakatao**	good	
Rangiora Bay / Maukins	Bay		**Rangiora**	good	Dual name
Rapaotauweki Stream	Stream		**Rapaotauweki**	Good	
Ratakamaru	Hill		**Ratakamaru**	good	
Rataroa Creek	Stream		**Rataroa**	Rātāroa	
Raumanawa Point	Point		**Raumanawa**	Raumānawa	mānawa - a type of kumara
Rawitiroa Pa	Historic Site		**Rawitiroa Pa**	good	
Rokika Pa	Historic Site		**Rokika Pa**	good	
Rorikiwi Stream	Stream		**Rorikiwi**	good	
Rotokoma Stream	Stream		**Rotokoma**	good	
Ruapekepeka Stream	Stream		**Ruapekepeka**	Ruapekapeka	

Ruaturo Stream	Stream		**Ruaturo**	good	
Taemaro	Locality		**Taemaro**	Taemārō	
Taemaro Stream	Stream		**Taemaro**	Taemārō	
Tahone Stream	Stream		**Tahone**	Good	
Tahuna	Place		**Tahuna**	Tāhuna	
Tahuna Channel	Stream		**Tahuna**	Tāhuna	
Tahuna Stream	Stream		**Tahuna**	Tāhuna	
Taiaue Bay	Bay		**Taiaue**	Taiauē	
Taikarawa Stream	Stream		**Taikarawa**	good	
Taikawhena Stream	Stream		**Taikawhena**	good	
Taikirau	Locality		**Taikirau**	Tāikirau	
Taikirau Stream	Stream		**Taikirau**	Tāikirau	
Taipa	Locality	Various accounts exist. According to one, after a period of fighting two chiefs erected a fence between their respective pa, calling the place Taiapa (dividing fence or boundary), eventually shortened to Taipa. In another version one of the same chiefs, Kauri, coveted lands close to the sea front and called the place where seafood was so plentiful Taipa: lit. tai: tide or sea water; pa: to touch. Again, Taipa may originally have been the name of a boulder placed in the river to stop a neighbouring iwi	**Taipa**	good	For some of the suggested origins it would be Taipā
Taipa River	Stream		**Taipa**	good	
Taiwatawa Stream	Stream		**Taiwatawa**	good	
Takahi Point / The Hayst	Point		**Takahi**	good	Dual name
Takaporuruku Pa	Historic Site		**Takaporuruku Pa**	Takapōruruku Pā	
Takatowhatui Stream	Stream		**Takatowhatui**	Takatowhātui	

Tametoneone	Hill		**Tametoneone**	good	
Tangihana Shell Bank	Bank		**Tangihana**	good	
Tangikoko Stream	Stream		**Tangikoko**	Tangikōkō	
Tapakakeno Point	Point		**Tapakakeno**	good	
Taraere Bay	Bay		**Taraere**	good	a term used in reciting whakapapa
Taraere Channel	Stream		**Taraere**	good	
Taraere Point	Point		**Taraere**	good	
Tarakahu	Hill		**Tarakahu**	Tarakāhu	
Tarakahu	Hill		**Tarakahu**	Tarakāhu	
Taumarere Station	Railway Station		**Taumarere**	Taumārere	Needs to be 'Railway Station'
Taumatara Point	Point	According to McCully and Pātana Matiu in Te Whānau Moana, the original name Taumātara derives from taunga mataara, and means a lookout.	**Taumatara**	Taumātara	
Taumotara Stream	Stream		**Taumotara**	good	
Taupō Bay / West Bay	Bay		**Taupō**	good	Dual name
Tautawhiorau Stream	Stream		**Tautawhiorau**	Tautāwhiorau	
Tawhaihoroiwai Stream	Stream		**Tawhaihoroiwai**	Tāwhaihoroiwai	
Te Aiorua Creek	Stream		**Te Aiorua**	Te Āiorua	
Te Homamu Pa	Historic Site		**Te Homamu Pa**	good	
Te Kahuna Stream	Stream		**Te Kahuna**	good	
Te Kaiatewhetu	Hill		**Te Kaiatewhetu**	Te Kai-a-te-whetū	
Te Konoke Stream	Stream		**Te Konoke**	good	
Te Mata Point	Point		**Te Mata**	Te Mata	
Te Mata Stream	Stream		**Te Mata**	Te Mata	
Te Matura Stream	Stream		**Te Matura**	good	
Te Mingia Point	Point		**Te Mingia**	good	
Te Oi	Hill		**Te Oi**	Te Ōi	
Te Opou Stream	Stream		**Te Opou**	Te Ōpou	
Te Pahi Islands	Island		**Te Pahi**	Te Pahi	Tupuna name
Te Rereatuoro Stream	Stream		**Te Rereatuoro**	Te Rere-a-tuoro	Hyphens

Te Rua Haonga Pa	Historic Site		**Te Rua Haonga Pa**	Te Rua-haonga Pā	Hyphens
Te Ruaotehauhau Strean	Stream		**Te Ruaotehauhau**	Te Rua-o-te-hauhau	Hyphens
Te Tii Point	Point		**Te Tii**	Te Tī	
Te Toi Island	Island		**Te Toi**	good	
Te Toi Point	Point		**Te Toi**	good	
Te Tunaotemakau Strean	Stream		**Te Tunaotemakau**	Te Tuna-o-te-makau	Hyphens
Te Waihooru Stream	Stream		**Te Waihooru**	Te Waihoru	
Te Waiorapopo Creek	Stream		**Te Waiorapopo**	Te waiorapopō	
Te Wharangi	Hill		**Te Wharangi**	good	
Teheoriri	Hill		**Teheoriri**	Te Hēōriri	
Tekopuaorangiriri Creek	Stream		**Tekopuaorangiriri**	Te Kōpua-o-Rangiriri	Hyphens
Tekura Rocks	Island		**Tekura**	Te Kura	
Tepene	Locality	The Maori form of Stephenson, an early missionary in these parts.	**Tepene**	good	
Terakautuhaka Island	Island		**Terakautuhaka**	Terākautūhaka or Te Rākautūhaka	
Terauoteaute	Hill		**Terauoteaute**	good or Te Rauoteaute	
Terewatoa Stream	Stream		**Terewatoa**	good or Te Rewatoa	
Tetehakehake Stream	Stream		**Tetehakehake**	Tētēhakehake	
Tiawhakangari Point	Point		**Tiawhakangari**	good	
Tieru Stream	Stream		**Tieru**	good	
Tīheru Island / The Dog	Island		**Tīheru**	Tīheru	Dual name
Titihuatahu	Hill		**Titihuatahu**	Tītīhuatahu	Comes from the tītī brid
Tokananohia Reef / True	Reef		**Tokananohia**	good	Dual name
Toka Toka Stream	Stream		**Toka Toka**	Tokatoka	
Tokomata	Hill		**Tokomata**	good	
Tokorihi	Hill		**Tokorihi**	good	
Tuhoatea Stream	Stream		**Tuhoatea**	Tūhoatea	
Tukuehi	Hill		**Tukuehi**	good	
Tupata	Hill		**Tupata**	good	variety of karengo
Tutaemahia Pa	Historic Site		**Tutaemahia Pa**	Tūtaemahia Pā or Tūtaemāhia Pā	
Tutekehua	Locality		**Tutekehua**	Tūtekēhua	
Tutu	Hill		**Tutu**	good	

Uekehea	Hill		**Uekehea**	good	ueke means callous
Wahaparara Stream	Stream		**Wahaparara**	Wahapararā	
Waiakomoko Stream	Stream		**Waiakomoko**	good	
Waiarara Stream	Stream		**Waiarara**	good	
Waihapurua Stream	Stream		**Waihapurua**	Waihapūrua	
Waihaua Stream	Stream		**Waihaua**	good	
Waihihi Bay	Bay		**Waihihi**	Waihihī	Extention of the word "hī" - to rise
Waihihi Stream	Stream		**Waihihi**	Waihihī	
Waihirore Stream	Stream		**Waihirore**	Waihīrore	
Waikaka Stream	Stream		**Waikaka**	Waikākā	
Waikaka Stream	Stream		**Waikaka**	Waikākā	
Waikerei Stream	Stream		**Waikerei**	good	
Waikuku Beach	Beach		**Waikuku**	Waikuku	
Waikuku Flat	Flat		**Waikuku**	Waikuku	
Waikuku Stream	Stream		**Waikuku**	Waikuku	
Waimaharu Stream	Stream		**Waimaharu**	good	
Waimahe Stream	Stream		**Waimahe**	good	
Waimahe Stream	Stream		**Waimahe**	good	
Waimahe Stream	Stream		**Waimahe**	good	
Waimahe Stream	Stream		**Waimahe**	good	
Waimahutahuta Stream	Stream		**Waimahutahuta**	Waimāhutahuta	
Waimango Stream	Stream		**Waimango**	Waimangō	
Waimanoni	Locality	Possibly indicating that the stream was deflected by a bend.	**Waimanoni**	good	
Waimatu Stream	Stream		**Waimatu**	good	
Waingaruru Stream	Stream		**Waingaruru**	Either Waingaruru or Waingāruru	
Waingatepua Channel	Stream		**Waingatepua**	Waingatēpua - Wai + n ngatē = move, shake	
Waingawha Creek	Stream		**Waingawha**	Waingāwhā	
Waiopakonga Stream	Stream		**Waiopakonga**	good	
Waiopitotoi Stream	Stream		**Waiopitotoi**	good	
Waiotetakana Stream	Stream		**Waiotetakana**	good	
Waiotu River	Stream		**Waiotu**	Waiotū	
Waipahirere Stream	Stream		**Waipahirere**	Waipahīrere	

Waipatukahu Stream	Stream	**Waipatukahu**	Waipatukāhu
Waipatukakohu Stream	Stream	**Waipatukakohu**	good
Waipekakoura River	Stream	**Waipekakoura**	Waipekakōura
Waipokau Stream	Stream	**Waipokau**	Waipōkau
Waipuakakahau Stream	Stream	**Waipuakakahau**	good
Waipuakakaho Stream	Stream	**Waipuakakaho**	Waipuakākaho
Waipuakakaho Stream	Stream	**Waipuakakaho**	Waipuakākaho
Waipukakahau Stream	Stream	**Waipukakahau**	good
Wairakia Point	Point	**Wairakia**	good
Waitaha Stream	Stream	**Waitaha**	good
Waitaha Stream	Stream	**Waitaha**	good
Waitaia Stream	Stream	**Waitaia**	Waitāia
Waitamatau Creek	Stream	**Waitamatau**	good
Waitapaua Stream	Stream	**Waitapaua**	good
Waitiiti Stream	Stream	**Waitiiti**	good
Waitohara Stream	Stream	**Waitohara**	Waitōhara
Waitotata Stream	Stream	**Waitotata**	Waitōtata
Waitotoki Stream	Stream	**Waitotoki**	Waitōtoki
Waitui Stream	Stream	**Waitui**	Waitūī
Waiwapuna Stream	Stream	**Waiwapuna**	good
Watapaka	Hill	**Watapaka**	good
Wekarua Island / Sugar L	Island	**Wekarua**	good
Whakaitauma Stream	Stream	**Whakaitauma**	good
Whakapoku Reef	Reef	**Whakapoku**	good
Whakare Stream	Stream	**Whakare**	Whākare
Whakatereohao Stream	Stream	**Whakatereohao**	good
Whakateterekia Stream	Stream	**Whakateterekia**	good
Whangae	Locality	**Whangae**	Whāngae
Whangaiwahine Point	Point	**Whangaiwahine**	Whāngaiwahine
Whapukapirau Bay	Bay	**Whapukapirau**	Whāpukapirau
Whatumakara Stream	Stream	**Whatumakara**	good
Whawha Stream	Stream	**Whawha**	Whāwhā
Whawhakou Channel	Stream	**Whawhakou**	Whāwhākou

Whawharu Stream	Stream	**Whawharu**	Could be Whāwharu or Whāwhārū
Wheoki Stream	Stream	**Wheoki**	Whēoki
Whitiwhitiangi Stream	Stream	**Whitiwhitiangi**	good
Whiwhero Stream	Stream	**Whiwhero**	Whīwhero
Wiwiki Beach	Beach	**Wiwiki**	good

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Name	Feature type	Te reo part of name	Advice	Recommended
Ahiaruhe Shell Bank	Bank	**Ahiaruhe**	good	**Ahiaruhe Shell Bank**
Ahoroa Rock	Island	**Ahoroa**	good	**Ahoroa Rock**
Ahu Stream	Stream	**Ahu**	good	**Ahu Stream**
Ahuriri Pa	Historic Site	**Ahuriri Pa**	Ahuriri Pā	**Ahuriri Pā**
Akatarere Point	Point	**Akatarere**	Akatārere	**Akatārere Point**
Akatere	Locality	**Akatere**	good	**Akatere**
Akerama	Locality	**Akerama**	good	**Akerama**
Araiwhenua Stream	Stream	**Araiwhenua**	Āraiwhenua	**Āraiwhenua Stream**
Arawhata Point	Point	**Arawhata**	good	**Arawhata Point**
Ariawa Stream	Stream	**Ariawa**	good	**Ariawa Stream**
Aroha Island	Island	**Aroha**	good	**Aroha Island**
Aurere	Locality	**Aurere**	good	**Aurere**
Aurere Beach	Beach	**Aurere**	good	**Aurere Beach**
Aurere Stream	Stream	**Aurere**	good	**Aurere Stream**
Awaawaroa Bay	Bay	**Awaawaroa**	good	**Awaawaroa Bay**
Awaiti Stream	Stream	**Awaiti**	good	**Awaiti Stream**
Awaiti Stream	Stream	**Awaiti**	good	**Awaiti Stream**
Awapokanui Stream	Stream	**Awapokanui**	good	**Awapokanui Stream**
Awapoko River	River	**Awapoko**	good	**Awapoko River**
Awarua	Locality	**Awarua**	good	**Awarua**
Awarua River	River	**Awarua**	good	**Awarua River**
Cape Reinga	Locality	**Reinga**	Rēinga	**Cape Reinga**
Hahaonui Stream	Stream	**Hahaonui**	good	**Hahaonui Stream**
Haikai Pa	Historic Site	**Haikai Pa**	Haikai Pā	**Haikai Pā**
Hamaruru Island	Island	**Hamaruru**	good	**Hamaruru Island**
Hapuawai River	River	**Hapuawai**	Hāpuawai	**Hāpuawai River**
Hapumateroto Stream	Stream	**Hapumateroto**	Hapūmateroto	**Hapūmateroto Stream**
Harakeke Island	Island	**Harakeke**	good	**Harakeke Island**
Haruru	Locality	**Haruru**	good	**Haruru**
Haruru Falls	Waterfall	**Haruru**	good	**Haruru Falls**
Haruru Pa	Historic Site	**Haruru Pa**	Haruru Pā	**Haruru Pā**
Hauai Bay	Bay	**Hauai**	good	**Hauai Bay**

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Haumai Point	Point	**Haumai**	good	**Haumai Point**
Haunga	Hill	**Haunga**	good	**Haunga**
Hauparua Inlet	Bay	**Hauparua**	good	**Hauparua Inlet**
Hautau Stream	Stream	**Hautau**	good	**Hautau Stream**
Hauturu	Hill	**Hauturu**	good	**Hauturu**
Hauturu Stream	Stream	**Hauturu**	good	**Hauturu Stream**
Hauwhakaoma	Hill	**Hauwhakaoma**	good	**Hauwhakaoma**
Herekino	Locality	**Herekino**	good	**Herekino**
Herekino Forest	Forest	**Herekino**	good	**Herekino Forest**
Herekino Gorge	Valley	**Herekino**	good	**Herekino Gorge**
Herekino Harbour	Bay	**Herekino**	good	**Herekino Harbour**
Herekino River	River	**Herekino**	good	**Herekino River**
Herenga Stream	Stream	**Herenga**	good	**Herenga Stream**
Hikurangi Pa	Historic Site	**Hikurangi Pa**	Hikurangi Pā	**Hikurangi Pā**
Hikurua River	River	**Hikurua**	good	**Hikurua River**
Horahora Stream	Stream	**Horahora**	good	**Horahora Stream**
Horoiwi Point	Point	**Horoiwi**	good	**Horoiwi Point**
Horomanga	Hill	**Horomanga**	good	**Horomanga**
Horonui Island	Island	**Horonui**	good	**Horonui Island**
Hororoa Island	Island	**Hororoa**	good	**Hororoa Island**
Hororoa Rock	Island	**Hororoa**	good	**Hororoa Rock**
Horotiu	Hill	**Horotiu**	good	**Horotiu**
Houhora	Locality	**Houhora**	good	**Houhora**
Houhora Bay	Bay	**Houhora**	good	**Houhora Bay**
Houhora Heads	Locality	**Houhora**	good	**Houhora Heads**
Huahua Stream	Stream	**Huahua**	good	**Huahua Stream**
Huaki Stream	Stream	**Huaki**	good	**Huaki Stream**
Huanui Stream	Stream	**Huanui**	good	**Huanui Stream**
Huehue Stream	Stream	**Huehue**	good	**Huehue Stream**
Huia	Hill	**Huia**	good	**Huia**
Huia Rock	Rock	**Huia**	good	**Huia Rock**
Hukahuka Pa	Historic Site	**Hukahuka Pa**	Hukahuka Pā	**Hukahuka Pā**
Hukatere	Place	**Hukatere**	good	**Hukatere**

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Hukatere Stream	Stream	**Hukatere**	good	**Hukatere Stream**
Humanga Stream	Stream	**Humanga**	Hūmanga	**Hūmanga Stream**
Hunahuna Stream	Stream	**Hunahuna**	good	**Hunahuna Stream**
Hunoke	Hill	**Hunoke**	good	**Hunoke**
Hupara	Locality	**Hupara**	Hūpara	**Hūpara**
Hurihanga Stream	Stream	**Hurihanga**	good	**Hurihanga Stream**
Hurunui Stream	Stream	**Hurunui**	good	**Hurunui Stream**
Hutia Creek	Stream	**Hutia**	Hūtia	**Hūtia Creek**
Hutoia Stream	Stream	**Hutoia**	good	**Hutoia Stream**
Ihutorotoro	Hill	**Ihutorotoro**	good	**Ihutorotoro**
Inumia Stream	Stream	**Inumia**	good	**Inumia Stream**
Irimangimangi Stream	Stream	**Irimangimangi**	good	**Irimangimangi Stream**
Kaeo	Locality	**Kaeo**	Kāeo	**Kāeo**
Kaeo River	River	**Kaeo**	Kāeo	**Kāeo River**
Kahangaro Island	Island	**Kahangaro**	good	**Kahangaro Island**
Kahika Stream	Stream	**Kahika**	good	**Kahika Stream**
Kahikatoa	Locality	**Kahikatoa**	Kahikātoa	**Kahikātoa**
Kahikatoa Stream	Stream	**Kahikatoa**	Kahikātoa	**Kahikātoa Stream**
Kahoe	Locality	**Kahoe**	good	**Kahoe**
Kahoe Stream	Stream	**Kahoe**	good	**Kahoe Stream**
Kahuka Point	Point	**Kahuka**	good	**Kahuka Point**
Kahuputoi	Hill	**Kahuputoi**	Kahupūtoi	**Kahupūtoi**
Kahutoto Stream	Stream	**Kahutoto**	good	**Kahutoto Stream**
Kahuwera Stream	Stream	**Kahuwera**	good	**Kahuwera Stream**
Kaiaka	Locality	**Kaiaka**	good	**Kaiaka**
Kaiherehere Stream	Stream	**Kaiherehere**	good	**Kaiherehere Stream**
Kaihiki Bay	Bay	**Kaihiki**	good	**Kaihiki Bay**
Kaihiki Stream	Stream	**Kaihiki**	good	**Kaihiki Stream**
Kaikai Beach	Beach	**Kaikai**	good	**Kaikai Beach**
Kaikino Swamp	Wetland	**Kaikino**	good	**Kaikino Swamp**
Kaikomako Stream	Stream	**Kaikomako**	Kaikōmako	**Kaikōmako Stream**
Kaikou	Locality	**Kaikou**	good	**Kaikou**
Kaikou River	River	**Kaikou**	good	**Kaikou River**

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Kaimaumau	Locality	**Kaimaumau**	good	**Kaimaumau**
Kaimaumau Channel	Stream	**Kaimaumau**	good	**Kaimaumau Channel**
Kaingaroa	Locality	**Kaingaroa**	Kāingaroa	**Kāingaroa**
Kaipatiki Stream	Stream	**Kaipatiki**	Kaipātiki	**Kaipātiki Stream**
Kaipeha Swamp	Wetland	**Kaipeha**	good	**Kaipeha Swamp**
Kaipo Creek	Stream	**Kaipo**	Kaipō	**Kaipō Creek**
Kaipohue Island	Island	**Kaipohue**	Kaipōhue	**Kaipōhue Island**
Kaipuna Stream	Stream	**Kaipuna**	good	**Kaipuna Stream**
Kairawaru Stream	Stream	**Kairawaru**	good	**Kairawaru Stream**
Kairawaru Stream	Stream	**Kairawaru**	good	**Kairawaru Stream**
Kaitaia	Town	**Kaitaia**	Kaitāia	**Kaitāia**
Kaitaka Pa	Historic Site	**Kaitaka Pa**	Kaitaka Pā	**Kaitaka Pā**
Kaitieke Pa	Historic Site	**Kaitieke Pa**	Kaitīeke Pā	**Kaitīeke Pā**
Kaitirehe Rock	Island	**Kaitirehe**	good	**Kaitirehe Rock**
Kaiwhetu	Hill	**Kaiwhetu**	Kaiwhetū	**Kaiwhetū**
Kaiwhetu Pa	Historic Site	**Kaiwhetu Pa**	Kaiwhetū Pā	**Kaiwhetū Pā**
Kanekane Stream	Stream	**Kanekane**	good	**Kanekane Stream**
Kanikau Stream	Stream	**Kanikau**	good	**Kanikau Stream**
Kapenga Stream	Stream	**Kapenga**	good	**Kapenga Stream**
Kapiro	Locality	**Kapiro**	good	**Kapiro**
Kapiro Stream	Stream	**Kapiro**	good	**Kapiro Stream**
Kapowairua	Locality	**Kapowairua**	good	**Kapowairua**
Kapowairua Stream	Stream	**Kapowairua**	good	**Kapowairua Stream**
Kapurarahurahu Point	Point	**Kapurarahurahu**	good	**Kapurarahurahu Point**
Karakamatamata	Hill	**Karakamatamata**	good	**Karakamatamata**
Karangi	Hill	**Karangi**	good	**Karangi**
Karangi	Hill	**Karangi**	good	**Karangi**
Kararoa Stream	Stream	**Kararoa**	good	**Kararoa Stream**
Karatia Creek	Stream	**Karatia**	good	**Karatia Creek**
Kareponia	Locality	**Kareponia**	good	**Kareponia**
Karerewaka	Historic Site	**Karerewaka**	good	**Karerewaka**
Karetu	Locality	**Karetu**	Kāretu	**Kāretu**
Karetu Pa	Historic Site	**Karetu Pa**	Kāretu Pā	**Kāretu Pā**

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Karetu River	River	**Karetu**	Kāretu	**Kāretu River**
Karetu Stream	Stream	**Karetu**	Kāretu	**Kāretu Stream**
Karuhiruhi	Locality	**Karuhiruhi**	Kāruhiruhi	**Kāruhiruhi**
Karuhiruhi Stream	Stream	**Karuhiruhi**	Kāruhiruhi	**Kāruhiruhi Stream**
Kato Stream	Stream	**Kato**	good	**Kato Stream**
Kauaenui Stream	Stream	**Kauaenui**	good	**Kauaenui Stream**
Kauanga Channel	Stream	**Kauanga**	good	**Kauanga Channel**
Kauati Stream	Stream	**Kauati**	good	**Kauati Stream**
Kauhanga Stream	Stream	**Kauhanga**	good	**Kauhanga Stream**
Kaupae Stream	Stream	**Kaupae**	good	**Kaupae Stream**
Kauri Point	Point	**Kauri**	good	**Kauri Point**
Kauri Point	Point	**Kauri**	good	**Kauri Point**
Kaurinui Creek	Stream	**Kaurinui**	good	**Kaurinui Creek**
Kauriwhati Stream	Stream	**Kauriwhati**	good	**Kauriwhati Stream**
Kauwaiorangi Pa	Historic Site	**Kauwaiorangi Pa**	Pā needs a macron	**Kauwaiorangi Pā**
Kawa Rock	Island	**Kawa**	good	**Kawa Rock**
Kawaka Stream	Stream	**Kawaka**	good	**Kawaka Stream**
Kawaka Stream	Stream	**Kawaka**	good	**Kawaka Stream**
Kawaka Stream	Stream	**Kawaka**	good	**Kawaka Stream**
Kawakawa Railway Station	Railway Station	**Kawakawa**	good	**Kawakawa Railway Station**
Kawerua	Area	**Kawerua**	good	**Kawerua**
Kawhiti Reef	Reef	**Kawhiti Reef**	good	**Kawhiti Reef**
Kawiti	Locality	**Kawiti**	good	**Kawiti**
Ketekaraka Stream	Stream	**Ketekaraka**	good	**Ketekaraka Stream**
Ketetawa Stream	Stream	**Ketetawa**	good	**Ketetawa Stream**
Kiekie Cove	Bay	**Kiekie**	good	**Kiekie Cove**
Kirioke	Locality	**Kirioke**	good	**Kirioke**
Kirioke Hill	Hill	**Kirioke**	good	**Kirioke Hill**
Kirioke Stream	Stream	**Kirioke**	good	**Kirioke Stream**
Kiripaka	Hill	**Kiripaka**	good	**Kiripaka**
Kiripaka	Hill	**Kiripaka**	good	**Kiripaka**
Koekoe Point	Point	**Koekoe**	good	**Koekoe Point**
Kohangakawau Stream	Stream	**Kohangakawau**	Kōhangakawau	**Kōhangakawau Stream**

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Kohau	Hill	**Kohau**	good	**Kohau**
Kohe	Locality	**Kohe**	good	**Kohe**
Kohe Stream	Stream	**Kohe**	good	**Kohe Stream**
Kohekohe	Hill	**Kohekohe**	good	**Kohekohe**
Koheroa	Hill	**Koheroa**	good	**Koheroa**
Kohukohu	Locality	**Kohukohu**	good	**Kohukohu**
Kohumaru	Locality	**Kohumaru**	good	**Kohumaru**
Kohumaru Stream	Stream	**Kohumaru**	good	**Kohumaru Stream**
Kohuronaki	Hill	**Kohuronaki**	good	**Kohuronaki**
Kokinga Pa	Historic Site	**Kokinga Pa**	Pā needs a macron	**Kokinga Pā**
Komakoreia Stream	Stream	**Komakoreia**	good	**Komakoreia Stream**
Komanui Stream	Stream	**Komanui**	good	**Komanui Stream**
Komiru Island	Island	**Komiru**	good	**Komiru Island**
Komutu Creek	Stream	**Komutu**	good	**Komutu Creek**
Konau Stream	Stream	**Konau**	good	**Konau Stream**
Kopuaparore Stream	Stream	**Kopuaparore**	good	**Kopuaparore Stream**
Kopuokai	Hill	**Kopuokai**	Kōpūokai	**Kōpūokai**
Kopupu Stream	Stream	**Kopupu**	good	**Kopupu Stream**
Koretangi Stream	Stream	**Koretangi**	good	**Koretangi Stream**
Korowhata Stream	Stream	**Korowhata**	good	**Korowhata Stream**
Kotaretahi	Hill	**Kotaretahi**	good	**Kotaretahi**
Kotipu	Hill	**Kotipu**	good	**Kotipu**
Kotukutuku Stream	Stream	**Kotukutuku**	Kōtukutuku	**Kōtukutuku Stream**
Koura Point	Point	**Koura**	Kōura	**Kōura Point**
Kouranui Hill	Hill	**Kouranui**	Kōuranui	**Kōuranui Hill**
Koutu	Locality	**Koutu**	good	**Koutu**
Koutu Point	Point	**Koutu**	good	**Koutu Point**
Koware	Hill	**Koware**	good	**Koware**
Kowekaweka	Hill	**Kowekaweka**	good	**Kowekaweka**
Kowhai Beach	Beach	**Kowhai**	Kōwhai	**Kōwhai Beach**
Kowhairoa	Hill	**Kowhairoa**	Kōwhairoa	**Kōwhairoa**
Kowhairoa Creek	Stream	**Kowhairoa**	Kōwhairoa	**Kōwhairoa Creek**
Kowhare Stream	Stream	**Kowhare**	good	**Kowhare Stream**

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Kowhatuhuri Point	Point	**Kowhatuhuri**	good	**Kowhatuhuri Point**
Kuaka Point	Point	**Kuaka**	good	**Kuaka Point**
Kuiamokimoki Island	Island	**Kuiamokimoki**	good	**Kuiamokimoki Island**
Kumetewhiwhia	Hill	**Kumetewhiwhia**	good	**Kumetewhiwhia**
Kumetewhiwhia Stream	Stream	**Kumetewhiwhia**	good	**Kumetewhiwhia Stream**
Kupe Pa	Historic Site	**Kupe Pa**	Kupe Pā	**Kupe Pā**
Kurahaupo Rocks	Rock	**Kurahaupo**	Kurahaupō	**Kurahaupō Rocks**
Lake Kaiwai	Lake	**Kaiwai**	good	**Lake Kaiwai**
Lake Morehurehu	Lake	**Morehurehu**	Mōrehurehu	**Lake Mōrehurehu**
Lake Ngakapua	Lake	**Ngakapua**	Ngākapua	**Lake Ngākapua**
Lake Ngatu	Lake	**Ngatu**	good	**Lake Ngatu**
Lake Ohia	Locality	**Ohia**	good	**Lake Ohia**
Lake Rotokawau	Lake	**Rotokawau**	good	**Lake Rotokawau**
Lake Rotokawau	Lake	**Rotokawau**	good	**Lake Rotokawau**
Lake Rotokereru	Lake	**Rotokereru**	Rotokererū	**Lake Rotokererū**
Lake Rotoroa	Lake	**Rotoroa**	good	**Lake Rotoroa**
Lake Taeore	Lake	**Taeore**	good	**Lake Taeore**
Lake Tairutu	Lake	**Tairutu**	good	**Lake Tairutu**
Lake Tauanui	Lake	**Tauanui**	good	**Lake Tauanui**
Lake Te Kahika	Lake	**Te Kahika**	good	**Lake Te Kahika**
Lake Waikanae	Lake	**Waikanae**	good	**Lake Waikanae**
Lake Waikaramu	Lake	**Waikaramu**	Waikaramū	**Lake Waikaramū**
Lake Waimimiha	Lake	**Waimimiha**	Waimīmiha	**Lake Waimīmiha**
Lake Waiporohita	Lake	**Waiporohita**	good	**Lake Waiporohita**
Lake Whirirau	Lake	**Whirirau**	good	**Lake Whirirau**
Little Waihi Stream	Stream	**Waihi**	Waihī	**Little Waihī Stream**
Lower Waihou	Locality	**Waihou**	good	**Lower Waihou**
Mahenotiti Island	Island	**Mahenotiti**	good	**Mahenotiti Island**
Mahinepua	Locality	**Mahinepua**	Māhinepua	**Mahinepua**
Mahinepua Bay	Bay	**Mahinepua**	Māhinepua	**Mahinepua Bay**
Mahoehoe Stream	Stream	**Mahoehoe**	good	**Mahoehoe Stream**
Mahuika	Hill	**Mahuika**	good	**Mahuika**
Mahurangi Point	Point	**Mahurangi**	good	**Mahurangi Point**

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Maiki Hill	Hill	**Maiki**	good	**Maiki Hill**
Makakuri Stream	Stream	**Makakuri**	Makakurī	**Makakurī Stream**
Mamangi Pa	Historic Site	**Mamangi Pa**	Mamangi Pā	**Mamangi Pā**
Manawaora	Locality	**Manawaora**	good	**Manawaora**
Mangahoihere Stream	Stream	**Mangahoihere**	good	**Mangahoihere Stream**
Mangaiti Creek	Stream	**Mangaiti**	good	**Mangaiti Creek**
Mangakino Stream	Stream	**Mangakino**	good	**Mangakino Stream**
Mangakino Stream	Stream	**Mangakino**	good	**Mangakino Stream**
Mangakorari Stream	Stream	**Mangakorari**	Mangakōrari	**Mangakōrari Stream**
Mangakotukutuku Stream	Stream	**Mangakotukutuku**	Mangakōtukutuku	**Mangakōtukutuku Stream**
Mangakura Stream	Stream	**Mangakura**	good	**Mangakura Stream**
Mangamahoe Stream	Stream	**Mangamahoe**	Mangamāhoe	**Mangamāhoe Stream**
Mangamutu Stream	Stream	**Mangamutu**	good	**Mangamutu Stream**
Mangamutu Stream	Stream	**Mangamutu**	good	**Mangamutu Stream**
Manganui Stream	Stream	**Manganui**	good	**Manganui Stream**
Manganuiowae Stream	Stream	**Manganuiowae**	good	**Manganuiowae Stream**
Mangaone Stream	Stream	**Mangaone**	good	**Mangaone Stream**
Mangapa	Locality	**Mangapa**	Mangapā	**Mangapā**
Mangapukahukahu Stream	Stream	**Mangapukahukahu**	Mangapūkahukahu	**Mangapūkahukahu Stream**
Mangaraka Stream	Stream	**Mangaraka**	good	**Mangaraka Stream**
Mangaraupo Stream	Stream	**Mangaraupo**	Mangaraupō	**Mangaraupō Stream**
Mangataiore	Locality	**Mangataiore**	good	**Mangataiore**
Mangataipa	Locality	**Mangataipa**	Mangataipā	**Mangataipā**
Mangataipa Stream	Stream	**Mangataipa**	Mangataipā	**Mangataipā Stream**
Mangatakawere Stream	Stream	**Mangatakawere**	good	**Mangatakawere Stream**
Mangataraire	Locality	**Mangataraire**	good	**Mangataraire**
Mangataraire Stream	Stream	**Mangataraire**	good	**Mangataraire Stream**
Mangataraire Stream	Stream	**Mangataraire**	good	**Mangataraire Stream**
Mangatawa Stream	Stream	**Mangatawa**	good	**Mangatawa Stream**
Mangatete Stream	Stream	**Mangatete**	good	**Mangatete Stream**
Mangatete Stream	Stream	**Mangatete**	good	**Mangatete Stream**
Mangatete Stream	Stream	**Mangatete**	good	**Mangatete Stream**
Mangatoa Stream	Stream	**Mangatoa**	good	**Mangatoa Stream**

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Mangatoetoe	Locality	**Mangatoetoe**	good	**Mangatoetoe**
Mangatoetoe Stream	Stream	**Mangatoetoe**	good	**Mangatoetoe Stream**
Mangawheki Stream	Stream	**Mangawheki**	Mangawhekī	**Mangawhekī Stream**
Mangawhero	Locality	**Mangawhero**	good	**Mangawhero**
Mangawhero Stream	Stream	**Mangawhero**	good	**Mangawhero Stream**
Mangawhero Stream	Stream	**Mangawhero**	good	**Mangawhero Stream**
Mangawhero Stream	Stream	**Mangawhero**	good	**Mangawhero Stream**
Manginangina	Hill	**Manginangina**	Mānginangina	**Mānginangina**
Mangonuiowae River	River	**Mangonuiowae**	Mangōnuiowae	**Mangōnuiowae River**
Mangungu	Locality	**Mangungu**	Māngungu	**Māngungu**
Manoao Stream	Stream	**Manoao**	good	**Manoao Stream**
Manuoha Stream	Stream	**Manuoha**	good	**Manuoha Stream**
Manutahi	Hill	**Manutahi**	good	**Manutahi**
Manuwiri Stream	Stream	**Manuwiri**	good	**Manuwiri Stream**
Mapunanui Reef	Reef	**Mapunanui**	Māpunanui	**Māpunanui Reef**
Maraeroa	Locality	**Maraeroa**	good	**Maraeroa**
Maraewhiti Point	Point	**Maraewhiti**	good	**Maraewhiti Point**
Marohapa	Hill	**Marohapa**	good	**Marohapa**
Maromaku	Locality	**Maromaku**	Maromākū	**Maromākū**
Maropiupiu	Hill	**Maropiupiu**	good	**Maropiupiu**
Marumaru Stream	Stream	**Marumaru**	good	**Marumaru Stream**
Matakana Pa	Historic Site	**Matakana Pa**	Matakana Pā	**Matakana Pā**
Matakana Stream	Stream	**Matakana**	good	**Matakana Stream**
Mataki	Hill	**Mataki**	Mātaki	**Mātaki**
Matamata Stream	Stream	**Matamata**	good	**Matamata Stream**
Matangirau	Hill	**Matangirau**	good	**Matangirau**
Matangirau	Locality	**Matangirau**	good	**Matangirau**
Matariki Stream	Stream	**Matariki**	good	**Matariki Stream**
Matauhi Stream	Stream	**Matauhi**	good	**Matauhi Stream**
Matauri Bay	Bay	**Matauri**	good	**Matauri Bay**
Matauri Bay	Locality	**Matauri**	good	**Matauri Bay**
Matauri Creek	Stream	**Matauri**	good	**Matauri Creek**
Matawaia	Locality	**Matawaia**	good	**Matawaia**

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Matawhera	Locality	**Matawhera**	good	**Matawhera**
Matawhera Point	Point	**Matawhera**	good	**Matawhera Point**
Matawhero Pa	Historic Site	**Matawhero Pa**	Matawhero Pā	**Matawhero Pā**
Matawherohia Point	Point	**Matawherohia**	good	**Matawherohia Point**
Matihetihe	Locality	**Matihetihe**	Mātihetihe	**Mātihetihe**
Matihetihe Stream	Stream	**Matihetihe**	Mātihetihe	**Mātihetihe Stream**
Matirarau Bay	Bay	**Matirarau**	good	**Matirarau Bay**
Maukoro Pa	Historic Site	**Maukoro Pa**	Maukoro Pā	**Maukoro Pā**
Maungaheremona	Hill	**Maungaheremona**	good	**Maungaheremona**
Maungakawakawa	Hill	**Maungakawakawa**	good	**Maungakawakawa**
Maungaparerua	Hill	**Maungaparerua**	good	**Maungaparerua**
Maungaperehere Pa	Historic Site	**Maungaperehere Pa**	Maungaperehere Pā	**Maungaperehere Pā**
Maungapiko Hill	Hill	**Maungapiko**	good	**Maungapiko Hill**
Maungapohatu	Hill	**Maungapohatu**	Maungapōhatu	**Maungapōhatu**
Maungapohatu	Hill	**Maungapohatu**	Maungapōhatu	**Maungapōhatu**
Maungaroa	Hill	**Maungaroa**	good	**Maungaroa**
Maungaroa Point	Point	**Maungaroa**	good	**Maungaroa Point**
Maungataniwha	Hill	**Maungataniwha**	good	**Maungataniwha**
Maungataniwha Forest	Forest	**Maungataniwha**	good	**Maungataniwha Forest**
Maungatapere Pa	Historic Site	**Maungatapere Pa**	Maungatapere Pā	**Maungatapere Pā**
Maungatiketike Point	Point	**Maungatiketike**	good	**Maungatiketike Point**
Mawe Pa	Historic Site	**Mawe Pa**	Mawe Pā	**Mawe Pā**
Mawhitu Pa	Historic Site	**Mawhitu Pa**	Mawhitu Pā	**Māwhitu Pā**
Mitimiti	Locality	**Mitimiti**	good	**Mitimiti**
Mitimiti Stream	Stream	**Mitimiti**	good	**Mitimiti Stream**
Mitimiti Stream	Stream	**Mitimiti**	good	**Mitimiti Stream**
Moehau	Locality	**Moehau**	good	**Moehau**
Moehau Rock	Rock	**Moehau**	good	**Moehau Rock**
Moetangi Stream	Stream	**Moetangi**	good	**Moetangi Stream**
Mohitonui Stream	Stream	**Mohitonui**	good	**Mohitōnui Stream**
Mokaikai Pa	Historic Site	**Mokaikai Pa**	Mokaikai Pā	**Mōkaikai Pā**
Mokorau Stream	Stream	**Mokorau**	good	**Mokorau Stream**
Mokotuna Stream	Stream	**Mokotuna**	good	**Mokotuna Stream**

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Motatau	Locality	**Motatau**	Mōtatau	**Mōtatau**
Motuhuia Island	Island	**Motuhuia**	good	**Motuhuia Island**
Motuiwi	Hill	**Motuiwi**	good	**Motuiwi**
Motuiwi Island	Island	**Motuiwi**	good	**Motuiwi Island**
Motukahakaha Bay	Bay	**Motukahakaha**	good	**Motukahakaha Bay**
Motukahakaha Island	Island	**Motukahakaha**	good	**Motukahakaha Island**
Motukaraka	Locality	**Motukaraka**	good	**Motukaraka**
Motukaraka Channel	Stream	**Motukaraka**	good	**Motukaraka Channel**
Motukaraka Island	Island	**Motukaraka**	good	**Motukaraka Island**
Motukaraka Island	Island	**Motukaraka**	good	**Motukaraka Island**
Motukaraka Point	Point	**Motukaraka**	good	**Motukaraka Point**
Motukauri	Locality	**Motukauri**	good	**Motukauri**
Motukauri Island	Island	**Motukauri**	good	**Motukauri Island**
Motukauri Pa	Historic Site	**Motukauri Pa**	Motukauri Pā	**Motukauri Pā**
Motukauri Point	Point	**Motukauri**	good	**Motukauri Point**
Motukiore	Locality	**Motukiore**	good	**Motukiore**
Motukiore Island	Island	**Motukiore**	good	**Motukiore Island**
Motukorari Island	Island	**Motukorari**	Motukōrari	**Motukōrari Island**
Motukukupa Point	Point	**Motukukupa**	Motukūkupa	**Motukūkupa Point**
Motumahanga Island	Island	**Motumahanga**	Motumāhanga	**Motumāhanga Island**
Motumapau Point	Point	**Motumapau**	Motumāpau	**Motumāpau Point**
Motumareti Island	Island	**Motumareti**	good	**Motumareti Island**
Motumuka Island	Island	**Motumuka**	good	**Motumuka Island**
Motuone Island	Island	**Motuone**	good	**Motuone Island**
Motuopao Island	Island	**Motuopao**	good	**Motuopao Island**
Motuotuna Island	Island	**Motuotuna**	good	**Motuotuna Island**
Motupareira Islet	Island	**Motupareira**	good	**Motupareira Islet**
Moturahurahu Island	Island	**Moturahurahu**	good	**Moturahurahu Island**
Motutangi	Locality	**Motutangi**	good	**Motutangi**
Motutangi Stream	Stream	**Motutangi**	good	**Motutangi Stream**
Motutangi Swamp	Wetland	**Motutangi**	good	**Motutangi Swamp**
Motutapere Island	Island	**Motutapere**	good	**Motutapere Island**
Motutapu Island	Island	**Motutapu**	good	**Motutapu Island**

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Motutara Bay	Bay	**Motutara**	good	**Motutara Bay**
Motutara Island	Island	**Motutara**	good	**Motutara Island**
Motutara Island	Island	**Motutara**	good	**Motutara Island**
Motutara Rocks	Island	**Motutara**	good	**Motutara Rocks**
Motuti	Locality	**Motuti**	Motutī	**Motutī**
Motuti Pa	Historic Site	**Motuti Pa**	Motutī Pā	**Motutī Pā**
Motuti River	River	**Motuti**	Motutī	**Motutī River**
Motutoa	Locality	**Motutoa**	good	**Motutoa**
Motutoa Creek	Stream	**Motutoa**	good	**Motutoa Creek**
Motutui Island	Island	**Motutui**	Motutūī	**Motutūī Island**
Moumoukai	Hill	**Moumoukai**	good	**Moumoukai**
Mourea Pa	Historic Site	**Mourea Pa**	Mourea Pā	**Mourea Pā**
Muiata Pa	Historic Site	**Muiata Pa**	Muiata Pā	**Muiata Pā**
Murimotu Island	Island	**Murimotu**	good	**Murimotu Island**
Nga Pukepango Pa	Historic Site	**Nga Pukepango Pa**	Ngā Pukepango Pā	**Ngā Pukepango Pā**
Ngaha Creek	Stream	**Ngaha**	good	**Ngaha Creek**
Ngahararu Point	Point	**Ngahararu**	good	**Ngahararu Point**
Ngaharoa Point	Point	**Ngaharoa**	good	**Ngaharoa Point**
Ngahuha Stream	Stream	**Ngahuha**	good	**Ngahuha Stream**
Ngahuria Stream	Stream	**Ngahuria**	good	**Ngahuria Stream**
Ngaiaroa Stream	Stream	**Ngaiaroa**	good	**Ngaiaroa Stream**
Ngakaharahi	Locality	**Ngakaharahi**	Ngākaharahi	**Ngākaharahi**
Ngakahu Stream	Stream	**Ngakahu**	Ngākahu	**Ngākahu Stream**
Ngakakahi	Locality	**Ngakakahi**	Ngākākahi	**Ngākākahi**
Ngakapua Point	Point	**Ngakapua**	Ngākapua	**Ngākapua Point**
Ngakaroro Stream	Stream	**Ngakaroro**	Ngākaroro	**Ngākaroro Stream**
Ngakauwai Stream	Stream	**Ngakauwai**	Ngākauwai	**Ngākauwai Stream**
Ngakengo Stream	Stream	**Ngakengo**	Ngākengo	**Ngākengo Stream**
Ngakiriparauri Stream	Stream	**Ngakiriparauri**	Ngākiriparauri	**Ngākiriparauri Stream**
Ngamangu Pa	Historic Site	**Ngamangu Pa**	Ngāmangu Pā	**Ngāmangu Pā**
Ngamaru Point	Point	**Ngamaru**	Ngāmaru	**Ngāmaru Point**
Ngamoko Stream	Stream	**Ngamoko**	Ngāmoko	**Ngāmoko Stream**
Ngamura Point	Point	**Ngamura**	Ngāmura	**Ngāmura Point**

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Ngangeroa Creek	Stream	**Ngangeroa**	good	**Ngangeroa Creek**
Ngaoko Pa	Historic Site	**Ngaoko Pa**	Ngaoko Pā	**Ngaoko Pā**
Ngapiri Pa	Historic Site	**Ngapiri Pa**	Ngāpiri Pā	**Ngāpiri Pā**
Ngapuhi	Locality	**Ngapuhi**	Ngāpuhi	**Ngāpuhi**
Ngarahu	Hill	**Ngarahu**	Ngārahu	**Ngārahu**
Ngarangipukahu	Hill	**Ngarangipukahu**	Ngārangipukahu	**Ngārangipukahu**
Ngararatahi Pa	Historic Site	**Ngararatahi Pa**	Ngāraratahi Pā	**Ngāraratahi Pā**
Ngaraumaunu Stream	Stream	**Ngaraumaunu**	Ngāraumaunu	**Ngāraumaunu Stream**
Ngarawhi	Locality	**Ngarawhi**	Ngārawhi	**Ngārawhi**
Ngaruariki Stream	Stream	**Ngaruariki**	Ngāruariki	**Ngāruariki Stream**
Ngaruawahine Stream	Stream	**Ngaruawahine**	Ngāruawahine	**Ngāruawahine Stream**
Ngataiparirua Point	Point	**Ngataiparirua**	Ngātaiparirua	**Ngātaiparirua Point**
Ngatairahi Point	Point	**Ngatairahi**	Ngātairahi	**Ngātairahi Point**
Ngatapo Stream	Stream	**Ngatapo**	Ngatapō	**Ngatapō Stream**
Ngatieke	Hill	**Ngatieke**	Ngātieke	**Ngātieke**
Ngatokararangi Stream	Stream	**Ngatokararangi**	Ngātokarārangi	**Ngātokarārangi Stream**
Ngatongareko Channel	Stream	**Ngatongareko**	Ngātongareko	**Ngātongareko Channel**
Ngatuaka Stream	Stream	**Ngatuaka**	Ngātuaka	**Ngātuaka Stream**
Ngatuna Stream	Stream	**Ngatuna**	Ngātuna	**Ngātuna Stream**
Ngatupai Stream	Stream	**Ngatupai**	good	**Ngatupai Stream**
Ngaturia	Place	**Ngaturia**	good	**Ngaturia**
Ngaue Stream	Stream	**Ngaue**	good	**Ngaue Stream**
Ngaungau Pa	Historic Site	**Ngaungau Pa**	Ngaungau Pā	**Ngaungau Pā**
Ngautorotoro Stream	Stream	**Ngautorotoro**	good	**Ngautorotoro Stream**
Ngawha	Locality	**Ngawha**	Ngāwhā	**Ngāwhā**
Ngawha Springs	Locality	**Ngawha**	Ngāwhā	**Ngāwhā Springs**
Ngawha Stream	Stream	**Ngawha**	Ngāwhā	**Ngāwhā Stream**
Ngawhenua Stream	Stream	**Ngawhenua**	Ngāwhenua	**Ngāwhenua Stream**
Ngutukoi Stream	Stream	**Ngutukoi**	good	**Ngutukoi Stream**
Ngutukorari Bay	Bay	**Ngutukorari**	Ngutukōrari	**Ngutukōrari Bay**
Ngutukorari Channel	Stream	**Ngutukorari**	Ngutukōrari	**Ngutukōrari Channel**
Nihinui Point	Point	**Nihinui**	good	**Nihinui Point**
Nikau Stream	Stream	**Nikau**	Nīkau	**Nīkau Stream**

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Ninihi	Hill	**Ninihi**	good	**Ninihi**
Nukutaunga Island	Island	**Nukutaunga**	good	**Nukutaunga Island**
Ohae Stream	Stream	**Ohae**	good	**Ohae Stream**
Ohapehape	Hill	**Ohapehape**	Ōhapehape	**Ōhapehape**
Ohau Pa	Historic Site	**Ohau Pa**	Ōhau Pā	**Ōhau Pā**
Ohaupea Stream	Stream	**Ohaupea**	Ōhaupea	**Ōhaupea Stream**
Ohaureko Island	Island	**Ohaureko**	Ōhaureko	**Ōhaureko Island**
Ohia Stream	Stream	**Ohia**	good	**Ohia Stream**
Ohinemutu Stream	Stream	**Ohinemutu**	Ōhinemutu	**Ōhinemutu Stream**
Ohinepara Stream	Stream	**Ohinepara**	Ōhinepara	**Ōhinepara Stream**
Ohiritoa Stream	Stream	**Ohiritoa**	Ōhiritoa	**Ōhiritoa Stream**
Ohuka Stream	Stream	**Ohuka**	Ōhuka	**Ōhuka Stream**
Ohura Stream	Stream	**Ohura**	Ōhura	**Ōhura Stream**
Ohuri	Locality	**Ohuri**	Ōhuri	**Ōhuri**
Ohuri River	River	**Ohuri**	Ōhuri	**Ōhuri River**
Ohututea Bay	Bay	**Ohututea**	good	**Ohututea Bay**
Oinu Stream	Stream	**Oinu**	good	**Oinu Stream**
Okahu	Locality	**Okahu**	Ōkahu	**Ōkahu**
Okahu Passage	Channel	**Okahu**	Ōkahu	**Ōkahu Passage**
Okahu Stream	Stream	**Okahu**	Ōkahu	**Ōkahu Stream**
Okahu Stream	Stream	**Okahu**	Ōkahu	**Ōkahu Stream**
Okaihau Pa	Historic Site	**Okaihau Pa**	Ōkaihau Pā	**Ōkaihau Pā**
Okaituna Bay	Bay	**Okaituna**	Ōkaituna	**Ōkaituna Bay**
Okaka	Locality	**Okaka**	Ōkākā	**Ōkākā**
Okaka Stream	Stream	**Okaka**	Ōkākā	**Ōkākā Stream**
Okapa	Hill	**Okapa**	Ōkapa	**Ōkapa**
Okapiti Channel	Stream	**Okapiti**	Ōkapiti	**Ōkapiti Channel**
Okapua Creek	Stream	**Okapua**	Ōkapua	**Ōkapua Creek**
Okare Point	Point	**Okare**	Ōkare	**Ōkare Point**
Okariroa Stream	Stream	**Okariroa**	Ōkariroa	**Ōkariroa Stream**
Okatakata Islands	Island	**Okatakata**	Ōkatakata	**Ōkatakata Islands**
Oke Bay	Bay	**Oke**	good	**Oke Bay**
Okiato	Locality	**Okiato**	Ōkiato	**Ōkiato**

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Okiato Point	Point	**Okiato**	Ōkiato	**Ōkiato Point**
Okiore Pa	Historic Site	**Okiore Pa**	Ōkiore Pā	**Ōkiore Pā**
Okohine Stream	Stream	**Okohine**	Ōkōhine	**Ōkōhine Stream**
Okohunga Stream	Stream	**Okohunga**	Ōkohunga	**Ōkohunga Stream**
Okokako Stream	Stream	**Okokako**	Ōkōkako	**Ōkōkako Stream**
Okokiri Stream	Stream	**Okokiri**	Ōkōkiri	**Ōkōkiri Stream**
Okopako Stream	Stream	**Okopako**	Ōkōpako	**Ōkōpako Stream**
Okuia Point	Point	**Okuia**	Ōkuia	**Ōkuia Point**
Okura Bay	Bay	**Okura**	Ōkura	**Ōkura Bay**
Okura Creek	Stream	**Okura**	Ōkura	**Ōkura Creek**
Okura River	River	**Okura**	Ōkura	**Ōkura River**
Okuratope Pa	Historic Site	**Okuratope Pa**	Ōkuratope Pā	**Ōkuratope Pā**
Omahuta	Hill	**Omahuta**	Ōmahuta	**Ōmahuta**
Omahuta	Locality	**Omahuta**	Ōmahuta	**Ōmahuta**
Omaia Island	Island	**Omaia**	Ōmāia	**Ōmāia Island**
Omaiki Point	Point	**Omaiki**	Ōmaiki	**Ōmaiki Point**
Omakiwi Cove	Bay	**Omakiwi**	good	**Omakiwi Cove**
Omakura Stream	Stream	**Omakura**	good	**Omakura Stream**
Omanaia	Locality	**Omanaia**	Ōmanaia	**Ōmanaia**
Omanaia River	River	**Omanaia**	Ōmanaia	**Ōmanaia River**
Omao Stream	Stream	**Omao**	good	**Omao Stream**
Omata Stream	Stream	**Omata**	Ōmata	**Ōmata Stream**
Omataroa Ridge	Ridge	**Omataroa**	Ōmataroa	**Ōmataroa Ridge**
Omaunu	Locality	**Omaunu**	Ōmaunu	**Ōmaunu**
Omaunu Stream	Stream	**Omaunu**	Ōmaunu	**Ōmaunu Stream**
Omaunu Stream	Stream	**Omaunu**	Ōmaunu	**Ōmaunu Stream**
Omiru Bay	Bay	**Omiru**	Ōmiru	**Ōmiru Bay**
Omorere Reef	Reef	**Omorere**	good	**Omorere Reef**
Omotiti Stream	Stream	**Omotiti**	good	**Omotiti Stream**
Onekura Stream	Stream	**Onekura**	good	**Onekura Stream**
Onepoto Bay	Bay	**Onepoto**	good	**Onepoto Bay**
Oneroa Bay	Bay	**Oneroa**	good	**Oneroa Bay**
Oneti Stream	Stream	**Oneti**	Onetī	**Onetī Stream**

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Oneuhi Stream	Stream	**Oneuhi**	good	**Oneuhi Stream**
Ongaru	Hill	**Ongaru**	Ōngaru	**Ōngaru**
Opakau Point	Point	**Opakau**	Ōpākau	**Ōpākau Point**
Opango	Hill	**Opango**	Ōpango	**Ōpango**
Opaopao Stream	Stream	**Opaopao**	Ōpaopao	**Ōpaopao Stream**
Opara	Locality	**Opara**	Ōpara	**Ōpara**
Opara Stream	Stream	**Opara**	Ōpara	**Ōpara Stream**
Opare	Hill	**Opare**	Ōpare	**Ōpare**
Oparera Stream	Stream	**Oparera**	good	**Oparera Stream**
Oparia	Hill	**Oparia**	good	**Oparia**
Opepe Pa	Historic Site	**Opepe Pa**	Ōpepe Pā	**Ōpepe Pā**
Opipi Pa	Historic Site	**Opipi Pa**	Ōpipi Pā	**Ōpipi Pā**
Opiri Stream	Stream	**Opiri**	Ōpiri	**Ōpiri Stream**
Opito Bay	Bay	**Opito**	Ōpito	**Ōpito Bay**
Opito Bay	Bay	**Opito**	Ōpito	**Ōpito Bay**
Opoi Stream	Stream	**Opoi**	Ōpoi	**Ōpoi Stream**
Opononi	Locality	**Opononi**	Ōpononi	**Ōpononi**
Opononi Stream	Stream	**Opononi**	Ōpononi	**Ōpononi Stream**
Opounui Point	Point	**Opounui**	Ōpounui	**Ōpounui Point**
Opua	Locality	**Opua**	Ōpua	**Ōpua**
Opuhi Stream	Stream	**Opuhi**	Ōpuhi	**Ōpuhi Stream**
Oraoa Stream	Stream	**Oraoa**	good	**Oraoa Stream**
Oraora	Locality	**Oraora**	good	**Oraora**
Oraora Stream	Stream	**Oraora**	good	**Oraora Stream**
Orauta	Locality	**Orauta**	Ōrauta	**Ōrauta**
Orauta Stream	Stream	**Orauta**	Ōrauta	**Ōrauta Stream**
Orawau	Locality	**Orawau**	good	**Orawau**
Orokaraka Bay	Bay	**Orokaraka**	good	**Orokaraka Bay**
Oromahoe	Locality	**Oromahoe**	Oromāhoe	**Oromāhoe**
Orongo Bay	Locality	**Orongo**	Ōrongo	**Ōrongo Bay**
Orongo Pa	Historic Site	**Orongo Pa**	Ōrongo Pā	**Ōrongo Pā**
Orotere	Locality	**Orotere**	good	**Orotere**
Orotere	Hill	**Orotere**	good	**Orotere**

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Orowhana	Hill	**Orowhana**	good	**Orowhana**
Orowhano	Hill	**Orowhano**	good	**Orowhano**
Orua Beach	Beach	**Orua**	good	**Orua Beach**
Orua Stream	Stream	**Orua**	good	**Orua Stream**
Oruaiti	Locality	**Oruaiti**	good	**Oruaiti**
Oruaiti River	River	**Oruaiti**	good	**Oruaiti River**
Oruatemanu Island	Island	**Oruatemanu**	good	**Oruatemanu Island**
Oruru	Hill	**Oruru**	Ōruru	**Ōruru**
Oruru	Locality	**Oruru**	Ōruru	**Ōruru**
Otaenga	Hill	**Otaenga**	Ōtaenga	**Ōtaenga**
Otaenga Stream	Stream	**Otaenga**	Ōtaenga	**Ōtaenga Stream**
Otaha	Locality	**Otaha**	Ōtaha	**Ōtaha**
Otaha Stream	Stream	**Otaha**	Ōtaha	**Ōtaha Stream**
Otaha Stream	Stream	**Otaha**	Ōtaha	**Ōtaha Stream**
Otai Stream	Stream	**Otai**	good	**Otai Stream**
Otamarangi Stream	Stream	**Otamarangi**	Ōtamarangi	**Ōtamarangi Stream**
Otamatai Stream	Stream	**Otamatai**	Ōtamatai	**Ōtamatai Stream**
Otamaua	Hill	**Otamaua**	good	**Otamaua**
Otanenui Pa	Historic Site	**Otanenui Pa**	Ōtānenui Pā	**Ōtānenui Pā**
Otanenui Stream	Stream	**Otanenui**	Ōtānenui	**Ōtānenui Stream**
Otaneroa Point	Point	**Otaneroa**	Ōtāneroa	**Ōtāneroa Point**
Otaneroa Stream	Stream	**Otaneroa**	Ōtāneroa	**Ōtāneroa Stream**
Otangaroa	Locality	**Otangaroa**	Ōtangaroa	**Ōtangaroa**
Otangaroa Stream	Stream	**Otangaroa**	Ōtangaroa	**Ōtangaroa Stream**
Otangaroa Stream	Stream	**Otangaroa**	Ōtangaroa	**Ōtangaroa Stream**
Otangaroa Stream	Stream	**Otangaroa**	Ōtangaroa	**Ōtangaroa Stream**
Otangi Stream	Stream	**Otangi**	Ōtangi	**Ōtangi Stream**
Otanguru Pa	Historic Site	**Otanguru Pa**	Ōtanguru Pā	**Ōtanguru Pā**
Otao	Locality	**Otao**	Ōtao	**Ōtao**
Otawhiti	Hill	**Otawhiti**	Ōtawhiti	**Ōtawhiti**
Otehei Bay	Locality	**Otehei**	good	**Otehei Bay**
Otehei Bay	Bay	**Otehei**	good	**Otehei Bay**
Oteko Point	Point	**Oteko**	Ōteko	**Ōteko Point**

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Otengi Bay	Bay	**Otengi**	good	**Otengi Bay**
Otengi Stream	Stream	**Otengi**	good	**Otengi Stream**
Otiaia Point	Point	**Otiaia**	good	**Otiaia Point**
Otianga	Hill	**Otianga**	good	**Otianga**
Otio Rock	Rock	**Otio**	Ōtio	**Ōtio Rock**
Otiria	Locality	**Otiria**	Ōtiria	**Ōtiria**
Otiria Stream	Stream	**Otiria**	Ōtiria	**Ōtiria Stream**
Otokia Point	Point	**Otokia**	good	**Otokia Point**
Otonga Point	Point	**Otonga**	Ōtonga	**Ōtonga Point**
Otoroa	Locality	**Otoroa**	Ōtoroa	**Ōtoroa**
Ototope	Hill	**Ototope**	Ōtotope	**Ōtotope**
Otukere Stream	Stream	**Otukere**	Otūkere	**Otūkere Stream**
Oturia	Hill	**Oturia**	Ōtūria	**Ōtūria**
Oturu	Locality	**Oturu**	Ōturu	**Ōturu**
Oturu Pa	Historic Site	**Oturu Pa**	Ōturu Pā	**Ōturu Pā**
Oue	Locality	**Oue**	Ōue	**Ōue**
Oue Creek	Stream	**Oue**	Ōue	**Ōue Creek**
Oue Stream	Stream	**Oue**	Ōue	**Ōue Stream**
Outu Bay	Bay	**Outu**	Ōutu	**Ōutu Bay**
Owae Stream	Stream	**Owae**	good	**Owae Stream**
Owhanui	Hill	**Owhanui**	good	**Owhanui**
Owharo Stream	Stream	**Owharo**	good	**Owharo Stream**
Owhero Stream	Stream	**Owhero**	Ōwhero	**Ōwhero Stream**
Owhetu Stream	Stream	**Owhetu**	Ōwhetū	**Ōwhetū Stream**
Paekawa Island	Island	**Paekawa**	good	**Paekawa Island**
Paeroa Pa	Historic Site	**Paeroa Pa**	Paeroa Pā	**Paeroa Pā**
Paetotara Pa	Historic Site	**Paetotara Pa**	Paetōtara Pā	**Paetōtara Pā**
Pahangahanga	Hill	**Pahangahanga**	Pāhangahanga	**Pāhangahanga**
Pahangahanga Pa	Historic Site	**Pahangahanga Pa**	Pāhangahanga Pā	**Pāhangahanga Pā**
Paharakeke Stream	Stream	**Paharakeke**	Pāharakeke	**Pāharakeke Stream**
Pahora Pa	Historic Site	**Pahora Pa**	Pāhora Pā	**Pāhora Pā**
Paiaka	Locality	**Paiaka**	good	**Paiaka**
Paiaka Stream	Stream	**Paiaka**	good	**Paiaka Stream**

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Paingahuru Stream	Stream	**Paingahuru**	good	**Paingahuru Stream**
Paitu Stream	Stream	**Paitu**	Paitū	**Paitū Stream**
Pakanae	Locality	**Pakanae**	Pākanae	**Pākanae**
Pakanae Stream	Stream	**Pakanae**	Pākanae	**Pākanae Stream**
Pakaraka	Locality	**Pakaraka**	Pākaraka	**Pākaraka**
Pakewakewa	Hill	**Pakewakewa**	Pākewakewa	**Pākewakewa**
Pakirikiri Stream	Stream	**Pakirikiri**	Pākirikiri	**Pākirikiri Stream**
Pakohatu	Hill	**Pakohatu**	Pākōhatu	**Pākōhatu**
Pakuru Point	Point	**Pakuru**	Pākuru	**Pākuru Point**
Pamapuria	Locality	**Pamapuria**	Pāmapūria	**Pāmapūria**
Panaki	Locality	**Panaki**	Pānaki	**Pānaki**
Panaki Island	Island	**Panaki**	Pānaki	**Pānaki Island**
Paoeone Pa	Historic Site	**Paoeone Pa**	Paoeone Pā	**Paoeone Pā**
Paowewhati Peak	Hill	**Paowewhati**	good	**Paowewhati Peak**
Papahawaiki Stream	Stream	**Papahawaiki**	good	**Papahawaiki Stream**
Papakauri Stream	Stream	**Papakauri**	good	**Papakauri Stream**
Papakauri Stream	Stream	**Papakauri**	good	**Papakauri Stream**
Papararo Stream	Stream	**Papararo**	good	**Papararo Stream**
Paparimurimu Stream	Stream	**Paparimurimu**	good	**Paparimurimu Stream**
Paparoa Stream	Stream	**Paparoa**	good	**Paparoa Stream**
Papata	Hill	**Papata**	Pāpata	**Pāpata**
Papawiri Hill	Hill	**Papawiri**	good	**Papawiri Hill**
Paraawanui	Hill	**Paraawanui**	good	**Paraawanui**
Parahi Pa	Historic Site	**Parahi Pa**	Pārahi Pā	**Pārahi Pā**
Parahirahi	Hill	**Parahirahi**	Pārahirahi	**Pārahirahi**
Paramatetaha Point	Point	**Paramatetaha**	good	**Paramatetaha Point**
Paramurua Stream	Stream	**Paramurua**	good	**Paramurua Stream**
Paranoa Swamp	Wetland	**Paranoa**	good	**Paranoa Swamp**
Paranui	Locality	**Paranui**	good	**Paranui**
Paranui Stream	Stream	**Paranui**	good	**Paranui Stream**
Parapara	Locality	**Parapara**	good	**Parapara**
Parapara Stream	Stream	**Parapara**	good	**Parapara Stream**
Pararake	Hill	**Pararake**	good	**Pararake**

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Pararako Bay	Bay	**Pararako**	good	**Pararako Bay**
Pararuhi Stream	Stream	**Pararuhi**	good	**Pararuhi Stream**
Parataiko	Hill	**Parataiko**	Paratāiko	**Paratāiko**
Parataiko Range	Range	**Parataiko**	Paratāiko	**Paratāiko Range**
Paratoetoe Point	Point	**Paratoetoe**	good	**Paratoetoe Point**
Paratuna Stream	Stream	**Paratuna**	good	**Paratuna Stream**
Parekura Bay	Locality	**Parekura**	good	**Parekura Bay**
Parenga Channel	Stream	**Parenga**	good	**Parenga Channel**
Pareokawa	Hill	**Pareokawa**	good	**Pareokawa**
Pareroa Pa	Historic Site	**Pareroa Pa**	Pareroa Pā	**Pareroa Pā**
Parikohatu Stream	Stream	**Parikohatu**	Parikōhatu	**Parikōhatu Stream**
Paringaringa Pa	Historic Site	**Paringaringa Pa**	Pāringaringa Pā	**Pāringaringa Pā**
Paripari Stream	Stream	**Paripari**	good	**Paripari Stream**
Paroa Bay	Locality	**Paroa**	Pāroa	**Pāroa Bay**
Paroa Pa	Historic Site	**Paroa Pa**	Pāroa Pā	**Pāroa Pā**
Paroanui	Locality	**Paroanui**	Pāroanui	**Pāroanui**
Parorenui Bay	Bay	**Parorenui**	good	**Parorenui Bay**
Parua Bay	Bay	**Parua**	Pārua	**Pārua Bay**
Parua Stream	Stream	**Parua**	Pārua	**Pārua Stream**
Patakorokoro	Hill	**Patakorokoro**	good	**Patakorokoro**
Pateretere Stream	Stream	**Pateretere**	Pāteretere	**Pāteretere Stream**
Patiki Stream	Stream	**Patiki**	Pātiki	**Pātiki Stream**
Patunga Stream	Stream	**Patunga**	good	**Patunga Stream**
Patunui Bay	Bay	**Patunui**	good	**Patunui Bay**
Patuturi	Hill	**Patuturi**	good	**Patuturi**
Paua	Hill	**Paua**	Pāua	**Pāua**
Paua	Locality	**Paua**	Pāua	**Pāua**
Pauanui	Hill	**Pauanui**	Pāuanui	**Pāuanui**
Pautouto	Hill	**Pautouto**	good	**Pautouto**
Pawarenga	Locality	**Pawarenga**	good	**Pawarenga**
Pawarenga Stream	Stream	**Pawarenga**	good	**Pawarenga Stream**
Pekerau	Locality	**Pekerau**	good	**Pekerau**
Perunui River	River	**Perunui**	good	**Perunui River**

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Petaka Stream	Stream	**Petaka**	Pētaka	**Pētaka Stream**
Piapia Bay	Bay	**Piapia**	good	**Piapia Bay**
Pihakoa Point	Point	**Pihakoa**	good	**Pihakoa Point**
Pihoe	Hill	**Pihoe**	Pīhoe	**Pīhoe**
Pikiwahine Stream	Stream	**Pikiwahine**	good	**Pikiwahine Stream**
Pipiro Stream	Stream	**Pipiro**	good	**Pipiro Stream**
Pipiroa Bay	Bay	**Pipiroa**	good	**Pipiroa Bay**
Pipiwai Stream	Stream	**Pipiwai**	good	**Pipiwai Stream**
Piraunui Island	Island	**Piraunui**	good	**Piraunui Island**
Pirikawau Island	Island	**Pirikawau**	good	**Pirikawau Island**
Piwakawaka	Hill	**Piwakawaka**	Pīwakawaka	**Pīwakawaka**
Poare	Hill	**Poare**	good	**Poare**
Pohuetahi Stream	Stream	**Pohuetahi**	Pōhuetahi	**Pōhuetahi Stream**
Pokaitoki Stream	Stream	**Pokaitoki**	Pōkaitoki	**Pōkaitoki Stream**
Pokaka	Hill	**Pokaka**	Pōkākā	**Pōkākā**
Pokapoka Stream	Stream	**Pokapoka**	good	**Pokapoka Stream**
Pokapu	Locality	**Pokapu**	Pokapū	**Pokapū**
Pokapu Stream	Stream	**Pokapu**	Pokapū	**Pokapū Stream**
Pokere	Locality	**Pokere**	Pōkere	**Pōkere**
Pomare Bay	Bay	**Pomare**	Pōmare	**Pōmare Bay**
Ponaki Stream	Stream	**Ponaki**	Pōnaki	**Pōnaki Stream**
Popoia	Hill	**Popoia**	good	**Popoia**
Popoti Stream	Stream	**Popoti**	good	**Popoti Stream**
Poraenui Point	Point	**Poraenui**	Pōraenui	**Pōraenui Point**
Poreanui Stream	Stream	**Poreanui**	Pōreanui	**Pōreanui Stream**
Poroiki Hill	Hill	**Poroiki**	good	**Poroiki Hill**
Porotu Stream	Stream	**Porotu**	Porotū	**Porotū Stream**
Pouakaroa Stream	Stream	**Pouakaroa**	good	**Pouakaroa Stream**
Pouerua	Hill	**Pouerua**	good	**Pouerua**
Poutawhera Pa	Historic Site	**Poutawhera Pa**	Poutawhera Pā	**Poutawhera Pā**
Puapua Stream	Stream	**Puapua**	good	**Puapua Stream**
Puhau Creek	Stream	**Puhau**	good	**Puhau Creek**
Puhinui Stream	Stream	**Puhinui**	good	**Puhinui Stream**

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Pukatea Ridge	Ridge	**Pukatea**	good	**Pukatea Ridge**
Pukatea Stream	Stream	**Pukatea**	good	**Pukatea Stream**
Pukawa	Hill	**Pukawa**	Pūkawa	**Pūkawa**
Pukehinau	Hill	**Pukehinau**	Pukehīnau	**Pukehīnau**
Pukehinau	Hill	**Pukehinau**	Pukehīnau	**Pukehīnau**
Pukehuia	Hill	**Pukehuia**	good	**Pukehuia**
Pukeko Pa	Historic Site	**Pukeko Pa**	Pūkeko Pā	**Pūkeko Pā**
Pukekohe	Hill	**Pukekohe**	good	**Pukekohe**
Pukekoukou Rock	Rock	**Pukekoukou**	good	**Pukekoukou Rock**
Pukekowhai	Hill	**Pukekowhai**	Pukekōwhai	**Pukekōwhai**
Pukekura Stream	Stream	**Pukekura**	good	**Pukekura Stream**
Pukemaire	Hill	**Pukemaire**	good	**Pukemaire**
Pukemapau Stream	Stream	**Pukemapau**	Pukemāpau	**Pukemāpau Stream**
Pukemiro	Hill	**Pukemiro**	good	**Pukemiro**
Pukemiro	Locality	**Pukemiro**	good	**Pukemiro**
Pukemiro Stream	Stream	**Pukemiro**	good	**Pukemiro Stream**
Pukenui	Locality	**Pukenui**	good	**Pukenui**
Pukenui Point	Point	**Pukenui**	good	**Pukenui Point**
Pukenui Stream	Stream	**Pukenui**	good	**Pukenui Stream**
Pukepoto	Hill	**Pukepoto**	good	**Pukepoto**
Pukepoto	Hill	**Pukepoto**	good	**Pukepoto**
Pukepoto	Locality	**Pukepoto**	good	**Pukepoto**
Pukepoto Main Outfall	Stream	**Pukepoto**	good	**Pukepoto Main Outfall**
Pukepoto Stream	Stream	**Pukepoto**	good	**Pukepoto Stream**
Pukerua Creek	Stream	**Pukerua**	good	**Pukerua Creek**
Puketakahia Point	Point	**Puketakahia**	good	**Puketakahia Point**
Puketauanui Pa	Historic Site	**Puketauanui Pa**	Puketauanui Pā	**Puketauanui Pā**
Puketawa	Hill	**Puketawa**	good	**Puketawa**
Puketi	Locality	**Puketi**	Puketī	**Puketī**
Puketoa Pa	Historic Site	**Puketoa Pa**	Puketoa Pā	**Puketoa Pā**
Puketohunga Pa	Historic Site	**Puketohunga Pa**	Puketohunga Pā	**Puketohunga Pā**
Puketona	Locality	**Puketona**	good	**Puketona**
Puketona Pa	Historic Site	**Puketona Pa**	Puketona Pā	**Puketona Pā**

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Puketotara Stream	Stream	**Puketotara**	Puketōtara	**Puketōtara Stream**
Pukewhao	Hill	**Pukewhao**	good	**Pukewhao**
Pukewharariki	Hill	**Pukewharariki**	good	**Pukewharariki**
Pukewharariki Forest	Forest	**Pukewharariki**	good	**Pukewharariki Forest**
Pukewhau Channel	Stream	**Pukewhau**	good	**Pukewhau Channel**
Pukewhau Pa	Historic Site	**Pukewhau Pa**	Pukewhau Pā	**Pukewhau Pā**
Pukewhau Pa	Historic Site	**Pukewhau Pa**	Pukewhau Pā	**Pukewhau Pā**
Pukewhau Point	Point	**Pukewhau**	good	**Pukewhau Point**
Pukorokoro Stream	Stream	**Pukorokoro**	Pūkorokoro	**Pūkorokoro Stream**
Pukurahi Point	Point	**Pukurahi**	good	**Pukurahi Point**
Punehu	Locality	**Punehu**	Pūnehu	**Pūnehu**
Pungaere	Locality	**Pungaere**	Pūngaere	**Pūngaere**
Pungaere Stream	Stream	**Pungaere**	Pūngaere	**Pūngaere Stream**
Pungatere Stream	Stream	**Pungatere**	good	**Pungatere Stream**
Pungaungau Pa	Historic Site	**Pungaungau Pa**	Pūngaungau Pā	**Pūngaungau Pā**
Punui Stream	Stream	**Punui**	Pūnui	**Pūnui Stream**
Puponga Point	Point	**Puponga**	Pūponga	**Pūponga Point**
Pupuha Point	Point	**Pupuha**	good	**Pupuha Point**
Pupuke	Locality	**Pupuke**	good	**Pupuke**
Pupuke River	River	**Pupuke**	good	**Pupuke River**
Purere Pa	Historic Site	**Purere Pa**	Purere Pā	**Purere Pā**
Puruwharawhara Stream	Stream	**Puruwharawhara**	good	**Puruwharawhara Stream**
Putahataha Island	Island	**Putahataha**	Pūtahataha	**Pūtahataha Island**
Putahi	Hill	**Putahi**	Pūtahi	**Pūtahi**
Putaka Stream	Stream	**Putaka**	Pūtaka	**Pūtaka Stream**
Raeroa	Hill	**Raeroa**	good	**Raeroa**
Raetea	Hill	**Raetea**	good	**Raetea**
Raetea Forest	Forest	**Raetea**	good	**Raetea Forest**
Rahiri	Locality	**Rahiri**	Rāhiri	**Rāhiri**
Rahui Islands	Island	**Rahui**	Rāhui	**Rāhui Islands**
Rahui Rock	Island	**Rahui**	Rāhui	**Rāhui Rock**
Rahuirapa	Hill	**Rahuirapa**	Rāhuirapa	**Rāhuirapa**
Rakautao	Locality	**Rakautao**	Rākautao	**Rākautao**

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Rakautapu	Hill	**Rakautapu**	Rākautapu	**Rākautapu**
Rakauwahi Stream	Stream	**Rakauwahi**	Rākauwāhi	**Rākauwāhi Stream**
Ramarama Stream	Stream	**Ramarama**	good	**Ramarama Stream**
Ramarama Stream	Stream	**Ramarama**	good	**Ramarama Stream**
Rangi Point	Locality	**Rangi**	good	**Rangi Point**
Rangiahua	Locality	**Rangiahua**	Rangiāhua	**Rangiahua**
Rangiatea Island	Island	**Rangiatea**	Rangiātea	**Rangiatea Island**
Rangihamama Pa	Historic Site	**Rangihamama Pa**	Rangihāmama Pā	**Rangihāmama Pā**
Rangiheke Pa	Historic Site	**Rangiheke Pa**	Rangiheke Pā	**Rangiheke Pā**
Rangihika Stream	Stream	**Rangihika**	good	**Rangihika Stream**
Rangihoua Pa	Historic Site	**Rangihoua Pa**	Rangihoua Pā	**Rangihoua Pā**
Rangihoua Pa	Historic Site	**Rangihoua Pa**	Rangihoua Pā	**Rangihoua Pā**
Rangikapiti	Hill	**Rangikapiti**	good	**Rangikapiti**
Rangikariri Stream	Stream	**Rangikariri**	good	**Rangikariri Stream**
Rangiputa	Locality	**Rangiputa**	good	**Rangiputa**
Rangitane Pa	Historic Site	**Rangitane Pa**	Rangitāne Pā	**Rangitāne Pā**
Rangitane River	River	**Rangitane**	Rangitāne	**Rangitāne River**
Rangitihi	Locality	**Rangitihi**	good	**Rangitihi**
Rangitira	Hill	**Rangitira**	good	**Rangitira**
Rarawa Beach	Beach	**Rarawa**	good	**Rarawa Beach**
Rarawa Stream	Stream	**Rarawa**	good	**Rarawa Stream**
Raukawa	Hill	**Raukawa**	good	**Raukawa**
Raumate	Locality	**Raumate**	good	**Raumate**
Rautahi Stream	Stream	**Rautahi**	good	**Rautahi Stream**
Rawene	Hill	**Rawene**	Rāwene	**Rāwene**
Rawene	Locality	**Rawene**	Rāwene	**Rāwene**
Rawhia	Hill	**Rawhia**	good	**Rawhia**
Rawhia	Locality	**Rawhia**	good	**Rawhia**
Rawhiti	Locality	**Rawhiti**	Rāwhiti	**Rāwhiti**
Rawhiti Point	Point	**Rawhiti**	Rāwhiti	**Rāwhiti Point**
Reremapere Stream	Stream	**Reremapere**	Reremāpere	**Reremāpere Stream**
Rereotemarama Stream	Stream	**Rereotemarama**	good	**Rereotemarama Stream**
Reretiti Stream	Stream	**Reretiti**	good	**Reretiti Stream**

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Rimu Stream	Stream	**Rimu**	good	**Rimu Stream**
Ririwha	Hill	**Ririwha**	good	**Ririwha**
Roma	Locality	**Roma**	good	**Roma**
Rotohanganui Stream	Stream	**Rotohanganui**	good	**Rotohanganui Stream**
Rotokakahi	Locality	**Rotokakahi**	Rotokākahi	**Rotokākahi**
Rotokakahi River	River	**Rotokakahi**	Rotokākahi	**Rotokākahi River**
Rotowhenua River	River	**Rotowhenua**	good	**Rotowhenua River**
Ruakawa Bay	Bay	**Ruakawa**	good	**Ruakawa Bay**
Ruapapaka Island	Island	**Ruapapaka**	Ruapāpaka	**Ruapāpaka Island**
Ruapekapeka	Locality	**Ruapekapeka**	good	**Ruapekapeka**
Ruaroa	Locality	**Ruaroa**	good	**Ruaroa**
Ruato Stream	Stream	**Ruato**	Ruatō	**Ruatō Stream**
Runaruna	Locality	**Runaruna**	good	**Runaruna**
Rurunga Stream	Stream	**Rurunga**	good	**Rurunga Stream**
Tahapuke Bay	Bay	**Tahapuke**	good	**Tahapuke Bay**
Taheke	Locality	**Taheke**	Tāheke	**Tāheke**
Taheke River	River	**Taheke**	Tāheke	**Tāheke River**
Taheke Rock	Reef	**Taheke**	Tāheke	**Tāheke Rock**
Taheke Stream	Stream	**Taheke**	Tāheke	**Tāheke Stream**
Taheketiti Stream	Stream	**Taheketiti**	Tāheketiti	**Tāheketītī Stream**
Tahoranui River	River	**Tahoranui**	good	**Tahoranui River**
Taiharuru Bay	Bay	**Taiharuru**	good	**Taiharuru Bay**
Tairutu Stream	Stream	**Tairutu**	good	**Tairutu Stream**
Taita	Hill	**Taita**	Taitā	**Taitā**
Taita Stream	Stream	**Taita**	Taitā	**Taitā Stream**
Taita Stream	Stream	**Taita**	Taitā	**Taitā Stream**
Takahue	Locality	**Takahue**	good	**Takahue**
Takahue River	River	**Takahue**	good	**Takahue River**
Takakuri Stream	Stream	**Takakuri**	Takakurī	**Takakurī Stream**
Takapau Stream	Stream	**Takapau**	good	**Takapau Stream**
Takapau Stream	Stream	**Takapau**	good	**Takapau Stream**
Takapaukura Flat	Flat	**Takapaukura**	good	**Takapaukura Flat**
Takapuna Pa	Historic Site	**Takapuna Pa**	Takapuna Pā	**Takapuna Pā**

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Takaputiraha Stream	Stream	**Takaputiraha**	Takapūtīraha	**Takapūtīraha Stream**
Takapuwahia	Hill	**Takapuwahia**	Takapūwāhia	**Takapūwāhia**
Takaroto Rock	Island	**Takaroto**	good	**Takaroto Rock**
Takataka Rock	Rock	**Takataka**	good	**Takataka Rock**
Takeke Stream	Stream	**Takeke**	Tākeke	**Tākeke Stream**
Takerau Bay	Bay	**Takerau**	good	**Takerau Bay**
Takini Point	Point	**Takini**	good	**Takini Point**
Takiritau	Hill	**Takiritau**	Tākiritau	**Tākiritau**
Takitahi	Hill	**Takitahi**	good	**Takitahi**
Takiwhetu	Place	**Takiwhetu**	Takiwhetū	**Takiwhetū**
Takorokoro	Hill	**Takorokoro**	Tākorokoro	**Tākorokoro**
Tamaka	Hill	**Tamaka**	Tāmaka	**Tāmaka**
Tamatia Pa	Historic Site	**Tamatia Pa**	Tamatia Pā	**Tamatia Pā**
Tangatapu Stream	Stream	**Tangatapu**	good	**Tangatapu Stream**
Tangiapakura Stream	Stream	**Tangiapakura**	good	**Tangiapakura Stream**
Tangitu	Hill	**Tangitu**	Tangitū	**Tangitū**
Tangoake	Locality	**Tangoake**	good	**Tangoake**
Tangonge Drain	Stream	**Tangonge**	good	**Tangonge Drain**
Tanutanu Stream	Stream	**Tanutanu**	good	**Tanutanu Stream**
Tapahuarau Pa	Historic Site	**Tapahuarau Pa**	Tapahuarau Pā	**Tapahuarau Pā**
Tapapa Stream	Stream	**Tapapa**	Tāpapa	**Tāpapa Stream**
Tapeka Pa	Historic Site	**Tapeka Pa**	Tāpeka Pā	**Tāpeka Pā**
Tapotupotu Bay	Bay	**Tapotupotu**	Tāpotupotu	**Tāpotupotu Bay**
Tapotupotu Stream	Stream	**Tapotupotu**	Tāpotupotu	**Tāpotupotu Stream**
Tapu Point	Point	**Tapu**	good	**Tapu Point**
Tapuaetahi Creek	Stream	**Tapuaetahi**	good	**Tapuaetahi Creek**
Tapuaetahi Stream	Stream	**Tapuaetahi**	good	**Tapuaetahi Stream**
Tapuhi	Locality	**Tapuhi**	good	**Tapuhi**
Tapuwae	Locality	**Tapuwae**	good	**Tapuwae**
Tapuwae Forest	Forest	**Tapuwae**	good	**Tapuwae Forest**
Tapuwae River	River	**Tapuwae**	good	**Tapuwae River**
Tarahi	Hill	**Tarahi**	Tarahī	**Tarahī**
Taraire Stream	Stream	**Taraire**	good	**Taraire Stream**

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Tarakeha	Hill	**Tarakeha**	good	**Tarakeha**
Tarakihi	Hill	**Tarakihi**	good	**Tarakihi**
Tarakihi Stream	Stream	**Tarakihi**	good	**Tarakihi Stream**
Taratara	Hill	**Taratara**	good	**Taratara**
Taratara	Hill	**Taratara**	good	**Taratara**
Tarawamaomao Point	Point	**Tarawamaomao**	Tārawamaomao	**Tārawamaomao Point**
Tarawera Island	Island	**Tarawera**	good	**Tarawera Island**
Tarawhaturoa Stream	Stream	**Tarawhaturoa**	good	**Tarawhaturoa Stream**
Tarewarewa Stream	Stream	**Tarewarewa**	Tārewarewa	**Tārewarewa Stream**
Taronui Bay	Bay	**Taronui**	good	**Taronui Bay**
Taronui Bay	Locality	**Taronui**	good	**Taronui Bay**
Tarure Hill	Hill	**Tarure**	Tārure	**Tārure Hill**
Tauanui	Hill	**Tauanui**	good	**Tauanui**
Taumarere	Locality	**Taumarere**	Taumārere	**Taumārere**
Taumata	Hill	**Taumata**	good	**Taumata**
Taumatahinau	Hill	**Taumatahinau**	Taumatahīnau	**Taumatahīnau**
Taumatakanae Point	Point	**Taumatakanae**	good	**Taumatakanae Point**
Taumatamahoe	Hill	**Taumatamahoe**	Taumatamāhoe	**Taumatamāhoe**
Taumatamaire Stream	Stream	**Taumatamaire**	good	**Taumatamaire Stream**
Taumataroa Flat	Flat	**Taumataroa**	good	**Taumataroa Flat**
Taumatawhauwhau	Hill	**Taumatawhauwhau**	good	**Taumatawhauwhau**
Taunganui Point	Point	**Taunganui**	good	**Taunganui Point**
Taupapa Stream	Stream	**Taupapa**	good	**Taupapa Stream**
Tauparawera Stream	Stream	**Tauparawera**	good	**Tauparawera Stream**
Taupiri Bay	Bay	**Taupiri**	good	**Taupiri Bay**
Taupiri Island	Island	**Taupiri**	good	**Taupiri Island**
Taurangaiti Stream	Stream	**Taurangaiti**	good	**Taurangaiti Stream**
Tauranganui Stream	Stream	**Tauranganui**	good	**Tauranganui Stream**
Tauranganui Stream	Stream	**Tauranganui**	good	**Tauranganui Stream**
Taurangatira Pa	Historic Site	**Taurangatira Pa**	Taurangatira Pā	**Taurangatira Pā**
Taurere Bay	Bay	**Taurere**	good	**Taurere Bay**
Taurikura Pa	Historic Site	**Taurikura Pa**	Taurikura Pā	**Taurikura Pā**
Tauroa	Hill	**Tauroa**	good	**Tauroa**

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Tautoro	Hill	**Tautoro**	good	**Tautoro**
Tautoro	Locality	**Tautoro**	good	**Tautoro**
Tauwhare	Hill	**Tauwhare**	good	**Tauwhare**
Tauwhia Stream	Stream	**Tauwhia**	good	**Tauwhia Stream**
Tawai Stream	Stream	**Tawai**	good	**Tawai Stream**
Tawaka Stream	Stream	**Tawaka**	good	**Tāwaka Stream**
Tawakewake Stream	Stream	**Tawakewake**	Tāwakewake	**Tāwakewake Stream**
Tawapuku River	River	**Tawapuku**	good	**Tawapuku River**
Te Ahoponga	Hill	**Te Ahoponga**	good	**Te Ahoponga**
Te Ahu Stream	Stream	**Te Ahu**	good	**Te Ahu Stream**
Te Ahuahu	Locality	**Te Ahuahu**	good	**Te Ahuahu**
Te Ahuahu	Historic Site	**Te Ahuahu**	good	**Te Ahuahu**
Te Akatea	Hill	**Te Akatea**	good	**Te Akatea**
Te Anaputa Island	Island	**Te Anaputa**	good	**Te Anaputa Island**
Te Anaputaiti Island	Island	**Te Anaputaiti**	good	**Te Anaputaiti Island**
Te Angamate Bay	Bay	**Te Angamate**	good	**Te Angamate Bay**
Te Anina Point	Point	**Te Anina**	Te Ānina	**Te Ānina Point**
Te Ao Island	Island	**Te Ao**	good	**Te Ao Island**
Te Arai	Hill	**Te Arai**	Te Ārai	**Te Ārai**
Te Arai Point	Point	**Te Arai**	Te Ārai	**Te Ārai Point**
Te Arakanihi	Hill	**Te Arakanihi**	Te Arakānihi	**Te Arakānihi**
Te Ari	Hill	**Te Ari**	good	**Te Ari**
Te Aupouri Pa	Historic Site	**Te Aupouri Pa**	Te Aupōuri Pā	**Te Aupōuri Pā**
Te Hangohango Stream	Stream	**Te Hangohango**	good	**Te Hangohango Stream**
Te Harua Stream	Stream	**Te Harua**	Te Hārua	**Te Hārua Stream**
Te Haumi	Locality	**Te Haumi**	good	**Te Haumi**
Te Haumi Rock	Island	**Te Haumi**	good	**Te Haumi Rock**
Te Hautapu	Hill	**Te Hautapu**	good	**Te Hautapu**
Te Hoanga Stream	Stream	**Te Hoanga**	Te Hōanga	**Te Hōanga Stream**
Te Hoe Pa	Historic Site	**Te Hoe Pa**	Te Hoe Pā	**Te Hoe Pā**
Te Hore	Historic Site	**Te Hore**	good	**Te Hore**
Te Horo Beach	Beach	**Te Horo**	good	**Te Horo Beach**
Te Horu Stream	Stream	**Te Horu**	good	**Te Horu Stream**

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Te Huahua	Locality	**Te Huahua**	good	**Te Huahua**
Te Hue Bay	Bay	**Te Hue**	good	**Te Hue Bay**
Te Hue Pa	Historic Site	**Te Hue Pa**	Te Hue Pā	**Te Hue Pā**
Te Hue Point	Point	**Te Hue**	good	**Te Hue Point**
Te Huia	Locality	**Te Huia**	good	**Te Huia**
Te Huia Falls	Waterfall	**Te Huia**	good	**Te Huia Falls**
Te Huka Bay	Bay	**Te Huka**	good	**Te Huka Bay**
Te Huka Stream	Stream	**Te Huka**	good	**Te Huka Stream**
Te Hurewai Stream	Stream	**Te Hurewai**	good	**Te Hurewai Stream**
Te Hurunga	Hill	**Te Hurunga**	good	**Te Hurunga**
Te Huruwai Stream	Stream	**Te Huruwai**	good	**Te Huruwai Stream**
Te Iringa	Locality	**Te Iringa**	good	**Te Iringa**
Te Kahikatea Stream	Stream	**Te Kahikatea**	good	**Te Kahikatea Stream**
Te Kahikatoa	Hill	**Te Kahikatoa**	good	**Te Kahikatoa**
Te Kanakana Stream	Stream	**Te Kanakana**	good	**Te Kanakana Stream**
Te Kao	Hill	**Te Kao**	good	**Te Kao**
Te Kapinga Stream	Stream	**Te Kapinga**	good	**Te Kapinga Stream**
Te Kara Pa	Historic Site	**Te Kara Pa**	Te Kara Pā	**Te Kara Pā**
Te Karae	Locality	**Te Karae**	Te Kārae	**Te Kārae**
Te Karae Creek	Stream	**Te Karae**	Te Kārae	**Te Kārae Creek**
Te Karae Stream	Stream	**Te Karae**	Te Kārae	**Te Kārae Stream**
Te Karaka	Locality	**Te Karaka**	good	**Te Karaka**
Te Karaka Bay	Bay	**Te Karaka**	good	**Te Karaka Bay**
Te Karaka Channel	Stream	**Te Karaka**	good	**Te Karaka Channel**
Te Karaka Stream	Stream	**Te Karaka**	good	**Te Karaka Stream**
Te Karo	Locality	**Te Karo**	good	**Te Karo**
Te Karo Island	Island	**Te Karo**	good	**Te Karo Island**
Te Karoto Pa	Historic Site	**Te Karoto Pa**	Te Karoto Pā	**Te Karoto Pā**
Te Karu Stream	Stream	**Te Karu**	good	**Te Karu Stream**
Te Kauati Stream	Stream	**Te Kauati**	good	**Te Kauati Stream**
Te Kawa Stream	Stream	**Te Kawa**	good	**Te Kawa Stream**
Te Kene Stream	Stream	**Te Kene**	good	**Te Kene Stream**
Te Kia Pa	Historic Site	**Te Kia Pa**	Te Kia Pā	**Te Kia Pā**

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Te Kirikiri Bay	Bay	**Te Kirikiri**	Good	**Te Kirikiri Bay**
Te Koere Creek	Stream	**Te Koere**	good	**Te Koere Creek**
Te Kohatu Point	Point	**Te Kohatu**	Te Kōhatu	**Te Kōhatu Point**
Te Korepo Stream	Stream	**Te Korepo**	Te Kōrepo	**Te Kōrepo Stream**
Te Kotuku Creek	Stream	**Te Kotuku**	Te Kōtuku	**Te Kōtuku Creek**
Te Kowhai Stream	Stream	**Te Kowhai**	Te Kōwhai	**Te Kōwhai Stream**
Te Kuihi	Hill	**Te Kuihi**	good	**Te Kuihi**
Te Kume	Hill	**Te Kume**	good	**Te Kume**
Te Kuta Stream	Stream	**Te Kuta**	good	**Te Kuta Stream**
Te Mahimahi Stream	Stream	**Te Mahimahi**	good	**Te Mahimahi Stream**
Te Maire Stream	Stream	**Te Maire**	good	**Te Maire Stream**
Te Maire Stream	Stream	**Te Maire**	good	**Te Maire Stream**
Te Marihi	Hill	**Te Marihi**	Te Mārihi	**Te Mārihi**
Te Miko Reef	Island	**Te Miko**	good	**Te Miko Reef**
Te Moeti Pa	Historic Site	**Te Moeti Pa**	Te Moetī Pā	**Te Moetī Pā**
Te Moho	Hill	**Te Moho**	good	**Te Moho**
Te Moho Stream	Stream	**Te Moho**	good	**Te Moho Stream**
Te Motu Island	Island	**Te Motu**	good	**Te Motu Island**
Te Neke	Locality	**Te Neke**	good	**Te Neke**
Te Ngako Channel	Stream	**Te Ngako**	good	**Te Ngako Channel**
Te Ngako Creek	Stream	**Te Ngako**	good	**Te Ngako Creek**
Te Ngako Stream	Stream	**Te Ngako**	good	**Te Ngako Stream**
Te Ngoto Channel	Stream	**Te Ngoto**	good	**Te Ngoto Channel**
Te Painga	Hill	**Te Painga**	good	**Te Painga**
Te Paki	Hill	**Te Paki**	good	**Te Paki**
Te Paki	Locality	**Te Paki**	good	**Te Paki**
Te Papa Creek	Stream	**Te Papa**	good	**Te Papa Creek**
Te Paparata Stream	Stream	**Te Paparata**	good	**Te Paparata Stream**
Te Peke Stream	Stream	**Te Peke**	good	**Te Peke Stream**
Te Pewa	Hill	**Te Pewa**	good	**Te Pewa**
Te Poka Stream	Stream	**Te Poka**	good	**Te Poka Stream**
Te Pokere Pa	Historic Site	**Te Pokere Pa**	Te Pokere Pā	**Te Pokere Pā**
Te Ponataura Point	Point	**Te Ponataura**	good	**Te Ponataura Point**

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Te Poroporo	Locality	**Te Poroporo**	good	**Te Poroporo**
Te Pouahi	Place	**Te Pouahi**	good	**Te Pouahi**
Te Pua Point	Point	**Te Pua**	good	**Te Pua Point**
Te Puhi	Locality	**Te Puhi**	good	**Te Puhi**
Te Puhi Stream	Stream	**Te Puhi**	good	**Te Puhi Stream**
Te Puia Stream	Stream	**Te Puia**	good	**Te Puia Stream**
Te Pura	Hill	**Te Pura**	good	**Te Pura**
Te Rahui	Hill	**Te Rahui**	Te Rāhui	**Te Rāhui**
Te Rake Point	Point	**Te Rake**	good	**Te Rake Point**
Te Ranga	Hill	**Te Ranga**	good	**Te Ranga**
Te Rangi	Hill	**Te Rangi**	good	**Te Rangi**
Te Rapa Stream	Stream	**Te Rapa**	good	**Te Rapa Stream**
Te Raparapa Stream	Stream	**Te Raparapa**	good	**Te Raparapa Stream**
Te Rauparaore Pa	Historic Site	**Te Rauparaore Pa**	Te Rauparaore Pā	**Te Rauparaore Pā**
Te Raupo	Locality	**Te Raupo**	Te Raupō	**Te Raupō**
Te Reinga	Hill	**Te Reinga**	Te Rēigna	**Te Reinga**
Te Rewa Point	Point	**Te Rewa**	good	**Te Rewa Point**
Te Ripanga Stream	Stream	**Te Ripanga**	good	**Te Ripanga Stream**
Te Rore	Hill	**Te Rore**	good	**Te Rore**
Te Rore	Locality	**Te Rore**	good	**Te Rore**
Te Rore Stream	Stream	**Te Rore**	good	**Te Rore Stream**
Te Roto Stream	Stream	**Te Roto**	good	**Te Roto Stream**
Te Ruakokopu Stream	Stream	**Te Ruakokopu**	Te Ruakōkopu	**Te Ruakōkopu Stream**
Te Tahunaakura Stream	Stream	**Te Tahunaakura**	Te Tāhunakura	**Te Tāhunakura Stream**
Te Taro	Hill	**Te Taro**	good	**Te Taro**
Te Tawa Stream	Stream	**Te Tawa**	good	**Te Tawa Stream**
Te Ti Bay	Bay	**Te Ti**	Te Tī	**Te Tī Bay**
Te Toa Stream	Stream	**Te Toa**	good	**Te Toa Stream**
Te Toke Stream	Stream	**Te Toke**	good	**Te Toke Stream**
Te Toke Stream	Stream	**Te Toke**	good	**Te Toke Stream**
Te Topito Head	Point	**Te Topito**	Te Tōpito	**Te Tōpito Head**
Te Umakuri Point	Point	**Te Umakuri**	Te Umakurī	**Te Umakurī Point**
Te Umukukupa	Hill	**Te Umukukupa**	Te Umukūkupa	**Te Umukūkupa**

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Te Uruwahanui Stream	Stream	**Te Uruwahanui**	good	**Te Uruwahanui Stream**
Te Waha Island	Island	**Te Waha**	good	**Te Waha Island**
Te Wahiawa Passage	Channel	**Te Wahiawa**	Te Wāhiawa	**Te Wāhiawa Passage**
Te Waiawa Bay	Bay	**Te Waiawa**	good	**Te Waiawa Bay**
Te Waipoka Stream	Stream	**Te Waipoka**	good	**Te Waipoka Stream**
Te Waitemaunga Stream	Stream	**Te Waitemaunga**	good	**Te Waitemaunga Stream**
Te Waka Stream	Stream	**Te Waka**	good	**Te Waka Stream**
Te Werahi Beach	Beach	**Te Werahi**	good	**Te Werahi Beach**
Te Werahi Stream	Stream	**Te Werahi**	good	**Te Werahi Stream**
Te Wharau Stream	Stream	**Te Wharau**	good	**Te Wharau Stream**
Te Whatianga Swamp	Wetland	**Te Whatianga**	good	**Te Whataanga Swamp**
Te Whau	Hill	**Te Whau**	good	**Te Whau**
Te Whau	Locality	**Te Whau**	good	**Te Whau**
Te Whau Bay	Bay	**Te Whau**	good	**Te Whau Bay**
Te Whau Pa	Historic Site	**Te Whau Pa**	Te Whau Pā	**Te Whau Pā**
Te Whau Stream	Stream	**Te Whau**	good	**Te Whau Stream**
Te Whawha Stream	Stream	**Te Whawha**	Te Whāwhā	**Te Whāwhā Stream**
Te Wi Bay	Bay	**Te Wi**	Te Wī	**Te Wī Bay**
Tehepouto Point	Point	**Tehepouto**	Tehepōuto	**Tehepōuto Point**
Ti Point	Point	**Ti**	Tī	**Tī Point**
Tikorangi	Hill	**Tikorangi**	good	**Tikorangi**
Tikorangi Island	Island	**Tikorangi**	good	**Tikorangi Island**
Tikorangi Pa	Historic Site	**Tikorangi Pa**	Tikorangi Pā	**Tikorangi Pā**
Tirikawa	Hill	**Tirikawa**	good	**Tirikawa**
Tirohanga Stream	Stream	**Tirohanga**	good	**Tirohanga Stream**
Titaha	Hill	**Titaha**	Tītaha	**Tītaha**
Toatoa	Locality	**Toatoa**	good	**Toatoa**
Toatoa Stream	Stream	**Toatoa**	good	**Toatoa Stream**
Toatoa Stream	Stream	**Toatoa**	good	**Toatoa Stream**
Toetoeiti Channel	Stream	**Toetoeiti**	good	**Toetoeiti Channel**
Tohureo Point	Point	**Tohureo**	good	**Tohureo Point**
Tokakopura Stream	Stream	**Tokakopura**	Tokakōpura	**Tokakōpura Stream**
Tokatoka Point	Point	**Tokatoka**	good	**Tokatoka Point**

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Tokatoka Stream	Stream	**Tokatoka**	good	**Tokatoka Stream**
Tokawhero Forest	Forest	**Tokawhero**	good	**Tokawhero Forest**
Tokawhero Stream	Stream	**Tokawhero**	good	**Tokawhero Stream**
Tokerau Beach	Beach	**Tokerau**	good	**Tokerau Beach**
Tokerau Beach	Locality	**Tokerau**	good	**Tokerau Beach**
Tomokanga Pa	Historic Site	**Tomokanga Pa**	Tomokanga Pā	**Tomokanga Pā**
Tomotomo Stream	Stream	**Tomotomo**	good	**Tomotomo Stream**
Tongaroa Stream	Stream	**Tongaroa**	good	**Tongaroa Stream**
Toretore Island	Island	**Toretore**	good	**Toretore Island**
Toro Stream	Stream	**Toro**	good	**Toro Stream**
Torohanga	Hill	**Torohanga**	good	**Torohanga**
Toronui Stream	Stream	**Toronui**	good	**Toronui Stream**
Toroti	Hill	**Toroti**	good	**Toroti**
Totara	Hill	**Totara**	Tōtara	**Tōtara**
Totara North	Locality	**Totara**	Tōtara	**Tōtara North**
Totara Stream	Stream	**Totara**	Tōtara	**Tōtara Stream**
Toukohe Pa	Historic Site	**Toukohe Pa**	Toukohe Pā	**Toukohe Pā**
Touwai Stream	Stream	**Touwai**	good	**Touwai Stream**
Towai	Locality	**Towai**	Tōwai	**Tōwai**
Tuanaki	Hill	**Tuanaki**	good	**Tuanaki**
Tuanui Point	Point	**Tuanui**	good	**Tuanui Point**
Tuapeke Point	Point	**Tuapeke**	good	**Tuapeke Point**
Tuataranui Stream	Stream	**Tuataranui**	good	**Tuataranui Stream**
Tuhipa	Locality	**Tuhipa**	good	**Tuhipa**
Tukauri Pa	Historic Site	**Tukauri Pa**	good	**Tukauri Pā**
Tumatupo	Hill	**Tumatupo**	good	**Tumatupo**
Tumutu Stream	Stream	**Tumutu**	good	**Tumutu Stream**
Tunatahi Stream	Stream	**Tunatahi**	good	**Tunatahi Stream**
Tupou Bay	Bay	**Tupou**	Tūpou	**Tūpou Bay**
Tupou Stream	Stream	**Tupou**	Tūpou	**Tūpou Stream**
Turangahou	Hill	**Turangahou**	Tūrangahou	**Tūrangahou**
Tutaetohia Stream	Stream	**Tutaetohia**	Tūtaetohia	**Tūtaetohia Stream**
Tutehe Pa	Historic Site	**Tutehe Pa**	Tutehe Pā	**Tutehe Pā**

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Tutonu Point	Point	**Tutonu**	Tūtonu	**Tūtonu Point**
Umaumakaroro	Hill	**Umaumakaroro**	good	**Umaumakaroro**
Umawera	Hill	**Umawera**	good	**Umawera**
Umawera	Locality	**Umawera**	good	**Umawera**
Umuheke Bay	Bay	**Umuheke**	good	**Umuheke Bay**
Umukiwi Stream	Stream	**Umukiwi**	good	**Umukiwi Stream**
Unahi	Locality	**Unahi**	good	**Unahi**
Unuhia Stream	Stream	**Unuhia**	good	**Unuhia Stream**
Unuwhao	Hill	**Unuwhao**	good	**Unuwhao**
Upokorau	Locality	**Upokorau**	good	**Upokorau**
Upokorau Stream	Stream	**Upokorau**	good	**Upokorau Stream**
Upokowhawha	Hill	**Upokowhawha**	Upokowhāwhā	**Upokowhāwhā**
Urungaio	Locality	**Urungaio**	good	**Urungaio**
Urupukapuka Bay	Bay	**Urupukapuka**	good	**Urupukapuka Bay**
Utakura	Locality	**Utakura**	good	**Utakura**
Utakura River	River	**Utakura**	good	**Utakura River**
Uwhiroa Stream	Stream	**Uwhiroa**	good	**Uwhiroa Stream**
Wahaotetupua Stream	Stream	**Wahaotetupua**	good	**Wahaotetupua Stream**
Waiare	Locality	**Waiare**	good	**Waiare**
Waiare Stream	Stream	**Waiare**	good	**Waiare Stream**
Waiarohia Stream	Stream	**Waiarohia**	good	**Waiarohia Stream**
Waiata Stream	Stream	**Waiata**	good	**Waiata Stream**
Waiatua Stream	Stream	**Waiatua**	good	**Waiatua Stream**
Waiatua Stream	Stream	**Waiatua**	good	**Waiatua Stream**
Waiehu Stream	Stream	**Waiehu**	good	**Waiehu Stream**
Waihaha	Locality	**Waihaha**	good	**Waihaha**
Waihaha Stream	Stream	**Waihaha**	Waihaha	**Waihaha Stream**
Waihakari Stream	Stream	**Waihakari**	Waihākari	**Waihākari Stream**
Waihapa	Locality	**Waihapa**	good	**Waihapa**
Waihapa Bay	Bay	**Waihapa**	good	**Waihapa Bay**
Waihapa Stream	Stream	**Waihapa**	good	**Waihapa Stream**
Waiharakeke Stream	Stream	**Waiharakeke**	good	**Waiharakeke Stream**
Waiharakeke Stream	Stream	**Waiharakeke**	good	**Waiharakeke Stream**

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Waiheke Bay	Bay	**Waiheke**	good	**Waiheke Bay**
Waiheuheu Channel	Stream	**Waiheuheu**	good	**Waiheuheu Channel**
Waiheuheu Stream	Stream	**Waiheuheu**	good	**Waiheuheu Stream**
Waihi Point	Point	**Waihi**	Waihī	**Waihī Point**
Waihi Stream	Stream	**Waihi**	Waihī	**Waihī Stream**
Waihi Stream	Stream	**Waihi**	Waihī	**Waihī Stream**
Waihinepua Stream	Stream	**Waihinepua**	good	**Waihinepua Stream**
Waihoanga Stream	Stream	**Waihoanga**	Waihōanga	**Waihōanga Stream**
Waihoe Channel	Stream	**Waihoe**	good	**Waihoe Channel**
Waihopai River	River	**Waihopai**	good	**Waihopai River**
Waihopo	Locality	**Waihopo**	good	**Waihopo**
Waihopo Lake	Lake	**Waihopo**	good	**Waihopo Lake**
Waihopo Landing	Place	**Waihopo**	good	**Waihopo Landing**
Waihopo Stream	Stream	**Waihopo**	good	**Waihopo Stream**
Waihou River	River	**Waihou**	good	**Waihou River**
Waihou River	River	**Waihou**	good	**Waihou River**
Waihou Valley	Locality	**Waihou**	good	**Waihou Valley**
Waihuahua Channel	Stream	**Waihuahua**	good	**Waihuahua Channel**
Waihuka	Locality	**Waihuka**	good	**Waihuka**
Waihuka Stream	Stream	**Waihuka**	good	**Waihuka Stream**
Waiiti Bay	Bay	**Waiiti**	good	**Waiiti Bay**
Waiiti Stream	Stream	**Waiiti**	good	**Waiiti Stream**
Waikahikatea Stream	Stream	**Waikahikatea**	good	**Waikahikatea Stream**
Waikaipai Stream	Stream	**Waikaipai**	good	**Waikaipai Stream**
Waikanae Stream	Stream	**Waikanae**	good	**Waikanae Stream**
Waikapu	Hill	**Waikapu**	good	**Waikapu**
Waikara Stream	Stream	**Waikara**	good	**Waikara Stream**
Waikaraka Stream	Stream	**Waikaraka**	good	**Waikaraka Stream**
Waikaramu Stream	Stream	**Waikaramu**	Waikaramū	**Waikaramū Stream**
Waikare	Locality	**Waikare**	good	**Waikare**
Waikare Stream	Stream	**Waikare**	good	**Waikare Stream**
Waikarehu Stream	Stream	**Waikarehu**	good	**Waikarehu Stream**
Waikawa Stream	Stream	**Waikawa**	good	**Waikawa Stream**

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Waikawakawa	Historic Site	**Waikawakawa**	good	**Waikawakawa**
Waikerikeri Stream	Stream	**Waikerikeri**	good	**Waikerikeri Stream**
Waikiekie Stream	Stream	**Waikiekie**	good	**Waikiekie Stream**
Waikino Creek	Stream	**Waikino**	good	**Waikino Creek**
Waikiore Stream	Stream	**Waikiore**	good	**Waikiore Stream**
Waikiri Stream	Stream	**Waikiri**	good	**Waikiri Stream**
Waikirikiri Point	Point	**Waikirikiri**	good	**Waikirikiri Point**
Waikohatu Stream	Stream	**Waikohatu**	Waikōhatu	**Waikōhatu Stream**
Waikohe Stream	Stream	**Waikohe**	good	**Waikohe Stream**
Waikoropupu Stream	Stream	**Waikoropupu**	Waikoropupū	**Waikoropupū Stream**
Waikoropupunoa Stream	Stream	**Waikoropupunoa**	Waikoropupūnoa	**Waikoropupūnoa Stream**
Waikoura Creek	Stream	**Waikoura**	Waikōura	**Waikōura Creek**
Waikura Stream	Stream	**Waikura**	good	**Waikura Stream**
Waimahana Bay	Bay	**Waimahana**	good	**Waimahana Bay**
Waimahana Stream	Stream	**Waimahana**	good	**Waimahana Stream**
Waimahana Stream	Stream	**Waimahana**	good	**Waimahana Stream**
Waimahi Stream	Stream	**Waimahi**	good	**Waimahi Stream**
Waimamaku	Locality	**Waimamaku**	good	**Waimamaku**
Waimamaku River	River	**Waimamaku**	good	**Waimamaku River**
Waimamaku Stream	Stream	**Waimamaku**	good	**Waimamaku Stream**
Waimanga Stream	Stream	**Waimanga**	good	**Waimanga Stream**
Waimangarua Stream	Stream	**Waimangarua**	good	**Waimangarua Stream**
Waimea Stream	Stream	**Waimea**	good	**Waimea Stream**
Waimihia	Hill	**Waimihia**	good	**Waimihia**
Waimokaikai Stream	Stream	**Waimokaikai**	good	**Waimokaikai Stream**
Waingarara	Hill	**Waingarara**	Waingārara	**Waingārara**
Waingarara Stream	Stream	**Waingarara**	Waingārara	**Waingārara Stream**
Wainui	Locality	**Wainui**	good	**Wainui**
Wainui Bay	Bay	**Wainui**	good	**Wainui Bay**
Wainui Junction	Locality	**Wainui**	good	**Wainui Junction**
Wainui River	River	**Wainui**	good	**Wainui River**
Wainui Stream	Stream	**Wainui**	good	**Wainui Stream**
Wainui Stream	Stream	**Wainui**	good	**Wainui Stream**

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Waioha Stream	Stream	**Waioha**	good	**Waioha Stream**
Waiomio	Locality	**Waiomio**	good	**Waiomio**
Waiomio Stream	Stream	**Waiomio**	good	**Waiomio Stream**
Waionepu Stream	Stream	**Waionepu**	Waionepū	**Waionepū Stream**
Waionepu Stream	Stream	**Waionepu**	Waionepū	**Waionepū Stream**
Waionepu Stream	Stream	**Waionepu**	Waionepū	**Waionepū Stream**
Waiopiko Stream	Stream	**Waiopiko**	good	**Waiopiko Stream**
Waiotane Stream	Stream	**Waiotane**	Waiotāne	**Waiotāne Stream**
Waiotehoanga Stream	Stream	**Waiotehoanga**	Waiotehōanga	**Waiotehōanga Stream**
Waiotehue	Locality	**Waiotehue**	good	**Waiotehue**
Waiotemarama	Locality	**Waiotemarama**	good	**Waiotemarama**
Waiotemarama Stream	Stream	**Waiotemarama**	good	**Waiotemarama Stream**
Waiotetakanga Stream	Stream	**Waiotetakanga**	good	**Waiotetakanga Stream**
Waiotia Stream	Stream	**Waiotia**	good	**Waiotia Stream**
Waipapa	Locality	**Waipapa**	good	**Waipapa**
Waipapa River	River	**Waipapa**	good	**Waipapa River**
Waipapa Stream	Stream	**Waipapa**	good	**Waipapa Stream**
Waipapa Stream	Stream	**Waipapa**	good	**Waipapa Stream**
Waipapa Stream	Stream	**Waipapa**	good	**Waipapa Stream**
Waipapa Stream	Stream	**Waipapa**	good	**Waipapa Stream**
Waipapa Stream	Stream	**Waipapa**	good	**Waipapa Stream**
Waipapa Stream	Stream	**Waipapa**	good	**Waipapa Stream**
Waipapa Stream	Stream	**Waipapa**	good	**Waipapa Stream**
Waipapa Stream	Stream	**Waipapa**	good	**Waipapa Stream**
Waipapakauri	Locality	**Waipapakauri**	good	**Waipapakauri**
Waipapakauri Beach	Locality	**Waipapakauri**	good	**Waipapakauri Beach**
Waipapakauri Creek	Stream	**Waipapakauri**	good	**Waipapakauri Creek**
Waipapakauri Outfall	Stream	**Waipapakauri**	good	**Waipapakauri Outfall**
Waipapakauri Pa	Historic Site	**Waipapakauri Pa**	Waipapakauri Pā	**Waipapakauri Pā**
Waipapakauri Stream	Stream	**Waipapakauri**	good	**Waipapakauri Stream**
Waiparaheke Stream	Stream	**Waiparaheke**	good	**Waiparaheke Stream**
Waipararíki Stream	Stream	**Waipararíki**	good	**Waipararíki Stream**
Waipararíki Stream	Stream	**Waipararíki**	good	**Waipararíki Stream**

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Waipareira Stream	Stream	**Waipareira**	good	**Waipareira Stream**
Waiparera	Locality	**Waiparera**	Waipārera	**Waipārera**
Waiparera Stream	Stream	**Waiparera**	Waipārera	**Waipārera Stream**
Waipohutukawa Bay	Bay	**Waipohutukawa**	Waipōhutukawa	**Waipōhutukawa Bay**
Waipokapoka Stream	Stream	**Waipokapoka**	good	**Waipokapoka Stream**
Waipokara Stream	Stream	**Waipokara**	good	**Waipokara Stream**
Waiponga Stream	Stream	**Waiponga**	good	**Waiponga Stream**
Waipoua Forest	Forest	**Waipoua**	good	**Waipoua Forest**
Waipoua River	River	**Waipoua**	good	**Waipoua River**
Waipuna	Hill	**Waipuna**	good	**Waipuna**
Waipuna Creek	Stream	**Waipuna**	good	**Waipuna Creek**
Waipuna Stream	Stream	**Waipuna**	good	**Waipuna Stream**
Waipuna Stream	Stream	**Waipuna**	good	**Waipuna Stream**
Waipuna Stream	Stream	**Waipuna**	good	**Waipuna Stream**
Waipunga Stream	Stream	**Waipunga**	good	**Waipunga Stream**
Waipurapura Stream	Stream	**Waipurapura**	good	**Waipurapura Stream**
Waipurapura Stream	Stream	**Waipurapura**	good	**Waipurapura Stream**
Wairahi Stream	Stream	**Wairahi**	good	**Wairahi Stream**
Wairahi Stream	Stream	**Wairahi**	good	**Wairahi Stream**
Wairahi Swamp	Wetland	**Wairahi**	good	**Wairahi Swamp**
Wairahoraho Stream	Stream	**Wairahoraho**	good	**Wairahoraho Stream**
Wairaka Bay	Bay	**Wairaka**	good	**Wairaka Bay**
Wairapakura Stream	Stream	**Wairapakura**	good	**Wairapakura Stream**
Wairapakuru Stream	Stream	**Wairapakuru**	good	**Wairapakuru Stream**
Wairaupo Stream	Stream	**Wairaupo**	Wairaupō	**Wairaupō Stream**
Wairawarawa Stream	Stream	**Wairawarawa**	good	**Wairawarawa Stream**
Waireia	Locality	**Waireia**	good	**Waireia**
Waireia Creek	Stream	**Waireia**	good	**Waireia Creek**
Wairepo Creek	Stream	**Wairepo**	good	**Wairepo Creek**
Wairere	Locality	**Wairere**	good	**Wairere**
Wairere River	River	**Wairere**	good	**Wairere River**
Wairere Stream	Stream	**Wairere**	good	**Wairere Stream**
Wairere Stream	Stream	**Wairere**	good	**Wairere Stream**

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Wairereatapu Stream	Stream	**Wairereatapu**	good	**Wairereatapu Stream**
Wairiki Beach	Beach	**Wairiki**	good	**Wairiki Beach**
Wairoa Bay	Bay	**Wairoa**	good	**Wairoa Bay**
Wairoa Bay	Bay	**Wairoa**	good	**Wairoa Bay**
Wairoa Pa	Historic Site	**Wairoa Pa**	Wairoa Pā	**Wairoa Pā**
Wairoa Stream	Stream	**Wairoa**	good	**Wairoa Stream**
Wairoa Stream	Stream	**Wairoa**	good	**Wairoa Stream**
Wairoa Stream	Stream	**Wairoa**	good	**Wairoa Stream**
Wairoa Stream	Stream	**Wairoa**	good	**Wairoa Stream**
Wairoa Stream	Stream	**Wairoa**	good	**Wairoa Stream**
Wairoa Stream	Stream	**Wairoa**	good	**Wairoa Stream**
Wairoro Stream	Stream	**Wairoro**	good	**Wairoro Stream**
Wairupe Creek	Stream	**Wairupe**	good	**Wairupe Creek**
Waitahere Stream	Stream	**Waitahere**	Waitāhere	**Waitāhere Stream**
Waitahora Lagoon	Lake	**Waitahora**	Waitāhora	**Waitāhora Lagoon**
Waitahora Stream	Stream	**Waitahora**	Waitāhora	**Waitāhora Stream**
Waitangi	Locality	**Waitangi**	good	**Waitangi**
Waitangi Forest	Forest	**Waitangi**	good	**Waitangi Forest**
Waitangi River	River	**Waitangi**	good	**Waitangi River**
Waitangi Stream	Stream	**Waitangi**	good	**Waitangi Stream**
Waitanoni Stream	Stream	**Waitanoni**	good	**Waitanoni Stream**
Waitao Stream	Stream	**Waitao**	good	**Waitao Stream**
Waitapu	Locality	**Waitapu**	good	**Waitapu**
Waitapu Bay	Bay	**Waitapu**	good	**Waitapu Bay**
Waitapu Creek	Stream	**Waitapu**	good	**Waitapu Creek**
Waitapu Point	Point	**Waitapu**	good	**Waitapu Point**
Waitapu Stream	Stream	**Waitapu**	good	**Waitapu Stream**
Waitapu Stream	Stream	**Waitapu**	good	**Waitapu Stream**
Waitapu Stream	Stream	**Waitapu**	good	**Waitapu Stream**
Waitapu Stream	Stream	**Waitapu**	good	**Waitapu Stream**
Waitapu Stream	Stream	**Waitapu**	good	**Waitapu Stream**
Waitaraire Stream	Stream	**Waitaraire**	good	**Waitaraire Stream**
Waitaroro Stream	Stream	**Waitaroro**	Waitāroro	**Waitāroro Stream**

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Waitaroto Stream	Stream	**Waitaroto**	Waitāroto	**Waitāroto Stream**
Waitaruke	Locality	**Waitaruke**	Waitāruke	**Waitāruke**
Waitawa	Hill	**Waitawa**	good	**Waitawa**
Waitawa Stream	Stream	**Waitawa**	good	**Waitawa Stream**
Waitemaire Stream	Stream	**Waitemaire**	good	**Waitemaire Stream**
Waitetoki	Locality	**Waitetoki**	good	**Waitetoki**
Waitetoki Stream	Stream	**Waitetoki**	good	**Waitetoki Stream**
Waitetoki Stream	Stream	**Waitetoki**	good	**Waitetoki Stream**
Waiti Bay	Bay	**Waiti**	Waitī	**Waitī Bay**
Waitiki Channel	Stream	**Waitiki**	good	**Waitiki Channel**
Waitiki Landing	Locality	**Waitiki**	good	**Waitiki Landing**
Waitiki Stream	Stream	**Waitiki**	good	**Waitiki Stream**
Waitukupata Stream	Stream	**Waitukupata**	good	**Waitukupata Stream**
Waiwera Stream	Stream	**Waiwera**	good	**Waiwera Stream**
Waiwhae Stream	Stream	**Waiwhae**	good	**Waiwhae Stream**
Waiwhakahirere Stream	Stream	**Waiwhakahirere**	Waiwhakahīrere	**Waiwhakahīrere Stream**
Waiwhakairo Stream	Stream	**Waiwhakairo**	good	**Waiwhakairo Stream**
Waiwhakangarongaro Stream	Stream	**Waiwhakangarongaro**	good	**Waiwhakangarongaro Stream**
Waiwhakare Stream	Stream	**Waiwhakare**	Waiwhākare	**Waiwhākare Stream**
Waiwhakaruku	Hill	**Waiwhakaruku**	good	**Waiwhakaruku**
Waiwhao Stream	Stream	**Waiwhao**	good	**Waiwhao Stream**
Waiwhapuku Bay	Bay	**Waiwhapuku**	Waiwhāpuku	**Waiwhāpuku Bay**
Waiwhatawhata Stream	Stream	**Waiwhatawhata**	good	**Waiwhatawhata Stream**
Waiwhau Stream	Stream	**Waiwhau**	good	**Waiwhau Stream**
Waiwheo Stream	Stream	**Waiwheo**	good	**Waiwheo Stream**
Waiwiri Rock	Island	**Waiwiri**	good	**Waiwiri Rock**
Wakakauika Stream	Stream	**Wakakauika**	good	**Wakakauika Stream**
Warawara Forest	Forest	**Warawara**	good	**Warawara Forest**
Weka	Hill	**Weka**	good	**Weka**
Wekaweka	Locality	**Wekaweka**	good	**Wekaweka**
Wekawekanui	Hill	**Wekawekanui**	good	**Wekawekanui**
Weraroa Point	Point	**Weraroa**	good	**Weraroa Point**
Werawhakamau Stream	Stream	**Werawhakamau**	good	**Werawhakamau Stream**

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Werowero Stream	Stream	**Werowero**	good	**Werowero Stream**
Whakaangi	Hill	**Whakaangi**	good	**Whakaangi**
Whakairo Stream	Stream	**Whakairo**	good	**Whakairo Stream**
Whakakapua Stream	Stream	**Whakakapua**	good	**Whakakapua Stream**
Whakakoro	Hill	**Whakakoro**	good	**Whakakoro**
Whakakoro Point	Point	**Whakakoro**	good	**Whakakoro Point**
Whakakou Point	Point	**Whakakou**	good	**Whakakou Point**
Whakanekeneke River	River	**Whakanekeneke**	good	**Whakanekeneke River**
Whakanekeneke Stream	Stream	**Whakanekeneke**	good	**Whakanekeneke Stream**
Whakaoma	Hill	**Whakaoma**	good	**Whakaoma**
Whakapae Stream	Stream	**Whakapae**	good	**Whakapae Stream**
Whakapai Stream	Stream	**Whakapai**	good	**Whakapai Stream**
Whakapaku Pa	Historic Site	**Whakapaku Pa**	Whakapaku Pā	**Whakapaku Pā**
Whakapaku Stream	Stream	**Whakapaku**	good	**Whakapaku Stream**
Whakapu Point	Point	**Whakapu**	Whakapū	**Whakapū Point**
Whakarapa River	River	**Whakarapa**	good	**Whakarapa River**
Whakarapa Stream	Stream	**Whakarapa**	good	**Whakarapa Stream**
Whakarara	Hill	**Whakarara**	good	**Whakarara**
Whakaruangangana	Hill	**Whakaruangangana**	good	**Whakaruangangana**
Whakataha Pa	Historic Site	**Whakataha Pa**	Whakataha Pā	**Whakataha Pā**
Whakawhiti Stream	Stream	**Whakawhiti**	good	**Whakawhiti Stream**
Whanawhana Stream	Stream	**Whanawhana**	good	**Whanawhana Stream**
Whangai Stream	Stream	**Whangai**	Whāngai	**Whāngai Stream**
Whangaihe Bay	Bay	**Whangaihe**	good	**Whangaihe Bay**
Whangakea Beach	Beach	**Whangakea**	good	**Whangakea Beach**
Whangakea Stream	Stream	**Whangakea**	good	**Whangakea Stream**
Whangamua Stream	Stream	**Whangamua**	good	**Whangamua Stream**
Whangamumu	Locality	**Whangamumu**	good	**Whangamumu**
Whangamumu Harbour	Bay	**Whangamumu**	good	**Whangamumu Harbour**
Whangamumu Peninsula	Peninsula	**Whangamumu**	good	**Whangamumu Peninsula**
Whangamumu Point	Point	**Whangamumu**	good	**Whangamumu Point**
Whanganamu Creek	Stream	**Whanganamu**	good	**Whanganamu Creek**
Whangapapatiki Creek	Stream	**Whangapapatiki**	good	**Whangapapatiki Creek**

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Whangarino Bay	Bay	**Whangarino**	good	**Whangarino Bay**
Whangatane Spillway	Stream	**Whangatane**	Whangatāne	**Whangatāne Spillway**
Whangatauatia Pa	Historic Site	**Whangatauatia Pa**	Whangatauatia Pā	**Whangatauatia Pā**
Whangatupere Bay	Bay	**Whangatupere**	good	**Whangatupere Bay**
Whanui Creek	Stream	**Whanui**	Whānui	**Whānui Creek**
Wharau	Hill	**Wharau**	good	**Wharau**
Whareana Stream	Stream	**Whareana**	good	**Whareana Stream**
Whareato Stream	Stream	**Whareato**	good	**Whareato Stream**
Wharekauere Stream	Stream	**Wharekauere**	good	**Wharekauere Stream**
Wharemaru Pa	Historic Site	**Wharemaru Pa**	Wharemaru Pā	**Wharemaru Pā**
Wharengaere Bay	Bay	**Wharengaere**	good	**Wharengaere Bay**
Wharepuni	Hill	**Wharepuni**	good	**Wharepuni**
Wharerimu Stream	Stream	**Wharerimu**	good	**Wharerimu Stream**
Wharuarua	Hill	**Wharuarua**	Whāruarua	**Whāruarua**
Whatakau Stream	Stream	**Whatakau**	good	**Whatakau Stream**
Whatanui Rocks	Rock	**Whatanui**	good	**Whatanui Rocks**
Whatiwhati Stream	Stream	**Whatiwhati**	good	**Whatiwhati Stream**
Whatupuke Island	Island	**Whatupuke**	good	**Whatupuke Island**
Whatupukeiti Island	Island	**Whatupukeiti**	good	**Whatupukeiti Island**
Whatuwhiwhi	Locality	**Whatuwhiwhi**	good	**Whatuwhiwhi**
Whau Bay	Bay	**Whau**	good	**Whau Bay**
Whau Point	Point	**Whau**	good	**Whau Point**
Whau Stream	Stream	**Whau**	good	**Whau Stream**
Wheronui Stream	Stream	**Wheronui**	good	**Wheronui Stream**
Wherowhero Point	Point	**Wherowhero**	good	**Wherowhero Point**
Whinau Pa	Historic Site	**Whinau Pa**	Whīnau Pā	**Whīnau Pā**
Whiorau Stream	Stream	**Whiorau**	good	**Whiorau Stream**
Whiria Pa	Historic Site	**Whiria Pa**	Whiria Pā	**Whiria Pā**
Whirinaki	Locality	**Whirinaki**	good	**Whirinaki**
Whirinaki River	River	**Whirinaki**	good	**Whirinaki River**
Whiringatau Stream	Stream	**Whiringatau**	good	**Whiringatau Stream**
Whiriwhiri Stream	Stream	**Whiriwhiri**	good	**Whiriwhiri Stream**
Whiriwhiritoa Stream	Stream	**Whiriwhiritoa**	good	**Whiriwhiritoa Stream**

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Whitikawarea Stream	Stream	**Whitikawarea**	good	**Whitikawarea Stream**
Whitinui Pa	Historic Site	**Whitinui Pa**	Whitinui Pā	**Whitinui Pā**
Whitirau Stream	Stream	**Whitirau**	good	**Whitirau Stream**
Witanui Stream	Stream	**Witanui**	good	**Witanui Stream**

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5.5 FAR NORTH DISTRICT COUNCIL CULTURAL AUDIT REPORT

File Number: **A5209933**

Author: **Llani Harding, Pouhautū Te Hono - Manager - Te Hono**

Authoriser: **Jacine Warmington, Group Manager - Strategic Relationships**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To share with Te Kuaka Te Ao Māori Committee (Te Kuaka), the findings of Far North District Council (FNDC) Cultural Audit report and next steps.

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- This report will outline the Cultural Audit Report including final recommendations.
- The main issues within this report outline twelve final recommendations to be implemented by operations.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka Te Ao Māori Committee recommend that Council approve the final recommendations contained in the Far North District Council Cultural Audit report 2025.

1) TĀHUHU KŌRERO / BACKGROUND

In October 2024 external contractors Whakatika Hoe were commissioned to perform an extensive cultural audit of council's obligations to He Whakaputanga o te Rangatiratanga o Nu Tireni (He Whakaputanga) and Te Tiriti o Waitangi.

The Cultural Audit was undertaken to assess how effectively the FNDC is honouring its commitments under *Te Tiriti o Waitangi* and *He Whakaputanga*. It examined the integration of *Te Ao Māori* values, knowledge systems, and principles of partnership within the Council's policies, practices, and decision-making processes and acknowledges both strengths and areas of improvement.

2) MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND OPTIONS

This marks the first cultural audit ever conducted at FNDC, a significant milestone in evaluating how the Council enacts its Treaty obligations while fulfilling its statutory responsibilities to ratepayers across the district.

The audit focused on four key areas of FNDC's operations:

- Operational functions
- Policy development
- Internal systems
- External engagement

Each area was assessed through a cultural lens, guided by *Te Pae o Uta* - FNDC's internal framework for embedding *tikanga*, *te reo Māori*, *mātauranga Māori*, and *kawa* into Council practice.

A Chief Executive KPI has been established to ensure the findings of the Cultural Audit are actioned within the year. The KPI states:
"Implement the findings, reporting, and recommendations from elected members relating to the Te Tiriti o Waitangi and He Whakaputanga Cultural Audit during the 2025/26 financial year."

TAKE TŪTOHUNGA / REASON FOR THE RECOMMENDATION

The recommendation to endorse the findings of the Cultural Audit report will support the formalisation an implementation plan and initiate a programme of work aligned with the successful delivery of the KPI and more importantly, reaffirm council's position as a Tiriti o Waitangi leader in local government.

3) PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

Funding for this Cultural Audit was included in the 2024-2027 Long Term Plan (Te Pae Tata) and approved by Council.

Council staff alongside the CEO will need to work through how each item, as it pertains to each Council department, to give effect to the final recommendations and their implementation.

ĀPITIHANGA / ATTACHMENTS

1. **Whakatika Hoe - Cultural Audit Final Report JUNE 2025 for Far North District Council .pdf V3 Te Hiwi amendments (002) - A5282342** ⇩

Hōtaka Take Ōkawa / Compliance Schedule:

Full consideration has been given to the provisions of the Local Government Act 2002 S77 in relation to decision making, in particular:

1. A Local authority must, in the course of the decision-making process,
   a) Seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
   b) Assess the options in terms of their advantages and disadvantages; and
   c) If any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water sites, waahi tapu, valued flora and fauna and other taonga.
2. This section is subject to Section 79 - Compliance with procedures in relation to decisions.

He Take Ōkawa / Compliance Requirement	**Aromatawai Kaimahi / Staff Assessment**
State the level of significance (high or low) of the issue or proposal as determined by the Council's Significance and Engagement Policy	This report has a low degree of significance as it relates to predominantly internal processes and system changes to give effect to the Cultural audit.
State the relevant Council policies (external or internal), legislation, and/or community outcomes (as stated in the LTP) that relate to this decision.	This Cultural Audit is founded on the basis of providing a Te Tiriti and He Whakaputanga lens to its analysis and final recommendations. This audit will give effect to the goals of Te Pae o Uta, Te Pae Tata and Toi Māori.
State whether this issue or proposal has a District wide relevance and, if not, the ways in which the appropriate Community Board's views have been sought.	This will improve Iwi and Hapū relationships for Council including Community Boards but does not have any effect on the delegations of Community Boards.
State the possible implications for Māori and how Māori have been provided with an opportunity to contribute to decision making if this decision is significant and relates to land and/or any body of water. State the possible implications and how this report aligns with Te Tiriti o Waitangi / The Treaty of Waitangi.	This report looks at the systems and processes of Council that give effect to Te Tiriti therefore the implications for Māori will be substantial in terms of the level of service, decision-making and engagement Māori have with Council moving forward.
Identify persons likely to be affected by or have an interest in the matter, and how you have given consideration to their views or preferences (for example – youth, the aged and those with disabilities).	This report will affect the wider community through the level of services that will be strengthened and enhanced.
State the financial implications and where budgetary provisions have been made to support this decision.	There are no financial implications in endorsing this report
Chief Financial Officer review.	This report has not be reviewed by the CFO

Cultural Audit

Far North District Council – Te Kaunihera o Te Hiku o te Ika

June 2025



Prepared by Whakatika Hoe

Far North District Council - Cultural Auditing Report
Prepared by Whakatika Hoe

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Executive Summary

The purpose of this Cultural Audit was to evaluate the extent to which the Far North District Council (FNDC) is honouring its obligations under Te Tiriti o Waitangi and He Whakaputanga, by examining how Te Ao Māori values, knowledge systems, and principles of partnership are embedded across Council policies, practices, and decision-making structures.

This is the first cultural audit ever conducted at FNDC. It represents a significant milestone in analysing how FNDC enacts its Te Tiriti commitments, while also upholding its statutory responsibilities and duties to ratepayers across the district.

The audit focused on FNDC's:

- Operational functions
- Policy development
- Internal systems
- External engagement

These were all examined through a cultural lens, with specific reference to Te Pae o Uta, FNDC's internal Te Ao Māori framework designed to embed Tikanga, Te Reo Māori, Mātauranga Māori, and Kawa into Council practice.

Methodology and Approach

This Cultural Audit was undertaken using kaupapa Māori and Qualitative approaches, grounded in kaupapa Māori values. These approaches shaped how engagement, observation, analysis, and reporting were conducted throughout the audit process. As FNDC's first externally led Cultural Audit, this process was not simply evaluative—it was intentionally designed to ignite transformation.

A range of methods were used to gather and assess information, including:

- Review and analysis of key documents provided by Te Hono, including internal reports, strategies, and planning documents.
- Summarised reporting monthly with targeted recommendations aligned to Te Tiriti o Waitangi and He Whakaputanga obligations.
- Individual and group interviews with FNDC kaimahi, stakeholders, and Elected members to understand lived experiences and systemic practices.
- Desktop review of FNDC's public-facing materials, including its website, to assess visibility of Māori outcomes and commitments.

These approaches ensured both breadth and depth in evaluating how FNDC is responding to its Tiriti commitments and embedding Te Ao Māori perspectives in its operations and decision-making. The resulting insights and recommendations are intended to strengthen accountability, embed transformative change, and honour the mana of hapū, iwi, and whānau across Te Tai Tokerau.

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Acknowledgement of Key Stakeholders

We acknowledge the contributions of mana whenua, iwi and hapū partners, Māori kaimahi, community leaders, and members of FNDC's senior leadership team, all of whom played a vital role in shaping the insights contained in this report.

Cultural Strengths Identified

- There is a growing commitment at leadership level to embed Te Tiriti and tikanga into Council practice.
- The establishment of Te Pae o Uta as an internal framework guiding the integration of Māori values.
- Existing relationships with Māori partners, though not yet formalised, provide a base to build from.
- Areas within the organisation demonstrating strong cultural leadership and understanding.

Organisational Overview

The Far North District Council (FNDC) is the territorial authority responsible for delivering local government services across one of Aotearoa's most geographically and culturally diverse regions. FNDC operates under a mixed leadership model comprising elected representatives, including the Mayor and Councillors, and a Chief Executive-led operational arm. The organisation's mission is to work with communities to enhance the social, economic, cultural, and environmental wellbeing of the Far North. FNDC's values emphasise service, integrity, collaboration, and responsiveness.

In recent years, FNDC has expressed a growing commitment to upholding Te Tiriti o Waitangi and advancing equitable outcomes for Māori. This includes the development of internal frameworks such as Te Pae o Uta, the establishment of partnerships with iwi and hapū, and a declared intention to embed Te Ao Māori, Tikanga, and Mātauranga Māori into its policies, practices, and culture. However, the extent of implementation varies across the organisation, signalling both progress and the need for deeper structural change.

Key Findings

The findings offer a snapshot of FNDC's internal operations and efforts to uphold Te Tiriti o Waitangi across its core functions and governance structures. These insights have been distilled into key themes that emerged through the cultural audit process, which was shaped by interviews, key document reviews, and kaupapa Māori-informed qualitative methodologies.

While local councils like FNDC are governed by a range of legislative frameworks such as those relating to planning, rating, governance, and environmental management, it's the cultural responsiveness and interpretation of these obligations through a Te Ao Māori lens that is critical. This audit focuses on how FNDC gives practical effect to Te Ao Māori lens and maintaining its core responsibilities.

The following themes reflect where FNDC is making progress, areas for improvement, and where meaningful transformation can occur.

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1. Te Tiriti o Waitangi Implementation (Council-wide Audit)

A comprehensive review of how Te Tiriti o Waitangi commitments are being understood, actioned, and embedded across all levels of council needs to be further explored from governance to operations Identifying strengths, gaps, and opportunities to uphold partnership with tangata whenua.

Strengths:

1.1 FNDC demonstrates active efforts to honour Te Tiriti o Waitangi through strategic documents, work plans, and legal alignment.

1.2 A Draft MoU and confirmed MOU with iwi/hapū enabling intergenerational Te Tiriti based partnerships and co-governance structures that are tailored specifically to FNDC.

1.3 Legislative obligations across RMA, LGA, and Te Ture Whenua Māori Act are acknowledged, along with new Māori wards and Te Kuaka Committee. As such the intelligence and calibre of council members add to the strength of FNDC.

1.4 FNDC has made positive strides in areas such as naming practices, planning, papakāinga support, and intentions to honour hapū and iwi relationships within procurement. These developments reflect early efforts to embed tikanga Māori and uphold mana motuhake within council processes and engagements.

Areas for Improvement:

- Resourcing for existing Memoranda of Understanding (MoU) remains inconsistent, and many MoU agreements and engagement processes are outdated and would benefit from an internal review of how current and future MoU are being tracked.
- Equity is not yet consistently embedded across infrastructure planning, policy, or service delivery, with varied application across Council departments.
- There is an opportunity for FNDC to adopt and develop an evidence-based engagement framework, alongside a monitoring tool to assess the effectiveness of MoU agreements, relationships and measure progress toward shared agreements and outcomes.

2. Māori External Outcomes

An overview of how FNDC is giving effect to Te Tiriti o Waitangi and He Whakaputanga through its external-facing operations, partnerships, and service delivery highlighting progress, challenges, and pathways to strengthen outcomes for whānau, hapū, iwi, and hāpori Māori.

Strengths

2.1 Te Reo Māori Integration and Normalisation

FNDC has developed and implemented Ka Irihia - Te Reo Māori Action Plan that includes bilingual signage across council facilities, reo immersion spaces, and strengthened reo Māori capability across customer service and community engagement teams. These initiatives are supported internally through Te Hono with regular wānanga, team check-ins, and performance monitoring. A key milestone is the nationally recognised partnership positioning Kerikeri as Northlands first bilingual town.

2.2 Embedding Te Ao Māori and Kaitiakitanga in Environmental Leadership

FNDC continues to strengthen its recognition of tangata whenua as partners in environmental and cultural stewardship. Co-governance and shared decision-making are emerging through

environmental planning and infrastructure projects such as (examples from the interviews), while Pā sites are protected as taonga tuku iho. There is a noticeable shift toward waste minimisation and sustainability strategies that reflect mātauranga Māori and the principles of kaitiakitanga.

2.3 Strengthening Hapū and Iwi Relationships in Governance and Procurement

Momentum is building toward more inclusive governance that involves hapū and iwi in long-term planning. FNDC is evolving procurement practices to enable more accessible and equitable participation for Māori entities in local economic opportunities such as insert procurement collection data. Annual kanohi ki te kanohi hui serve as important mechanisms for engagement, reflective practice, and dispute resolution, albeit with further potential for hapū-led design.

2.4 Advancing Whenua Māori and Marae Development

Strategic collaboration with Te Kooti Whenua Māori is helping inform the development of a district-wide Māori land outcomes framework. FNDC is advancing equitable rating policies, including draft mechanisms like ghost rate relief, and aims to improve community understanding of Rate Relief through targeted workshops and revised remission processes.

2.5 Embedding Tikanga Māori into Policy and Strategic Systems

FNDC has previously progressed strategic relationships through Mana Whakahono ā Rohe agreements under the Resource Management Act (RMA), providing a formal pathway for iwi to participate in environmental decision-making. The engagement with Te Rūnanga-ā-Iwi o Ngāpuhi reflected a shared commitment to addressing environmental concerns while balancing the intent of the RMA with Council's statutory responsibilities.

To further strengthen Māori participation, there is an opportunity to expand Mana Whakahono ā Rohe agreements with other iwi across the district. Growing these partnerships may support more consistent and meaningful collaboration on matters of shared importance.

Additionally, the Cultural Impact Assessment (CIA) process presents a valuable mechanism for ensuring tangata whenua perspectives are visible and considered in Council planning and resource management. FNDC may wish to explore ways to enhance the visibility, accessibility, and consistent use of CIAs across policy and strategy—supporting the integration of tikanga and mātauranga Māori as part of everyday decision-making.

2.6 Investing in Rangatahi Wellbeing

Rangatahi are a growing and vital part of the district. According to 2023 Census data (via Figure.NZ), young people aged 15–29 make up just over 15% of the Far North population equating to nearly 11,000 individuals, many of whom are Māori. This demographic trend presents a clear opportunity for FNDC to strengthen its long-term commitment to the wellbeing, identity, and leadership of its future generation.

FNDC has already demonstrated leadership in this space through initiatives such as:

- The Far North Youth Council, which has engaged over 126 rangatahi since 2016
- Ongoing participation in national kaupapa like the Tuia Rangatahi Leadership Programme

To build on this foundation, FNDC is encouraged to consider further investment in initiatives that directly support rangatahi wellbeing and development, including:

- Internships, cadetships, and apprenticeships across a wider range of council departments
- Rangatahi-led design and wellbeing projects in partnership with iwi, kura, and community providers
- Support for safe identity spaces and kaupapa for takatāpui and rainbow rangatahi
- Mobile and rural-accessible services to reduce barriers for young people in isolated communities

These efforts will go a long way to reflect an intergenerational approach to governance ensuring rangatahi are not only seen as future leaders but are supported as valued contributors to the present and future of the Far North District.

Areas for Improvement

- Strategic Relationship Frameworks**:** FNDC should implement formalised relationship monitoring frameworks, with measurable outcomes and performance indicators aligned to the goals of each Senior Leadership Team (SLT) directorate under Te Pae o Uta.
- Leadership Development and Retention: Dedicated leadership pipelines and economic investment initiatives are needed to retain rangatahi and develop future leaders, ensuring long-term social and economic benefits for the district.
- Policy Integration Consistency**:** There is inconsistent application of Cultural Impact Assessments across policy and strategy processes. Particularly in the RMA space, f suggesting that tikanga-led policy development is normalised and embedded across all internal functions.
- Public Education on Māori Land: Workshops and communications that clarify distinctions between Māori Freehold Land, General Land owned by Māori, and Māori Customary Land should be prioritised, ensuring alignment with current remission processes and broader land development aspirations.

3. Operationalising the Internal Capability Framework

The Far North District Council's internal framework Te Pae o Uta – Te Ao Māori Framework outlines the opportunity for individual capabilities required to honour Te Tiriti o Waitangi and He Whakaputanga as a starting point. Emphasising cultural competency, meaningful partnerships, and integration of Te Ao Māori values across three key areas:

Strengths

3.1 Te Tiriti o Waitangi Te Tiriti o Waitangi must shift from being acknowledged in principle to being embedded and enacted in practice. FNDC demographic affords FNDC the license to shift from basic awareness to mature participation. Starting with leadership accountability

and role modelling that actively applies Te Tiriti o Waitangi to dismantle institutional bias and embed equitable decision-making structures across leadership, operations and supporting governance structures.

3.2 Te Reo Māori FNDC is encouraged to move beyond symbolic use and work towards elevating te reo Māori across all levels of the organisation. This includes normalising its use, correct pronunciation, integration into written and verbal communications, and ongoing investment in language programmes across staff and leadership.

3.3 Tikanga and Kawa Council leadership and kaimahi must continue to grow in their understanding and confidence in tikanga and kawa — not just through participation or frameworks, but through cultural accountability that ensures protocols are upheld with integrity. This is especially vital when engaging with hapū, iwi, and marae, where tikanga is lived and inherited. Embedding an Ao Māori worldview requires more than symbolism. Its a call for whakapapa, kaitiakitanga, and mātauranga Māori to be woven into the very DNA of Council's planning, policy, service delivery, and environmental stewardship.

3.4 Partnerships with Tangata Whenua Authentic partnership is built on trust, reciprocity, and a genuine balance of power. FNDC now has the opportunity to move beyond consultation toward deeper models of co-design and co-decision-making that uphold and reflect tino rangatiratanga. This requires a bold commitment to developing a district-wide hapū and iwi engagement strategy — one that invests in relationships that are mana-enhancing, transparent, and sustained for the long term.

3.5 Policy development that is tikanga led and embeds tikanga Maori into policy development that requires a shift from reactive consultation to proactive, kaupapa led design. A tikanga led approach ensures Maori values, worldviews, and relational accountability are placed at the centre of policy thinking, from inception through to implementation. This approach will recognise hapū and iwi as Te Tiriti o Waitangi partners whilst ensuring that mātauranga and tikanga are foundational, not peripheral. For FNDC, this provides a critical opportunity to honour Te Tiriti o Waitangi in an elevated manner. Strengthening and valuing the integrity, relevance and sustainability of policy outcomes across the district.

Areas for Improvement

- Embedding Te Tiriti o Waitangi into Practice
  FNDC must move beyond symbolic recognition of Te Tiriti and actively embed it across governance, leadership, and operational systems. This includes ensuring leadership accountability, dismantling institutional bias, and integrating equity-driven decision-making that reflects genuine Treaty partnership.

- Elevating Te Reo Māori Across the Organisation
  The use of te reo Māori should progress from surface-level inclusion to full integration. This involves normalising correct pronunciation, consistent use in internal and external communications, and sustained investment in language learning for staff and leaders.

- Strengthening Cultural Competency in Tikanga and Kawa
  Understanding and practicing tikanga and kawa must be approached not just through frameworks, but through lived cultural accountability. Council must ensure tikanga is upheld with integrity, especially in engagement with hapū, iwi, and marae, by embedding mātauranga Māori and kaitiakitanga into core functions.

- Building Authentic, Power-Sharing Partnerships with Tangata Whenua
  FNDC has the opportunity to shift from consultation toward co-design and co-governance with hapū and iwi. This requires the development of a district-wide engagement strategy that fosters long-term, transparent, and mana-enhancing relationships grounded in tino rangatiratanga.

4. Strengthening Outcomes and Council Capability

Strengths

This section outlines FNDC's progress and strategic intent to strengthen Māori outcomes and internal capability. It assesses how effectively the council is embedding Te Tiriti o Waitangi and He Whakaputanga commitments through culturally responsive systems, workforce development, and meaningful partnerships with tangata whenua, while identifying key areas for sustained improvement.

4.1 FNDC is embedding te reo Māori and tikanga internally through bilingual signage, immersion spaces, frontline staff training, and the Tō Taumata leadership development programme.

4.2 Whenua and Marae Development, FNDC work on an ongoing collaboration with Te Kooti Whenua Māori and the implementation of equitable Māori land rating policies support long-term whenua and marae aspirations.

4.3 Mana Whakahono ā Rohe agreements and Māori/Cultural Impact Assessments are recognised tools, but their consistent use needs to be strengthened to enhance policy development and ensure more culturally responsive and inclusive council planning.

4.4 Regional and Nationwide Partnerships and Innovation like the Kerikeri bilingual town status and strategic reo Māori programming exemplify innovative iwi-council collaboration with national significance.

Areas for Improvement:

- Develop formal internal co-design processes with Te Hono and Te Kuaka to ensure shared governance and sustained Māori leadership across the organisation.
- Standardise strategic engagement and embed Māori values consistently across directorates and council policies.
- Strengthen cultural performance indicators as measurable objectives alongside existing goals, enabling council to track progress against agreed goals.

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Identified Risks

Due to the nature of local elections, changes in leadership at the governance level will result in a change in consistency of Māori representation, presence and priorities in governance and decision-making.

1. **Weakening of Te Tiriti and He Whakaputanga Commitments**
   FNDC have an opportunity to embed Te Tiriti o Waitangi across its structural fabric, there is a risk that institutional understanding and prioritisation of Te Tiriti o Waitangi and He Whakaputanga will deteriorate over time. Particularly during each tri-annual local election cycle.

2. **Breakdown of Trusted Relationships with Hapū and Iwi**
   Transition in leadership may disrupt the continuity of relationships with hapū and iwi, which are built on trust, time, and shared kaupapa. These disruptions can interrupt confidence and collaboration, potentially setting back years of relationship-building.

3. **Loss of Strategic Focus on Māori Priorities**
   Te Ao Māori visioning is critical for FNDC and its demographic majority identifying as Māori, as such new or incoming leadership may lead to inconsistent engagement with Māori communities. Impacting the effectiveness and authenticity of kaupapa Māori initiatives and strategies.

4. **Embedding Te Ao Māori Framework**
   Te Pae o Uta, FNDC's Te Ao Māori framework, is not yet consistently embedded across all teams, planning processes, and governance functions. While present in some strategies and agendas, its application can be uneven—occasionally viewed as symbolic rather than strategic. Limited input into key documents, such as the Health and Safety Plan and recruitment strategy, highlights the need for stronger organisational alignment to ensure Te Pae o Uta fulfils its transformative intent.

5. **Alignment and Pathways for Strategic Influence**
   Variability in senior leadership understanding of cultural influence and Te Tiriti o Waitangi knowledge creates challenges for consistent integration of Te Pae o Uta across the organisation. In some instances, kaupapa Māori initiatives are perceived as peripheral or require workaround approaches to progress. These conditions can reduce the visibility and impact of Māori-led contributions and may delay the full realisation of system-level, Te Tiriti based transformation.

6. **Workforce Instability and Loss of Cultural Capability**
   High staff turnover can signal organisational instability. Recruitment and retention strategies show no evidence of adequately prioritising Māori capability or ensure cultural continuity. The role Te Kuaka are not consistently supported given the nature of its wider external representation. The lack of a structured, culturally safe environment

risks further attrition of staff who carry institutional knowledge and trusted community relationships.

7. Structural Protection for Participation and Representation
Internally, there is visible progress through agreed programmes and goal alignment. However, the absence of a dedicated Māori engagement strategy, culturally grounded induction processes, and long-term policy protections raises concerns about cultural safety and recognition. Without these foundational supports, Māori voices risk being marginalised within decision-making processes. This compromises FNDC's ability to uphold its obligations to partnership, representation, and participation under Te Tiriti o Waitangi and He Whakaputanga. Feedback also indicates that some staff experience discomfort or resistance when engaging with Te Ao Māori practices, often perceiving participation as pressured rather than encouraged through a safe and inclusive approach.

8. Insufficient Measurement and Resourcing of Outcomes
While there are goals and reporting mechanisms associated with Te Pae o Uta, many are either not consistently measured, resourced, or linked to long-term organisational strategy. Limited SLT feedback loops, absence of outcome based and strong reporting mechanism for inclusion from the policy development and implementation lens, and a lack of budgetary commitment to Te Ao Māori workstreams, create gaps in accountability and progress tracking.

9. Misalignment Between Internal Practice and External Engagement
Te Hono, FNDC's Māori unit, plays a critical role in maintaining relationships with over 250 hapū and marae, translating documents, managing cultural protocols, and delivering internal support. This comes as a risk often without adequate recognition, resourcing, or integration into wider council systems. The external facing expectations placed on this team, without corresponding structural support, increases risk of burnout and undermines FNDC's ability to uphold its public Te Tiriti obligations.

10. Gaps in Cultural Policy Application and Legislative Integration
Key policy areas — such as procurement, emergency management, parks and reserves, and rating of Māori land — lack full integration of Te Tiriti and tikanga-based approaches. The absence of a consistent cultural lens across council functions creates operational blind spots and weakens the legitimacy of the council's commitments to Te Tiriti o Waitangi, He Whakaputanga, and Māori wellbeing.

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Key Recommendations for FNDC

1. Establish Te Hono as a Standalone Directorate with Senior Leadership Representation

To reflect the role as an equal Te Tiriti o Waitangi partner and demonstrate a genuine commitment to Māori outcomes, it is recommended that the formal establishment of Te Hono as a standalone directorate. This move affirms the direction as a Te Tiriti o Waitangi centred one that values and embeds partnership at every level of decision making. Further recommendations include Te Hono be led by a dedicated Group Manager with a seat at the Senior Leadership Team (SLT) table, ensuring Māori leadership and views is present and influential at the highest level of council operations. In line with the motion passed at the February Te Kuaka meeting, this directorate should be supported by furthering its reach with two additional full-time positions, tasked with advancing kaupapa such as whenua Māori development and deeper engagement with Māori landowners and stakeholders.

2. Allocate Dedicated FTEs Across Directorates to Support Te Pae o Uta Implementation

In recognition of the extensive workload currently required by Council and carried by Te Hono, Whakatika Hoe recommends that each SLT directorate allocate funding for one dedicated FTE to support the implementation of Te Pae o Uta within their respective areas. These roles would contribute to internal cultural capability-building and report directly to the proposed Group Manager of Te Hono. This approach would help balance the current internal and external demands currently being met by only three Te Hono kaimahi and strengthen organisation-wide accountability to Te Ao Māori outcomes.

3. Develop a Robust and Transparent Measurement Framework for Te Pae o Uta

The current internal dashboard used to monitor departmental goals aligned with Te Pae o Uta lacks the depth and consistency required to robustly track progress and communicate outcomes. In particular, there is no dedicated external-facing tool to provide visibility and accountability to council members, hapū, iwi, and other key stakeholders. It is recommended that FNDC develop a comprehensive measurement framework and reporting tool that captures both internal progress and external outcomes, ensuring alignment with Te Pae o Uta and enabling transparent, strategic reporting.

4. Strengthen Governance Representation and Advocacy for Te Ao Māori

Establish clear governance structures and leadership roles that prioritise tikanga Māori and uphold Te Tiriti o Waitangi and He Whakaputanga such as District Wide Kaupapa Steering Roopu and the North Hokianga Roading Committee. Acknowledge the foundational efforts of current advocates and elected members who have championed these kaupapa and ensure mechanisms are in place to continue this momentum, including through strengthened support for Māori ward councillors and culturally grounded leadership development across council.

5. Institutionalise and Resource Te Pae o Uta Across Governance and Operations

Embed Te Pae o Uta as a guiding framework across both governance and operational spaces, supported by dedicated resourcing and meaningful indicators to reflect progress. This includes aligning policy, planning, and reporting tools across all directorates to better support kaupapa Māori outcomes. To help sustain this commitment over time, structural supports such as tailored induction processes, alignment with statutory responsibilities, and the inclusion of tikanga-informed processes within Standing Orders are encouraged. For example, introducing tikanga-based decision-making protocols into Standing Orders offers an opportunity to create shared precedent, affirming Te Tiriti based values and supporting consistency across the organisation. Strengthening internal capability will also help ensure that a tikanga lens is naturally woven throughout all areas of the organisation, reducing reliance on individual advocates and creating space for collective understanding and application.

6. Build a Culturally Safe and Accountable Organisational Culture

FNDC is encouraged to consider opportunities to strengthen its cultural competency across the organisation. This could include developing a Māori engagement strategy, enhancing induction processes, and deepening education on Te Tiriti o Waitangi and He Whakaputanga to support more confident and informed engagement with Māori communities. Creating culturally safe spaces for Māori voices to be heard within decision-making is also a vital step. As part of this wider commitment, FNDC may wish to explore a review and refresh of the People Safe system, to ensure it is responsive to cultural concerns and can accommodate complaints or issues grounded in tikanga and identity. In doing so, Council can give effect to its Treaty commitments by shaping a leadership model that centres equity and kaupapa Māori, even in the face of shifting political environments.

7. Establish a Robust Measurement and Partnership Framework to Uphold Te Tiriti and He Whakaputanga

The development of a comprehensive measurement and reporting framework both internal and external to track council-wide progress in upholding Te Ao Māori values and obligations under Te Tiriti o Waitangi and He Whakaputanga. This includes implementing culturally grounded KPIs at all levels, with a particular focus on SLT, the CEO, and the Office of the Mayor.

8. Strengthen and Measure Hapū and Iwi Partnerships Through a Dedicated MoU Engagement and Accountability Framework

Recommends that FNDC develop and implement a dedicated Hapū and Iwi MoU Engagement Framework to ensure active, transparent, and accountable partnerships with tangata whenua. This framework should:

- Establish clear engagement protocols co-designed with hapū and iwi partners.
- Include a shared measurement and reporting system that tracks the progress, outcomes, and mutual obligations of each MoU.
- Be resourced by dedicated staff with cultural capability and relationship management expertise.
- Include regular review cycles to assess partnership health, identify areas for improvement, and celebrate shared achievements.

9. Fostering a culture of continuous improvement

Recognise the transitional nature of embedding kaupapa Māori within local government, supporting ongoing staff development, change management, and cultural shifts so that Māori responsiveness moves beyond compliance to become a natural and valued part of FNDC's identity and operations.

10. Clarify and Standardise Internal Work Programme Processes Using the CAMS Framework

FNDC formalise and clearly communicate the end-to-end process for developing and progressing internal work programmes, particularly those related to kaupapa Māori. This should include:

- Extending the CAMS Framework (currently used for external projects) to guide internal programme development, decision-making, and implementation. Deciding if this modelling is relevant for kaupapa Māori decisions outside of the MIA and CIA
- Reinforcing Governance Pathways, ensuring all internal briefing papers follow a consistent progression: from Group Manager to SLT review and sign-off, then to the CEO, and finally through Te Kuaka based on the current review and approval pathway. Ensuring Transparency and Consistency, with all work programmes regularly tabled through appropriate leadership and governance forums to uphold accountability, strategic alignment, and tikanga-based practice.

11. Elevate Te Pae o Waho as Core Training Across FNDC

Te Pae o Waho be formally elevated and integrated as a core training course across FNDC. This includes:

- Embed Te Pae o Waho across Council's strategic planning, operational policies, and organisational culture to ensure te reo Māori, tikanga, and kawa are visible and actively upheld—both within the organisation and in its engagement with communities. This can be done while also acknowledging and supporting the Te Kahu o Taonui process, including the formal tabling of papers as 'Information Reports' on council agendas.
- Resourcing and Implementation, including dedicated roles or champions to lead the application of Te Pae o Waho across council functions, particularly in frontline services and external-facing communications ie Translator services and budgets.

- Leadership Activation, requiring SLT and elected members to uphold and model the principles of Te Pae o Waho as part of their leadership responsibilities.

  By elevating Te Pae o Waho, FNDC affirms its commitment to Te Reo Māori me ōna Tikanga as living parts of its everyday practice and strengthens its relationship alongside Te Pae o Uta with hapū, iwi, and the wider community.

Closing Statement

The findings of this cultural audit reaffirm that while the Far North District Council has made significant strides toward honouring Te Tiriti o Waitangi and embedding Te Ao Māori through frameworks like Te Pae o Uta, there remains a clear and urgent need for systemic change, sustained leadership, and strategic investment.

The audit reveals that Māori responsiveness within council is still heavily reliant on a small group of passionate kaimahi, with inconsistent application across departments, gaps in measurement and accountability, and limited visibility of outcomes to hapū, iwi, and communities. Despite these challenges, the foundation laid by Te Hono, the establishment of Te Kuaka, the inclusion of Te Kahu o Taonui and the leadership of committed individuals have created momentum and opportunity.

To maintain this momentum, FNDC must now move from commitment to capability, and from aspiration to future proofing and real accountability to hapū, iwi and marae. This includes elevating Māori voices within governance and operations, resourcing cultural roles appropriately, refining internal systems to track impact, and restoring trust with hapū and iwi through transparent, tikanga-led partnerships.

Crucially, the success of these aspirations depends not only on Māori leadership but on the active participation of Tangata Tiriti, to those who walk alongside hapū, iwi and marae with humility and purpose. Their role is vital in dismantling institutional barriers, upholding Te Tiriti o Waitangi me He Whakaputanga in practice, and helping to elevate a shared vision of equity and transformation.

This report calls for FNDC to reaffirm its position as a Tiriti o Waitangi leader in local council by embedding Te Ao Māori not as an add-on, but as the foundation for how the organisation operates, decides, and serves. In doing so, FNDC has the opportunity to become a model of culturally grounded and future-focused governance anchored in mana motuhake, collective wellbeing, and genuine partnership.

Far North District Council - Cultural Auditing Report
Prepared by Whakatika Hoe

References and Source Material

The findings and recommendations of this cultural audit are drawn from a broad range of qualitative and documentary sources. These materials collectively provide a robust and multi-layered approach to cultural practice within the Far North District Council (FNDC). The following sources were consulted:

1. Internal Reports and Briefings

- Brief Summary Reports provided by Whakatika Hoe as part of the cultural audit cycle.
- FNDC's internal planning and strategy documents relevant to Te Pae o Uta.
- Internal briefing papers tabled to the Senior Leadership Team (SLT).

2. Interviews and Wānanga

- One-on-one structured interviews with elected members (including Te Kahika and Te Kowhai), SLT members and kaimahi.
- Group wānanga sessions internally.
- Stakeholder insights from hapū, iwi, and community members.

3. Policy and Governance Documents

- Review of Te Kuaka Komiti agendas, minutes, and decisions from the past six months.
- FNDC Long Term Plan (LTP), Annual Plan, and Māori Responsiveness Framework.
- Governance policies and documents pertaining to Māori wards, Standing Komiti, and council-Māori partnerships.
- Review all available Memoranda of Understanding (MOUs) between FNDC and iwi and hapū

4. Legislative and Statutory Frameworks

- Local Government Act 2002 (LGA).
- Resource Management Act 1991 (RMA).
- Te Tiriti o Waitangi (The Treaty of Waitangi) and associated principles.
- He Whakaputanga o te Rangatiratanga o Nu Tireni
- Public Service Act 2020.
- Building Act 2004 (with regard to Māori land development and iwi/hapū engagement).
- FNDC bylaws and operational policies that intersect with Māori interests.

5. Cultural Frameworks and Practice Tools

- Te Pae o Uta – FNDC's cultural responsiveness framework.
- Te Pae o Waho – Communication and engagement tools (oral, visual, bilingual formats).
- Te Ao Māori measurement frameworks specific to FNDC

5.6 TE KIRI WAIWAI O PAPATUANUKU - WHENUA MĀORI STRATEGY

File Number: **A5196515**

Author: **Llani Harding, Pouhautū Te Hono - Manager - Te Hono**

Authoriser: **Jacine Warmington, Group Manager - Strategic Relationships**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To present Te Kiri Waiwai o Papatuanuku Whenua Māori Strategy to Te Kuaka Te Ao Māori Committee (Te Kuaka).

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- Te Kiri Waiwai o Papatūānuku – Far North Whenua Māori Strategy is a strategic framework developed by the Far North District Council (FNDC) in collaboration with Te Kuaka, elected members, and staff.
- It aims to support whānau, hapū, and iwi in the occupation, development, and use of whenua Māori and Treaty Settlement Land across the district. Recognising whenua Māori as taonga tuku iho – a treasured inheritance – the strategy responds to longstanding systemic barriers that have limited Māori landowners' ability to realise the full potential of their ancestral lands.
- The strategy outlines a clear vision of "He Whenua Rangatira – A District of Sustainable Prosperity and Wellbeing," underpinned by values that reflect te ao Māori and a commitment to equity, partnership, and intergenerational wellbeing. It identifies five focus areas: Papakāinga, Economic Development, Infrastructure and Servicing, Decision-Making, and Treaty Settlement Land. These areas are supported by eight strategic outcomes that guide Council's governance and operational functions.
- The accompanying Action Plan sets out a comprehensive programme of initiatives to be implemented over the next three years. Key actions include:
    - Reviewing and enhancing rating relief and remission policies for whenua Māori and Treaty Settlement Land.
    - Establishing targeted services to support resource and building consenting processes.
    - Developing a premium consenting pathway tailored to Māori land development.
    - Improving infrastructure access and servicing through GIS analysis and strategic investment.
    - Creating a digital tangata whenua contact database to support engagement.
    - Investigating joint ventures and dedicated funding mechanisms to support papakāinga and economic development.
    - Reviewing Council's land disposal processes to consider returning land to original Māori owners.
    - Formalising engagement frameworks and decision-making delegation opportunities.
- The strategy does not commit Council to funding Whenua Māori activity beyond the current financial year and work programmes.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka – Te Ao Māori Committee recommend;

a) that Council to approve Te Kiri Waiwai o Papatuanuku - Whenua Māori Strategy.

b) delegate authority to the CE to make minor editorial corrections.

1) TĀHUHU KŌRERO / BACKGROUND

The Far North district has a resident population of approximately 74,700 people, with Māori comprising over 50% of the population (2024). Ngāti Kurī, Te Aupōuri, Ngāti Kahu, Ngāi Takoto, Te Rarawa, Te Roroa, Ngāti Kahu ki Whangaroa, Ngāpuhi and Ngāti Wai are iwi of Te Hiku o Te Ika (Far North), with over 200 hapū, and 144 marae. Te Hiku o Te Ika is rich in cultural in history, as one of the earliest areas of settlement for both Māori and Pakeha.

Approximately 17% or 130,000ha of the district is whenua Māori and is made up of 3,856 Māori land blocks. The majority of whenua Māori is located in the Kaikohe-Hokinga Ward (approx. 54%), 28% in the Bay of Islands Pewhairangi/Whangaroa Ward and approximately 18% in the Te Hiku Ward.

Far North District Council works in a number of areas that focus on Whenua Māori and aims to achieve the aspirations set out in the preamble to Te Ture Whenua Māori. Council work in this area ranges from:

- Strategic Relationships Group
    - Engagement for example Te Hono and Rating team undertake engagement with Whenua Māori Landowners in regard to Rating enquiries. Te Hono also support in providing advice to landowners within pre-concept development meetings.
    - Te Hono provide Strategic direction on Whenua Māori to Council.
- Planning and Policy Group
    - Integrated Planning department – District Planning and Strategic Planning team – develop/write the District Plan.
    - Undertake Proposed District Plan work programme – hearings, reports and submissions.
- Delivery and Operations Group
    - Resource Consents Team –
        - Processing of Resource consents
        - Development of He Tikanga Haumaru - Practice and Guidance Note to support FNDC Planners when assessing Resource Consent applications
    - Building Consents –
        - Implementing the Building Act.
        - Issuing Building Consents.
        - working together with Te Hono to ensure Tikanga and Cultural guidance is undertaken when visiting Whenua Māori sites.
        - Guidance document for Development on Māori Land/building on Māori land.
- Infrastructure Strategy
    - Develop Infrastructure strategy that guides Whenua Māori development.
    - Align Infrastructure Strategy to Te Pae o Uta.
- Corporate Services
    - Rating Services – applying Rates Remissions and Rating enquiries on Whenua Māori.
    - Revenue Recovery team – communicating with Ratepayers regarding payments and relief.
- Communications and Engagement team

- Undertake communications on Whenua Māori initiatives and activities.
- Promote and advertise Whenua Māori related news.
- Support engagement initiatives with Whenua Māori Landowners in regard to Rating enquiries.

- Chief of Staff
  - Undertake the development of the Organisational Strategy including Focus area “Te Ao Māori”.
  - Align Organisation Strategy to Te Pae o Uta.

Council have developed a Whenua Māori Strategy that will help provide strategic over-arching direction to Staff and Elected members when dealing with Whenua Māori related enquiries from the community. The Whenua Māori Strategy will also include a Whenua Māori Action Plan.

The strategy is designed to be iterative and responsive, with mechanisms for monitoring, review, and integration into Council’s Long Term and Annual Plan processes. It represents a significant step toward enabling Māori landowners to exercise rangatiratanga over their whenua and contribute to the district’s sustainable prosperity and wellbeing.

2) MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND OPTIONS

Te Kiri Waiwai o Papatūānuku presents a strategic opportunity for the FNDC to address long-standing inequities in the use and development of whenua Māori and Treaty Settlement Land. The strategy responds to a clear problem definition: despite the cultural and economic significance of Māori land, systemic barriers continue to prevent whānau, hapū, and iwi from realising its full potential.

The strategy is well-aligned with Council’s broader commitments under Te Pae o Uta, Far North 2100, and the Infrastructure Strategy 2024. It also complements central government reforms, including the proposed National Environmental Standard for Papakāinga and amendments to Te Ture Whenua Māori Act 1993.

Staff and elected members have been involved in workshops lead by consultants to develop the focus areas and the actions that will follow.

Option 1: Recommend the adoption of Te Kiri Waiwai o Papatūānuku in full, including the Action Plan, to Council

- **Advantages:**
  - Demonstrates strong commitment to equity and partnership with Māori.
  - Provides a clear roadmap for addressing barriers to whenua Māori development.
  - Aligns with Council’s strategic direction and central government reforms.
  - Enables immediate implementation of actions already underway or budgeted.
- **Disadvantages:**
  - Some actions are unbudgeted and will require future funding decisions.
  - Implementation will require cross-departmental coordination and resourcing.

Option 2: Recommend the adoption of the Strategy but deferral of selected unbudgeted actions pending further funding analysis

- **Advantages:**
  - Allows Council to progress foundational work while managing financial risk.

- Provides time to assess feasibility and prioritise actions through the LTP process.

- **Disadvantages:**
  - May delay outcomes for whānau, hapū, and iwi seeking to develop their whenua.
  - Risks losing momentum and stakeholder confidence.

Option 3: Recommend Council do not adopt the Strategy at this time

- **Advantages:**
  - Avoids immediate financial and operational commitments.
- **Disadvantages:**
  - Missed opportunity to address systemic barriers and support Māori aspirations.
  - Inconsistent with Council's commitments under Te Pae o Uta and other strategic frameworks.
  - Potential reputational risk and loss of trust with Māori communities.

Recommended Option

Option 1 is recommended. Adoption of Te Kiri Waiwai o Papatūānuku in full will enable Council to take a proactive and strategic approach to supporting Māori landowners. It reflects a commitment to partnership, equity, and sustainable development, and positions FNDC as a leader in whenua Māori responsiveness.

TAKE TŪTOHUNGA / REASON FOR THE RECOMMENDATION

Council requires a strategic direction on how we respond to Whenua Māori enquiries. Te Kiri Waiwai o Papatuanuku will provide a consistent approach to advising Whenua Māori landowners and beneficiaries of their opportunities that can be undertaken alongside Council to enable prosperous development.

3) PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

There is no budget allocated to implement this strategy. The implementation plan outlines staged phasing in implementing actions.

Some actions are already accounted for in current budgets and future budgets and will continue irrespective of the strategy being approved

ĀPITIHANGA / ATTACHMENTS

1. **Te Kiri Waiwai o Papatuanuku Action Plan - A5296046**
2. **Te Kiri Waiwai o Papatuanuku Whenua Māori Strategy - A5296048**

Hōtaka Take Ōkawa / Compliance Schedule:

Full consideration has been given to the provisions of the Local Government Act 2002 S77 in relation to decision making, in particular:

1. A Local authority must, in the course of the decision-making process,
   a) Seek to identify all reasonably practicable options for the achievement of the objective of a decision; and
   b) Assess the options in terms of their advantages and disadvantages; and
   c) If any of the options identified under paragraph (a) involves a significant decision in relation to land or a body of water, take into account the relationship of Māori and their culture and traditions with their ancestral land, water sites, waahi tapu, valued flora and fauna and other taonga.
2. This section is subject to Section 79 - Compliance with procedures in relation to decisions.

He Take Ōkawa / Compliance Requirement	**Aromatawai Kaimahi / Staff Assessment**
State the level of significance (high or low) of the issue or proposal as determined by the Council's Significance and Engagement Policy	This paper has medium significance and has specific interest to Māori. The proposal has a major and long-term impact on the wellbeing of iwi/hapū/whanau and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga
State the relevant Council policies (external or internal), legislation, and/or community outcomes (as stated in the LTP) that relate to this decision.	Te Pae o Uta has been integrated though this strategy. This strategy also gives effect to cross council commitments under the Housing Action Plan, Toi Mana, the Tai Tokerau Regional Accessibility Strategy, Te Rerenga and FN 2100 Actions. These strategies have been incorporated into the Action Plan and where appropriate, avoidance has been given creating duplicate actions across all strategies.
State whether this issue or proposal has a District wide relevance and, if not, the ways in which the appropriate Community Board's views have been sought.	This strategy has District Wide implications as Whenua Māori is located across the district. The outcomes of the strategy will support Community Boards to make better informed decisions as it pertains to Whenua Māori within their ward and delegations
State the possible implications for Māori and how Māori have been provided with an opportunity to contribute to decision making if this decision is significant and relates to land and/or any body of water. State the possible implications and how this report aligns with Te Tiriti o Waitangi / The Treaty of Waitangi.	This strategy was approved for development by Te Kuaka and has included Māori Ward Councillors on the working group. Wider consultation with Iwi and Hapū has not been undertaken directly as this strategy is targeted first at Council staff integration into work streams.
Identify persons likely to be affected by or have an interest in the matter, and how you have given consideration to their views or preferences (for example – youth, the aged and those with disabilities).	This strategy has an impact on all communities within the Far North. Better processes and development of Policy will benefit all communities.

State the financial implications and where budgetary provisions have been made to support this decision.	There are budgetary implications noted within the Action plan that have been worked through with the Staff working group and Subject Matter Experts.
Chief Financial Officer review.	This report has not been reviewed by the CFO

Te Kiri Waiwai o Papatūānuku Action Plan

Actions	Outcome	Who	Timeframe	Budgeted
(1) Support and increase the uptake of Council's ratings relief and remission policies on whenua Māori and Treaty Settlement Land by: (a) Undertaking a review of Council's rating relief and remittance policies for whenua Māori and Treaty Settlement Land, that considers the following factors: (i) The effectiveness of the existing policies, including understanding the level of uptake of these policies by whānau, hapū and iwi; (ii) Whether the scope and application of the policies should be broadened to include more categories of land; (iii) Whether the eligibility criteria of each policy is appropriate and supports an overarching outcome to support the development, use and occupation of whenua Māori and Treaty Settlement land; (iv) The differences between cultural and commercial redress and whether there should be remission policies that apply to this land; and (v) Reviews other councils' rates policies.	• Economic Development • Papakāinga • Treaty Settlement Land	FNDC	Years 1 - 3	Within existing resources

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Kerikeri | Whangārei | Warkworth | Auckland | Hamilton | Cambridge | Tauranga | Havelock North | Wellington | Christchurch | Wānaka & Queenstown

Actions	Outcome	Who	Timeframe	Budgeted
(2) Support the use and occupation of whenua Māori and Treaty Settlement land by whānau, hapū and iwi by investigating and identifying opportunities to deliver targeted services that address the following functions: (a) Implementation of rating relief and remission policies on whenua Māori and Treaty Settlement land; (b) Navigating the resource and building consenting process on whenua Māori, including a dedicated duty planner / building officer service of staff experienced with whenua Māori; and (c) Considers whether these services should be delivered through a 'one-stop shop' service.	• Papakāinga • Economic Development • Decision-making • Treaty Settlement Land	FNDC	Years 1 – 3	Unbudgeted
(3) Review, update and embed a premium resource consenting process to support the use and occupation of whenua Māori that allows greater flexibility for whānau, hapū and iwi by: (a) Developing an efficient and consistent consenting process that supports whānau, hapū, and iwi to develop whenua Māori and Treaty Settlement land from concept development through to decisions; (b) Committing resourcing, including specialised staff, to support and implement the process;	• Papakāinga • Economic Development • Treaty Settlement	FNDC	Years 1 – 3	Within existing resources

Actions	Outcome	Who	Timeframe	Budgeted
(c) Establishing a specific set of fees and schedules for processing applications; (d) Taking into account different governance entities that manage whenua Māori.				
(4) Undertake a review of Council's Engineering Standards that identifies opportunities to allow greater flexibility for how these standards are applied (e.g., practice note) to whenua Māori and Treaty Settlement land and takes into account the following: (a) Engagement with whānau, hapū and iwi and consideration of mātauranga and tikanga Māori design principles; (b) Development costs of infrastructure; (c) Practical design solutions that meet the needs of landowners.	• Infrastructure and servicing • Economic development • Papakāinga • Treaty settlement land • Decision making	FNDC	1 – 3 years	Unbudgeted
(5) Investigate opportunities to improve infrastructure and servicing accessibility to whenua Māori and Treaty Settlement Land by: (a) Undertaking GIS analysis that shows Council's infrastructure assets in relation to whenua Māori and Treaty Settlement Land; (b) Identifying opportunities to extend networks to service whenua Māori and Treaty Settlement Land where it is clustered,	• Decision making • Infrastructure and servicing • Economic development	FNDC	Within 12 months	Unbudgeted / within existing resources

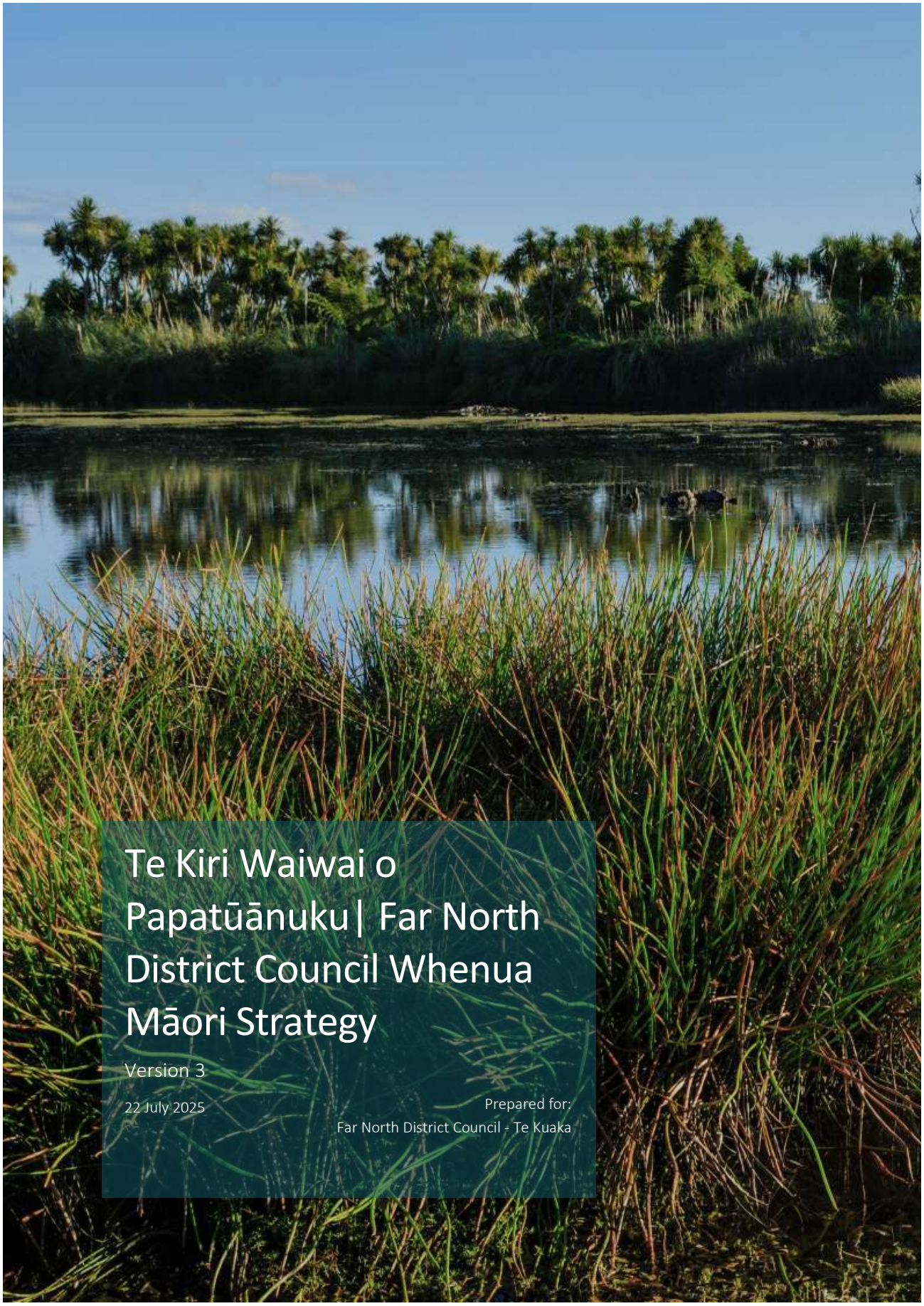
Actions	Outcome	Who	Timeframe	Budgeted
cohesive and would encourage development through economies of scale; (c) Identifying external funding sources to improve infrastructure capacity where there is a direct benefit for connecting whenua Māori and/or Treaty Settlement Land to services; (d) Considering any infrastructure constraints within the next Infrastructure Strategy. (e) As part of the GIS analysis assess the constraints and opportunities for the development of MFL/Settlement land. (f) Feed this into the District Wide Spatial Planning Project.				
(6) Ensure that whenua Māori is considered, evaluated and provided for in future transport infrastructure within the Infrastructure Strategy by: (a) Conducting an audit and GIS desktop study of whenua Māori to identify areas where transport access is a barrier to development; (b) Assessing how the Infrastructure Strategy aligns with Te Pae o Uta; (c) Identifying opportunities to improve public and private connections, particularly where land may be landlocked or subject to significant natural hazard constraints; and	• Infrastructure and servicing • Economic development • Decision making	FNDC	Years 1 – 3	Unbudgeted

Actions	Outcome	Who	Timeframe	Budgeted
(d) Allocating adequate resources to address (a) - (c).				
(7) Undertake a review and update of Council's existing processes for the disposal, acquisition and joint management of reserves with whānau, hapū and iwi, that: (a) Includes a stocktake of council owned land that identifies any land that it may want to dispose, and as part of any disposal process include a consideration whether the land should be returned to whānau, hapū and iwi. (b) Considers whether there is a need for a separate policy about returning land to whānau, hapū and iwi.	• Decision making • Treaty Settlement land	FNDC	Years 1 - 3	Unbudgeted
(8) Develop and maintain a digital tāngata whenua contacts database that spatially identifies indicative hapū and iwi rohe boundaries that can be utilised to guide engagement processes (e.g. resource consents), that: (a) takes into account overlapping iwi and hapū boundaries; (b) recognises the sensitivity and accuracy of information; and (c) uses the best available information (e.g., within IHEMPS); and mātauranga).	• Decision making	FNDC	Underway	Within existing resources

Actions	Outcome	Who	Timeframe	Budgeted
(9) Investigate opportunities to establish a dedicated fund that supports the use and occupation of whenua Māori and Treaty Settlement land by whānau, hapū and iwi for papakāinga and economic development that supports the following: (a) The preparation of specialist reports and details for the purpose of building or resource consenting; (b) Payment of fees associated with council processing of building and resource consents.	• Papakāinga • Economic development • Treaty settlement land	FNDC	Years 1 – 3	Unbudgeted
(10) Develop an engagement policy and framework that formalises engagement procedures with whānau, hapū and iwi on Annual Plan, Long Term Plans, District Planning and Spatial Planning documents.	• Decision making	FNDC	Years 1 – 3	Within existing resources
(11) Support whānau, hapū and iwi to use and occupy whenua Māori and Treaty Settlement Land, by: (a) Reviewing and updating Te Taitokerau Papakāinga Toolkit to provide tailored best practice advice to navigate the building and resource consent process for papakāinga development;	• Economic development	FNDC	Years 1 – 3	Unbudgeted

Actions	Outcome	Who	Timeframe	Budgeted
(b) Developing and rolling out a training programme based on the Toolkit within the community; (c) Allocating existing or new resources towards the delivery of (a) and (b).				
(12) Investigate opportunities for joint ventures with whānau, hapū and iwi to undertake economic development on whenua Māori and Treaty Settlement land within the district by: (a) undertaking a stocktake of existing projects and work programmes being progressed within the identified focus areas; (b) establishing and implementing a joint (Council and Te Kuaka) work programme that identifies new opportunities for joint projects; (c) seeking resourcing through the 2027 – 2037 Long Term Planning cycle.	• Economic development • Papakāinga • Treaty Settlement land • Infrastructure and servicing	FNDC	Years 1 – 3	Unbudgeted
(13) Investigate and identify opportunities for the transfer or delegation of decision-making powers or operations (e.g., pursuant to section 33 of the RMA) in relation to the whenua Māori and Treaty Settlement Land, by: (a) Identifying actions needed by FNDC to implement the transfer of delegation and how these will be implemented; and	• Decision making	FNDC	Years 1 – 3	Unbudgeted

Actions	Outcome	Who	Timeframe	Budgeted
(b) Providing assistance (e.g., staff assistance or funding support to engage an independent facilitator) to the iwi or hapū that are seeking the transfer or delegation.				
(14) Develop a communications strategy to increase awareness and visibility of Council's existing and future processes that support the delivery of Te Kiri Waiwai o Papatūānuku that: (a) Reviews and updates Council's website by consolidating information and resources relating to development of whenua Māori and Treaty settlement land; (b) Promotes education opportunities delivered as part of the strategy.	• Economic development • Papakāinga • Treaty settlement land	FNDC	Ongoing	Within existing resources



Te Kiri Waiwai o Papatūānuku| Far North District Council Whenua Māori Strategy

Version 3

22 July 2025

Prepared for:
Far North District Council - Te Kuaka

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1.0 Hei Whakataki Kōrero | Introduction

Barker & Associates (**B&A**) were engaged by Te Kaunihera o Te Hiku o Te Ika Far North District Council (**FNDC / Council**) to prepare Te Kiri Waiwai o Papatūānuku, a strategy and action plan focused on whenua Māori (Māori land) and Treaty settlement land that recognises its significance and intrinsic value as, taonga tuku iho, a treasure that is passed down through generations.

Te Kiri Waiwai o Papatūānuku has been developed in collaboration with elected members, Council officers and Te Kuaka to support Council to deliver the goals of Te Pae o Uta.

1.1 What is Te Kiri Waiwai o Papatūānuku?

Te Kiri Waiwai o Papatūānuku is Council's strategy to support whānau, hapū and iwi occupy, develop and use whenua Māori. It provides a blueprint to do this, outlining a clear vision, values, outcomes and actions on five key focus areas to guide Council's governance and operational decision-making in a way that supports whānau, hapū and iwi to utilise whenua Māori, a taonga tuku iho.

The blueprint sets out a programme to review and investigate Council policies and processes with the aim of removing barriers to the use, development and occupation of whenua Māori by its landowners.

1.2 Problem Definition Statement

Despite the intrinsic cultural, spiritual, social and economic value of whenua Māori and Treaty Settlement Land in the Far North, whānau, hapū, and iwi continue to face significant and systemic barriers to occupying, using, and developing their ancestral lands. These barriers are rooted in a complex and layered legislative environment, fragmented governance structures, limited access to infrastructure and capital, and restrictive planning frameworks that have historically not reflected te ao Māori perspectives or adequately acknowledged the multiply-owned tenure of Māori land.

FNDC recognises that current council policies, processes, and planning instruments do not adequately support the aspirations of Māori landowners. This has contributed to an underutilisation of whenua Māori, constrained housing and economic development opportunities, and inequitable outcomes for Māori communities.

There is a pressing need for a coordinated, strategic response that aligns Council's governance and operational functions with the aspirations of Māori landowners, while complementing central government reforms such as the proposed National Environmental Standard for Papakāinga and amendments to Te Ture Whenua Māori Act 1993. Without such a strategy, the potential of whenua Māori to contribute to intergenerational wellbeing, cultural revitalisation, and regional prosperity will remain unrealised.

2.0 Te Horopaki | Whenua Māori Context

Whenua Māori is intrinsically connected to whakapapa, collective ownership, and intergenerational stewardship, reflecting a te ao Māori approach to land that differs significantly from Western property systems. This holistic relationship with whenua supports social, cultural

and economic wellbeing, strengthening community resilience and enabling intergenerational wealth transfer. Whenua Māori plays a key role in the transmission of knowledge, preservation of cultural identity, protection of taonga species and areas of high biodiversity, and the intergenerational expression of self-determination.

The use and development of whenua Māori plays a crucial role in supporting landowners, whānau, hapū and iwi and their economic enterprises to achieve their aspirations. This contributes to positive social, cultural and economic outcomes that strengthen community resilience, cultural identity and the transmission of traditional knowledge. The unique whenua Māori tenure system can limit access, use, and development, restricting Māori economic participation and intergenerational wealth transfer.

The aspirations of landowners and the ability to both retain and develop whenua varies and may be dependent on a range of factors, such as available infrastructure, levels of investment, governance structures, the tikanga (customs and values) of the owners and the quality of the whenua. These are not inherently negative factors and maintaining the status of these may be the preference of landowners. However, for some landowners, addressing these may support them to reach their aspirations.

A te ao Māori approach to land use and development recognises the interconnected relationship between people, whenua and te taiao (the natural world). Whenua is not just a resource, but a living entity with its own whakapapa (lineage).

It is important that landowners are supported to achieve their aspirations for their whenua, whether that is to lift productivity from existing agricultural or horticultural activities, or to build papakāinga (housing on whenua Māori), operate tourism activities, invest in and develop alternative energy and participate in commercial activities (such as establishing rest homes or conference centres) etc. Other landowners also may wish to retain the land in its natural state, or to modify the land in a manner that achieves both development and protection aspirations.

2.1 Whenua Māori in the Far North

The Far North district has a resident population of approximately 74,700 people, with Māori comprising over 50% of the population (2024)[1]. Ngāti Kurī, Te Aupōuri, Ngāti Kahu, Ngāi Takoto, Te Rarawa, Te Roroa, Ngāti Kahu ki Whangaroa, Ngāpuhi and Ngāti Wai are iwi of Te Hiku o Te Ika (Far North), with over 200 hapū, and 144 marae. Te Hiku o Te Ika is rich in cultural in history, as one of the earliest areas of settlement for both Māori and Pakeha.

Approximately 17% or 130,000ha of the district is whenua Māori and is made up of 3,856 Māori land blocks. The majority of whenua Māori is located in the Kaikohe-Hokinga Ward (approx. 54%), 28% in the Bay of Island Pewhairangi/Whangaroa Ward and approximately 18% in the Te Hiku Ward as shown in **Figure 1** below.

In comparison, neighbouring councils Whangārei and Kaipara have much less whenua Māori, with these areas summarised below:

- Whangarei District Council has approximately 11,000ha or 4% of the total land area.
- Kaipara District Council has approximately 9,600ha or 3% of the total land area.

[1] Statistics NZ 2023 Census.

The size of Māori land parcels varies significantly, with approximately 22% of all blocks measuring 20ha or larger. Spatially, the majority of whenua Māori is located in rural disparate locations and is not connected to Council's three waters infrastructure. Less than 2% of Māori land is located within urban areas.

Approximately 72% of whenua Māori is utilised for primary production purposes, with forestry (35%) and sheep and beef farming (41%) being the largest sectors. The remaining 28% is categorized as 'non-productive' utilized for housing, recreation, community is idle or vacant land.

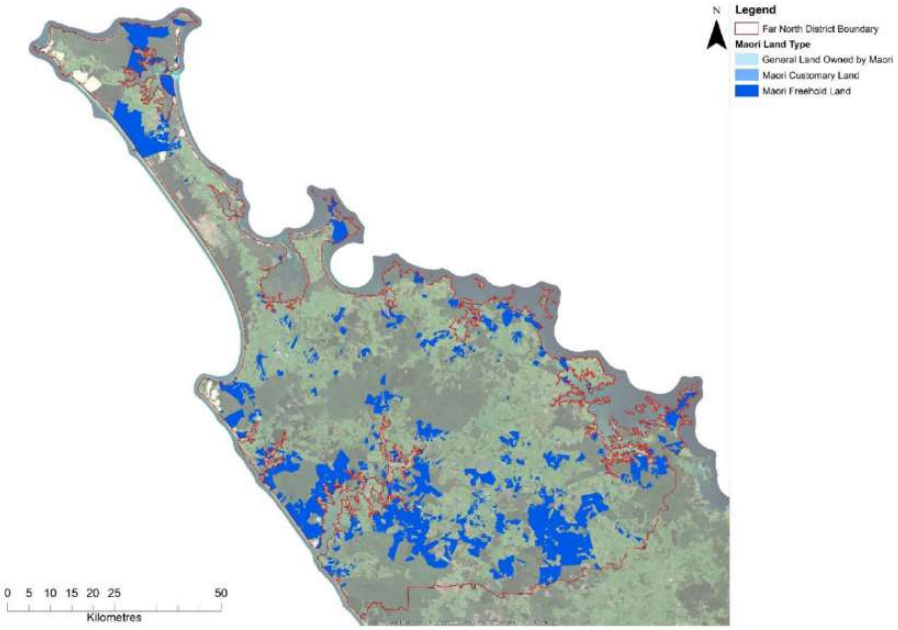


Figure 1 Map of Māori Land parcels by type in the Far North District

Figure 1: Whenua Māori Within the Far North

2.2 Treaty Settlement Land

To date, there are six Treaty Settlements between the Crown and iwi within Te Hiku o Te Ika. The relevant settlement legislation is listed below:

- Te Roroa Claims Settlement Act 2008[2];
- NgāiTakoto Claims Settlement Act 2015;
- Ngāti Kuri Claims Settlement Act 2015;
- Te Aupōuri Claims Settlement Act 2015;

[2] Te Roroa's area of interest spans both the Far North and Kaipara districts.

- Te Rarawa Claims Settlement Act 2015;
- Ngatikahu ki Whangaroa Claims Settlement Act 2017

All Treaty Settlements include cultural[3] and commercial redress[4], and/or the enactment of statutory acknowledgement areas. **Figure 2** below depicts all Treaty Settlement Land and statutory acknowledgement areas within the district.

There is approximately 66,301ha of Treaty Settlement land, with majority landholdings used for primary production (farming and forestry) or is held for conservation[5] purposes. Other uses include commercial, residential, community, and recreation.

While Treaty Settlement land is largely held in general title, these lands are also considered to be culturally significant, taonga tuku iho, that has been returned to Post Settlement Governance Entities (PSGE's) to administer on behalf of beneficiaries.

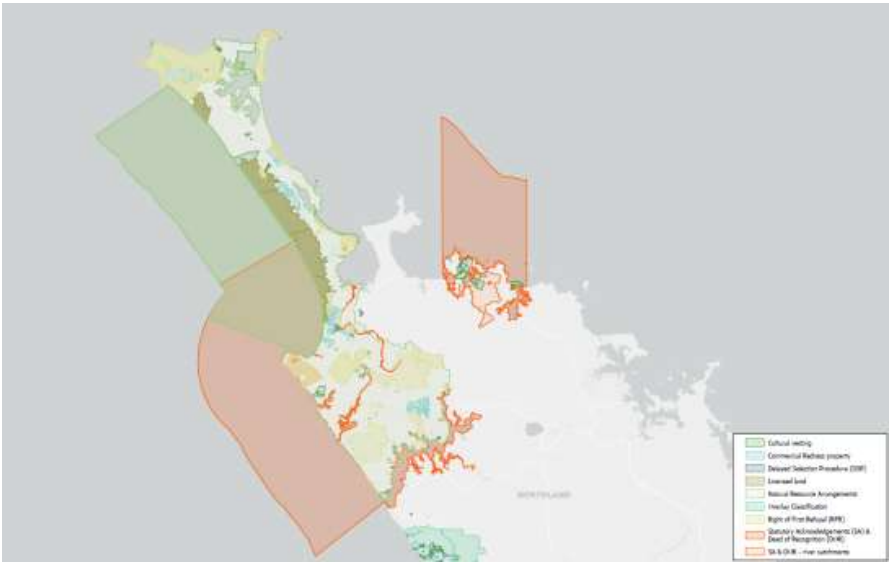


Figure 2: Treaty Settlement Land

3.0 Te Horopaki Whakaturetanga | Legislative Context

Te Kiri Waiwai o Papatūānuku focuses on Council's roles, functions and responsibilities and must be considered within the statutory context of the TTWM Act, Resource Management Act 1991 (**RMA**), and Local Government Act 2002 (**LGA**). This legislative context forms the backdrop of a complex statutory system that applies to whenua Māori, and summarises the key Council plans,

3 Cultural Redress land has cultural and/or spiritual meaning to iwi, and has been returned either solely or jointly via Treaty settlement legislation.

4 Financial (cash) redress; Commercial Redress Property; Deferred Selection Property; Right of First Refusal (RFR) Property; and Right of Access.

5 Land that was previously held as Department of Conservation (DoC) estate. These lands continue to be set aside for conservation purposes, but are also subject to joint management arrangements that were established as part of Treaty Settlement legislation.

policies, processes and strategy's that could be used to remove barriers, and stimulate economic opportunities on whenua Māori and Treaty Settlement land.

3.1 Relationship to Other Legislation, Plans and Strategies

Te Kiri Waiwai o Papatūānuku is a key strategic document for FNDC that will guide governance and operational decision-making as it relates to supporting whānau, hapū and iwi use, occupy and develop whenua Māori in the district. It has been shaped by the overarching directions of Te Pae o Uta, and will be implemented through other council plans, strategies, policies and processes including.

This strategy shall also provide guidance for relevant stakeholders engaging with whenua Māori affairs to make informed decisions such as iwi and hapu, Māori housing providers, trust organisations, Māori business owners etc.

3.2 Te Ture Whēnua Māori Act 1993

Te Ture Whenua Māori Act 1993 (**TTWM Act**) was enacted in 1993 to promote the retention and facilitate the occupation, development and utilisation of whenua Māori. The preamble of the TTWM Act reaffirms the protection of rangatiratanga embodied in Te Tiriti o Waitangi / the Treaty of Waitangi (**Te Tiriti**) for the benefit of the owners of this land, their whānau and hapū.

TTWM Act defines Māori land as Māori customary land[6] and Māori freehold land[7]. Te Kooti Māori / Māori Land Court (**MLC**) has specific jurisdiction over Whenua Māori. Notably, General Land Owned by Māori[8] is not under the jurisdiction of Te Kooti Māori.

Brief Legislative History of Whenua Māori

Prior to Pākehā settlement, tangata whenua were (and still are) kaitiaki (guardians) of whenua, managing and holding whenua collectively within whānau, hapū and iwi, in accordance with their connection to whenua through whakapapa, and tikanga. This collective approach to whenua is grounded in a te ao Māori worldview, where whenua was seen as a living entity to be cared for and passed down through generations. In contrast, the nature of Māori land tenure and current ownership practises, which were shaped by different legal and economic frameworks is prevalent. These differing approaches led to significant changes to the way whenua Māori was managed and utilised.

Over time, these differing approaches, alongside land confiscation, introduced policies and acquisition practises, resulting in substantial loss of whenua Māori.

The following are key legislative changes that have contributed to the loss and alienation of whenua Māori, up to the development of TTWM Act:

- **Native Land Act 1862 and 1965:** the Native Land Court was established and the introduction of individual land titles to replace customary communal titles.

6 Section 129(2)(a) of TTWM Act describes this as 'land that is held by Māori in accordance with tikanga Māori', and shall have the status of Māori customary land.

7 Section 129(2)(b) of TTWM Act describes this as 'land, the beneficial ownership of which has been determined by the Māori Land Court by freehold order' shall have the status of Māori freehold land.

8 Section 129(2)(c) of TTWW Act describes this as '(c) land that has been alienated from the Crown for a subsisting estate in fee simple shall, while that estate is beneficially owned by a Maori or by a group of persons of whom a majority are Maori' shall have the status of General land owned by Maori.

- **New Zealand Settlements Act 1862:** enables the government to confiscate land from any tribe 'engaged in rebellion'.
- **Native Lands Rating Act 1882:** introduced rates on Māori land and allowed land to be seized if rates were not paid.
- **Public Works legislation 1860s:** Māori land could be taken for government projects, with up to 5% of each block able to be taken without compensation.
- **Native Land Act 1909:** prevented the Crown from buying Māori land unless a meeting of all owners has agreed to accept the offer.
- **Native Trustee Act 1920**: established the Native Trustee and Native Trustee Office.
- **1935 & 1947**: Te Kooti Māori and the Department of Māori Affairs was established, respectively.
- **Māori Affairs Act 1953**: instructed the trustee to convert uneconomic shares in multiply-owned lands (shares values at less than £25) for sale to the other landowners or the Government.
- **Māori Affairs Amendment Act 1967**: amendments that resulted in Māori land to be converted to General land when there were fewer than 4 owners.
- **Te Ture Whenua Māori Act 1993**: enactment of TTWM Act.

Whenua Māori Reform

Since 1993, there have been targeted amendments to TTWM Act which are summarised below. More significant reforms were attempted between 2012-2016, however, these did not proceed. The following is a brief summary of changes to TTWM Act:

- Māori Land Amendment Act 2002: that focussed on making it easier to retain occupy, develop and use whenua Māori.
- Te Ture Whenua Māori (Succession, Dispute Resolution and Related Matters) Amendment Act 2020: which introduced a dispute resolution/mediation service based on tikanga Māori to assist whenua Māori owners to resolve disagreements and conflicts regarding their whenua.
- Local Government (Rating of Whenua Māori) Amendment Act 2021: Which aimed to support the development of, and provision of housing on whenua Māori and to modernise the rating legislation affecting whenua Māori.
- The Māori Purposes Act 2022: Introduced a range of changes to TTWM Act, Māori Purpose Act 1959, Māori Trust Boards Act 1955 and Māori Community Development Act 1962 to promote the use of governance structures and improve decision making.

In March 2025, the Government begun public consultation on a number of targeted changes to TTWM Act. The targeted changes were focussed on improving the workability of TTWM Act, and support landowners to make timely decisions about their land. The overarching aim of the changes is to improve the use and productivity of whenua Māori and related to the following matters:

- Making court processes clearer, more efficient and accessible for both the MLC and landowners.
- Widening the types of land an agent can be appointed for and the powers of an agent.

- Supporting access and development of whenua Māori for housing.
- Clarifying processes for beneficiaries and administrators of Māori land to manage land interests when an owner dies under intestacy (without a will).
- Enabling landowners to have more decision-making powers regarding certain types of leases.
- Miscellaneous provisions to tidy up the TTWW Act and clarify minor or non-controversial processes to reduce administrative burdens.

Consultation on these reforms are in early stages, and a Bill has not been introduced to the house.

3.3 Local Government Act 2002

The Local Government Act 2002 (**LGA**) sets out the purpose of local government, the general powers and functions of council and the associated planning and accountability requirements. The LGA sets out the strategic road map that all unitary, regional and territorial councils must give effect to. However, the core concepts are to strengthen local democracy and the sustainable well-being of communities.

The LGA is the statutory basis for the collection and assessment of rates. For whenua Māori, the Local Government (Rating of Whenua Māori) Amendment Act 2021 has played an important role in reducing rating barriers for Māori landowners, recognising the complex differences between Māori and General land ownership and greater recognition of communal ownership, cultural importance of succession and providing relief to lots which contain multiple uses

FNDC implemented a range of remission policies in the Far North 2021 – 2031 Rating Relief Policies, in order to support the use and development of whenua Māori within the district. These policies acknowledge the core constraints related to whenua Māori (e.g., unused land, land locked land) while seeking to improve the overall economic wellbeing of Māori landowners. Further analysis of these policies is at **section 4.2** below.

Council has prepared a number of statutory and non-statutory documents outlining the strategic district wide direction for growth planning, infrastructure, transport, asset management, funding and regulatory responsiveness to local governments duties, functions and responsibilities. These are discussed in more detail below in **section 3.5** below.

3.4 Resource Management System

This section outlines the key statutory planning documents that manage the use and development of whenua Māori and Treaty Settlement land.

3.4.1 Resource Management Act 1991

The Resource Management Act 1991 (**RMA**) is the principal legislation that sets how the natural and physical environment should be managed. The RMA recognises and provides for a number of tangata whenua interests; in particular the duties of kaitiakitanga (guardianship), participation in decision making and the protection of taonga.

Part 2 of the RMA outlines the purpose and principles of the RMA. Section 5 sets out the core purpose of sustainable management, while section 6, 7 and 8 outline how mattes of national importance, other matters and Treaty of Waitangi principles must be provided for, regarded or accounted for in achieving the purpose of the RMA. Part 2 provides the overarching fabric and

framework over how resources and particular matters should be addressed in policies and plans made at a national, regional and district level. Sections 6 (e) (f) (g) and 7 (a) are the key sections related to tangata whenua.

A number of other sections of the RMA are relevant to tangata whenua, this includes section 33; the transfer of powers to iwi authorities', section 36 (b) the ability for councils and iwi authorities to jointly manage natural resources and formalising partnership through a Mana Whakahono ā Rohe section 58 (m) and 58 (u). Other sections of the RMA recognise and acknowledge the need for tangata whenua involvement in the preparation of plans and policy statements (section 61, 66 and 67) and consideration of cultural effects on resource consent applications (section 104).

3.4.2 Resource Management System Reform

The Government has embarked on major reform to the resource management system. **Figure 3** summarises the Government's current timeline and approach to the system reform. At the time of preparing Te Kiri Waiwai o Papatūānuku, the Government has just released Phase 2 – National Direction package of its resource management system reform which involves four packages as summarised below:

- **Infrastructure:** Targets infrastructure, papakāinga housing, granny flats and natural hazards and involves the following:
  - Establishing a new National Policy Statement for infrastructure that will include new objectives for expected infrastructure outlines within the resource management system. It also involves amendments to the existing national policy statement and national environmental standard for electricity transmission.
  - New national environmental standard to provide a consistent regulation to establish one 70m^2 granny flat per site.
  - New national environmental standard for papakāinga to provide a nationally consistent framework to provide for papakāinga and ancillary non-residential activities. At the moment, the new regulation would permit up to 10 homes and certain non-residential activities within rural, residential and Māori purpose zoned land. It also includes rules for medium scale papakāinga development as restricted discretionary activities and larger scale papakāinga developments as discretionary activities.
  - New national policy statement for managing the risks of natural hazards.
- **Primary Sector:** involves removing LUC 3 land from the National Policy Statement for Highly Productive Land (**NPS-HPL**) with immediate legal effect following its commencement. It also involves other changes focussed on enabling growth and reducing costs for the primary sector.
- **Freshwater:** Will carried out in two phases and is focussed on reducing compliance costs and supporting economic and primary sector growth. It will involve changes to both the National Policy Statement for Freshwater (**NPS-F**) and National Environmental Standard for Freshwater Management (**NES-FM**)
- **Going for Housing Growth:** Will be implemented in phases and involves changes to the National Policy Statement for Urban Development (NPS-UD). Later phases will also focus on improving infrastructure funding and financing settings to replace the development contributions regime and Infrastructure Funding and Financing Act 2020.

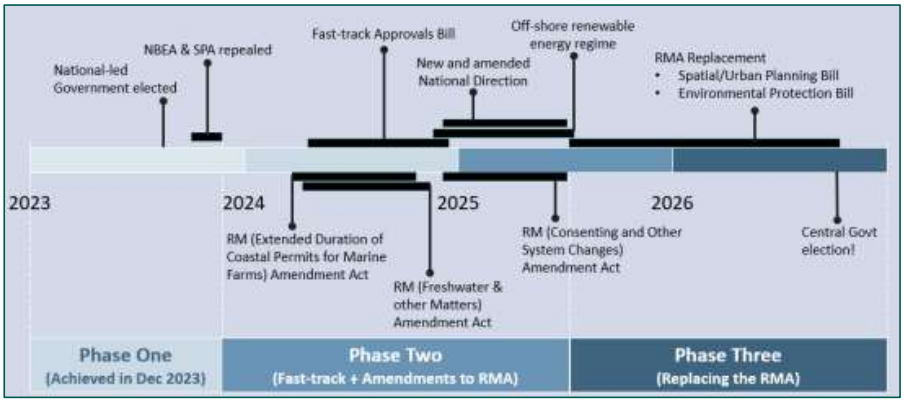


Figure 3: Timeline of Resource Management System Reform

Of particular relevance is the new National Environmental Standard for Papakāinga (**NES-P**) that will put in place a nationally consistent rule framework to enable the development of papakāinga. Phase 2 – National Direction package is currently being consulted on and the Government has signalled that this will come into effect in late 2025.

The Government has also finalised reporting on the Resource Management (Consenting and Other Systems) Amendment Bill, which will come into effect in October 2025.

3.4.3 Regional Policy Statement for Northland 2016

The Regional Policy Statement for Northland 2016 (**RPS**) is a mandatory document that provides the overarching direction for resource management in Te Tai Tokerau (Northland).

The RPS includes issues, objectives, policies and methods. The RPS outlines eight guiding principles that informed its development[9]. The RPS is broken into eight resource management themes with issue statements, objectives, policies and methods to support them. The following objective and provision themes are considered most relevant to Whenua Māori and tangata whenua.

- Economic potential and social wellbeing;
- Regional form;
- Tangata whenua role in decision making and resource management;
- Natural character, outstanding natural features, outstanding natural landscape and historic heritage; and
- Natural Hazards.

There are a number of objectives and policies that provide for tangata whenua involvement and participation in resource management. These directions support the role of kaitiaki over whenua Māori.

[9] RPS Principles: People; Economy within the environment; Partnership (landowner, community and stakeholder); Partnership with tangata whenua; affordability; adaptive management and effectiveness.

3.4.4 Proposed Regional Plan for Northland

All appeals against the Proposed Regional Plan for Northland (February 2024) (**RPN**) have been resolved and all rules must now be treated as operative in accordance with Section 86F of the RMA.

The RPN is a combined air, land, water and coastal plan for the region, which sets controls for the sustainable management of natural and physical resources for Tai Tokerau. The RPN applies to all air, freshwater, land, and coastal waters of the territorial sea to twelve nautical miles.

In relation to whenua Māori the RPN recognises tangata whenua's role in decision making while providing greater directives and tools to provide for the protection and management of the relationship, culture and traditions of tangata whenua to their ancestral lands, waters, wāhi tapu and other taonga.

3.4.5 Operative Far North District Plan

The operative Far North District Plan (**ODP**) is the primary document that sets out the framework for managing land use and development within the district.

The ODP provides for papakāinga housing and integrated development on Whenua Māori in the rural and coastal environments but does not specifically provide for papakāinga housing on Māori land in the urban environment, or in other zones. The other key limitations under the ODP is that it does not recognise or provide for Treaty Settlement land that has been returned as commercial or cultural redress.

This can result in onerous and costly resource consent processes for iwi entities when seeking to develop their land for the benefit of its iwi members, which relies heavily on councils' discretion. All in all, creating further barriers for Māori land owners to access their land for social, cultural, economic and/environmental wellbeing.

3.4.6 Proposed Far North District Plan

The proposed Far North District Plan (**PDP**) provides a more permissive framework to support the use and development of Māori land and Treaty Settlement land for papakāinga development and other smaller scale commercial activities. It proposes a new Māori Purpose Zone that encompasses all whenua Māori, and a Treaty Settlement Land Overlay that applies to Treaty Settlement Land.

The PDP presents a planning framework that seeks greater flexibility when using and developing their land than compared to the operative plan. This includes a revised and integrated tangata whenua Chapter approach which provides clear guidance on the matters of importance to tangata whenua.

3.5 Local Policy Context – Te Kaunihera o Te Hiku o te Ika

3.5.1 Long Term Plan and Annual Plans

Under the LGA, all councils are required to prepare Long Term and Annual Plans. A Long Term Plan (**LTP**) sets out the Council's strategic directions, priorities, and financial strategies over a 10-year period. Importantly, they set out how Council will raise revenue (rates and debt) to fund projects and operation costs for that period which are reviewed and adopted every three years. Whereas an Annual Plan is a yearly update on how Council's projects and budgets are tracking, with any updates for the upcoming financial year.

The current LTP was adopted in 2024-2027, and did not include any specific new funding for supporting whānau, hapū and iwi develop whenua Māori. Any new projects or initiatives adopted as part of Te Kiri Waiwai o Papatūānuku would need to be, in the short term, delivered within existing resources or new funding may be required in future LTP's.

In relation to rates, Council already has a range of several rates remission and relief policies that were adopted once the Local Government (Rating of Whenua Māori) Amendment Act 2021 commenced. These are discussed in more detailed at **section 4.1,** below.

3.5.2 Te Pae o Uta – Te Ao Māori Framework

Te Pae o Uta has been developed to guide FNDC staff to responsiveness and inclusion of Te Ao Māori across the organisation. Three goals advocate councils' commitment to working and building relationships with Māori kaimahi internally and Māori across the wider district.

Te Pae o Uta includes three Whāinga | Goals which are summarised below:

(1) **Tū Kotahi | Increased participation in Council structures and decision-making processes:** seeks to strengthen relationships with mātauranga Māori and te ao Māori approaches, by giving Māori agency in matters than interest them.

(2) **Whanake Tahi | Creating enablers across staff to response more effectively to Māori:** seeks to build organisation capability, capacity and cultural competency; ensure there is effective consideration and understanding of Māori needs and issues in policy development; and improve processes and systems to provide for Māori in decision-making.

(3) **Kōkiri Tahi | Empowered communities, working collaboratively:** focuses on effective communication, Council's ability to contribute to Māori wellbeing, and building capacity and capacity of Māori. Kōkiri Tahi includes a commitment that Council will work on the following areas in achieving this goal:

- Papakāinga and Māori housing;
- Whānau and Tamariki wellbeing;
- Marae development;
- Te Reo Māori;
- Māori identity and culture;
- Māori business, tourism and employment;
- Realising rangatahi potential; and
- Kaitiakitangi / Te Taiao.

Te Kiri Waiwai o Papatūānuku has been prepared in response to Kōkiri Tahi.

3.5.3 Far North 2100

Far North 2100 is a non-statutory strategy document outlining the general direction for land-use, infrastructure and service planning. Supporting future district plans, long term plans and infrastructure plans. For the wider district it is expected to provide guidance for investment decisions, community development and cultural identity.

The plans vision is *"He whenua rangatarira | A district of sustainable prosperity and wellbeing"* and sets Council's overarching vision for all strategic planning documents.

There are five drivers for change that lay a high-level road map for what the district futures state will have to consider and the necessary steps council will have to commit to meet these obligations. These are:

- Drive of change 1: putting the wellbeing of the communities and people first;
- Driver of change 2: Promoting resilient economic growth for sustainable prosperity;
- Driver of change 3: Active response to Climate Change;
- Driver of change 4: Connecting people, businesses, and places;
- Driver of change 4: Protect the natural environment for future generations.

Far North 2100 includes a wide range implementation plan covering a range of themes to meet these obligations.

3.5.4 Infrastructure Strategy – 2024

The Far North Infrastructure Strategy 2024 (**Infrastructure Strategy**) sets out the priorities and needs to deliver more resilient and better management infrastructure assets and services. Council owns $3.1B of infrastructure assets comprising of transport assets (roading network, bridges, footpaths, cycleways, ferries), community assets (community buildings, halls, offices, libraries and public toilets), maritime assets, open spaces, solid waste, three waters assets (water supply, stormwater and wastewater reticulated networks and treatment facilities).

The strategic priorities of the Infrastructure Strategy are as follows:

- Address affordability
- Better asset management
- Enable sustainable and economic development
- Adapt to climate change
- Protect our water supply
- Deepen our sense of place and connection

Developed with the effects of the severe impacts of weather events throughout the Te Tai Tokerau Northland Region, its proposed to facilitate infrastructure recovery. Designed for a 5-year planning horizon this approach is intended to provide the upfront strategic planning and supporting underlying data gathering for effective resilient strategies to be actioned in the 2027 Infrastructure Strategy.

Table 10 of the Infrastructure Strategy sets out interim and future growth goals and how this aligns with nga whāinga Te Pae o Uta, and while these don't specifically relate to whenua Māori or Treaty Settlement land provide clear direction on how future Council intends to strengthen relationships, develop planning tools and provide for tangata whenua decision making in managing its infrastructure.

3.5.5 Development Contributions Policy

Development contributions policies are crucial for ensuring that costs on infrastructure needed to support growth, such as roads, water supply, wastewater and other community infrastructure is fairly, equitably and proportionately funded by developers rather than falling on existing rate payers or the wider community.

In 2014 Council amended its Development Contribution Policy to suspend the collection of development contributions that came into effect in 2015 which is still in place now. This change was in direct response to the Global Financial Crisis, and was intended as an incentive to support economic growth within the district. Under Council's Development Contribution Policy 2015, there is an ability to collect development contributions for significant developments through Development Agreements.

Since the repeal of Three Waters legislation by central government, Council has been working through a best practice approach to re-introduce a development contributions policy which will be made publicly available in August 2025.

3.5.6 Integrated Transport Strategy – 2021

The Far North Integrated Transport Strategy (**ITS**) sets out how Far North will address and manage the key transport problems faced by the district. This includes safety and network resilience, level of service and climate change risks, growth planning, community connectivity and a shift to multi modal transport response in urban areas.

The Far North Integrated Transport Plan (**ITP**) accompanies the ITS to layout out action-based solutions by outlining specific transport project upgrades, expansions and safety improvements.

These two documents are aimed to inform on a number of statutory and non-statutory documents over the next 10 years and provide a regionally prioritised investment map for the district. At present, Whenua Māori is not specifically mentioned and or addressed in the ITS, however the common themes of network repairs and improvements, natural hazard risks and network resilience apply to the spatial concentrations of Whenua Māori.

3.5.7 Te Rerenga – Tai Tokerau Northland Economic Wellbeing Pathway

Te Rerenga – Tai Tokerau Northland Economic Wellbeing Pathway (**Te Rerenga**) is a long term 100-year plus vision with three horizon timelines of 2024, 2040 and 2140. Te Rerenga focuses on three key themes, being the environment, people and the economy and sets out a high-level plan with goals and actions to work towards the 'future state' for each theme. The aspirations for each theme are summarised below:

- Our environment: Develop the environmental foundations and conditions necessary to support a resilient, sustainable environment and a thriving regional economy.
- Our people: Empower our people to reach their full potential, be in good health and actively engage in the workforce and community, in the place of their choice.
- Our economy: Support the development of a progressive and successful economy where people of Taitokerau Northland have a raised standard of living comparable to the rest of New Zealand.

Te Rerenga highlights the importance of Māori economic development and the need to acknowledge the Māori economy is distinctly different. The Māori economy takes a tikanga-based approach with an emphasis on intergenerational wellbeing, environmental sustainability, and rangatiratanga (self-determination). It also notes, that to 'unlock' Māori economic potential there must be genuine partnerships, equitable access to education and employment, and infrastructure investment.

Te Rerenga was endorsed by Council in September 2024 with the expectation that the Far North District Council will request that the Joint Regional Economic Development Committee investigates a tranche of work to ensure the plan can be enabled through Council Statutory Documents.

The Far North District Council is a shareholder in Northland Inc alongside Northland Regional Council, Kaipara District Council and Whangārei District Council. Northland Inc's activities are determined via an annual Statement of Intent that is approved by the Joint Regional Economic Development Committee. The Far North District Council has two Councillors appointed to the Joint Regional Economic Development Committee.

To give effect to Te Rerenga and implement the resolution to endorse the Council in September 2024 Council has commenced the development of an Economic Development Strategy with a 10 year strategic planning horizon for approval by Council and the Joint Regional Economic Development Committee. The goal is to have this approved by the incoming Council in the first quarter of 2025.

3.5.8 Te Tai Tokerau Papakāinga Toolkit

The Te Tai Tokerau Papakāinga toolkit is designed to help Māori land owners understand and navigate the process for undertaking a papakāinga development on their ancestral lands. It is a practical guide designed for whānau, hapū and iwi to utilise to consider, plan and undertake development on whenua Māori. The key steps are summarised in the **Figure 4** below.

While this toolkit is a good starting point, the Toolkit was developed for the Far North, Kaipara and Whangārei District Council's and could be improved by tailoring the steps to align with FNDC's processes, including by adding discussion around financing tools and rates policies.

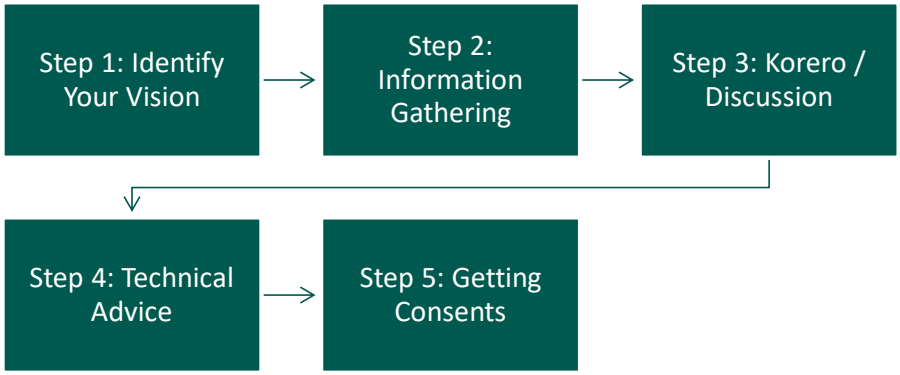


Figure 4: Key Steps to Follow - Papakāinga Toolkit.

3.5.9 Far North Housing Strategy

Council is in the process of developing a housing strategy for the district. The Far North Housing strategy will take a 10 – 20-year view of housing and focusses on increasing affordable housing options for communities, to ensure homes are healthy, warm, and sustainable with a focus on improving housing options for Māori.

A Housing and Business Development Capacity (**HBA**) was prepared in 2024 that projects the current and future demand for residential and business activities to understand whether there is sufficient capacity over the short, medium and long terms.

The HBA projects an increase of 7,255 additional households over the next 30 years, with the rate of growth projected over the short, medium and long term as follows:

- Short (2023 – 2026): + 1,195
- Medium (2026 – 2033): +2,445
- Long (2033 – 2053: +3,615

The HBA highlights that there is an affordability challenge for the supply of housing with the Far North, particularly in Kaikohe and Kaitaia where there is lower sale potential and high construction costs to developing new housing stock.

The HBA does not consider whenua Māori land tenure or how it could contribute to housing supply for future whānau. This is likely due to the HBA being an 'urban' focused assessment, and only 1% of whenua Māori is located within urban zones. Additionally, it must be noted that traditional development economics would be different on whenua Māori given assets typically are not 'sold', rather these assets are transferred or succeeded.

3.5.10 Open Spaces Strategy

Council is working on the first Open Spaces Strategy which will set the direction for how we protect, provide and manage our district's public open space networks (parks, reserves, cycleways,

beaches, rivers, and playgrounds) to make sure the community can access and enjoy them for futures to come. The Far North Open Spaces Strategy looks ahead to the next 30 years, and will examine the existing open space network, what the community values about it, and any issues that impact the current use and future supply. It will also identify goals, and consider factors such as population growth, development, and include recommendations on how Council will achieve its goals such as identifying projects and actions.

There have been many legacy statutory processes that have resulted in the acquisition, gazetting or vesting of land as public reserves that are now owned and administered by Council. This includes land that was taken under the Public Works Act, or land that was vested to Council for a particular purpose. During the workshops, both staff and elected members raised examples of scenario's where whānau or hapū have made enquiries for the return of land that may have been acquired or vested to Council in the past for a particular purpose, where that use or purpose has not eventuated.

The process to dispose of Council owned land is subject to a number of statutory processes, however, there are opportunities to review the land disposal process that could strengthen considerations on whether land that could or should be returned to whānau, hapū or iwi as the original landowners.

4.0 Ngā Araitanga | Common Barriers

In recent years, councils and central Government have taken a concerted effort to understand the complexities and challenges for developing whenua Māori, which is inextricably linked to the multi-ownership tenure of land, layered legislative context that applies, limited access to reticulated infrastructure (three waters and utility), and limited financing tools available to developing whenua Māori. These common barriers have been summarised below.

4.1 Complex Decision-Making

Managing, using and developing whenua Māori is inherently more complex when compared to general land tenure. This is due to the layered statutory context and multiply-owned ownership model that can make decision-making slow and onerous. TTWM Act promotes the use of governance structures to provide efficient decision-making over whenua Māori. The most common types of governance structures are summarised below:

- **Māori Land Trust** – Where blocks of land are held in a trust with appointed trustees whose responsibility is to make decisions about the land for the benefit of all of the owners.
- **Ahu Whenua Trust** – This is the most common Māori land trust and is designed to promote the use and administration of the land in the interest of the owners. These trusts are often used for commercial purposes.
- **Whānau Trust** – Combines the shares in whenua Māori from a group of related owners, or an individual, into one holding legally owned by the whānau trust.
- **Pūtea Trust** – Allows the landowners of small and uneconomic interest in land to pool their interests together.

- **Whenua Tōpū Trust** – Are iwi or hapū based trusts that are designed to facilitate the use and administration of the land in the interest of the iwi or hapū. This type of trust is also used for receiving Crown land as part of any settlement.

Despite there being several management or governance structures available for Māori landowners to administer their land, only 58% of whenua Māori is held by governance entities[10]. The most common governance entity is Ahu Whenua Trusts.

Approximately 42% of Māori land is not under any governance entity. In some instances, this is because the land has only one or just a few owners, or because the land is unsuitable for any form of development and owners have decided to leave it in its natural state. However, a number of blocks of Māori land held in multiple ownership that are suitable for development are also without any governance entity. This may be because the owners have consciously chosen to not put one in place, or have attempted to do so and have been unsuccessful, or have not turned their minds to the options. The failure to put in place a governance entity is often because the owners are disengaged, or they are implacably opposed, or there is no one suitably qualified and willing to put themselves forward as trustees.

4.2 Rating

For decades, keeping on top of rates has been an ongoing challenge for whenua Māori landowners and Council. There are many reasons for this, but the key challenge often comes back the difficulties associated with making efficient decisions over multiply owned land.

In April 2021, the Government passed changes to reduce rating barriers for Māori landowners in the Local Government (Rating of Whenua Māori) Amendment Act 2021. The purpose of these changes was to reduce rating barriers for Māori landowners, align with TTWM Act, provide greater consistency and clarity on how Māori land is rated, and to stimulate regional development. Notable changes introduced the ability for rates arrears to be removed by local authorities, along with the ability to make targeted rates policies to address unused Māori land, multiply owned land, and broadening councils' ability not to rate land use for urupā or marae.

Following this, Council implemented rating policies to support Māori landowners, that gave effect to these legislative changes. These policies apply to Māori Freehold and Treaty Settlement Land and are contained in the Rating Relief Policies 2021 – 23. Council's existing policies are summarised as follows:

- **R21/13 – Incentivising Māori Economic Development:**
    - Applies to Māori freehold land and Council to remit rates, using a sliding scale, over a nine-year period. The policy can apply to land or a portion of land which is suitable for economic development, but it not currently used for that purpose.
- **R21/14 – Treaty Settlement Lands:**
    - Applies to Treaty Settlement Land (general or Māori freehold land), to incentivise economic development on commercial redress lands. The policy allows Council to remit rates on an eight-year sliding scale.
- **ML21/01 – Māori Freehold Land Not Used:**

[10] Discussion on Māori Governance by Judge Craig Coxhead published 2013.

- Applies to Māori Freehold land and provides the ability to grant remission on portions of land that is not occupied or used, as a result of granting Licence to Occupy (**LTO**) or any other informal arrangements over part of a rating unit.

- **ML21/02 – Māori Freehold Land used for the purposes of Papakainga or other housing purposes subject to occupation licenses or other informal arrangements:**
  - Applies to Māori freehold land and allows Council to remit rates where there are multiple Uniform Annual General Charges (**UAGC**).
- **R23/15 – Enabling Housing Development on Māori Freehold Land**:
  - Applies to Māori freehold land and provides standardised rates remission on whenua Māori under development on a sliding scale for a term of eight years.

It is important to note that, at the time of drafting Te Kiri Waiwai o Papatūānuku, FNDC has commenced public consultation on updated its Rates Relief Policies 2025, including proposed changes to policies R21/13, R21/14, R23/15, MLS21/01 and ML21/02 mentioned above. Key changes proposed include clearer definitions, simpler wording, recognition of the foundation principles of TTWM Act, and better guidelines to support decision-making.

Despite the comprehensive package of existing and proposed rating relief policies, Council staff have raised concerns that the level of uptake of these policies by landowners has been low, and consider a more targeted review would be beneficial to understand the effectiveness of the policies. Including to understand the level of uptake of the policies by landowners, and actively monitor the economic impact on these policies on landowners of Treaty Settlement and Māori land.

4.2.1 Access to Capital

Access to capital has always been a challenge to when using, occupying or developing on whenua Māori, either for housing or business. Historically, access to lending (debt or financing) on whenua Māori was largely unavailable due to protections over the land to prevent alienation under TTWM Act. This meant financial institutions, such as banks, generally did not offer lending to Māori landowners. In recent years, this has changed and more banks are now offering mortgages to Māori landowners, either as sole, shared owners or via a trust or Māori incorporation subject to oversight and approval from the Māori Land Court.

Despite this, access to capital still remains a significant barrier due to the communally-held nature of whenua Māori tenure[11] and the requirement for mortgages to be approved by the Māori Land Court processes. These constraints often impact loan terms and determine how development can be undertaken (i.e., foundation design) to provide the necessary security in order to be eligible for lending.

In recent years, Government has made specific funding available to support the development of papakāinga housing, infrastructure, and business on whenua Māori or Treaty Settlement Land. However, these investments are cyclical and do not provide a sustainable pathway for undertaking development on whenua Māori.

While Council does not have the ability to assist with access to capital, there are potential opportunities to support whānau, hapū and iwi through a range of other mechanisms by:

[11] Page 6 of the Improving Māori Access to Capital Report 2021 prepared by the Reserve Bank.

- Establishing specific fee structures for regulatory services (i.e., building and resource consents) where development is proposed on whenua Māori or Treaty Settlement land.
- Establishing a dedicated contestable fund to support the development of papakāinga, similar to the 'Papakāinga Fund' offered by Whāngarei District Council, that supports regulatory costs associated with resource and building consent applications, investigations for contaminated land, vehicle crossing permits, or costs associated with specialist reports that are required when making applications.
- Identifying opportunities to undertake joint ventures, in particular, through council-controlled organisations where there are shared benefits.

4.3 Infrastructure and Servicing

Supporting year round safe, accessible and well-connected linkages of services to urupa, marae, papakāinga and culturally significant sites is difficult due to the isolated nature of whenua Māori.

Māori Land is primarily located in rural, often isolated, areas with limited access to infrastructure. Onsite servicing is typically the only option available for three waters infrastructure, and with limited access to telecommunications and electricity. In relation to access (legal and physical), there are instances where Māori Land is 'land locked', which is when a land title is surrounded by other land parcels and does not have a legal access route through an adjoining parcel, further complicating the process of accessing and using Māori land owners' ancestral lands.

Due to the isolated nature of whenua Māori, there are often high costs for undertaking development such as upgrades to power lines, transformers, and roading that can make development unaffordable.

Council has a limited role in delivering network utilities such as electricity and telecommunications, as this is determined by the network utility providers. However, there may be opportunities to support whānau, hapū and iwi through targeting infrastructure investment for roading and three waters infrastructure in locations where there is a concentration of whenua Māori or Treaty Settlement land. Infrastructure delivery would need to be balanced with affordability and considered within Council's LTP, Infrastructure Strategy and District Wide Strategy.

4.4 Resource Consenting

Resource consent approvals are often required to undertake development on whenua Māori, and are becoming more relevant considerations for iwi authorities as they begin to develop their Treaty Settlement land.

Currently, the operatively Far North District Plan does provide for papakāinga development (housing and ancillary non-residential activities) in the rural and coastal environment, and the proposed Far North District Plan seeks to strengthen these provisions to make it easier to develop of whenua Māori and Treaty Settlement land.

Central government is also planning to introduce a new National Environmental Standard for Papakāinga (NES-Papakāinga) regulation. This new regulation will set consistent rules across the country for papakāinga development (housing and non-residential ancillary activities). It is expected to include:

- Permitted activity rules: Small-scale papakāinga developments (housing and ancillary non-residential activities) that meet bulk and location standards will not need a resource consent.
- Restricted discretionary activity rules: Medium-scale papakāinga developments that will require resource consent, but councils will be limited in what they can assess.
- Discretionary activity rules: Larger-scale papakāinga developments will need resource consent, and councils can consider all potential adverse effects.

Both the proposed Far North District Plan and new NES-Papakāinga have similar rule frameworks, and will likely make it easier to establish a papakāinga development on whenua Māori or Treaty Settlement land, provided the land is not affected by sensitive environment overlays. However, Māori land in the Far North is often disproportionately impacted by various planning controls and overlays. These include outstanding natural landscapes and features, extensive natural hazard zones (such as coastal erosion and flooding), coastal environments, or significant native bush.

Council's Engineering Standards are another key document that informs development, and is considered at the time of resource consent approval. The Engineering Standards set out minimum design or assessment standards for roading, footpaths, and on-site three-waters infrastructure design. This is a highly technical document, and does not account for Te Ao Māori perspectives, including mātauranga and tikanga Māori that are often key design considerations that inform papakāinga layouts. Compliance with Council's Engineering Standards often requires costly, and specialised engineering advice to support resource consent applications, and results in costs construction costs at time of undertaking development.

Overall, even with the new provisions, district-wide rules will still apply. This means resource consent applications will need to address issues like transport, earthworks, and environmental overlays. While the new rules should reduce the number of resource consents needed for papakāinga development, they will not eliminate the need entirely. Technical reports will still be required, especially for land in remote or environmentally sensitive areas, which can be costly.

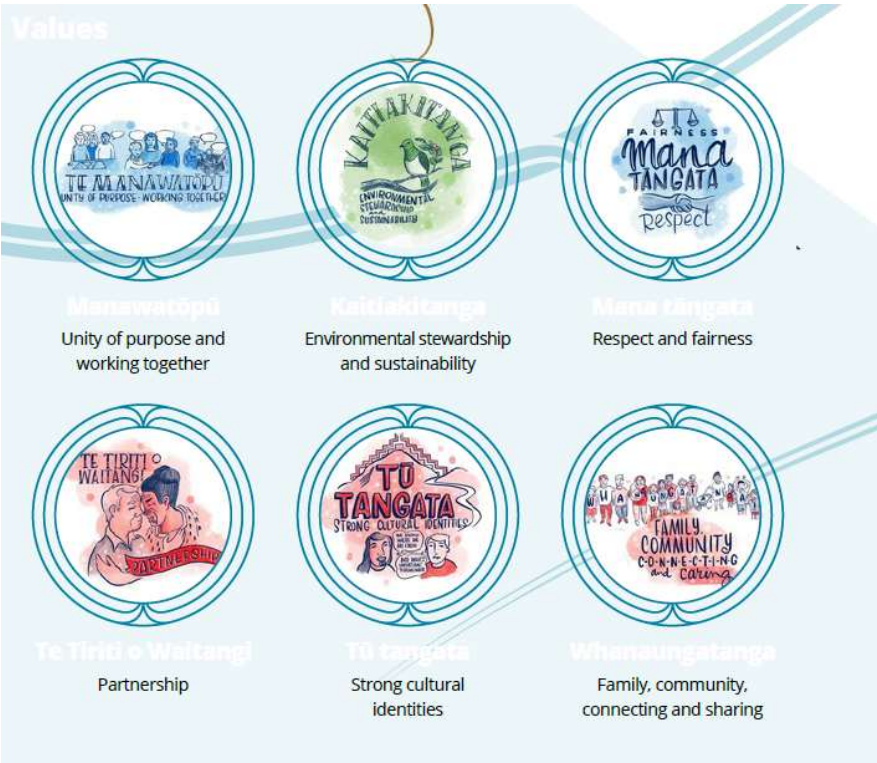
There is a general consensus, that the resource consenting process lacks appropriate recognition of te ao Māori, and there is an opportunity to optimise how Council delivers regulatory services to whānau, hapū and iwi in a way that acknowledges the many constraints that apply to whenua Māori.

5.0 Te Kiri Waiwai o Papatūānuku Vision, Values, Focus Areas and Outcomes

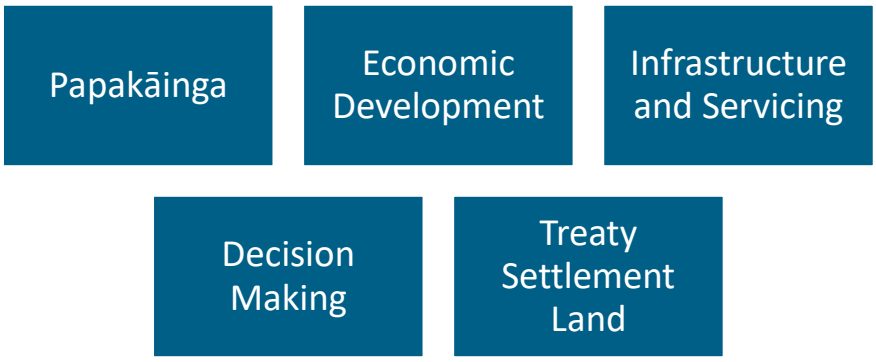
5.1 Vision

He Whenua Rangatira | A District of sustainable prosperity and well-being.

5.2 Values



5.3 Focus Areas



5.4 Outcomes

Te Kiri Waiwai o Papatūānuku has eight strategic outcomes focussed on supporting whānau, hapū and iwi to utilise whenua Māori and Treaty Settlement Land within the district. These are based

on the five focus areas of papakāinga, economic development, infrastructure and servicing, decision-making and Treaty Settlement Land as follows:

Papakāinga

- Whānau are thriving and can occupy and use their whenua.
- Whānau live in safe, healthy and good quality homes that provide their wellbeing.

Economic Development

- Development on whenua Māori is supported and enabled by Council.
- Economic development is compatible with the protection and enhancement of the ecological, spiritual and cultural values of whenua Māori.

Infrastructure and Servicing

- Infrastructure and servicing is affordable, fit-for-purpose and meets the needs of whānau, iwi and hapū.
- Delivering infrastructure that meets the wellbeing outcomes of current and future generations.

Decision-Making

- Whānau, hapū and iwi are supported to achieve their aspirations in council decisions and operations.

Treaty Settlement Land

- Post-settlement governance entities are supported and enabled to use, occupy and develop Treaty Settlement Land.

6.0 Te Anga Whakamua | Action Plan

Insert table in graphic design version.

7.0 Te Arotake me te Whakatinanatanga | Implementation and Review

7.1 Timeframes

Actions include timeframes for when actions are expected to be progressed, from the date Te Kiri Waiwai o Papatūānuku is formally adopted by Council. These timeframes are:

- Underway – means that the action is actively being implemented, with further work required.
- Within 12 months – means that work on the action must commence within 12 months of adoption of Te Kiri Waiwai o Papatūānuku.
- Years 1 – 3 – means that the action must be completed within three years of adoption of Te Kiri Waiwai o Papatūānuku.

Completion of any unbudgeted actions occurring within the allocated timeframes is subject to funding being allocated as provided in 7.2.

7.2 Long Term Plan and Annual Plan Funding

Actions are listed in terms of whether budget is already allocated or not, or not required. This will help guide Council elected members and staff make decisions to seek or allocate new funding at any Long Term Plan or Annual Plan process. Decisions regarding the prioritisation, funding, and implementation of unbudgeted actions will be considered as part of those processes, subject to Council approval and community consultation where applicable.

7.3 Monitoring and Review

Te Kiri Waiwai o Papatūānuku is designed to be iterative and will evolve over time to respond to new challenges and opportunities. Te Kiri Waiwai o Papatūānuku shall be reviewed as follows:

- Every three years, 1 year prior to any LTP process, for its efficiency and whether specific actions have been adequately implemented.
- At any time, following a special request of Te Kuaka (or equivalent) or full Council.
- At least one annual update shall be provided to Te Kuaka (or equivalent) to shown continual progress towards the implementation of Te Kiri Waiwai o Papatūānuku.

6 NGĀ PŪRONGO TAIPITOPITO / INFORMATION REPORTS

6.1 TE KAHU O TAONUI TAIAO PORTAL PROGRESS REPORT

File Number: **A5345378**

Author: **Marlema Baker, Democracy Advisor**

Authoriser: **Roger Ackers, Group Manager - Planning & Policy**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To present Te Kuaka Te Ao Māori Committee (Te Kuaka) with a progress report on Te Kahu o Taonui (TKoT) Taiao Portal.

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- The Taiao Portal is a web-based portal that presents tāngata whenua with an opportunity to improve working relationships with Council and enhance their participation in resource management and decision-making processes.
- A copy of the June 2025 Taiao Portal Progress Report is attached.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka – Te Ao Māori Committee receive the report Te Kahu o Taonui Taiao Portal Progress Report.

TĀHUHU KŌRERO / BACKGROUND

As part of the Better off Funding Package, Te Kahu o Taonui, in collaboration with the Far North District Council, developed a web-based Taiao Portal to enable iwi/hapū/whānau to have better access to environmental data and to facilitate engagement on other environmental matters.

The last Taiao Portal update was received 25 September 2024.

MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND NEXT STEPS

The Taiao Portal is a website that aims to support taiao practitioners via a range of specific resources to enable their input and participation in Resource Management (RM) matters regarding, but not limited to, Te Mana o te Wai and Te Oranga o Te Taiao.

In supporting taiao practitioners the underlying kaupapa is twofold:

1. Providing access to a range of tools and templates; and
2. Building capacity and capability.

The portals construction is ongoing and will evolve as more tools and templates are developed

Te Kahu o Taonui will continue to provide updated developments to Te Kuaka Te Ao Māori Committee and maintain collaboration with Te Hono.

PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

Funding for this project was achieved through central governments Better Off Funding initiative for community wellbeing projects. There are no financial implications in the receiving of this report.

ĀPITIHANGA / ATTACHMENTS

1. Te Kahu o Taonui Taiao Portal Progress Update - A5345370 ⇩

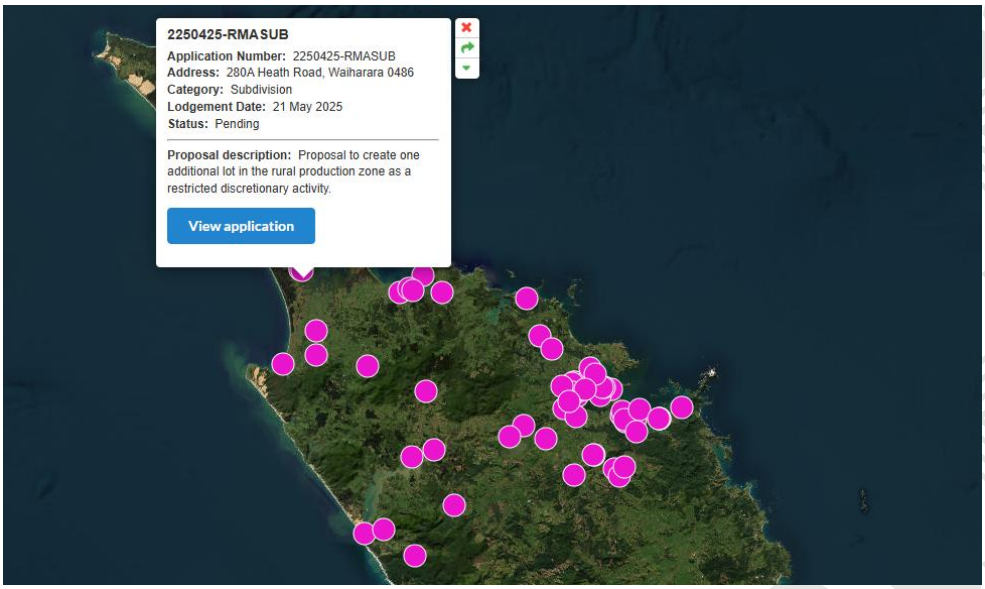
TE KAHU O TAONUI
Me mahi tahi tātou mō te iwi te take

Taiao Portal Progress Report

June 2025

1. CONSENT PORTAL

We continue to actively develop the Taiao Resource Consent portal. This mockup shows consent applications for the period 1 May to 30 June 2025. The pdf is accessed by clicking *view application*.

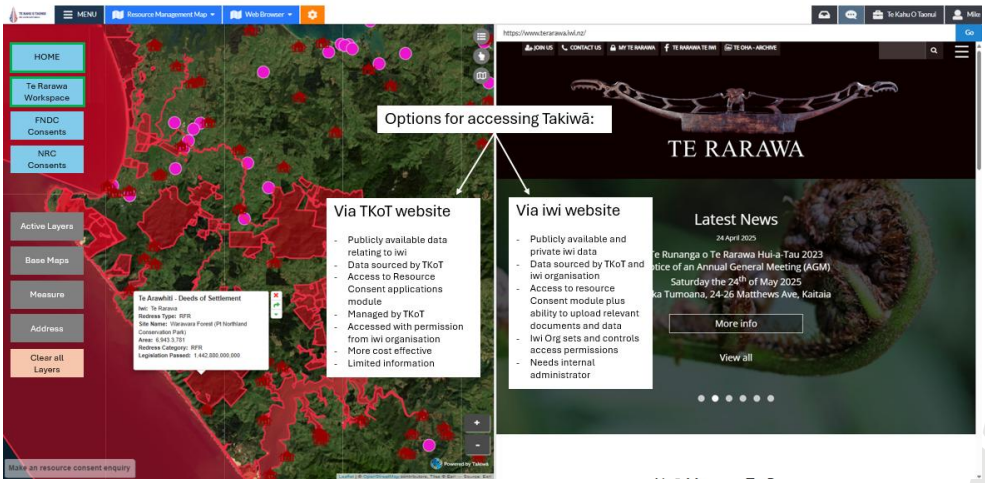


The project continues to develop iteratively, with the relationship with Takiwā creating further opportunities to deliver on the purpose of the project:

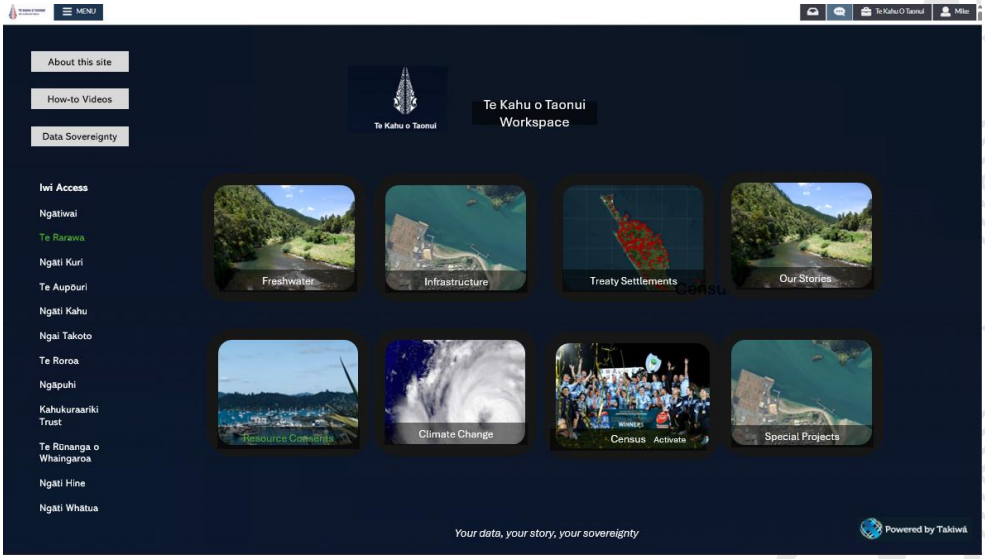
> *To develop a web-based Taiao Portal in collaboration with the Far North District Council (FNDC) to enable iwi/hapū/whānau to have better access to environmental data.*

The portal will enable iwi to access resource consent information either through the Te Kahu o Taonui portal or their own websites as illustrated below.

TE KAHU O TAONUI
Me mahi tahi tātou mō te iwi te take



The resource consent portal will enable iwi to access data most relevant to them from a front page (see mockup below). We also anticipate the development of other data as enabled by resources and time constraints.



2. Infrastructure and Development

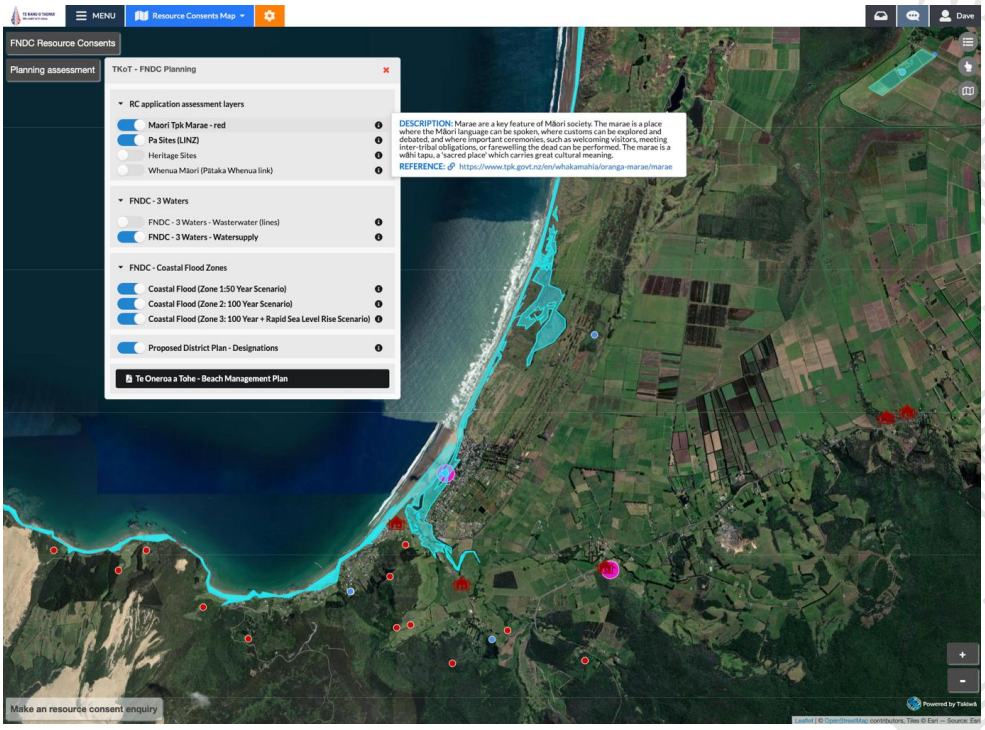
Development work on the Taiao Portal continues to progress steadily. We are currently focused on building out dedicated pages for each iwi within the shared portal environment. These individual iwi pages are being designed to act as secure, isolated spaces where iwi can access information relevant to their rohe and upload any local data they wish to manage. This approach allows us to provide a tailored experience for each iwi while maintaining a centralised infrastructure—effectively reducing

TE KAHU O TAONUI
Me mahi tahi tātou mō te iwi te take

the cost and complexity associated with spinning up fully separate instances for each iwi. In the interim, this solution ensures we can meet iwi-specific needs around data access and sovereignty, while we continue to assess the feasibility and sustainability of more standalone deployments in the long term.

Alongside the technical development, we are also putting effort into creating structured documentation to support iwi as they begin engaging with the portal. This includes onboarding guides, step-by-step walkthroughs, and responses to frequently asked questions – designed to be practical, accessible, and relevant to the varying digital capabilities across iwi partners. The documentation aims to build confidence in using the system, clarify data management responsibilities, and reduce reliance on direct support for basic tasks. This foundation will also enable smoother training sessions and empower iwi to take greater ownership of their data and digital space within the Taiao Portal.

We will begin the onboarding of selected users within the next couple of weeks to start testing and interacting with the portal. This early access will allow us to gather valuable feedback on usability, content layout, and overall functionality from iwi representatives. It also marks a key step toward validating the technical approach and refining the user experience based on real-world engagement. This phased rollout will help ensure the platform is both useful and intuitive, while also giving iwi a first opportunity to explore how the portal can support their environmental and data needs.



Screenshot – Working example of FNDC Consents overlayed with Marae Data and Water Supply for decision making

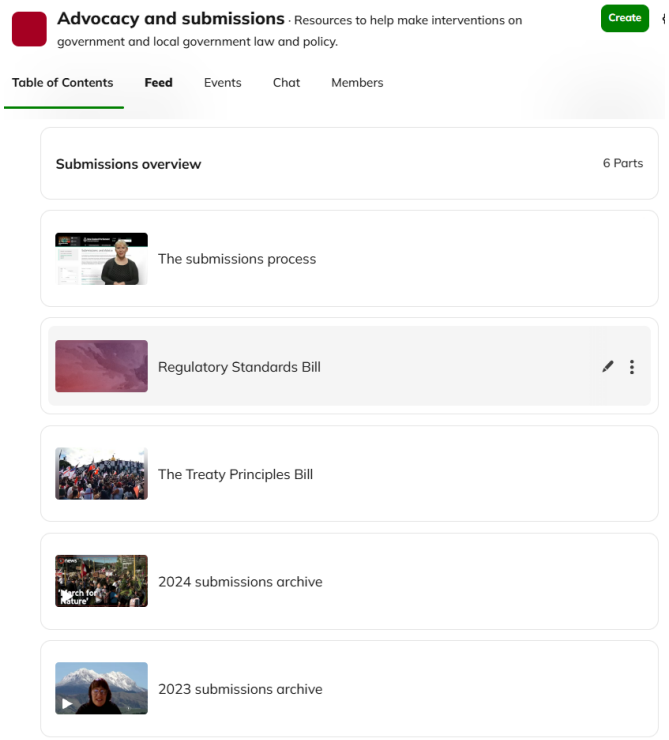
TE KAHU O TAONUI
Me mahi tahi tātou mō te iwi te take

3. RM POLICY

An important dimension of this work is to monitor and respond to government legislative and policy changes. Radical changes to Resource Management and related legislation could render the outputs from this project redundant, however we are proceeding based on the understanding that there will still be a resource consents process as outlined in the report from the Expert Advisory Group on Resource Management Reform. We will also continue to develop systems intended to better protect the taiao.

Team members have provided templates for feedback (submissions) on a range of bills including the Treaty Principles Bill, the Regulatory Standards bill, ETS changes, and currently, the changes to the RMA. This feedback is provided to iwi and other interested parties via email and Toitū te Taiao (see below).

4. OTHER



TE KAHU O TAONUI
Me mahi tahi tātou mō te iwi te take

5. ENGAGEMENT

Engagement continues with climate staff at the NRC. We also continued engagement with FNDC climate staff. Team members also support Te Kahu o Taonui representatives at FNDCs Te Kuaka meetings.

Toitū te Taiao material developed will be transferred over into the Te Kahu o Taonui website and also the Portal. The focus of the engagement was around the GIS community of Practice and the Advocacy collection.

Iwi and others have been actively involved in providing feedback on the avalanche of policy changes from central government. The Toitū te Taiao advocacy space enables the sharing of submission templates. This aligns with the project's purpose for access to environmental data, as the policy changes are fundamental in shaping the response to environmental degradation.

6.2 CIVIC ENGAGEMENT AND EDUCATION UPDATE

File Number: **A5345970**

Author: **Casey Gannon, Manager - Civic Engagement and Education**

Authoriser: **Jacine Warmington, Group Manager - Strategic Relationships**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To provide Te Kuaka – Te Ao Māori Committee with an update on Far North District Council (FNDC) Civic Engagement and Education (CEE) work programme.

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- The Civic Education and Engagement Programme 2024–2025 is a strategic initiative led by FNDC to strengthen democratic participation, political literacy, and community engagement across the district. The programme is designed to make local government more relevant and accessible, particularly for communities that have historically been underrepresented or disengaged.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka – Te Ao Māori Committee receive the report Civic Engagement and Education Update.

TĀHUHU KŌRERO / BACKGROUND

The organisation has identified a need to strengthen civic participation and political literacy across the district, particularly among communities that have historically been underrepresented in local government processes. In response, the Civic Education and Engagement Programme 2024–2025 has been developed to make local government more relevant, visible, and accessible to all communities.

The programme is grounded in the principles of rangatiratanga (leadership), kaitiakitanga (guardianship), and mana motuhake (self-determination), and seeks to empower whānau, hapū, and iwi to engage meaningfully with Council processes and decision-making. It also supports FNDC's strategic goals under Te Pae o Uta and complements broader initiatives such as the Whenua Māori Strategy and the upcoming 2025 local government elections.

The programme includes a range of innovative and culturally responsive activities, including:

- Civic education tools such as web-series, storytelling, and workshops to build understanding of local government functions.
- Community engagement events to connect with aspirations and promote active citizenship.
- Pre-election education including youth competitions and a candidate information evening.
- Voting period activations such as VOTE/POTI whānau days to encourage voter turnout and civic pride.

Additionally, the programme features a "Day in the Life" video series showcasing FNDC staff roles, and a "Local Legend" series highlighting successful community-led projects and partnerships with Council.

This initiative reflects FNDC's commitment to removing barriers to participation, lifting civic capability, and building trust between Council and the communities it serves.

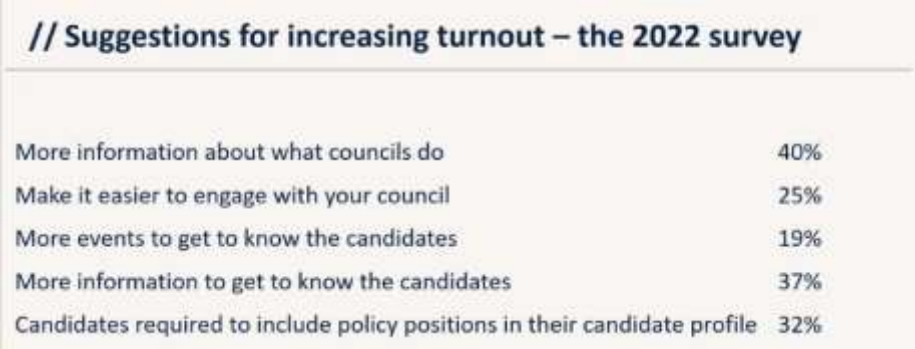
Te Kuaka – Te Ao Māori Committee received an update at their 19 June 2025 meeting which provided a high-level overview of the CEE work programme.

MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND NEXT STEPS

Local Government New Zealand (LGNZ) carried out a nationwide survey post the 2022 local government election and provided data at the Electoral Officer training in Wellington November 2024 that both our independent electoral officer and deputy electoral officer attended.

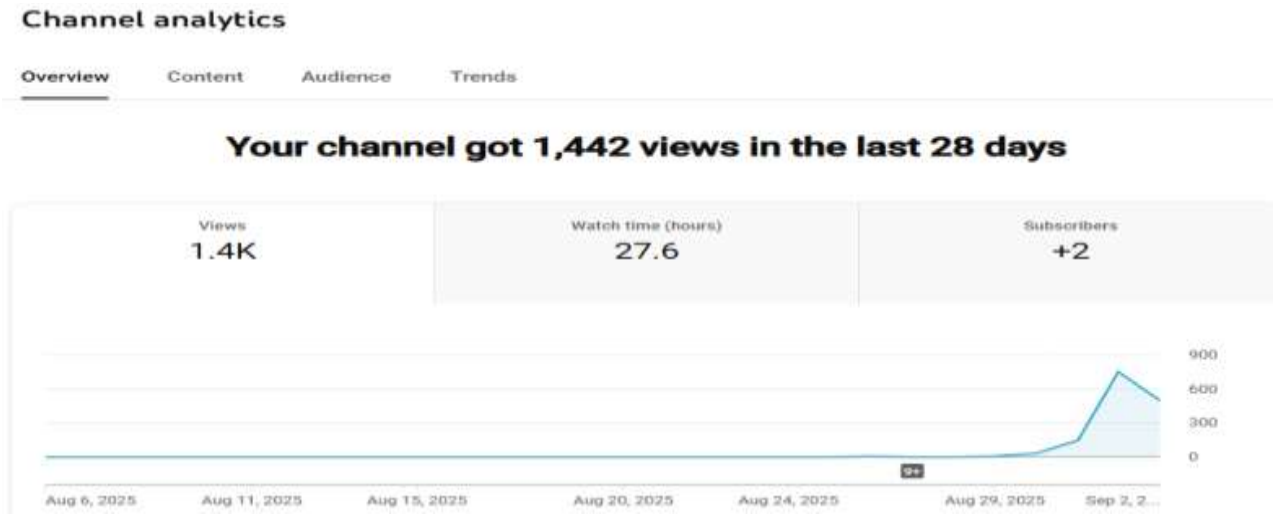
Voters across the country have indicated that they want to know more about the candidates running for election. Committed to a data driven work programme, we have taken this data and the recommendations for increasing voter turnout into account when developing the CEE work programme.

The demographics of the Far North district, and the relationships required to engage in a meaningful way are consistently considered to build, strengthen and/or maintain ongoing collaborative approaches to equitable civic education and engagement related to democratic processes. Our message is to vote and continue to engage throughout the triennium as to inform the members that are elected when they are making important decisions that affect your whanau (family), hapori (community), tamariki (children), and mokopuna (grandchildren).



Source: Local Government New Zealand Electoral Officer training held in Wellington Nov 2024

The number one reason people are not voting is because they do not know who they are voting for. We have increased accessibility to the candidate profiles by filming candidate videos within the allocated CEE work programme budget. The filming of the videos came to no additional unbudgeted cost to ratepayers. For candidates that did not film a video the profile statement and photo provided with their nomination form (which will be provided in the candidate handbook delivered with voting documents from 9 Sept 2025) was included on our webpage: Candidate Profiles | Far North District Council made available from 1 September 2025. 70%+ of nominated positions filmed a candidate video. ***Graphic 1 and 2 below provide data on viewership as at 4-9-2025.***



Graphic 1: Analytics showing channel views commencing August 2025.



Graphic 2: Breakdown of viewer age and gender

// Top reasons for not voting

	2001	2004	2007	2016	2022
Not enough information about candidates or policies	31%	29%	30%	32%	23%
Lack of interest	14%	18%	19%	16%	18%
Too busy/other commitments	14%	12%	17%	9%	13%
Forgot/missed deadline	12%	10%	14%	14%	3%

Source: Local Government New Zealand Electoral Officer training held in Wellington Nov 2024

2025 Local Government Elections key dates:

Local Elections 2025 | Far North District Council

- Update/change/choose enrolment details **before** 11 July 2025
  - Candidate nominations open 4 July 2025
  - Candidate nominations close 1 August 2025

- Candidates announced 8 August 2025
- Voting opens 9 September 2025
- Voting closes 11 October 2025 **(midday)**
- Final results announced 14 October 2025

Upcoming Events

- Meet the candidates events | Far North District Council
    - Community led initiatives that we are advised of are added to our webpage:

Next steps

- Activating voter participation throughout voting period (9 Sept – 11 Oct)
    - Mobile Ballot Box Tour | Far North District Council
        - Drop completed voting documents
        - Enrol/update details on electoral roll
        - Special voting
        - 6 units running 7 days a week
        - 93 stops across the 3 wards aligned with mobile nursing units, community led events, business associations, sport codes, retirement villages, schools, Kura Kaupapa Māori, industrial areas, cafes, rural communities, marae, urban town centres, markets, fishing clubs, halls etc.
    - Fact sheet | Far North District Council
        - 8 service centres (9 Sept through 10 Oct)
            - Kaikohe Service Centre, 5 Memorial Avenue, Kaikohe;
            - Kaitāia Service Centre (Te Ahu), Corner SH1 & Matthews Ave, Kaitāia;
            - Kerikeri Service Centre (Procter Library),6 Cobham Road, Kerikeri;
            - Kawakawa Service Centre, MacKereth Lane, Kawakawa;
            - Kaeo Service Centre, Leigh Street, Kaeo;
            - Hokianga Service Centre (Ōpononi isite), 29 Hokianga Harbour Drive, Ōpononi;
            - Paihia Library, 6 Williams Road, Paihia;
            - Rāwene Service Centre, 11 Parnell Street, Rāwene (Thursdays only)
        - Drop completed voting documents
        - Enrol/update details on electoral roll
        - Special voting
            - Anyone that updates or enrols after the 1st August must do a special vote

- Non-Resident Ratepayer Electors completing form after 1 August must do a special vote
- Enrol and vote on the same day up until 10 October

▪ 3 service centres (11 October until midday)

- Kaitaia – Te Ahu
- Kaikohe – Headquarters
- Kerikeri – Procter Library

o Onboarding/induction/pōwhiri/inaugural meetings planning is underway.

PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

No budgetary implications.

ĀPITIHANGA / ATTACHMENTS

Nil

6.3 TE RAUORA - REORUA ANNUAL REVIEW

File Number: **A5262643**

Author: **Lawrence Wharerau, Kaiārahi Kaupapa Māori**

Authoriser: **Llani Harding, Pouhautū Te Hono - Manager - Te Hono**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To furnish Te Kuaka Te Ao Māori Komiti with a final report of Te Rauora Kerikeri Reorua Strategy (Te Rauora).

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- This report is a summary and update of Te Rauora between Te Rūnanga o Ngāti Rēhia (TRONR) and Te Kaunihera o Te Hiku o te Ika (FNDC). The agreement has now reached its final stages.
- This pūrongo is an extension of the progress report tabled at the 24 April sitting of Te Kuaka Komiti, the same hui which endorsed Te Rauora as the name for this strategy.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka – Te Ao Māori Committee receive the report Te Rauora - Reorua Annual Review.

TĀHUHU KŌRERO / BACKGROUND

On June 1, 2023, TRONR and FNDC, launched Rautaki Reorua/Bilingual Plan for Te Kerikeri (attached). The Rautaki Reorua for Te Kerikeri, referred to as Te Rauora, is an agreement sponsored by Te Tari Taiwhenua – The Department of Internal Affairs (DIA) to create Te Kerikeri as a bilingual township and centre of reo excellence.

While the fixed term of the agreement sponsored by DIA concluded at the end of June 2025 and this report is titled a final review, the work programme will continue and endure under the commitments expressed in Te Aro Manatu Relationship agreement between TRONR and FNDC.

Te Rauora was prepared within the context of the Māori Language Act 2016 and Te Whare o te Reo Mauriora and its two maihi: Te Maihi Karauna - The Crown Māori Language Strategy and Te Maihi Māori - the Māori Language Strategy for Aotearoa.

Te Rauora includes TRONR led strategic focus areas, FNDC led priority actions and joint outcomes targeted in the strategy. These are expressed in the Pou Tuarongo, Pou Tokomanawa, Pou Tāhū and Pou Mataaho sections of Te Rauora. This report does not speak for TRONR led goals and outcomes.

MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND NEXT STEPS.

Te Rautaki Aro Tahi – Strategic Focus 1 – FNDC and joint led outcomes – Te Pou Tuarongo (Te Rauora informs).

The FNDC Te Reo and Tikanga Policy - Te Kaupapa Here mō Te Reo me ngā Tikanga Māori (attached) was formally adopted on September 21, 2023 and is due for review September 21, 2025. Te Pae o Waho - Te Reo and Tikanga learning programmes continue to roll out across council at our three main centres as well as online serving all areas of council and is lining up to provide access

and opportunities for our CCO partners. Classes are offered at levels one, two and three while courses are being prepared to cater for level four, five and six.

Since the last report on Te Rauora 24, April 2025, a further 49 staff have signed up to reap the benefits Te Pae o Waho provides and lifts the number of participants 222 since classes began. There has been a significant and noticed increase in the use of Te Reo in official and casual communications across council including conversations around “the coffee machines” amongst staff. From what is observed, confidence and capability is growing internally. TRONR will always be acknowledged by FNDC as tuakana holding ahi kā and kaitiakitanga in Kerikeri.

FNDC have held two significant hui at Whitiora Marae, Te Tii Mangonui, specifically the mātauranga wānanga for elected members and SLT on May 29, 2025, and the SLT People’s Leaders hui on June 10, 2025. The joint outcomes of this focus area continue to evolve and strengthen giving longevity and succession to Te Rauora.

Te Rautaki Aro Rua – Strategic Focus 2 – FNDC and joint led outcomes – Te Pou Tokomanawa (Te Rauora informs).

There is an increased use and normalisation of te reo Māori in FNDC spaces as evidenced in *Te Rautaki Aro Tahi* above. Opening and closing karakia has become the norm in FNDC hui at all levels. The look and feel of Te Kerikeri as a reorua centre enhancing its Māori identity is seen and heard particularly with rise of Ngāti Rēhia Community Kapa Haka group, an eclectic rōpū made up of mixed ethnicities including Sri Lankan, Irish and German members of the Kerikeri hapori with a love for kapa haka and a desire to learn more about Te Ao Māori. In eight short weeks of learning and rehearsals, they took the stage at Turners Event Centre during Matariki celebrations. It is standard practice across the board for relevant hapū to be consulted when road naming requests come to the three Community Boards.

Te Rautaki Aro Toru – Strategic Focus 3 – FNDC and joint led outcomes – Te Pou Tāhū (Te Rauora informs).

There is a noticeable increase in te reo Māori and Reorua events and kaupapa in both FNDC and community led opportunities. FNDC acknowledge and support TRONR in their Reorua led kaupapa in Te Kerikeri with an increase in these activations, the community kapa haka is evidence of this. Supporting other kaupapa across our district include Waitangi Week events and activities, Mangungu Te Tiriti kaupapa, Te Tai Tokerau Secondary Schools Kapa Haka Festival, Manu Kōrero competitions, and the recent Te Tai Tokerau Kapa Haka Kura Tuarua Regionals hosted at Papa Hawaiki facility August 2nd, 2025. Maramataka has been an influence at FNDC dating back to before this agreement was entered into with TRONR, for instance the timing of formal hui in our calendar which avoids the lower energy days where and whenever possible. Te reo Māori signage has increased in the Kerikeri catchment with a good example being Bunnings, Waipapa, which introduced dual signage from the opening day.

Te Rautaki Aro Whā – Strategic Focus 4 – FNDC and joint led outcomes – Te Pou Mataaho (Te Rauora informs).

Promoting Te Hiku o te Ika as a premier reorua destination is further manifested by the groundbreaking choice at the last sitting of Te Kuaka approving the Districtwide Reorua – Te Ao Mārama Strategy. There is an increased use of te reo Māori in planning documents like Te Pātukurea Spatial Plan for Waipapa and Te Kerikeri, annual plans and other strategic documents throughout council has increased. FNDC champions and encourages the use of dual signage in public spaces with correction being made as signage is renewed and/or swapped out. Recently FNDC fed into a spreadsheet from The Geographic Board correcting macrons and other te reo Māori standards to reflect northern mita in placenames. Communication and Engagement are compiling a lexicon of

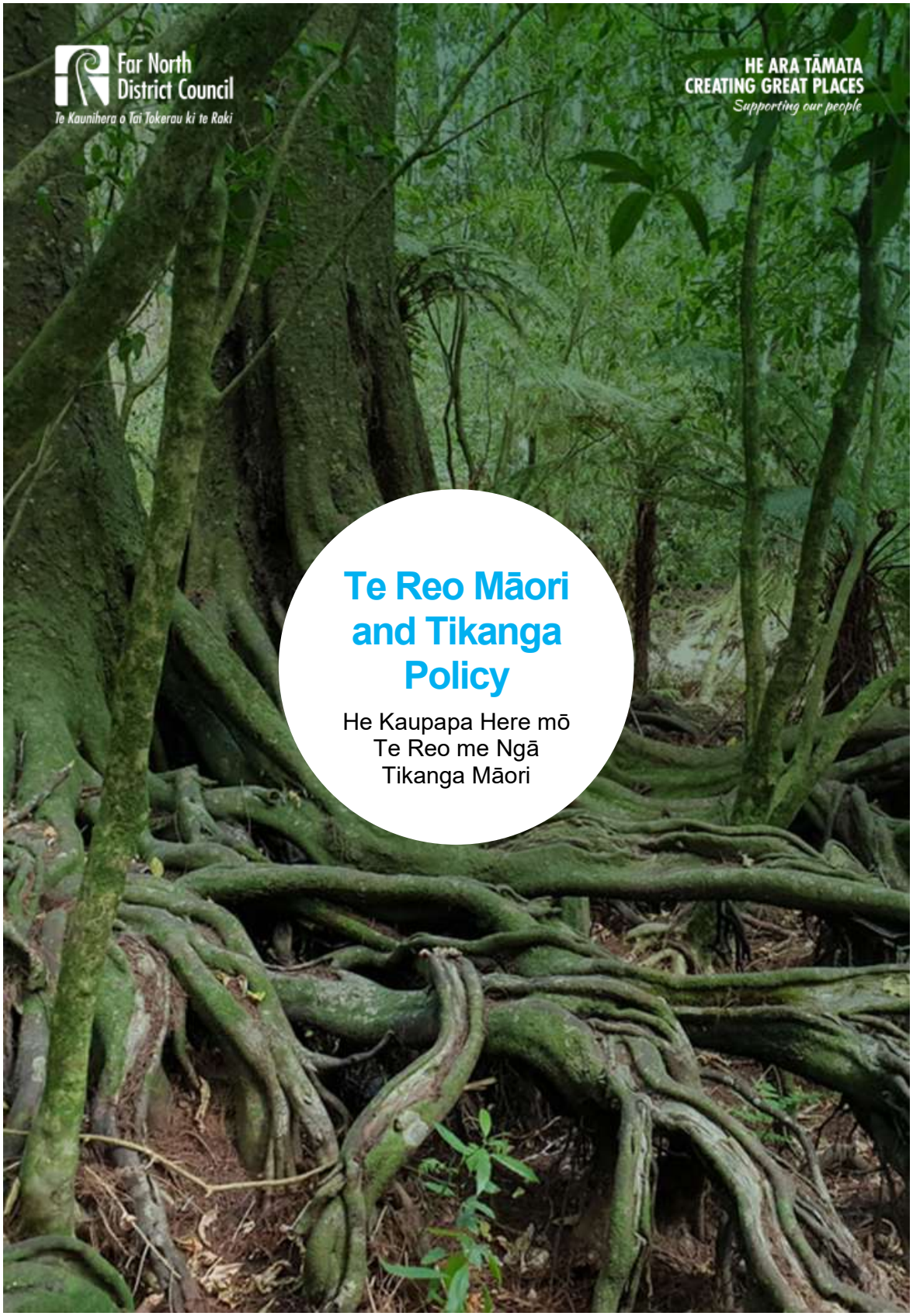
terms, phrases and kupu Māori for all staff to access through the “Compiled FNDC Report Translations and Macronised Place Names” spreadsheet on their TK3 page.

PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

There are no financial implications in receiving this report.

ĀPITIHANGA / ATTACHMENTS

1. **Te Reo Maori and Tikanga Policy FINAL - A4479753**
2. **2023_Kerikeri_Rautaki Reorua Final - A5158307**


Far North District Council
Te Kaunihera o Tai Tokerau ki te Raki
HE ARA TĀMATA
CREATING GREAT PLACES
Supporting our people
Te Reo Māori and Tikanga Policy
He Kaupapa Here mō Te Reo me Ngā Tikanga Māori

Far North District Council
Te Kaunihera o Tai Tokerau ki te Raki

www.fndc.govt.nz
Memorial Ave, Kaikohe 0405
Private Bag 752, Kaikohe 0405

askus@fndc.govt.nz
Phone 0800 920 029

Te Reo and Tikanga Policy

Adopted: 21 September 2023

Next review by Date: 21 September 2025

1. Purpose and Scope

The purpose and scope of this Policy is to enable Far North District Council (FNDC) to support the correct usage of Te Reo Māori by providing a framework for its use by FNDC both internally and externally.

2. Vision

The vision is that "By 2025, FNDC has increased the use of Te Reo and Tikanga in our workspaces and the public places we manage as a key element in strengthening our partnership with tangata whenua and in delivering effective services."

3. Goals and objectives

To achieve our vision and promote the use of Te Reo in our workplaces and the public spaces we manage, FNDC will:

A) Demonstrate leadership in increasing the use of Te Reo

B) Achieve Te Reo and Tikanga staff development outcomes

C) Implement effective Te Reo communication systems and processes

D) Increase Te Reo use in human resource processes and systems

4. Application

This policy applies to:

i. all permanent employees

ii. fixed term employees

Casual and temporary employees and those on short term contracts under 6 months are exempt from the training requirements of this policy but must be familiar and work within the policy expectations that impacts on their area of work.

5. Responsibilities

The respective roles and responsibilities for this policy include:

i. SLT provides the authority for the policy and they and Managers will demonstrate leadership and role modelling in implementing the policy;

ii. Employees will be aware of and implement the policy by making the policy and implementation plan available through the intranet and induction and training processes;

iii. Te Hono will provide advice and support on any issues associated with the policy;

iv. FNDCs trainer in te Reo and tikanga will provide clarification during te Reo and training sessions and on a case by case as negotiated and agreed outside of training session times.

6. Relevant Legislation, Policies and Procedures

Legislation	Te Ture Mō te Reo Māori 2016 Māori Language Act 2016 Local Government Act 2002
Council Policies and Procedures	FNDC Tangihanga policy and Koha policy
Other	Te Puni Kōkiri Maihi Māori and Maihi Karauna Te Puni Kōkiri Māori English Bilingual Signage: A guide for best practice
Guiding documents	He Whakaputanga o Niu Tireni 1835, Te Tiriti o Waitangi 1840,

7. Support

This policy is to be read in conjunction with the Te Reo and Tikanga Policy Guidelines.

For more information on Councils' 'Te Reo Māori and Tikanga Policy', please contact Te Hono team support at mailto:tehonosupport@fndc.govt.nz

8. Definitions

Term	Definition
Tikanga reo rua	Bilingual
Mauri	Life essence

KERIKERI REORUA

RAUTAKI REORUA 2023-2025

Te Rūnanga o Ngāti Rēhia (TRONR) and the Far North District Council (FNDC) are excited to launch this Rautaki Reorua | Bilingual Plan for Kerikeri having signed a joint Memorandum of Understanding: 'Aotearoa Reorua – Kerikeri,' on 1 June 2023, acknowledging too Kerikeri's historical significance as a founding location where both te reo Māori and the English language were spoken and taught following the arrival of the first European settlers to the area.

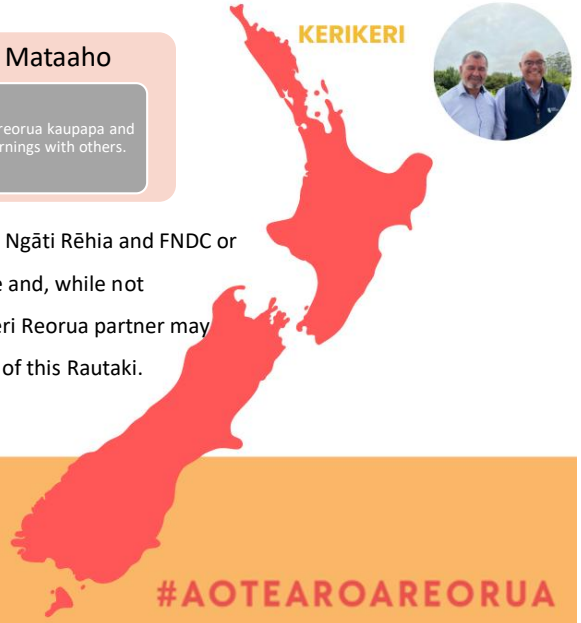
This Rautaki Reorua is guided by the *Ngāti Rēhia Education Strategy (2018 – 2025*) which strives for everyone living, visiting, and associated with Te Riu o Ngāti Rēhia to have an understanding of their reo, tikanga and culture, and the Far North District Council's draft reo Māori and Tikanga Policy and its commitment to te Ao Māori highlighted in its *2021 – 2031 Long-term Plan, Te Pae Tawhiti.*

This document has also been prepared within the context of the Māori Language Act 2016 and Te Whare o te Reo Mauriora and its two maihi: Te Maihi Karauna - The Crown Māori Language Strategy and Te Maihi Māori - the Māori Language Strategy for Aotearoa. **Utilising Te Taura Whiri guidelines for language planning along with community development principles, this Rautaki has been built around four (4) Pou:**





Pou Tuarongo	Pou Tokomanawa	Pou Tāhū	Pou Mataaho
Kerikeri Reorua partners continuously strengthen their own reorua capacity and capability to help revitalise te reo Māori.	Enhance the Mana / Status of te reo Māori in Kerikeri.	Increase te reo Māori acquisition and learning opportunities.	Grow the reorua kaupapa and share learnings with others.



The Pou engender eight (8) strategic goals from which priority actions and outcomes are identified to be led by Ngāti Rēhia and FNDC or Jointly. While one party may take the lead on ensuring delivery of actions the other will help when appropriate and, while not articulated, the plan assumes that most of the actions require the collaboration of others. As such, each Kerikeri Reorua partner may develop their own implementation plan detailing their own delivery of the agreed goals, actions and outcomes of this Rautaki.

AOTEAROA REORUA

#AOTEAROAREORUA

DRAFT

Rautaki Aro Tahi Strategic Focus 1	**Pou Tuarongo – Back of the Whare** **Kerikeri Reorua partners continuously strengthen their own Reorua capacity and capability to help revitalise te reo Māori.**			
Whāinga Tuatahi Goal 1	The partners' staff and leadership improve understanding, proficiency, and use of te reo Māori			
Whāinga Tuarua Goal 2	The partners develop and implement systems that weave bilingualism and te reo Māori into their respective services			
Whāinga Tuatoru Goal 3	The partners monitor and review their progress toward achieving their reorua goals and actions for Kerikeri			
	Ngā Arotau **Priority Actions**	**Ngā Tukunga** **Outcomes**	**By 30 Jun 24**	**By 30 Jun 25**
Ngāti Rēhia-led	Guide and support FNDC elected members to embrace reoruatanga and mātauranga Māori kia wāhi whakahirahira te reo Māori ai a Kerikeri	Ngāti Rēhia will be acknowledged as ahi kā and kaitiaki in Kerikeri. (FNDC) will gain intimate knowledge about Kerikeri, its history and its mana whenua.	*	*
	Support hapū members to become qualified translators	Ngāti Rēhia will grow its pool of reo Māori experts, who will be available for translation work in Kerikeri to ensure quality and correct dialect usage for all reo Māori in use.		*
FNDC-led.	Adopt te reo Māori and tikanga policy.	60% of FNDC staff will complete reo classes within three years of the reo Māori and tikanga policy being adopted. Te reo Māori will become normalised at FNDC.	*	
	Make reo Māori classes available to all staff.			
	Increase use of te reo Māori in all FNDC documents			
	Develop a competency framework for Council and staff to influence and enhance Far North District Council's Māori responsiveness capabilities	Ngāti Rēhia will be acknowledged as ahi kā and kaitiaki in Kerikeri. FNDC staff knowledge and capability will grow and their engagement with hapū/ Māori will be enhanced.		*
	Continue mātauranga Māori programme for elected members	Ngāti Rēhia will be acknowledged as ahi kā and kaitiaki in Kerikeri. FNDC will gain intimate knowledge about Kerikeri, its history and its mana whenua.	*	*
	Hold various Council hui at marae whenever possible			*
	Reoruatanga is incorporated into Long-term Plan/ Annual Plan cycles	Dedicated Council resource for ongoing Reorua projects in Kerikeri will be gained.	*	*
Jointly led.	Partners meet regularly to strengthen relationships/ build whanaungatanga and understanding of each other while overseeing Kerikeri's Reorua journey.	Partners will be consciously aware of the health and well-being of te reo Māori status in Kerikeri and have improved their relationship to identify and foresee any issues and overcome them together.	*	*
	Create a working group to lead Kerikeri Reorua - comprising of māngai from Ngāti Rēhia and FNDC, that is founded on core mutual principles.	Communication between the partners will be streamlined and sustainable Reorua activations for Kerikeri will be identified and implemented.	*	*
	Undertake a key stakeholder analysis by engaging with the community	Reorua activations in Kerikeri will reflect community needs, desires and interests	*	
	Review progress on the Rautaki	Rautaki remains fit for purpose	*	*

DRAFT

Rautaki Aro Rua **Strategic Focus 2**	**Pou Tokomanawa – Heart of the whare** **Enhance the mana / status of te reo Māori in Kerikeri.**			
Whāinga Tuawha **Goal 4**	Kerikeri Reorua partners show they value te reo Māori.			
Whāinga Tuarima **Goal 5**	Reoruatanga and Māoritanga are a key part of Kerikeri identity - kia Māori ake nei te āhua o Kerikeri			
	Ngā Arotau **Priority Actions**	**Ngā Tukunga** **Outcomes**	**By 30 Jun 24**	**By 30 Jun 25**
Ngāti Rēhia-led.	Establish wānanga to set a clear Reorua identity for Kerikeri	Kerikeri will be recognised as a town that treasures te reo Māori. Te reo o Ngāpuhi is the reo that is used, seen and heard in Kerikeri.	*	
	Provide ingoa Māori, and their meanings, for any new developments in Kerikeri as well as for existing public spaces		*	*
	Promote Ngāti Rēhia as the lead for any kaupapa reo Māori in Kerikeri		*	*
FNDC-led.	Encourage users of council spaces to make their event/ activation bilingual	The use of te reo Māori in Council spaces and places will be normalised. Council will be seen as a Reorua leader	*	*
	Make all council spaces and places Reorua			*
Jointly led.	Establish a clear Reorua/ tangatarua look and feel for Kerikeri (Visually/aurally etc)	Māori identify will be enhanced in Kerikeri.		*

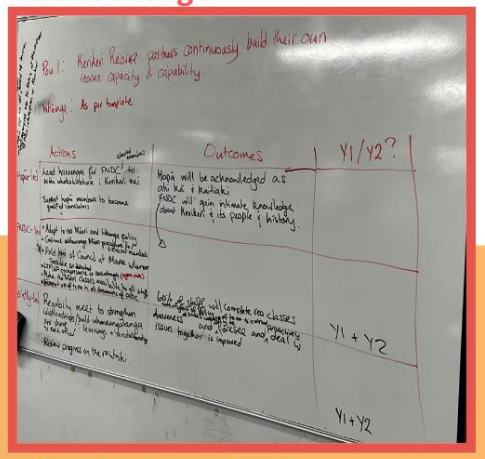
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Rautaki Aro Toru Strategic Focus 3	**Pou Tāhū – Front of the whare** **More reo Māori acquisition and learning opportunities are available in Kerikeri.**			
Whāinga Tuaono Goal 6	Kerikeri Reorua partners work together on shared Reorua projects and activations in Kerikeri			
Whāinga Tuawhitu Goal 7	Community leadership of te reo Māori initiatives continues to grow in Kerikeri			
	Ngā Arotau **Priority Actions**	**Ngā Tukunga** **Outcomes**	**By 30 Jun 24**	**By 30 Jun 25**
Ngāti Rēhia-led	Ngāti Rēhia will establish and lead a kaupapa Reorua that coincides with the changes of the seasons.	Increased use of reo Māori and kōrero tuku iho in the community – framed around the seasons. Once established, the kaupapa will be promoted and shared with other hapū to be led out across the Far North rohe.	*	*
	Develop dedicated Reorua and Ngāti Rēhia content to be broadcasted via platforms such as reo irirangi Māori, podcast and social media channels.	Te reo Māori, pūrākau and history will be normalised thanks to broadcasted and online mediums.		*
FNDC-led.	Active, annual planning by FNDC to develop and grow its suite of reo Māori and Reorua activities.	Increase of te reo Māori and Reorua events and kaupapa in the community.	*	*
	Promote Ngāti Rēhia events, programmes and classes.		*	*
Jointly led.	Undertake key stakeholder analysis	Community champions will be identified and supported to develop and lead Reorua activations in Kerikeri. Each year more community-led events and activations will be Reorua.	*	
	Utilise Maramataka to inform events and initiatives.	Te reo Māori will be championed i ngā wā me ngā wāhi katoa o Kerikeri. Over time, all Kerikeri resident will be fluent in both English and Māori languages		*
	Encourage and support Kerikeri businesses to use te reo every day		*	*
	Create a wāhi reo Māori.		*	*

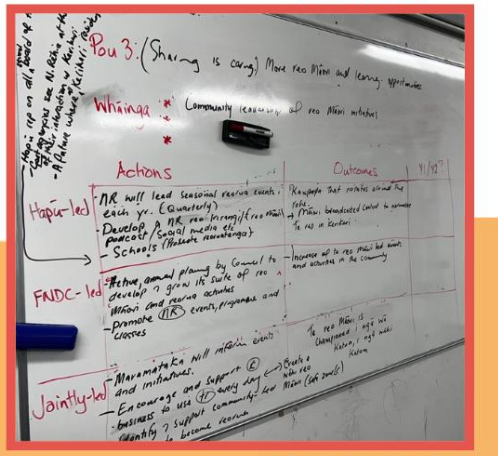
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Rautaki Aro Wha Strategic Focus 4	**Pou Mataaho – External to the whare / outward facing** **Grow the Reorua kaupapa and share learnings with others.**			
Whāinga Tuawaru Goal 8	Kerikeri is a centre of Reorua excellence			
	Ngā Arotau **Priority Actions**	**Ngā Tukunga** **Outcomes**	**By 30 Jun 24**	**By 30 Jun 25**
Ngāti Rēhia-led	As needed, support other Reorua towns and cities.	Kerikeri will be recognised as a Reorua leader in Aotearoa and a founding centre where te reo Māori and English was learned in tandem following the arrival of the first European settlers to the township.	*	*
	Initiate discussions to develop a Ngāpuhi Reorua strategy across the Far North.	Collaboration opportunities to celebrate and promote Ngāpuhitanga and te reo o Ngāpuhi across the Far North District will be advanced.		*
FNDC-led.	Actively promote our strengths as a premier Reorua destination.	Kerikeri will be widely recognised as a Reorua destination of excellence		*
	Embed Kerikeri Reorua into our place brand.	Kerikeri identity will be synonymous with Ngāti Rēhiatanga and Reoruatanga.	*	*
	Build Reoruatanga into FNDC's Kerikeri documents i.e., Master Plan, Spatial Plan, Annual Plan.	Reoruatanga and Māoritanga and their importance in Kerikeri will be noticeably increased and will grow interest and buy-in from other towns and cities across the district.	*	*
Jointly-led.	Participate as a tuakana for other Reorua centres within FNDC and Ngāpuhi boundaries	Kerikeri will actively support the growth of Reoruatanga across Ngāpuhi rohe and the Far North district.	*	*
	Maintain and share (with other Reorua centres and/ or publicly) a corpus of newly translated words developed by the Kerikeri Reorua partners.	Kerikeri partners will have helped build te reo Māori corpus		*
	Encourage the use of te reo Māori by other public bodies which have dealings with Kerikeri.	All public bodies that deliver services to the Kerikeri public will: * Recognise Ngāti Rēhia as ahi kā and kaitiaki and will engage with Ngāti Rēhia at the outset of their interaction with the township * Be encouraged and supported to use te reo Māori in Kerikeri.		*

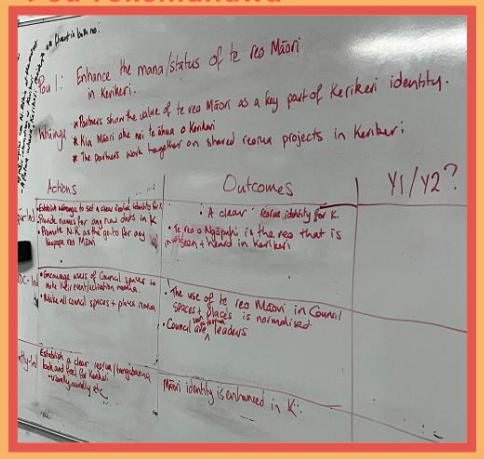
Pou Tuarongo



Pou Tāhū

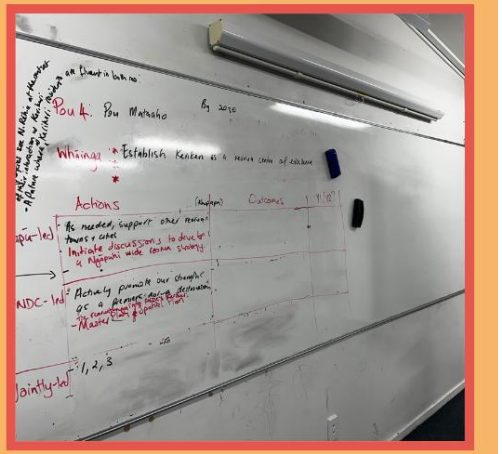


Pou Tokomanawa





Pou Mataaho



6.4 WHENUA MĀORI - FREEHOLD LAND RATING RELIEF

File Number: **A5295524**

Author: **Zena Tango, Team Leader - Transaction Services**

Authoriser: **Charlie Billington, Group Manager - Corporate Services**

TAKE PŪRONGO / PURPOSE OF THE REPORT

The purpose of this report is to update Te Kuaka – Te Ao Māori Committee (Te Kuaka) on the progress made to date by the Whenua Māori Working Group (the Working Group).

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- The Working Group was established to ensure Far North District Council (FNDC) provides ongoing support to Māori Freehold Landowners
- The Working Group has committed to a holistic approach with cross Council collaboration and community engagement to achieve key outcomes of reducing debt levels, clarifying rating information, reducing barriers to land use and development, stimulating regional growth, and enhancing understanding of Whenua Māori.

TŪTOHUNGA / RECOMMENDATION

That the Te Kuaka – Te Ao Māori Committee receive the report Whenua Māori - Freehold Land Rating Relief.

TĀHUHU KŌRERO / BACKGROUND

The following is an outline of actions that have been completed since the start of May 2024.

Actions completed	Start date	End date
Learning and development training plan Whenua Māori for working group & others involved in engagement plan	01/05/24	01/11/24
Geospatial mapping: Basemap loaded and operational (received by 30/12/24 due to vendors health issues this has added additional delays)	01/05/24	30/12/24
Commenced engagement.	30/09/24	30/06/25

In progress	Start date	End date
Review of existing rating relief policies	01/05/24	WIP
Data analysis utilising geospatial mapping to review the balance of 2,501 accounts (We had data corruption previously, they have been resolved but vendors health issues have added additional delays, now expected to commence 01/11//24. Revenue Recovery are currently reviewing these accounts manually).	27/09/24	WIP
Build layers to utilise geospatial mapping for data analysis (We had data corruption previously; they have been resolved but vendors health issues have added additional delays.	13/09/24	30/08/25

Next Steps	Start date	End date
Formalise the work plan for 2025/2026 rating year for the Whenua Māori Rating Relief Working group.	01/07/25	30/10/25

MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND NEXT STEPS

Property Reviews - A total arrears balance of $1,035,756.90 for 239 properties, has been written off since the start of the working group was established. $437,894.44 of the above is the CE write offs that have been processed.
As of 30 June 2025 we have received payments of $2,387,756.78 towards Whenua Māori.

Remissions applied to Whenua Māori:
For the 2025 year we received and or applied remissions to 509 Whenua Māori properties, this is up from the 482 applications we received/applied in the prior year.

Period	Remission Type	Number of properties
2025	Common-Use Properties	25
2025	Enabling Housing Development on MFL (Yr 1-3)	1
2025	Incentivizing Māori Economic Development (Year 5)	1
2025	ML04/01 Māori Freehold Land Not Used	105
2025	Papakainga on Māori Freehold Land	334
2025	Properties Spanning Multiple Districts	1
2025	Remission of Charges on Contiguous Properties	35
2025	Remission of Rates on Land (QEII Covenant)	4
2025	School Sewerage Charges	3

Request For Service (RFS) data
Revenue recovery, Te Hono and the Rating team received 327 requests for service in the past year in relation to Whenua Māori queries – from these there is 6 that are still being resolved.

Geospatial mapping
Due to the ongoing vendor issues which include corrupted data, base map issues and the vendors multiple health concerns, the Revenue Recovery team started manually reviewing the 2501 rateable accounts.

The vendor had delivered the artificial intelligence feature extract to Far North District Council. We then supplied the satellite imagery to Innvex for our feature extractions, once uploaded the file was incorrect and the feature did not line up with the basemap. The vendor did a new extraction for FNDC. We are in the process of analysing the data and verifying the accuracy of the AI outputs. Validation is being conducted using the LINZ building outline dataset and resource consent data. The team aim to complete this work by the end of August 2025.

As of 30 June 2025, the team have reviewed 763 accounts. From this data 178 accounts need further investigation. During the review process we now have 2306 rateable Whenua Māori accounts.

Review	Contact details	Used	Current	Payment arrangements	Remission	Living	GT
YES	571	678	426	179	141	698	10
NO	190	0	337	584	583	18	748
Needs more information	2	85	0	0	39	47	5
Total	**763**	**763**	**763**	**763**	**763**	**763**	**763**

Engagement
The 2024/2025 engagement plan set for the working group was to focus on providing ongoing support to Whenua Māori owners as well as a cross council holistic approach to community engagement, reducing debt levels, clarifying rating information, reducing barriers to whenua use and development as well as an enhanced understanding of Whenua Māori throughout our region and most importantly within FNDC.

The following was what was proposed to SLT and to Te Kuaka:

- Workshops: Hosting workshops to receive feedback and ensure points of view are considered prior to engaging in Marae visits
- Marae Visits: Engaging with Māori Freehold Landowners through Marae visits.
- Online Platforms: Developing culturally relevant online engagement platforms with videos, articles, interactive maps, and dedicated web pages. Engagement will also include emails, surveys, and social media content.
- Cultural Festivals and Events: Participating in or sponsoring events that celebrate Māori culture to foster informal interactions and relationship-building.

Workshop
6 November 2024 we held a Whenua Māori focus group session in Kaikohe to ascertain the real-life hurdles that are preventing development of whenua, fact check our information is relevant and given more understanding of the intricacies of Māori Freehold Land. We had 17 attendees who provided us with valuable insight and feedback that was utilised in the remainder of our engagement plan.

Learning and Development:
A Whenua Māori training presentation as well as a comprehensive Promapp for customer facing roles has been developed and rolled out throughout FNDC. Which included a full presentation to all staff on Whenua Māori.

Marae visits
We held five Marae hui throughout the Far North– which were well represented by staff, with attendance by Te Kooti Whenua Māori. The consensus received from over 115 attendees have been welcoming and provided us with valuable insight for what we can do better and incorporate into future hui.

The marae hui held were:

Date	Marae
23 Nov 2024	Waipuna Marae
16 Dec 2024	Otiria Marae
14 Mar 2025	Haititaimarangai Marae
07 Apr 2025	Roma Marae
07 Jun 2025	Te Tii Waitangi Marae

Communications had been distributed to internal/external stakeholders and partners via email, and the information had been added to our website and social media channels.

Cultural events
Members of the working group attended multiple cultural events to promote the Whenua Māori Marae Hui and provide information brochures on Whenua Māori.

Online platforms
Social media posts/reels data analysis of marae hui:

- Waipuna Marae – 1051 views, reached 511 people and 7 interactions.
- Otiria Marae – 4217 views, reached 881 people and 21 interactions.
- Roma Marae – 20,926 views, reached 19,643 people and 303 interactions.
- Haititaimarangai Marae postponed hui – 51,827 views, reached 32,450 people and 379 interactions

The FNDC Multimedia Strategy & Communications Advisor attended Te Tii Waitangi Marae and made a short film of the day.

Updates
Verbal updates of any changes since the date the report was submitted, will be provided by the team during the committee meeting.

PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

Provision is made for doubtful debts in relation to the arrears owed to council.
Impact on financial performance is expected to be limited as aged balances are provided for under the doubtful debt provision, which offsets the amount written off within the rating year.

Financial implications are relevant to the engagement plan as budget is required to fund this activity.

ĀPITIHANGA / ATTACHMENTS

Nil

6.5 NGĀ KAUPAPA MĀORI / MATTERS OF IMPORTANCE TO MĀORI 2024-2025 ANNUAL REPORT

File Number: **A5262612**

Author: **Llani Harding, Pouhautū Te Hono - Manager - Te Hono**

Authoriser: **Jacine Warmington, Group Manager - Strategic Relationships**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To provide the Te Kuaka Te Ao Māori Committee (Te Kuaka) with an annual report on Ngā Kaupapa Māori / Matters of Importance to Māori for the financial year 2024-2025.

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- Te Kuaka is committed to ensuring that the work of the Committee is carried out in a way that enhances the social, economic, cultural, and environmental wellbeing of the Far North District and assist Council as appropriate in conducting and maintaining effective, good faith working relationships with the Māori community.
- Ngā Kaupapa Māori / Matters of Importance to Māori are raised at Council meetings and/or by the Kahika/Mayor and Councillors, Te Kahu o Taonui Iwi Representatives or members of the public. This report serves as a mechanism to provide Te Kuaka Committee with quarterly updates on those matters.

TŪTOHUNGĀ / RECOMMENDATION

That the Te Kuaka – Te Ao Māori Committee receive the report Ngā Kaupapa Māori / Matters of Importance to Māori 2024-2025 Annual Report.

TĀHUHU KŌRERO / BACKGROUND

The purpose of Te Kuaka is to strengthen a Te Ao Māori perspective within Council decision making across policies and strategies. The committee responsibilities include:

- Ensure that the work of Te Kuaka is carried out in a way that enhances the social, economic, cultural, and environmental wellbeing of the Far North District
- Mahi ngātahi mā te huihui, wānanga – recommend to Council, aspects of importance to Māori for incorporation into the development of the Strategic documents (e.g., Te Ao Māori Framework, Annual Plan, Long Term Plan, District Plan)
- Manaaki – to assist Council as appropriate in conducting and maintaining effective, good faith working relationships with the Māori community (e.g., Iwi Hapū Environmental Management Plans)
- Recommend to Council aspects that the Far North District Council could pursue to develop and or enhance Māori capacity to contribute to Council's decision-making processes.

This report, Ngā Kaupapa Māori / Matters of Importance to Māori, serves as a mechanism to provide Te Kuaka with updates on the kaupapa / matters pertaining to Māori that were council were involved in through the year.

MATAPAKI ME NGĀ KŌWHIRINGĀ / DISCUSSION AND NEXT STEPS

Te Hiku Ward:

- **Te Rūnanga o te Rarawa MOU signing.** This 12-month period marks a significant milestone in the partnership journey, highlighted by Te Rarawa becoming the first iwi rūnanga to formally sign a Memorandum of Understanding (MOU) with Council. This MOU is more than a formal agreement—it represents a relationship grounded in trust, mutual respect, and a shared vision for transformative, community-led outcomes. Chairperson Katie Murray described the signing as an *"auspicious occasion"*, acknowledging the importance of entering into active partnership under this kaupapa. The MOU establishes a framework for continued collaboration, co-design, and delivery of initiatives that are deeply rooted in cultural values and local aspirations.
- **Strengthening Relationships with Marae and Hapū.** In alignment with the MOU and wider engagement strategy, council have initiated and deepened partnerships across the rohe including:
- **Ōturu Marae**: A service agreement has been established to support water monitoring initiatives, reinforcing our shared commitment to environmental kaitiakitanga and marae-based leadership.
- **Roma Marae**: Engagement with Roma Marae has continued to grow, with collaborative efforts focused on environmental resilience, infrastructure development, and shared planning priorities. This relationship reflects council's commitment to working alongside marae to elevate community-led solutions.
- **Haititai Marangai Roadshow**: As part of ongoing outreach, the Haititai Marangai Roadshow was launched to engage with whānau, hapū, and iwi across the region. These interactive sessions have strengthened understanding of local priorities and helped shape future project planning.
- **Infrastructure and Environmental Stewardship**. Council have initiated bridge infrastructure works in collaboration with new hapū connections within the Te Hiku Ward. These projects are being delivered with a strong emphasis on community consultation and ensuring mana whenua voices are central to design and implementation processes. Our environmental partnerships are expanding through ongoing water and land monitoring efforts, designed to uphold the principles of kaitiakitanga and local stewardship.
- **Te Oneroa-a-Tōhe Beach Board Engagement**. The Board continues to make progress on a number of strategic initiatives:
    - **Resource Consents:** The Board is exploring the re-formation of the Technical Advisory Group to assist with consent applications and reviews. NRC will provide a detailed update at the September 2025 meeting. The Technical Steering Group will also develop a process to improve consent assessments.
    - **Commissioners Process:** NRC is finalising Resource Consent Guidelines, with an emphasis on collaboration between NRC and FNDC for a unified and culturally responsive approach. Ngāti Kuri will submit a commissioners list by July 2025.
    - **Aero Club Beach Use:** Further information is required to assess a proposed use of the beach. Ongoing discussions will be held during the next Board workshop.
    - **Spat Collecting:** The Board has expressed concerns regarding voluntary compliance, regulatory gaps, and environmental impact. Iwi are advocating to become formal kaitiaki of spat harvesting. An Official Information Act (OIA) request

has been submitted to Te Ohu Kaimoana, with further engagement planned with Aquaculture New Zealand.

- **Strategic Infrastructure** – Kaitāia Airport Project – Council continues to strengthen its relationship with Iwi and Hapū landowners in delivering on its Resilience upgrades of Kaitāia Airport. A number of hui with Iwi and Hapū have been held to formalise this relationship followed by a community hui alongside key stakeholders of the airport. A recent hui at Ngāi Takoto headquarters helped advance discussions on the financial responsibilities related to the Kaitāia Airport development. This meeting ensured alignment among stakeholders and helped pave the way for the next implementation phase in accordance with central government funding agreements.

Bay of Islands – Whangaroa Ward:

- **Formalisation of Te Aro Manatu Relationship Agreement** (TAMRA) between Te Rūnanga o Ngāti Rēhia (TRONR) and Council took place. This was followed up with two significant hui hosted by Ngāti Rēhia at Whitiora Marae, Te Tii Mangonui as agreed to in TAMRA. The first was a mātauranga exchange designed for elected members and the Strategic Leadership Team (SLT) and was well received and attended by governance and management. The second catered for all council's people leaders. During the second hui, Ngāti Rēhia determined that SLT members who attended the earlier mātauranga exchange were tangata whenua and invited to sit on the taumata to receive their colleagues, while the rest were left to represent themselves with karanga and mihimihi. The Group Manager – Planning and Policy spoke on behalf of the whare Te Tino Rangatiratanga welcoming the others and Te Tumu Whakarae picked up the challenge and spoke on behalf of the team entering Tino Rangatiratanga.

- **Supporting Waitangi Week activities** FNDC had a high visual presence during the Waitangi Week of events, from supporting the taumata as Kaikōrero, Kaikaranga and waiata tautoko, providing shuttle services for the aged or infirm. Elected members addressed several workshops and information tents. Council staff were present throughout the week providing information on elections, local government and council services in stalls on the Te Tii Waitangi Marae and Waitangi Treaty Grounds (sports grounds).

- **Whenua Māori Roadshows** centred on rates relief, advice on changing from general titled land to Māori freehold and the benefits of doing so, with the actions required for this to happen. One hosted by Ngāti Hine, Ngāti Kōpaki and Ngāti Te Ara in Tūmatauenga Wharenui at Ōtiria Marae, Moerewa, with members from Te Kooti Whenua Māori and Te Puni Kōkiri supporting and 60+ hapū/iwi attendees as well as elected member representation. The second was hosted by Ngāti Kawa and Ngāti Rāhiri in Te Tiriti o Waitangi Wharehui, Te Tii Waitangi Marae including 45 attendees.

- **Kaiārahi Kaupapa Māori supporting the Community and Engagement** business group supported council message in several kaupapa Māori projects. Te Mana o te Wai short video series with tohunga/kaumatua Rereata Makiha discussing the importance and significance of water through a Ngāpuhi lens in te reo Māori and English. Participating in promotional material for the Mangungu Te Tirit o Waitangi commemorations. More recently advising and providing voiceover content created to encourage people to participate in the upcoming local elections process.

Kaikohe-Hokianga Ward:

- **Waimamaku Kaumātua and Age Care Hui -** Hui in Waimamaku held by Billy Te Kahika at his residence to present a proposed Age Care facility for kaumātua. Present were members of the community, an investor and Te Roroa iwi staff. The vision is to provide Age Care for kaumātua in the area.
- **Rawene Domain -** engagement with Ngāti Kaharau, Ngāti Hau, Te Māhurehure hapū, Lease holders of the gym, the sailing club and Horse Trekking for kids over the Sailing Club's proposal to build a new building on the land to house all activities and more room to share, bringing sports back into Rawene community.
- **Ōmāpere Forest-** proposed work to mill the Pine Trees as the lease will expire. Concerns from whānau around the environmental impacts and in what condition the land will be left after the milling. Contractors and whānau are working together to agree a suitable plan.
- **Kohukohu WWTP Working Group-** Te Ihu Tai hapū members, Council's infrastructure staff, Kohukohu Community representative working together to find solutions to minimise wastewater outflow to the Hokianga harbour.
- **Opononi WWTP-** Community members of Opononi/Ōmāpere and Ngāti Korokoro hapū, the start of the future for the WWTP (Wastewater Treatment Plant). Staff are engaging in korero with hapū and community on what is proposed and how it best works for the Opononi/Ōmāpere area.
- **Māngungu Commemorations-** Te Ngahengahe, Ngāti Toro, Te Pōpoto, Ngāti Hao hapū including the Māngungu Committee with Council committed to tautoko the kaupapa. It was a successful event with many hapū from all over the north and communities, from Māori and non-māori. An internal working group has been put together to start planning for 2026 Māngungu and Waitangi commemorations.
- **Te Tai Tokerau Festival-** FNDC held a stall at the festival to engage with whānau, hapū, iwi and communities from all over the district. Working with NRC (Northland Regional Council), also alongside business owners and organisations.
- **Youth Week & Empowering our Tamariki Whānau-** Youth Week 2025 held at the Kaikohe Memorial Park joined by businesses, service providers and community organisations hosted by the Solomon Group to celebrate a special end to the week. Council staff engaging with rangatahi to raise the awareness about the importance of a local government and to enrol for this year's 2025 local elections. In support of this kaupapa it had the backing of the Kaikohe ki Hokianga Community Board, this is event shows the importance of our rangatahi and the power of communities.
- **Mangamuka Road Repair-** A joint discussion from Te Rūnanga o Te Rarawa, Ngāpuhi, Horizon Archaeology, LDE Engineering to make plans on how to approach the road slip repair to Mangamuka Road (between Mangataipā and Tūtekehua). Information was provided by the engineers to give understanding on what will be required. Engagement with hapū will be a priority as there is concern that the area is located on or there abouts of an wāhi tapu (ancient burial site), local hapū will be able to add cultural guidance and further information on the site.
- **Reorua** – With a focus on a programme of work around a bilingual district next steps will be to continue discussions with hapū around reorua, predominantly Te Uri o Hua. Future hui will

be planned with Kohanga Reo, Non-Governmental Organisations (NGO) and businesses as continued contact to ensure council is able to present at a future date.

- **Iwi Environmental Management Plan-** Worked with hapū to provide applications and understanding around IHEMP's (Iwi Environmental Management Plan), with two Hokianga hapū being successful in the application process. Those hapū are Ngāti Korokoro, Ngāti Pakau/ Ngāti Rauwawe. They will now begin journey to put together their IHEMP with hopes that council will be able to sit down in future to finalise with hapū.
- **Mana Whakahono A Rohe-** Finalised the agreement with TRAION (Te Rūnanga Ā Iwi Ō Ngāpuhi) ready for adoption by council in July.
- **MOU-** Memorandum of Understanding between council and Te Roroa iwi will be revisited in the following months. Worked with Taoho Tane, Sharron Murray and Delilah Parore-Southon who have taken all collective kōrero from hui and present to the board of Te Roroa. An email was sent out to follow up on the discussion's outcomes from the hui, awaiting a response from the board and or the CEO.
- **Kaikohe Placemaking-** the Placemaking group consists of working with hapū Te Uri o Hua, Ngāti Whakaeke and Ngāti Tautahi on the visual look of Kaikohe main street. The group is still working through options as pūtea has been set and allocated to this project $50k for the wash and paint and $57k for the beautification. Beautifying and painting of the main street is the preferred option supported by hapū. This will go to the next Community Board on the 8th August with a recommendation for options on the wash and paint in main street and planter boxes.

PĀNGĀ PŪTEA ME NGĀ WĀHANGĀ TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

There are no financial implications or need for budgetary provision as a result of this report.

ĀPITIHANGA / ATTACHMENTS

Nil

6.6 OPEN RESOLUTIONS AND ACTIONS UPDATE - SEPTEMBER 2025.

File Number: **A5345481**

Author: **Marlema Baker, Democracy Advisor**

Authoriser: **Aisha Huriwai, Manager - Democracy Services**

TAKE PŪRONGO / PURPOSE OF THE REPORT

To provide Te Kuaka Te Ao Māori Committee with an overview of outstanding open resolutions and action points arising from Committee meetings.

WHAKARĀPOPOTO MATUA / EXECUTIVE SUMMARY

- Action points are a new addition to this standard report item.
- Action points will capture actions that are not part of a formal decision/resolution but require follow up or confirmation from staff.
- Open resolutions are a mechanism to communicate progress against decisions/resolutions.
- Open resolutions are also in place for all formal elected member meetings.

TŪTOHUNGA / RECOMMENDATION

That Te Kuaka – Te Māori Committee receive the Open Resolutions and Actions Update – September 2025 report.

1) TĀHUHU KŌRERO / BACKGROUND

This report introduces action updates into the Open Resolutions Update report.

Resolutions from standard reports *(also known as decisionmaking reports)* are compiled in an open resolution report and included in each agenda. Staff track the status of each resolution or action through to completion *or* until such time as the committee is satisfied with progress and directs staff to remove the item from the report. Staff remain responsible for ensuring progress continues.

Many reports received by this committee are information-only *(to receive or to note)*, as such they are not automatically captured as open resolution items. However, a need has been identified to record and track action points arising from information reports and meeting discussions.

Moving forward, these will be captured and reported at committee meetings.

2) MATAPAKI ME NGĀ KŌWHIRINGA / DISCUSSION AND OPTIONS

Managers, with staff where appropriate, will assist in recording and following up outstanding open resolutions and/or actions points and may occasionally provide verbal updates at meetings where updates are received after the printing of an agenda. Democracy Services staff will support the process by generating reports.

TAKE TŪTOHUNGA / REASON FOR THE RECOMMENDATION.

To provide Te Kuaka – Te Ao Māori Committee with an overview of outstanding decisions from 29 June 2023.

3) PĀNGA PŪTEA ME NGĀ WĀHANGA TAHUA / FINANCIAL IMPLICATIONS AND BUDGETARY PROVISION

There are no financial implications or need for budgetary provision in receiving this report.

ĀPITIHANGA / ATTACHMENTS

1. Te Kuaka Open Resolutions and Actions - September 2025 - A5347422 ⇩

OPEN RESOLUTION REPORT

Printed: Wednesday, 3 September 2025 1:26:45 pm
Division:
Committee: Te Kuaka – Te Ao Māori Committee
Officer:
Date From: 1/01/2022
Date To: 3/09/2025

Meeting	Title	Resolution	Notes
Te Kuaka – Te Ao Māori Committee 25/09/2024	Taiao Portal Update	**RESOLUTION 2024/35** Moved: Kahika - Mayor Moko Tepania Seconded: Cr John Vujcich **That Te Kuaka – Te Ao Māori Committee receive the Taiao Portal Update Report and seek to maintain and support its development specifically with regards to Resource Consent (RC) data sharing and to support Te Kahu o Taonui socialising Iwi/Hapū Environmental Management Plans and Treaty Settlements with Council's Resource Consents Team.** **CARRIED**	**16 Oct 2024 10:48am Democracy Advisor** No further update at this stage **13 Nov 2024 2:16pm Te Kuaka Coordinator** Note from Phil Grimshaw (Te Kahu o Taonui) , It was raised at the 31 October 2024 meeting that as part of the Taiao Portal Update provided on 25 September 2024, Te Kahu o Taonui offered a resource to work alongside Te Hono to support developing an Implementation Template for MoUs and IHEMPs (and Treaty Settlements as part of the RC process). This will be followed up by the Manager of Te Hono. **27 Nov 2024 4:28pm Te Kuaka Coordinator** On 14 November 2024 Te Hono and the Te Kuaka Coordinator met with Phil Grimshaw – (Kaitohutohu Taiao Senior Advisor Te Kahu o Taonui) to discuss the development of an Implementation plan for MoUs, IHEMPs and any Treaty Settlement. Progress is ongoing and Te Hono will continue to work through the design of this framework for Te Kuaka. **20 Feb 2025 8:55am Te Kuaka Coordinator** An update will be provided in the April 2025 meeting agenda. **03 Apr 2025 11:54am Democracy Advisor - Reallocation** Action reassigned to Democracy Advisor by Democracy Advisor **07 Apr 2025 5:12am Democracy Advisor - Target Date Revision**

OPEN RESOLUTION REPORT

Printed: Wednesday, 3 September 2025 1:26:45 pm
Division:
Committee: Te Kuaka – Te Ao Māori Committee
Officer:
Date From: 1/01/2022
Date To: 3/09/2025

Meeting	Title	Resolution	Notes
			Target date changed by Democracy Advisor from 09 October 2024 to 24 April 2025 **15 Apr 2025 11:59am Democracy Advisor** Staff have sought an update from Te Kahu o Taonui. a verbal report/update is expected at the 24 April 2025 Te Kuaka meeting **05 Jun 2025 2:59pm Te Kuaka Coordinator** Te Kahu o Taonui (Phil Grimshaw) provides a verbal report/updates at each meeting. **16 Jun 2025 11:55am Manager, Democracy Services - Reallocation** Action reassigned to GM - Strategic Relationships by Manager, Democracy Services - reassigning - this is an outstanding task that was sitting with Democracy Advisor. **25 Jun 2025 9:53am Te Kuaka Coordinator** At the Te Kuaka Chairs agenda preview held 11 June 2025 Phil Grimshaw (Te Kahu o Taonui) committed to providing a comprehensive update report for the 14 August agenda. The closing deadline for reports has been sent to Phil. **03 Sep 2025 12:22pm Te Kuaka Coordinator** A progress report on the Taiao Portal is included in the 23 September 2025 Agenda.

OPEN RESOLUTION REPORT

Printed: Wednesday, 3 September 2025 1:26:45 pm
Division:
Committee: Te Kuaka – Te Ao Māori Committee
Officer:
Date From: 1/01/2022
Date To: 3/09/2025

Meeting	Title	Resolution	Notes
Te Kuaka – Te Ao Māori Committee 11/12/2024	1 Wharo Way, Ahipara &Pohutukawa Tree and Te Puna o Kupenuku Updates	The amendment became the substantive motion **RESOLUTION 2024/32** Moved: Kōwhai – Deputy Mayor Kelly Stratford Seconded: Cr John Vujcich **That Te Kuaka – Te Ao Māori Committee** **a) receive the report 1 Wharo Way, Ahipara & Pohutukawa Tree and Te Puna o Kupenuku Updates, and** **b) that the CEO formalises a written agreement and resourcing for Ngā Hapū o Ahipara to maintain Moringaehe reserve**	**11 Feb 2025 1:16pm Team Leader - Property Management** 1 Wharo Way Ahipara - Quotes received for the plaque, wording still a working progress. Plaque will need to be placed on a rock or stand. Awaiting design approval for Reserve Sign. Looking at alternative security as Bollards are not appropriate for the site due to underground services. MOU for co-management being drafted. Te Puna o Kupenuku - Quarterly hui to be held with Te Puna o Kupenuku in March. No further information in regard to a long-term lease or ownership of the buildings has been received at this time. Part b) is complete. **04 Apr 2025 8:35am Team Leader - Property Management** 1 Wharo Way Ahipara - A plaque concept and wording and rocks as security have been discussed with hapu and fndc are awaiting approval to implement. Te Puna O Kupenuku - No update. **29 Apr 2025 12:10pm Democracy Advisor** 1 Wharo Way Ahipara - The plaque is in its final design stages, alternatives are still being looked at, and an MOU is under review. Te Puna o Kupenuku - No update. **05 Jun 2025 1:33pm Democracy Advisor - Reallocation**

OPEN RESOLUTION REPORT

Printed: Wednesday, 3 September 2025 1:26:45 pm
Division:
Committee: Te Kuaka – Te Ao Māori Committee
Officer:
Date From: 1/01/2022
Date To: 3/09/2025

Meeting	Title	Resolution	Notes
			Action reassigned to Manager, Property & Facilities Management by Democracy Advisor. **16 Jun 2025 11:51am Manager, Democracy Services - Reallocation** Action reassigned to GM - Delivery & Operations by Manager, Democracy Services - reassigning - this is an outstanding task that was sitting with Manager, Property & Facilities Management. **03 Jul 2025 3:56pm EA to GM - Delivery & Operations** Due to staff turnover in Property & Facilities, the technical operations team had limited visibility of this work and only recently been made aware that items are still outstanding. We can confirm that the plaque has been received by council. Technical operations are following up on the following items: • Status and placement of reserve sign, • Placement of boulders, • Placement of plaque (plinth installation will be needed), We will arrange a site plan and engage contractors to undertake the works. We expect this work to be completed by end of September 2025. The team will follow up to see who has been tasked with working on the co-management agreement. **05 Sept 2025 12:24pm EA to GM - Delivery & Operations** Boulders are in place.

OPEN RESOLUTION REPORT

Printed: Wednesday, 3 September 2025 1:26:45 pm
Division:
Committee: Te Kuaka – Te Ao Māori Committee
Officer:
Date From: 1/01/2022
Date To: 3/09/2025

Meeting	Title	Resolution	Notes
			Plaque & Signage received from suppliers, install location agreed for these will be in place by 19th of September.
Te Kuaka – Te Ao Māori Committee 19/06/2025	Amended Rating Relief Policy Draft - Proposal for Public Consultation	**RESOLUTION 2025/27** Moved: Cr Babe Kapa Seconded: Cr John Vujcich **That Te Kuaka – Te Ao Māori Committee recommend that Council:** **a) adopts the proposal in attachment 2 to be released for public consultation to meet the requirements of section 82 of the Local Government Act 2002.** **b) approves, the period for making written submissions on the proposal will be a minimum of 4 weeks.** **c) delegates authority to the Mayor to decide on the date of oral presentation/s of submissions.** **d) authorises the Chief Executive to make any necessary minor drafting or presentation amendments to the proposal to correct errors or omissions, or to reflect the decisions made by the Council prior to final publication and public release.** **CARRIED**	**03 September 2025 1:57pm Te Kuaka Coordinator** On 03 July 2025 (resolution 2025/71 refers), Council approved the Proposal for the draft Rating Relief Policy for public consultation. The consultation period was for four weeks and has now closed. The Analysis of Submissions and Approval to Adopt the Rating Relief Policy report is going to the September 25th Council meeting. This item can be closed/completed. Staff will continue to monitor this internally.

7 KARAKIA WHAKAMUTUNGA / CLOSING PRAYER

8 TE KAPINGA HUI / MEETING CLOSE