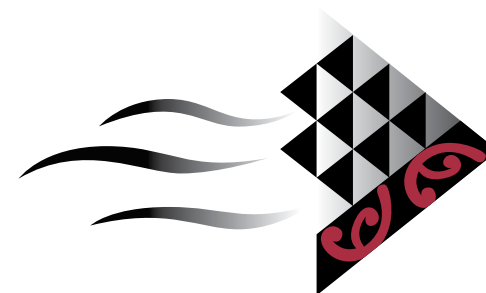


Te Tūāpapa o ngā wai o Te Arawa

Te Arawa Cultural Values Framework



TE ARAWA LAKES TRUST

He Tūpuna ngā Rotomoana

Wai Māori | Wai Ariki | Wai Puia



LAKE TARAWERA



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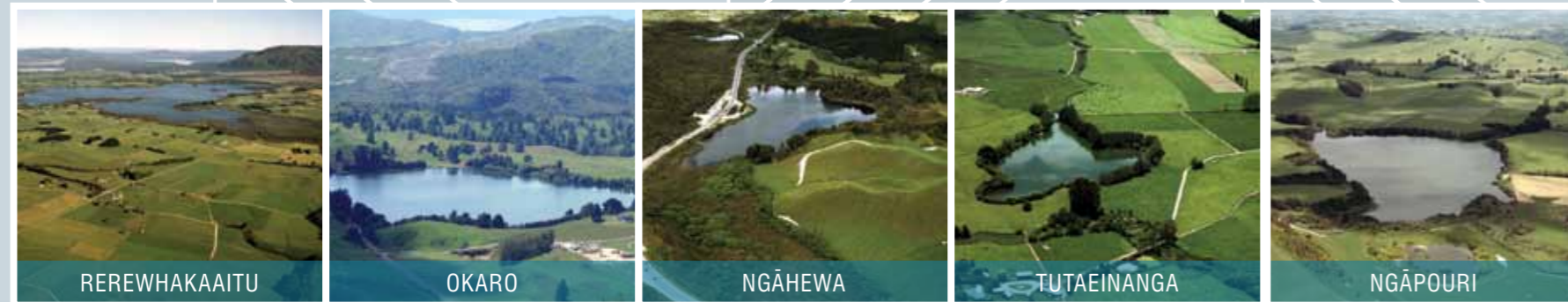
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attended hui or gave feedback.

Nō reira kuhu mai...



The time has arrived for us to enter...

Foreword

Piki mai rā, kake mai rā

Hōmai te waiora kia tū tākiwai tākiwai tākiwaiora e.
Ki ngā kākahi whakairoiro o uta, kai ngā rake pīngao o tai,
tēnā koutou tēnā koutou tēnā koutou katoa.

Nō te rētōtanga o Te Korokoro o Te Parata, nō Te Whare
hukahuka nui a Tangaroa i whānau ai te waka nui, te waka
roa, te waka pakari o Te Arawa. Nō te wai a Te Arawa
i mahuta ake, nā te wai mātau i kawē mai ki konei.

Kua roa nei a Te Arawa e noho āhuru mai ki tēnei rohe whao
ana i te wai mahana, i te wai māori i te wai tuku kiri hoki rā.
Ko te urupounamu ia nei e mea ana, mā te aha ka rongō te
wai ki te aroha o te tangata?

Mā te mārama ki tōna whakapapa rānei, mā te hāpai
i te rere o tōna au rānei, mā te whakatū tūāpapa e ora tonu
ai te piringa kai waenga i a tātau me te wai.

A kāti, e pātōtō ana te tangata i te whatitoka o te whare
o māramatanga? Nō reira kuhu mai...

Piki mai rā, kake mai rā

Hōmai te waiora kia tū tākiwai tākiwai tākiwaiora e

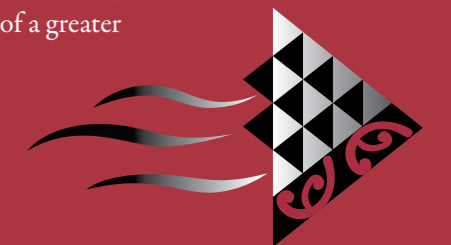
To the many strategists and leaders from inland and the
coastal areas. Proudly, we greet you all.

It has been said that the Te Arawa canoe was born from
the depths of a mighty whirlpool in the heart of the mighty
ocean. They narrowly escaped the very throat of the
leviathan called Te Parata. Te Arawa arose from the waters
and indeed they traversed the seas to arrive to Aotearoa.

For generations Te Arawa have lived in the embrace of
the land surrounded by water, be it thermal, natural or for
bathing. The question must be, how can we reciprocate?

We must be cognisant of the origins and the significance
of water, we must allow the water to flow and contribute
to the environment as a whole, we must build a pathway that
ensures that the relationship we have with water and that
water has with us endures.

Can you hear the sound of knocking
on the door of the house of a greater
understanding?
The time has arrived
for us to enter...





1. About this Framework

Te Tūāpapa o ngā wai o Te Arawa / Te Arawa Cultural Values Framework (The Framework) is a values-based Policy Statement developed by the Te Arawa Lakes Trust (TALT).

It articulates our values in relation to the long term aspirations for the Te Arawa lakes.

These values are intrinsic and recognise our inalienable relationship with the lakes, rivers, streams, groundwater aquifers and geothermal resources.

Framework Purpose

The purpose of this Framework is to provide a holistic and values-based foundation for the management of the Te Arawa lakes and surrounding land.

This has been achieved by identifying and articulating Te Arawa values, in a form that is easy to understand and apply.

This Framework has been developed for Te Arawa and TALT, first and foremost. It has also been developed for Councils and the wider community.

Framework Objectives

To ensure the Te Arawa lakes are managed and restored in a manner consistent with Te Arawa values.

To effect positive change in relation to the Te Arawa lakes — environmentally, socially, culturally and economically.

To show leadership in relation to the Te Arawa lakes for intergenerational benefit.

To improve awareness and knowledge about the traditional relationship of Te Arawa with the lakes.

Intended Outcomes

This Framework intends to:

Have An Influence On	How TALT operates (i.e. leading by example)
	The Rotorua Te Arawa Lakes Programme ¹
	Strategic Plans such as: <ul style="list-style-type: none"> • Strategy for the lakes of the Rotorua District • Te Arawa Lakes Strategic Plan • Council Long Term / Annual Plans
Help Implement	RMA Documents and Processes such as: <ul style="list-style-type: none"> • Regional Policy Statement • Regional & District Plans • Resource consent processes
	Strategy for the lakes of the Rotorua District <ul style="list-style-type: none"> • Goal 4 — The Lakes Catchment is managed through Te Arawa values
Support	Te Arawa hapū and iwi initiatives relating to the lakes, rivers, streams, groundwater aquifers and geothermal resources
Build	Cultural Awareness and Understanding — with Te Arawa, Councils and the wider community

¹ The Rotorua Te Arawa Lakes Programme is responsible for improving and protecting the water quality in the historic Rotorua Te Arawa lakes. This is a joint partnership of TALT, Bay of Plenty Regional Council and the Rotorua Lakes Council.

This Framework has been recognised by TALT as a planning document under the Resource Management Act.

This Framework does not replace:

- Any obligation to consult individually with Te Arawa hapū or iwi
- Any planning document prepared by Te Arawa hapū or iwi. e.g. Iwi Management Plan.

Development Process

This Framework was developed through engagement with Te Arawa hapū and iwi, as outlined below.

Key Events	Consultation	Feedback	Advisory Group Hui	Draft Framework Released	June 2015
Development Process	Marae-based hui Online survey	Te Arawa values <i>and</i> What Te Arawa value <i>and</i> Te Arawa aspirations for the lakes	Common themes emerged <i>and</i> Draft values established	Draft Framework released for feedback from Te Arawa hapū and iwi	Te Tūāpapa o ngā wai o Te Arawa / Te Arawa Cultural Values Framework Adopted
Further Info	Refer appendix 2 for hui dates	Refer appendix 3 for Engagement Outcomes			

Figure 1. Development Process for Te Tūāpapa o Ngā Wai o Te Arawa / Te Arawa Cultural Values Framework.

*We know the lakes are alive
and it is our responsibility to take care of them*



2.1 Ko Wai Mātau: Who We Are

Te Arawa waka | Te Arawa tangata

► Our Origins

The Te Arawa people of the Bay of Plenty are the offspring of Pūhaorangi, a celestial being who descended from the heavens to sleep with the beautiful maiden Te Kuraimonoa.

From this union came the revered ancestor Ohomairangi. He was responsible for protecting Taputapuātea marae — a place of learning on the island of Raiatea or Rangīātea, in the Polynesian homeland known as Hawaiki. High priests from all over the Pacific came to Rangīātea to share their knowledge of the genealogical origins of the universe and of deep-ocean navigation.

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

► The Migration

The migration to Te Ika-a-Māui over 20 generations ago was instigated by war over scarcity of resources and land.

Houmaitawhiti, one of Atuatua's six sons, had a son, Tamatekapua. Tamatekapua took up the challenge laid down by his father: to seek a peaceful new home in a land far to the south.

Over 30 Ngāti Ohomairangi tribe members accompanied Tamatekapua and the tohunga, Ngatoroirangi, in the double-hulled canoe originally named Ngā rākau rua a Atuatua (the two trunks of Atuatua) in memory of their father.

During the voyage they had a perilous encounter with the great ocean creature, Te Parata, who almost swallowed them. However, one story goes that they were delivered from the jaws of certain death by a mythical great shark, and the people renamed the canoe and themselves Te Arawa in its honour.

Paul Tapsell. 'Te Arawa — Settlement and Migration', Te Ara — The Encyclopedia of New Zealand, updated 4-Mar-09, URL: <http://www.teara.govt.nz/en/te-arawa/2>

► Arrival

On entering the Kaituna estuary beside Ōkūrei, the bow of the Te Arawa canoe was tethered to a large rock, Tokaparore, and to an anchor rock called Tūterangiharuru, which held her fast in the current of the Kaituna River. The tohunga Ngatoroirangi was the first to step off, conducting rituals beneath a pōhutukawa tree in full bloom.

Today this site is remembered as Ōngātoro, and commemorated by a monument built in 1940. A pā established on the Ōkūrei headland close to the moored canoe was named Maketū, after their home village on Rangīātea, in Hawaiki.

► Our Rohe

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

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

Photography: top, Kaumātua at Te Takinga Marae, Mourea; base, S Zhang



LAKE ROTORUA

2.2 Ko Wai Au: Who We Are

Te Arawa Lakes Trust



Our Role

TALT (formerly Te Arawa Māori Trust Board) was established to represent the interests of Te Arawa hapū² and iwi members in relation to the Te Arawa Lakes Settlement Act 2006.

This includes:

- The promotion amongst Te Arawa of the educational, spiritual, economic, social, health and cultural advancement or wellbeing of Te Arawa and its whānau
- The maintenance and establishment of places of cultural and/or spiritual significance to Te Arawa
- The promotion amongst Te Arawa of mental health and wellbeing of the aged or those suffering from mental or physical sickness or disability
- Any other purposes that is considered by the Trustees from time to time to be beneficial to Te Arawa.

² As listed in Appendix 1.

Our Vision

Kia eke ki nga taumata o Matariki.
Ascend the high points of Pleiades.

Our Strategic Goals

Strategic Goal 1:

Ka rongo te Ao i te Mana o Te Arawa.
The authority of Te Arawa is readily recognised by all.

Strategic Goal 2:

Te mā o te wai e rite ana kia kite i nga tapuwae ā te koura.
The quality of the water is such that you can see the footsteps of the koura.

Strategic Goal 3:

Whakapakari ake i te waka kia pae ki uta.
TALT is well equipped for the journey ahead.

Our Iwi

Mai Maketū ki Tongariro

Ko Te Arawa te waka

Ko Te Arawa māngai-nui ūpoko tūtakitaki

From Maketū to Tongariro

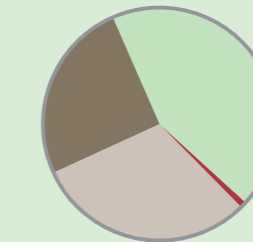
Te Arawa the canoe

Te Arawa the determined people

The Lakes Trust represents 56 hapū from the confederated tribes of Te Arawa, Ngā Pūmanawa e Waru o Te Arawa, (the eight beating hearts of Rangitīhi). Refer to Appendix 1 for a list of these hapū.

According to the 2013 Census, 43,374 people affiliate to Te Arawa. 19,548 people are registered with the Lakes Trust.

Figure 2. Iwi Affiliation Within the TALT Register



Te Kawatapuārangī
Te Ure o Uenukūpako
Tuhourangi
Other

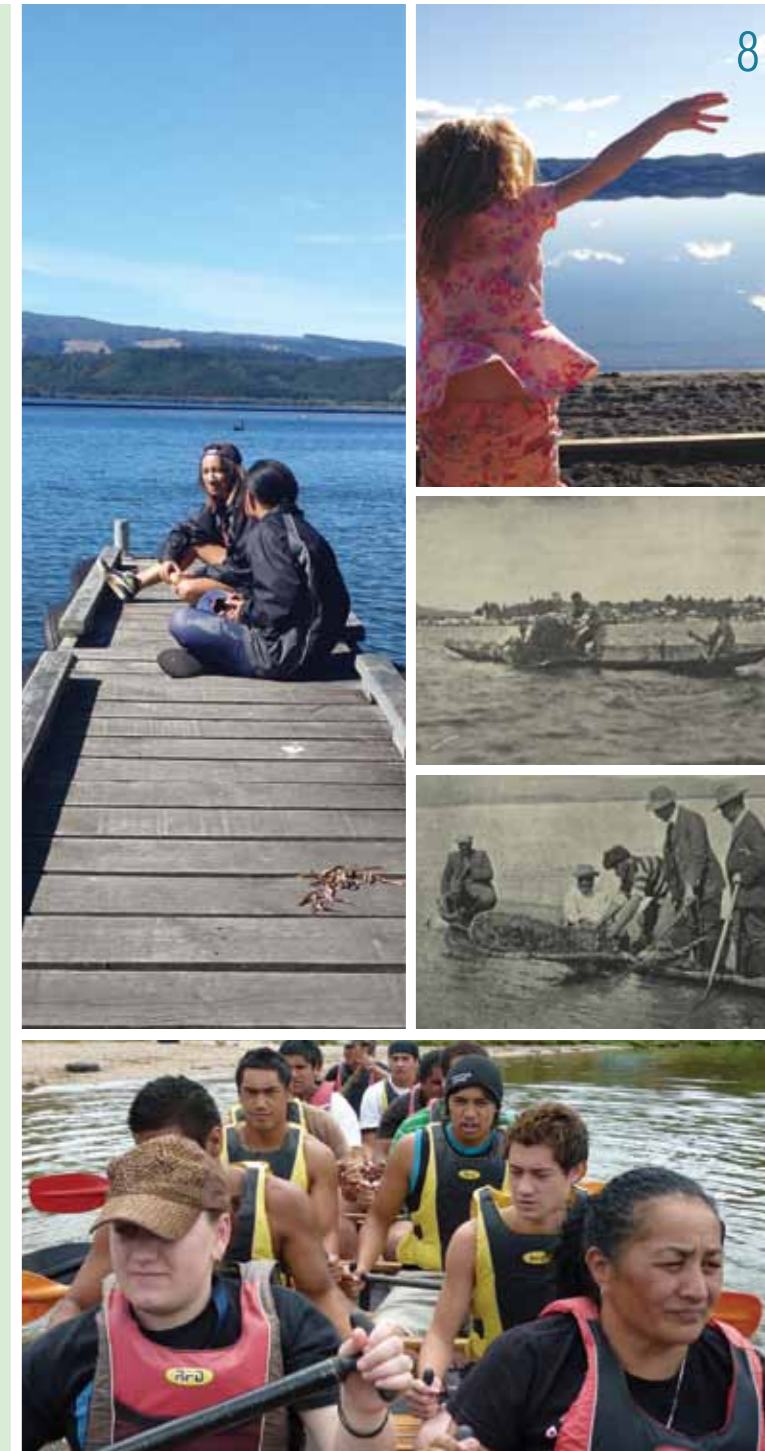
Rotorua Te Arawa Lakes Strategy Group

TALT has two representatives on the Rotorua Lakes Strategy Group. This is a joint committee, comprising TALT, Rotorua Lakes Council and Bay of Plenty Regional Council.

The purpose of the Rotorua Lakes Strategy Group is to: *“Promote the sustainable management of the Te Arawa/Rotorua lakes and their catchments for the use and enjoyment of present and future generations, while recognising and providing for the traditional relationship of Te Arawa with the lakes”.*

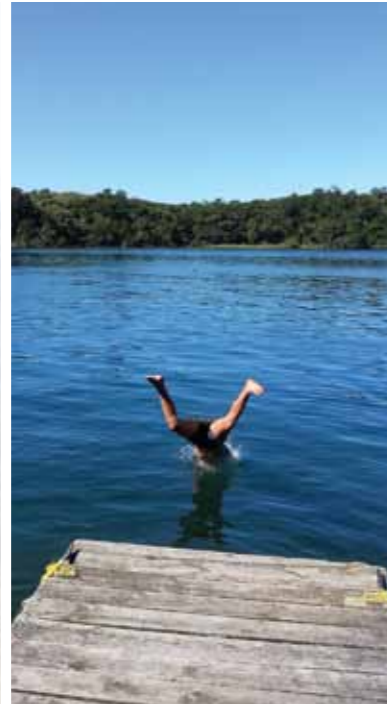
The roles and responsibilities of each member is provided in Appendix 4.

Photography: top left, TALT Education & Training Unit students at Lake Rotoiti (credit: Leilani Ngawhika); top right, N Priestly; mid right, Tau koura on Lake Rotorua circa 1930's (credit: "Source: Te Rangī Hiroa: Māori food supplies of Rotorua. Photos taken with H Tai Mitchell and other elderly men before WWII; base, TALT Education & Training Unit students at Lake Okareka (credit: Joyce Tutaki)





LAKE TIKITAPU



3. Nā Wai Au: Where this Framework Relates

This Framework relates to the 14 lakes subject to the Te Arawa Lakes Settlement Act 2006.

It also relates to the rivers, streams, tributaries, puna (springs) and other freshwater sources (including waterways) in the Te Arawa rohe as proclaimed under the Waitangi Treaty claim Wai 1875.

Under this legislation, the traditional, historical, cultural and spiritual relationship and association that Te Arawa hapū/iwi have with the Te Arawa lakes is recognised by the vesting of the lakebeds of thirteen lakes in the Trust³.

³ Rotorua Lakes Council has resolved to transfer ownership of the bed of Okaro (or Ngākaro) to the Lakes Trust. This requires an amendment to the Te Arawa Lakes Settlement Act 2006.

Photography: top right, M Gordon; mid right, S Summerell; base right, S Blomquist

The Te Arawa Lakes Are:

- Lake Ngāhewa
- Lake Ngāpourī (or Opouri)
- Lake Okareka
- Lake Okaro (or Ngakaro)
- Lake Okataina (Te Moana-i-kataina-a-Te-Rangikaroro)
- Lake Rerewhakaaitu
- Lake Rotoiti (Te Roto-kite-a-Ihenga-i-Ariki-ai-a-Kahumatamomoe)
- Lake Rotoehu
- Lake Rotomā
- Lake Rotomahana
- Lake Rotorua (Te Rotorua-nui-a-Kahumatamomoe)
- Lake Tarawera
- Lake Tikitapu
- Lake Tutaeinanga

Three of the Te Arawa lakes — Ngāpourī / Opouri, Tutaeinanga and Ngāhewa are located in the Waikato Region. The remaining 11 lakes are located within the Bay of Plenty Region.

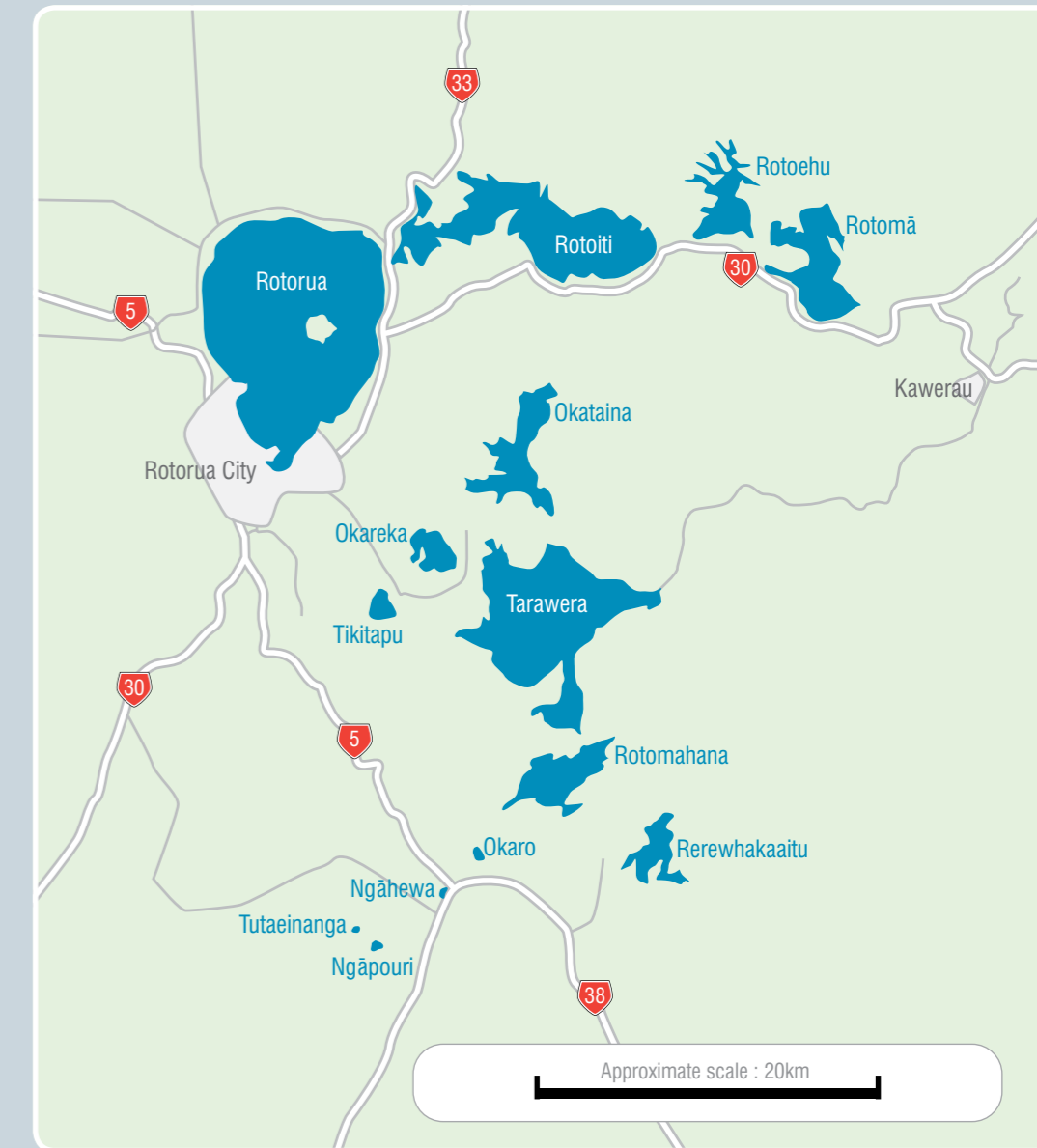


Figure 3. Te Arawa Lakes

4. Te Whakapapa o Te Wai: Our Guiding Te Arawa Values

Values are a set of beliefs and way of *being*. This is different to Principles, which are a set of expectations for a way of *doing*.

We need to ensure that the Te Arawa lakes are managed through our values. For this to be effective, Te Arawa values need to be identified and articulated as well as being easily understood and applied.

How the Values Were Selected

Our guiding Te Arawa values were selected following engagement with Te Arawa tribal members.

Tribal members provided their views on values, issues and aspirations. Values such as rangatiratanga and kaitiakitanga were not selected because tribal members felt that they had been overused and defined to the extent that they had lost meaning.

The selected values framework encapsulates the common themes from the engagement.

The following diagram illustrates the journey.

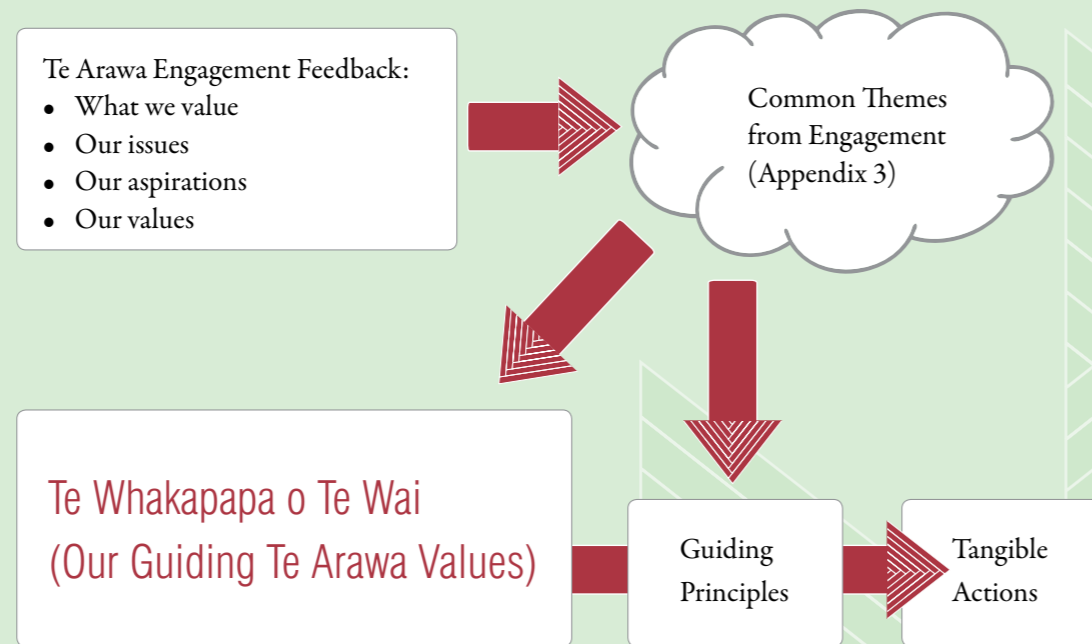


Figure 4. The Journey of Selecting Our Te Arawa Values

Te Whakapapa o Te Wai – Our Guiding Te Arawa Values

Our guiding Te Arawa values (Te Whakapapa o te Wai) are: Wai, Waiariki, Waiora, Wairua and Waiata.

The values illustrated below are outlined in further detail in Figure 6 (overleaf).

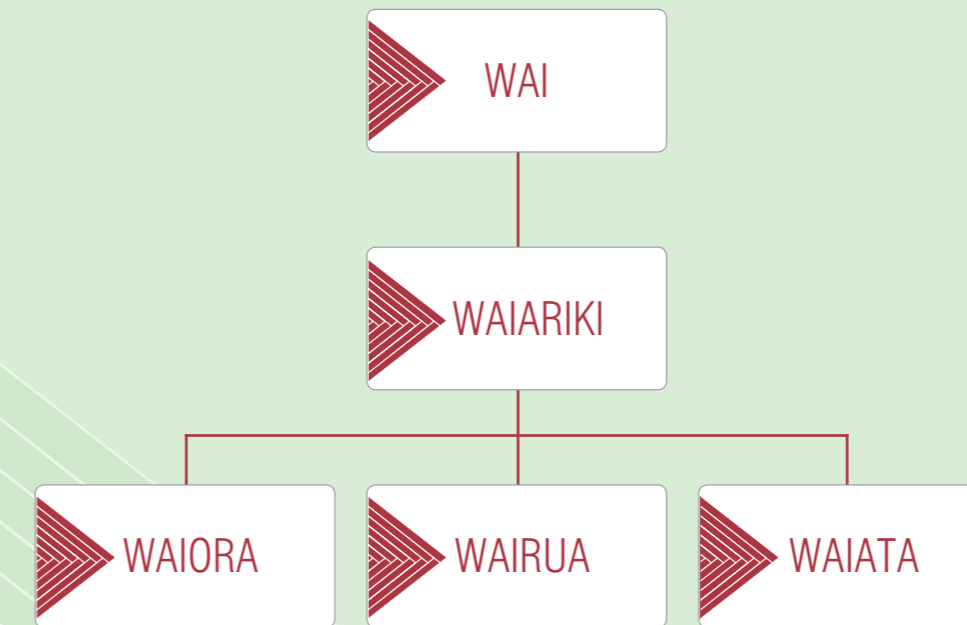


Figure 5. Te Whakapapa o Te Wai — Our Guiding Te Arawa Values (short version)

Photography: top, Ian Kusabs and Willie Emery lifting a tau koura (credit: TALT); base, TALT Education & Training Unit students on a floating wetland at Lake Rotoehu (credit: Leilani Ngawhika)





LAKE ROTOITI



Our Guiding Te Arawa Values:

► Are Based Around Wai

Water is central to life. It symbolises the lifeblood of Papatūānuku (earth mother) and the tears of Ranginui (sky father). It is the element that binds the physical and spiritual realms together.

When used as a prefix to a word, water indicates a synchronised action. For example, waiata (or wai—water, and, ata — shape/form) means to sing or chant.

► Are Structured & Layered Like Whakapapa

Whakapapa encapsulates the Māori world view and acknowledges our connection with the gods, the natural world and with each other. All things whether animate or inanimate are connected through whakapapa and have mauri (life force).

It is the foundation for mātauranga Māori that binds whānau, hapū and iwi together.

When used as a suffix for a word, papa means foundation or base as personified in Papatūānuku (earth mother). So literally, whakapapa means ‘to provide a solid base or foundation.’

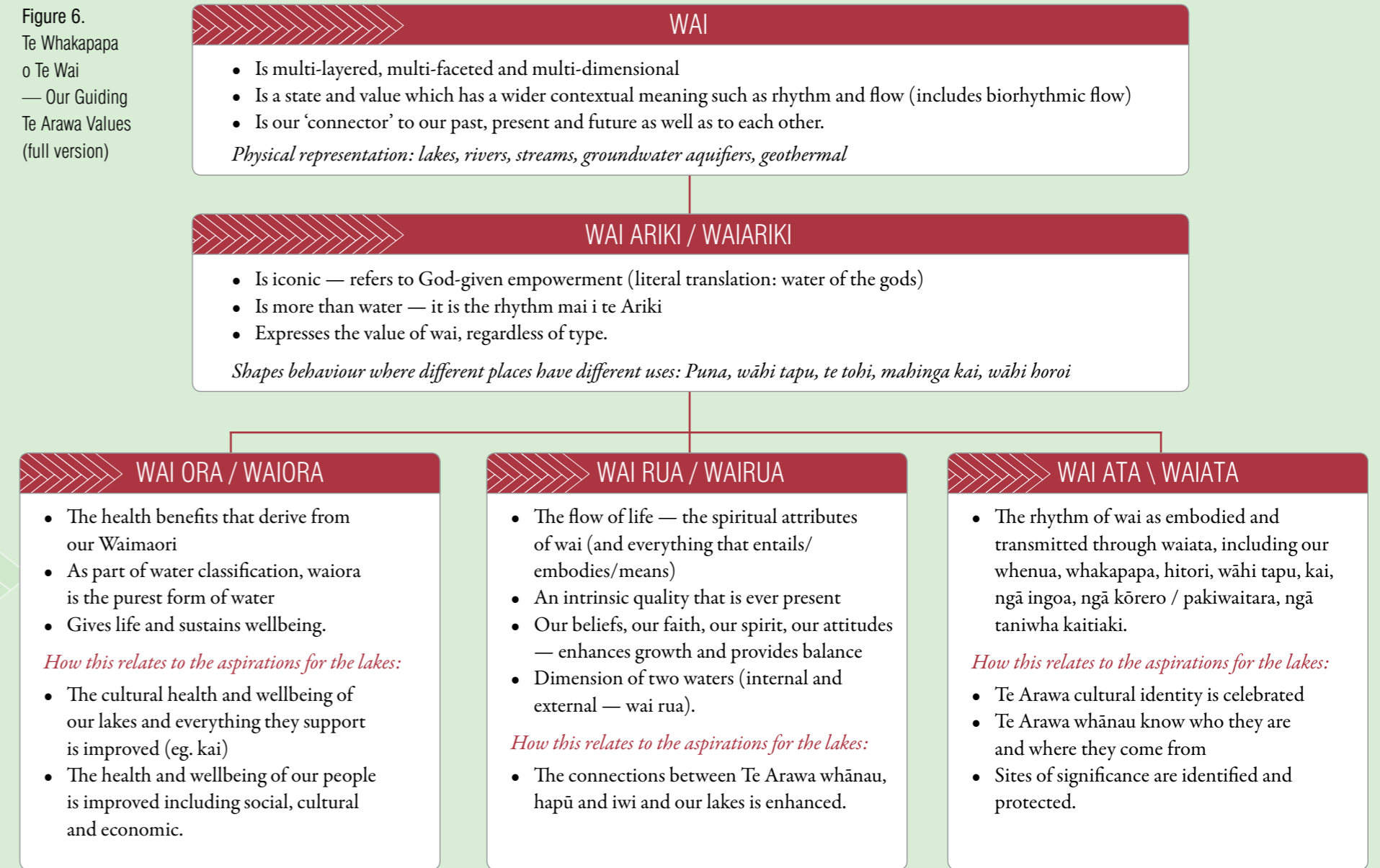
► Reflect the Voice of Te Arawa

These values encapsulate the common themes from engagement with Te Arawa tribal members voiced in early 2015 (refer Appendix 2 for engagement outcomes).

The practical expression of each of these values will vary within Te Arawa (iwi/hapū/whānau). Instead, the essence of these values can be understood through guiding principles associated with Te Whakapapa o Te Wai. This is explained in Chapter 5.

Photography: top, R Spannagle; base, B Lingard

Figure 6.
Te Whakapapa
o Te Wai
— Our Guiding
Te Arawa Values
(full version)



*Wai provides life; it cleanses and strengthens us
— whai kaha ai koe*



LAKE OKAREKA

5. Te Au o Te Wai: Connecting Our Values to Tangible Actions

Upon seeing Te Whakapapa o Te Wai, the following questions may come to mind:

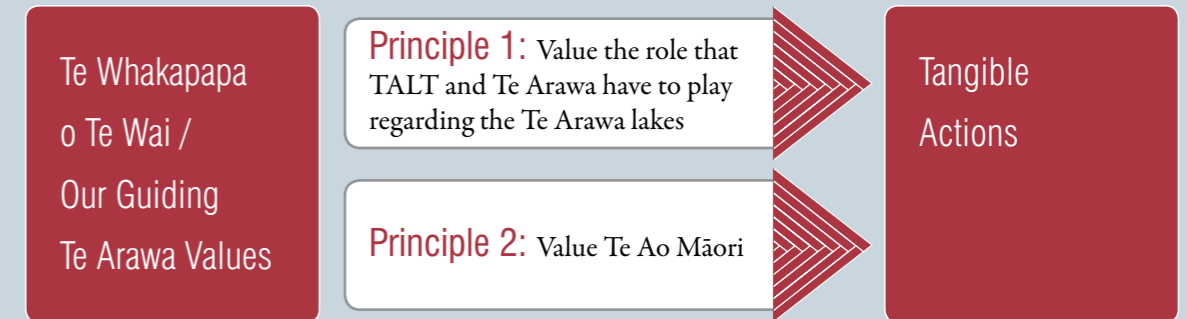
- How do I incorporate these values?
- What do these values mean to my work?
- How do these values influence what I do?

This chapter provides guidance about how these values could be incorporated, in a practical sense and can be used to guide strategic planning by TALT and the Rotorua Te Arawa Lakes Strategy Group.

Guiding Principles

Two Guiding Principles have been developed to provide a ‘bridge’ between the conceptual components of Te Whakapapa o Te Wai and the tangible actions.

These Guiding Principles enable the lakes (and surrounding land and waterways) to be seen, valued and managed through Te Arawa values. They can also identify potential changes required in perspective, mind-set, assumptions, behaviour and/or practices.



Photography: Jay



LAKE ROTORUA



LAKE TARAWERA

GUIDING PRINCIPLE 1

Value the role that TALT and Te Arawa have to play regarding the Te Arawa Lakes

Te Arawa have a long standing physical and spiritual connection to the Te Arawa lakes since settling in the rohe.

This Means That:

- Te Arawa are kaitiaki / hunga tiaki of the mauri of the Te Arawa lakes
- Lakes management, guided by science and technology, can benefit from intergenerational knowledge and experience of Te Arawa, in relation to the Te Arawa lakes
- The collective knowledge and expertise of Te Arawa, as it relates to the Te Arawa lakes, should not be limited to just cultural matters.

Examples of This Principle in Action:

TALT and Councils supporting initiatives by iwi / hapū:

1. To develop Environmental Management Plans
2. For capacity building e.g. water quality monitoring, RMA planning
3. To carry out restoration projects (e.g. riparian, wetland, mahinga kai).

Regional Council involving Te Arawa early when setting water quality and quantity limits within the lakes catchment.

Measures could include:

- Iwi and hapū who have planning documents
- Projects incorporating Mātauranga Māori
- Te Arawa involved in decision making.

Photography: top, L Phelan; base, J O'Brien

GUIDING PRINCIPLE 2

Value Te Ao Māori

The Māori world view, culture and values are a core element of what it means to be Te Arawa.

This Means That:

- **Improving the health and wellbeing of the Te Arawa lakes that involves:**
 - Managing the whole system including the land surrounding the lakes and the rivers and streams that feed into the lakes
 - Reconnecting people to the Te Arawa lakes to instil a greater sense of collective responsibility
 - Restore connections and relationships.
- **The Te Arawa lakes are more than physical waterbodies.** To Te Arawa, they are taonga, to be treasured. They are also multi-faceted and valued for their tangible and intangible aspects, such as:
 - Providing a place for healing, cleansing and inspiration
 - Being a place to swim, paddle and gather kai

- Their landscapes and amenity
- Their employment opportunities from tourism and farming on adjacent land.
- **Contemporary resource management needs to incorporate Mātauranga Māori and tikanga.** Lakes management can benefit from intergenerational knowledge and experience of Te Arawa, in relation to the Te Arawa lakes. This includes:
 - The use of traditional practices such as karakia and rāhui to restore balance
 - The use of traditional resource management philosophies centred on aroha (respect), tau utuutu (reciprocity) and kawenga (responsibility)
 - The development of tools and indicators to align or bridge Māori and western world views.

- **The Te Arawa lakes are significant because they are central to the cultural identity of Te Arawa.** This is evident through:
 - The physical presence (or remnants) of historic settlements and places of significance e.g. wāhi tapu

Examples of This Principle in Action:

Mātauranga-based tools are developed to measure and monitor the health of the lakes e.g. a cultural health index specifically for the lakes.

Opportunities for partnerships are explored with research agencies in relation to environmental research, particularly incorporating Mātauranga Māori and mahinga kai restoration.

Traditional place names are identified, mapped and restored.

- The number of marae located on the shores of the Te Arawa lakes
- Historical accounts and associations with the lakes, as expressed through waiata (song), pepeha (tribal sayings), ngā ingoa (place names), pakiwaitara (stories) and whakatauki (proverbs).

Measures could include:

- Cultural health assessments completed for all lakes
- Projects incorporating Mātauranga Māori
- Culturally significant sites in or near lakes are mapped.

Adaptation & Use

This Framework is not limited to use by TALT.

If an iwi or hapū chooses to use and adapt this framework for their own purposes, TALT should be informed beforehand. This is so that TALT can provide guidance regarding implementation of the Framework and to maintain the integrity of the process.

Leading by Example: TALT

The success of this Framework relies on the active implementation and use by TALT. In leading by example, TALT will demonstrate a commitment to bring the words of this Framework to life.

This in turn will:

- Help Te Arawa iwi and hapū to adapt and use the Framework within their own programmes and projects
- Inspire Te Arawa iwi and hapū to be part of positive initiatives that will revitalise traditional practices on the Te Arawa lakes
- Help to build awareness and understanding of Te Arawa values in Councils and the wider community.

Examples of active implementation by TALT are provided below.

Within the Te Arawa Lakes Trust:	Embed the Framework in the TALT Strategic Plan and staff job descriptions
	Oversee a programme to develop tool(s) to measure and monitor the cultural health of the lakes
	Oversee a programme to record and map the stories associated with sites of significance around the lakes
With Te Arawa Iwi & Hapū	Coordinate an annual Lakes Event to celebrate the association of Te Arawa with the lakes
	Share and promote the Framework e.g. through hui and social media
	Support and/or guide iwi and hapū to use and adapt the Framework
	Support initiatives to share knowledge within Te Arawa to revitalise the use of traditional practices on, or in relation to, the lakes
With Councils:	Support the establishment of a Te Arawa Rangatahi Forum
	Work with the Rotorua Lakes Strategy Group to identify how Te Arawa values can be incorporated into the Rotorua Te Arawa Lakes programme
	Workshops with staff to share the Framework and discuss how they could incorporate Te Arawa values into their work

*We can measure mauri and wairua
by measuring the health of the lakes — and health of our people*



Photography: B Webber

6. Framework Review

Me hoki whakamuri kia anga whakamua

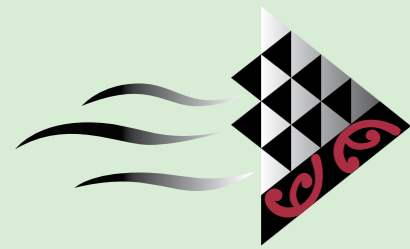
Reflect back to what has been

In order to improve and move forward

The Framework will be reviewed in July 2016 in relation to the following:

- How the Framework has been used by TALT, iwi/hapū, Councils and other agencies
- What actions have been taken to implement the Framework
- How easy the Framework has been to use
- Whether the values are still relevant and applicable
- Whether the Framework needs to be updated or revised.

The outcome of this review will be reported to the TALT Board and published on the TALT website.



TE ARAWA LAKES TRUST

Appendices

Appendix 1: Iwi & Hapū of Te Arawa

Te Kawatapuārangī

Ngāti Hinekura	Ngāti Pīkiao
Ngāti Hinerangi	Ngāti Rereamanu
Ngāti Kuri	Ngāti Rongomai
Ngāti Makino	Ngāti Tamakari
Ngāti Marukukere	Ngāti Tamateatutahi/Kawiti
Ngāti Moemiti	Ngāti Te Rangiunuora
Ngāti Moko	Ngāti Te Takinga
Ngāti Paruāharanui	Ngāti Tuheke A Hani
	Ngāti Tutaki-a-Koti
	Ngāti Wahanui
	Ngāti Whakahemo
	Ngāti Whakaokorau

Te Ure O Uenukukopako

Ngāti Hurunga Te Rangi	Ngāti Tawhaki
Ngāti Karenga	Ngāti Te Ngakau
Ngāti Kearoa	Ngāti Te Purei
Ngāti Kereru	Ngāti Tuara
Ngāti Ngararanui	Ngāti Tunohopu
Ngāti Ngata	Ngāti Tura
Ngāti Pukaki	Ngāti Tuteniu
Ngāti Rangiiwaho	Ngāti Uenukukopako
Ngāti Rangiteaorere	Ngāti Waoku
Ngāti Rangiwehehi	Ngāti Whakakeu
Ngāti Rehu	Ngāti Whakaue
Ngāti Ririū	Ngāti Whaoa
Ngāti Taotū	Te Roro O Te Rangi
Ngāti Tahu	

Tuhourangi

Ngāti Hinemihi
Ngāti Rangitihī
Ngāti Taoi
Ngāti Tarawhai
Ngāti Tu
Ngāti Tumatawera / Kahuupoko
Ngāti Tuohonoa
Ngāti Wahiao
Tuhourangi

Appendix 2: Te Arawa Engagement

The purpose of engagement was to provide opportunities for Te Arawa whānui to share ideas, opinions and perspectives in relation to:

- Their relationship with the Te Arawa lakes and wider environment
- Issues and Aspirations for the Te Arawa lakes and wider environment
- How we should articulate what Te Arawa cultural values are, in a contemporary context.

Information relating to the project was disseminated via the Te Arawa Lakes Trust website, emails and social media.

Hui-ā-Iwi

Te Arawa engagement focused on the use of hui to discuss the suggested values, kanohi ki te kanohi. Hui were held on:

- Thursday 12 February 2015 at Nukuteapiapi Whare Tūpuna
- Thursday 19 February 2015 at Te Takinga Marae, Mourea
- Thursday 2 April 2015 at Tarimano Marae, Awahou.

Online Surveys

An online survey was also held from 3rd – 28th February 2015 to provide an alternative means of collecting information from Te Arawa whānui, particularly those who do not live locally or were unavailable for the hui. There were 21 survey respondents, half of whom lived outside of the Te Arawa lakes.

A similar survey was held specifically for rangatahi from 18 March until 7 April 2015. Five responses were received, but none from rangatahi (younger than 24 years).

11 responses were received from rangatahi in May 2015 following the release of the draft Framework.

Advisory Group

An Advisory Group was formed to review the feedback from the two hui in February 2015 and confirm the proposed set of Te Arawa values. This group met on 25 March 2015 and after much discussion, proposed a revised set of Te Arawa values that was traditional and multi-dimensional. These are the values outlined in Chapter 4 of this document.

Appendix 3: Engagement Outcomes

This appendix provides a summary of key themes from engagement, in particular:

- Why the Te Arawa lakes are valued
- Key issues relating the Te Arawa lakes
- Aspirations for the Te Arawa lakes and the wider environment within the next 20 years
- Feedback in relation to the Te Arawa values
- Rangatahi Feedback.

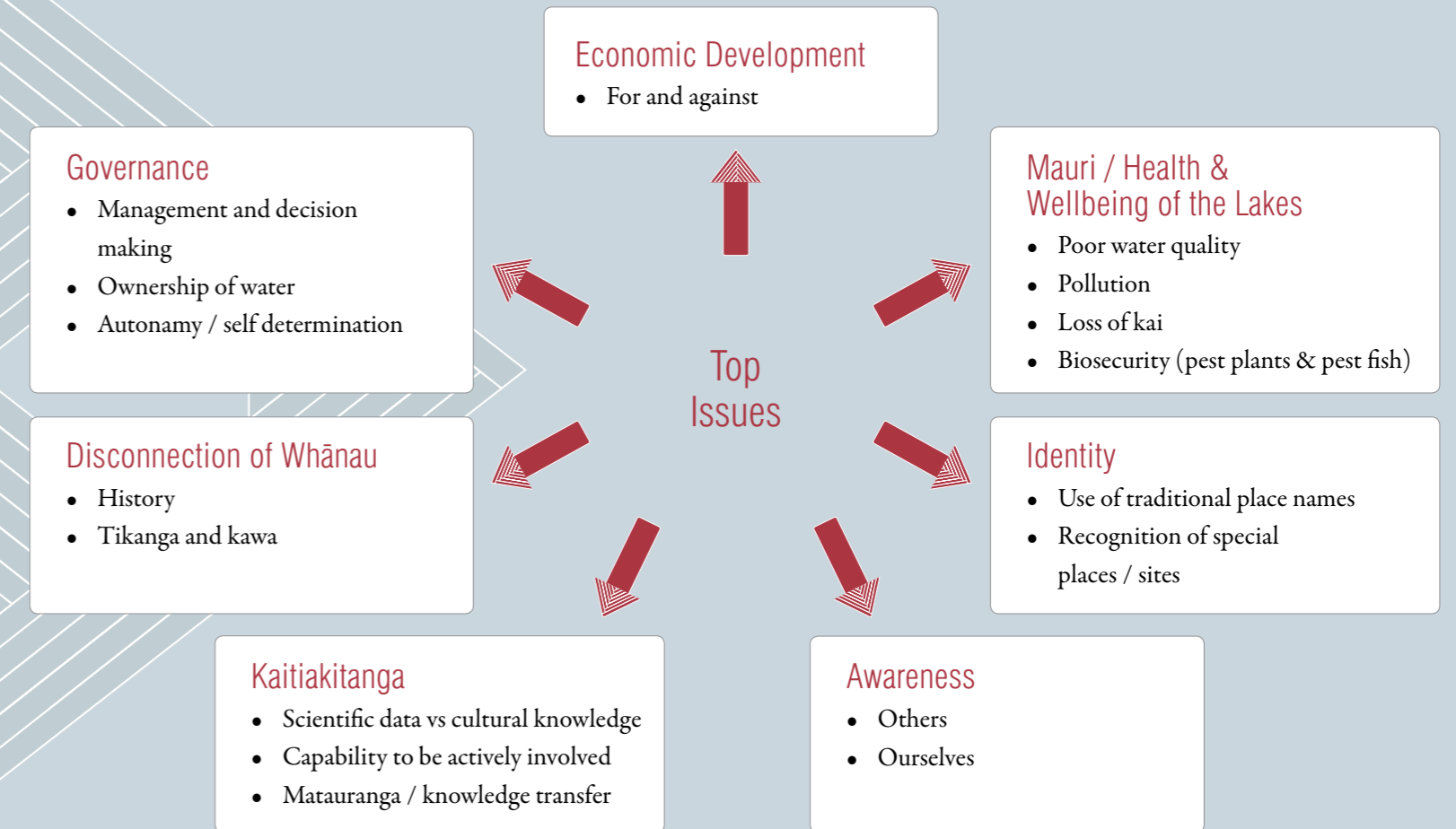
These engagement themes can be used to guide strategic planning by TALT and the Rotorua Te Arawa Lakes Strategy Group.

Why the Te Arawa Lakes are Valued



Consultation Feedback Feb–Mar 2015

Key Issues Relating the Te Arawa Lakes



Consultation Feedback Feb–Mar 2015

Aspirations for Te Arawa Lakes

Cultural Identity	Place names of origin are identified and used by all
	Celebrate Te Arawa identity on the water e.g. waka ama tournaments
	Our history and traditional knowledge is passed onto our young people
	Increase traditional sports on lakes
	More explanations about significant sites
Economic Wellbeing	To realise business opportunities with the lakes, create employment for our people e.g. eco-tourism
	Te Arawa are not unfairly disadvantaged in relation to Māori land development around the lakes
	Balance prosperity with the health and wellbeing of the lakes
Reconnecting Te Arawa:	Working together as one
	Te honohonotanga — Ngā Pumanawa e Waru
	Education — Wānanga on all marae

Aspirations for Te Arawa

Governance	Te Arawa being at the decision making table: having a say, being heard, having a tangible effect
	Being recognised as kaitiaki / hunga tiaki of the lakes and being consulted on all matters regarding the lakes
	Lakes Strategy Group to adopt a Māori name
	Show leadership in the restoration of our lakes so they can be taonga tuku iho
	Our voice is worthy within local government
Education / Awareness / Research	Kaupapa Māori is integral in the development of policies and laws
	Ownership
Recreational Use	Community awareness and buy-in in relation to our historical connection, values and aspirations regarding the lakes
	Kaupapa Māori driven research that helps us to answer our patai — lakes centre
	More walkways
	Maintain access to the lakes
	More waka! Less motors

Health & Wellbeing of the Lakes	Lakes in a healthy state
	Kua mā te mauri o te wai
	To be able to swim, drink the water and collect kai in all lakes again
	Healthy, plentiful food resources
	Pest free, pollution free
Revitalise Traditional Practices	Koura on the table
	Healthy and balanced ecosystem of the lakes
	Maintenance, expression and control by Māori of our traditional customs and practices — Rāhui / Tapu / Mahinga Kai
	More wānanga for māra kai, rongoa and harvesting
	Harvest like our tūpuna used to
Active Involvement	Our people are fully engaged in our tikanga and kawa, cultural practice and kōrero around our lakes
	Our people are fully engaged and active in management and restoration of the lakes

Consultation Feedback Feb–Mar 2015

Rangatahi Feedback

How the Lakes are Valued & Used	Swimming
	Multi-sports
	Kayaking
	Waka ama
	Jumping off cliffs and swings
	Rama
	Trout fishing
	Golf
	Clay fights
	Penny diving
	Bombing
	Camping beside

Comments

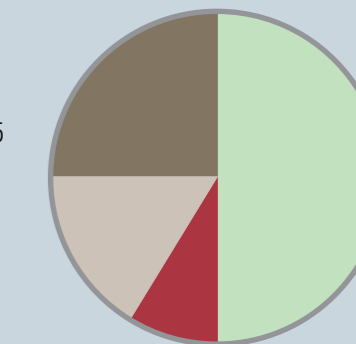
"I like the lakes because they provide us food such as trout and koura. The Blue Lake is nice, the colour of it is beautiful."

"More action needed, frustrated at how little is being done."

Top Issues	Water quality / pollution
	Glass
	Branches sticking out of the sand
	No jumping spots
	People cutting down trees
	Leaves / rubbish blown into river
	People on lake without safety gear
	Kicked off properties
	Unwanted trees (blocks sun from water)
	Too many rocks
Aspirations	Rubbish
	Trout fishermen can get in the way
	Nice clean water, cleaner sand
	Blue / clear water, like Hamurana
	More swimming / jumping spots
More Māori activities e.g. waka ama, fishing competitions	
Water slides like Tikitapu used to have	

Actions	Everyone should gather and have a tidy up, pick up rubbish
	More safety, clean up water
	Swimming lessons for kids
	'Powerful people' join in with whānau activities i.e. more connection between authorities and whānau
	More toilets around swim spots
	More Māori activities e.g. waka ama, fishing competitions
	Water slides like Tikitapu used to have

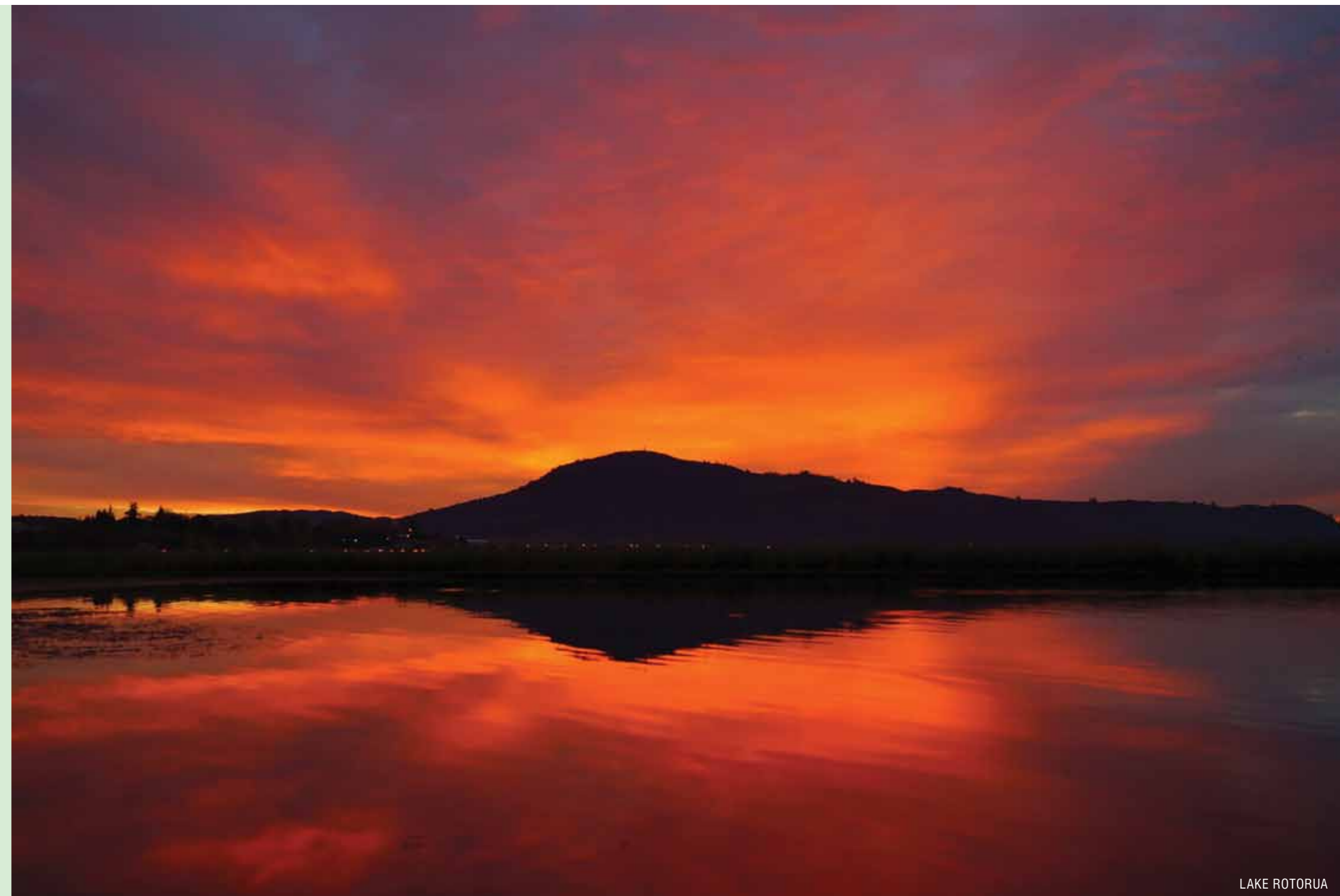
Younger than 15
15 – 17
18 – 19
20 – 24



Rangatahi Feedback May 2015

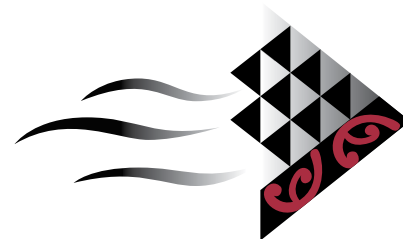
Appendix 4: Rotorua Lakes Strategy Group Roles & Responsibilities

Te Arawa Lakes Trust	Rotorua Lakes Council	Bay of Plenty Regional Council
Represent iwi. Te Arawa has mana whenua as the owner of the lakebeds and provides cultural advice on all aspects of the lakes.	Administer the relevant sections of the Resource Management Act 1991.	Implement the Strategy for the lakes of the Rotorua District.
Aid in the protection of the cultural identity of Te Arawa people and their lakes.	Provide and maintain sewerage and storm water discharge infrastructure.	Administer the relevant sections of the Resource Management Act 1991.
Ensure the cultural identity wairua, tikanga and kawa of the Te Arawa people is invested in the strategy to improve the lakes of the Rotorua District.	Plan for and manage land uses within the lake catchments.	Implement the Rotorua Lakes Recreation Strategy and Regional Pest Management Plan.
Protect the mauri of the lakes.	Contribute to funding to help improve the health of Rotorua lakes in association with the Crown and Regional Council.	Implement the Rotorua Te Arawa Lakes Programme through operational objectives.
Ensure meaningful and binding working relationships with iwi/hapū and their ancestral lakes.		Contribute to funding to help improve the health of Rotorua lakes in association with the Crown and District Council.





Wai was here before us and will be here after us



TE ARAWA LAKES TRUST

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