TE MANA TAIAO O NGĀI TAMARĀWAHO

HAPŪ MANAGEMENT PLAN

Ko Pūwhenua me Mauao ngā maunga
Ko Tamateapokaiwhenua te tangata
Ko Tauranga te moana
Ko Tākitimu te wakatapu
Ko Ngāti Ranginui te iwi
Ko Ngāi Tamarāwaho te hapū
Ko Hūria me Te Reti ngā papa kāinga
Ko Waikareao te kete kai
Ko Te Motu O Pae te urupā tapu

When our lives are attuned to good things and life is clear and the spirit flows strongly then all is possible – Dr Maharaia Winiata Ph.D
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Purpose and Introduction

The purpose of this Hapū Management Plan is to set out how the hapū will deal with environmental and resource management issues within the hapū rohe or where input into regional and/or national environmental issues is appropriate.

The hapū approach will be a co-operative one on the basis that the environment is the responsibility of the whole community and many of the interests and concerns arising from the sustainable management of that environment are shared.

However NGĀI TAMARĀWAHO brings a particular cultural perspective to management of the environment based on centuries of occupation of the lands in and around the Tauranga/Te Papa peninsula, the Kopurererua Valley extending back to Pūwhenua and the Kaimai range beyond; the Waikareao Estuary and the wider harbour of Te Awanui and further out to Kārewa and Tūhua (Mayor) islands. In this respect NGĀI TAMARĀWAHO is acutely aware of its kaitiaki obligations for the land and waters within its rohe.

However it also believes that the key to better environmental management is through the building of relationships with other stakeholders in Tauranga Moana. Those stakeholders include:

- local and regional government authorities
- other local and regional stakeholders including iwi and hapū
• relevant Departments of government e.g. Department of Conservation

• local business interests

• local environment interests e.g. Waikareao Estuary Care Group; Regional Council

• Education and research bodies e.g. University of Waikato, Bay of Plenty Polytechnic, NIWA and the Cawthron Institute

• developers

• and the wider Tauranga Moana and Western Bay of Plenty community

As a secondary outcome it is expected that this plan will assist Councils in particular by providing clear directions as to how engagement with NGĀI TAMARĀWAHO is best organised. It is appreciated that some of the matters set out here are already in place with Councils. This HMP provides an opportunity to review those arrangements and policies and more closely align matters in common.

We also believe it will help any individual or business or other entity seeking to advance a development proposal or to engage with the hapū on the cultural and environmental issues associated with such proposals.

NGĀI TAMARĀWAHO does not seek to be obstructive or adopt a negative approach to proposals or engagement requests but rather to ensure that the interests of the hapū, both cultural and environmental, are properly observed and taken into account. Where ever possible the objective is to work co-operatively towards solutions.

This plan contains the following:

- A brief description of the hapū rohe and history
- An outline of the hapū’s cultural and environmental values
- An outline of the hapū’s preferred processes and protocols for dealing with planning and development proposals within its rohe (including Resource Management issues with an emphasis on Part 2 matters)
- Hapū consultation guidelines and contacts

We also touch briefly on the social aspirations of the hapū because there is an overlap between what we want to achieve in the environmental area and the fact that we also live in that environment.
NGĀI Tamarāwaho

NGĀI TAMARĀWAHO rohe

Mai Mangorewa ki Waahinerua

The hapū rohe within which NGĀI TAMARĀWAHO holds mana whenua begins from the Te Okohanga valley, moving outward along Kaitere, Westridge, connecting along Moffats Road, in a continuous line through to Tauriko; on the east, beginning at Ōtamataha (linking with Ngāti Tapu) on a continuous line through to Sulphur Point, inwards to encompass downtown Tauranga, onwards including the Te Papa peninsula through to Gate Pā and on to Te Ranga and Taumata up to and including Pūwhenua maunga. The boundary adjoining Ruahine or Waimapu is this (western) side of the Waiorahi River. (See map attached as Appendix 1) NGĀI TAMARĀWAHO also claims Kārewa motu as the home of their ancestral taniwha, Taurikura while the seaward customary boundary extends to Tūhua and beyond.

Waimapu River

NGĀI TAMARĀWAHO - descent

NGĀI TAMARĀWAHO is a hapū of Tākitimu and Ngāti Ranginui origin.

The line of descent linking ancestors and places and which establishes the NGĀI TAMARĀWAHO rohe begins with Tamateapokaiwhenua or Tamatea Arikinui who landed from the Tākitimu ancestral waka at Te Awanui (Tauranga harbour), to Ranginui and then to his grandson Te Kaponga whose pā was at Tutarawananga at the mouth of the Waimapu
River across the river from Poike. The line then descends through Kinonui whose pā was named Ruarapapari and was on Mauao. The line then descends to Tahuriwakanui whose pā Ranginui a Tamatea was at Poike; and then to his grandson Rauhea Koikoi. Their son was Kinotaraia or Tamarawaho who lived at Ōtamataha and Panepane on Matakana. Next in the descent line is Tuaurutapu whose pā was on Motuopae. His son Pareaoana built a pā at Orangipani where Huria is now. Kinomoerua, the brother of Kinotaraia, had his pā at Ōtumoetai. It is through these ancestors from the Kinonui line that NGĀI TAMARĀWAHO claim mana whenua.

The hapū framework

The contemporary organisation of NGĀI TAMARĀWAHO hapū is based in and around the Huria marae at Judea. The marae is the focal point for the hapū and all its activities. The affairs of the hapū are administered by the Huria Management Trust.

However an important development in recent times means that in management and administration terms the hapū is in a transitional state following the recent settlement of its Treaty claims.¹

A post settlement governance entity (PSGE) the NGĀI TAMARĀWAHO Tribal Authority Trust has been established however until such time as the roles and functions of the Trust and any subsequent structuring of hapū affairs have been properly organised; the Huria Management Trust will continue to administer hapū matters as and when needed.

¹ As at the date of the writing of this Hapū Management Plan, while the NGĀI TAMARĀWAHO settlement has been signed the empowering legislation is yet to be passed.
Cultural and Environmental values

Life values

NGĀI TAMARĀWAHO holds the following basic tenets and rights to be important and to form a basic framework for our lives that we are comfortable with:

- Respect for Te Ao Māori and all the obligations that brings

- The right to be free thinking citizens in a country that respects the laws of the land, values equality in all things, practices free speech and celebrates the principles of democracy and the Treaty of Waitangi

- The sanctity of our people and respect for their religious values and respect for the rights of all peoples to freely practise their religious beliefs

- The rights of our people to enjoy their lives in a safe and secure environment with access to proper housing/shelter; clothing and food.

- Respect for our old people who hold the wisdom of our past and for our children who hold the keys to our future

- The rights of our people to enjoy good health and to receive proper medical care and attention when needed

- The rights of our people to a sound education that meets their aspirations

- The rights of our people to enjoy the dignity of work
Cultural values

Within this basic framework NGĀI TAMARĀWAHO holds the following cultural values:

- Respect for ourselves as Māori people with a valued historic heritage that is our inheritance

- Respect for the active practice of our culture through the observance of proper tikanga and protocols that guide our lives including the rituals of the pōwhiri and the tangi; the use of Te reo rangatira, waiata, pepeha, whakapapa, pakiwaitara, kapa haka, poi and the many things that distinguish us as NGĀI TAMARĀWAHO.

- Respect and reverence for all the places that are important to us; including the cultural landscape that we live in – mountains, waterways, islands, moana – the sea, our traditional lands. All these things are permanent reminders of who we are as a people and help identify our place in that landscape

- Respect for our ancestral marae, our remaining lands and our homes because they constitute our turangawaewae – our place to stand

- Respect for the burial places of our dead, the ancestors from whom we have sprung and who provided these places for us

- Respect for our hapū, NGĀI TAMARĀWAHO and its constituent whanau – we are the strong foundations from which our people go out to face the world

- Respect for the alliances and shared experiences that join us to other hapū and iwi of Tauranga Moana and to other hapū and iwi that share our allegiance to the Kingitanga.
Environmental values

These cultural values are reflected in our environmental values which are set within a holistic world framed by Ranginui – the sky, Papatuanuku – the earth and Tangaroa – the sea.

The cultural landscape, traditional lands, waters and the other ancestral taonga that have been handed down to us have placed an obligation on us – the present generation – to act as kaitiaki, guardians of these things to ensure that what we pass to the next generation is not diminished but rather has been enhanced by our kaitiaki tenure.

Air

The air that we breathe is a basic of life. We believe it should be kept clean, free from harmful pollutants and properly safeguarded when activities are of a nature that causes a temporary change in its nature e.g. dust caused by building or road construction. There
should be no discharge to air that does not meet necessary standards and all options should be explored to avoid, mitigate or remedy any such discharges.

NGĀI TAMARĀWAHO expects to be consulted in all cases where a proposal or development anywhere within its rohe seeks to make discharges to air.

Land

The land of our rohe is our turangawaewae – our place to stand. It also holds the history of our past and is an important key to our future. We have a sacred obligation to ensure that the lands within our rohe are treated with respect.

NGĀI TAMARĀWAHO expects to be consulted and be an active participant in all cases where a proposal or development involves earthworks, discharges to land, or is land that holds a special cultural significance for our people such as past burial grounds, places where our people formerly lived and places of spiritual significance.

Water

All the waterways and water sources within our rohe – large or small – are important to us. Our special concerns are for the Kopurererua Stream, the Waikareao Estuary, the Tauranga harbour, the Moana A Toi itself and the offshore island of Kārewa.

The sea and the waterways have nurtured our people – they have formed our pathways, have been places of sustenance for us for generations whether that be for drinking water – wai Māori – or as with the estuary and the harbour and sea - our food bowl and garden. Kārewa is the home of our ancestor Taurikura.

We have a kaitiaki obligation to ensure and where possible enhance the water quality of our waterways and to protect and preserve all the life that is within those waters and places. Enhancement of the waterways includes proper use and care of the surrounding environment.

As part of waterways protection we are also concerned to see proper sediment controls for new development work within our catchments involving earthworks. Such works should be properly monitored. We have a similar concern for the redevelopment of existing lots or "infills." The consultation on such work and any subsequent monitoring could be dealt with concurrent with any cultural concerns such as deciding whether any accidental discovery protocols are required. A proper notification system where Greenfield sites are proposed for development needs to be in place.
We have concerns too for the impact of erosion on our waterways whether deliberate or as a result of natural events such as storms. A programme to identify vulnerable erosion prone sites and to take preventative action on a co-operative basis is a further hapū goal.

We are aware that our harbour and our estuary in particular are subject to unauthorised discharges or untreated discharges from many point sources. These discharges have, among other things, contributed a surfeit of nutrients to the water helping to create a low quality marine environment. In turn that has had a serious and negative impact on the mauri - the spiritual element or life essence that exists in all things – associated with those places. NGĀI TAMARĀWAHO wishes to work with other stakeholders to work towards the incremental restoration of our waterways, our estuary and our harbour and in doing so help restore the mauri.

Sea lettuces – ulva lactuca – in Te Awanui – the annual summer blooms are the result of too much nutrient content in the water – indicating run off from land problems - how to combat this?

NGĀI TAMARĀWAHO expects to be consulted and be an active participant in all cases where a proposal or development involves engagement in any way with our waterways – the Kopurerehua Stream and Waimapu River in particular; the Waikareao Estuary, Te Awanui - Tauranga harbour, Moana A Toi and the waters surrounding Kārewa and Tūhua.
Engagement

In engaging with NGĀI TAMARĀWAHO the first expectation is that initial contact will be followed very quickly by a face to face meeting – *kanohi ki kanohi*. Contact details are set out below.

It should be noted that while NGĀI TAMARĀWAHO have access to persons experienced in planning and best resource management practice as they apply to cultural and environment related issues, the hapū nevertheless reserves the right to engage professional, technical or legal advice as necessary.

**Contact details:**

Sylvia Hemoata Willison  
General Manager  
Huria Management Trust  
Huria Marae  
4 Te Kaponga Street  
Judea  
PO Box 398  
TAURANGA  

[Email link]  

*[sylvia.willison@huriamanagement.co.nz]*
Summary

NGĀI TAMARĀWAHO takes its kaitiaki obligations very seriously while also believing that it has a positive contribution to make in the management of the environment it shares with the rest of the community.

The key point being made here is the desire to be involved in anything affecting the tāiao but which for the purposes of this document have been restricted to the three main environmental areas of air, land and water.

NGĀI TAMARĀWAHO Principles and Protocols

Treaty Principles

In its relationships with all other parties NGĀI TAMARĀWAHO has an expectation that Te Tiriti O Waitangi will be recognised by those parties as the founding document of Aotearoa, New Zealand.

There is a further expectation that NGĀI TAMARĀWAHO and all the parties with whom it has formal or informal relationships agree to the following understanding of Treaty principles:

- **Principle of Tino Rangatiratanga – Self Management** – The right of Māori to exercise under the law, authority and control over their rohe, land, rivers, resources and taonga.

- **Principle of Kawanatanga – Governance** – The government has the right to make laws for the good order and security of the country subject to the duty imposed (on the Crown) to Māori under the Treaty.

- **Principle of Whakawhanautanga – Partnership** – A duty on both iwi/hapū and all relationship parties to interact in the best possible way with reason, respect and in good faith.

- **Principle of Oritetanga** – Equality – The right of tangata whenua to fair and equal treatment under the law.

- **Principle of Kaitiakitanga – Guardianship** – The right of Māori to exercise guardianship over their ancestral lands, water, sites, waahi tapu and other taonga.
• *Principle of 'He here kia mohio' – Cooperation and consultation* – The duty to listen to what others have to say, consider their responses and then decide what will be done.

• *Principle of Whakatika i te he – Redress Past Breaches* – The duty of the Crown to work towards settlement of grievances under the Treaty of Waitangi.

![Te Ranga battle site](image)

**Relationship Principles**

NGĀI TAMARĀWAHO requires that its relationships with other parties be based on the following principles:

• Both parties seek to provide for the cultural, social, economic and environmental well-being of their respective communities in the present and for the future;

• Both parties will act in utmost good faith

• The relationship shall be built on honesty and integrity and shall be fair and equitable and maintained in a spirit of friendship and co-operation
• NGĀI TAMARĀWAHO is recognised as kaitiaki\(^2\) for their rohe and has mana whenua\(^3\) over that rohe\(^4\).

• NGĀI TAMARĀWAHO’s relationship with its culture and traditions with respect to the iwi/hapū ancestral lands (e.g. maunga, pā sites), water bodies (e.g. moana, awa and roto) sites of significance including sites recorded on national and local GIS and other records, waahi tapu\(^5\) and other taonga and the need to protect these.

• NGĀI TAMARĀWAHO is recognised as having an inherent right to contribute to the decision making processes which affect our rohe.\(^6\)

**Representation**

NGĀI TAMARĀWAHO will be responsible for the appointment of its representative(s) to represent hapū interests in its relationships with other organisations.

It should be recognised that individuals, incorporations, land trust etc, within the rohe are not mandated to speak on behalf of the hapū, make decisions or enter into agreements (formal or otherwise) that affect the hapū.

The person or persons mandated to speak for the hapū will be advised in writing from time to time as will any changes to that person or persons.

It is recognised that NGĀI TAMARĀWAHO representatives are accountable to the hapū of NGĀI TAMARĀWAHO. It is the responsibility of the representatives to report back to the hapū on a regular basis. Representatives will be guided by the direction and responses at hui a hapū.

NGĀI TAMARĀWAHO will take responsibility to ensure that their representative(s) report back to the hapū, particularly where there are agreed timeframes to be met.

It is a source of concern to the hapū that despite having a large part of its rohe fall within the Western Bay of Plenty District boundaries – and with hapū members being landowners within that same rohe – that it is not represented on the Council’s Komiti Māori.

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\(^2\) Where kaitiaki means guardianship or stewardship; kaitiakitanga is defined in the Resource Management Act 1991 as “the exercise of guardianship by the tangata whenua of an area in accordance with tikanga Maori in relation to natural and physical resources and includes the ethic of stewardship”. Section 7(a) of Part 2 of the Act provides opportunities for tangata whenua, through the practical expression of kaitiakitanga, to be involved in managing the use, development and protection of their ancestral taonga.

\(^3\) Mana whenua refers to the people able to whakapapa to the land in question and who in Maori tikanga terms therefore hold the right to speak for that land.

\(^4\) Rohe means tribal area. It is recognised that in some instances more than one iwi/hapu has interests where rohe overlap.

\(^5\) Waahi tapu is a place of special significance according to NGĀI TAMARĀWAHO history and tikanga. See Part 2, section 6(e) of the RMA.

\(^6\) For example as per section 81(1) (a) – (c) of the Local Government Act 2002.
Conflicts of Interest of Individuals

In respect of its dealings with other parties NGĀI TAMARĀWAHO agree that as far as possible conflicts of interest will be avoided. Some instances where conflicts of interest may occur include situations in which:

- An individual’s personal interests may affect that individual’s judgement in acting in the best interest of the hapū
- The issue may give rise to an individual or the individual’s whanau receiving a financial benefit
- The individual’s interest is greater than the interests of the hapū
- This document does not prejudice the tino rangatiratanga of NGĀI TAMARĀWAHO

FOR THE FUTURE

Infrastructure and public spaces

NGĀI TAMARĀWAHO has a development concept for the Kopurererua Valley and stream which the hapū looks to develop in partnership with other stakeholders. The vision is to create within the valley and stream an ecological and cultural “island” that offers open space with enhanced public access and which links naturally to the walkways and cycle paths around the Waikareao Estuary.

A similar approach is envisaged in relation to the Te Ranga Historical Reserve in Pyes Pa. The hapū looks to work with other stakeholders in turning this significant reserve into a historical precinct that reflects the importance of the site. The public access reserve will also provide a landscaping design opportunity to show, by way of appropriate plantings, a small portion of the original forest cover.

Other public spaces in which NGĀI TAMARĀWAHO looks for meaningful involvement include the Kopurererua Valley development, Waikareao walkway, Ōtamataha (Mission Cemetery), Wharepai (Tauranga) Domain, Monmouth Redoubt, Memorial Park, Gate Pā Reserve, Ōtūmoetai Pā reserve and the TECT All Terrain Park.
NGĀI TAMARĀWAHO also looks to make a contribution on planning and cultural aspects into the redevelopment proposals for the Tauranga CBD and waterfront area along The Strand and Dive Crescent. The hapū would also look to contribute to the establishment of the proposed tertiary precinct. In all these cases participation is envisaged in the role of a partner.

**Smart Growth**

NGĀI TAMARĀWAHO is represented on Smart Growth through membership of the Smart Growth combined tangata whenua forum. NGĀI TAMARĀWAHO is supportive of the forum but also seeks to increase its participation in Smart Growth initiatives within the NGĀI TAMARĀWAHO rohe. This largely relates to development proposals in the Tauriko Valley, Pyes Pā and at Oropi. Apart from concerns that development has the potential to affect hapū cultural values there are also concerns for the impact of development work on the Kopurererua River and valley and the Waikareao estuary. On the eastern side there is the potential impact on the Waimapu River and Significant Māori Areas (SMA’s)
These concerns underline the importance of identifying Significant Māori Areas (SMA's) and a future task might be to work with Councils to review those that are recorded and identify new SMA's in conjunction with the next district plan review.

Social and Economic Aspirations

The social and economic aspirations for the hapū are closely aligned with the hapū values set out earlier. These matters however are deserving of their own planning document and this is currently in production. For the present those aspirations include improved access to opportunities in education, health, targeted training, meaningful employment, housing, medical and elder care. Where Councils are able to assist in these areas, for example with infrastructure such as community facilities we will be looking to work with them. The hapū action plan identifies one such project which is the desire to make the marae a community emergency centre.

As part of this engagement we also seek ways to help us work more closely with Councils in ways that will help strengthen the relationship. Such engagement can occur in a variety of ways:

- In respect of official events occurring within its rohe, NGĀI TAMARĀWAHO is concerned to be a participant where such events have a cultural component especially;
- The hapū would welcome discussion about opportunities to work with Councils on environmental and community projects;
- NGĀI TAMARĀWAHO would welcome opportunities for internships for suitable young persons with Council to increase the hapū’s working knowledge of Council operations and procedures and help identify areas of mutually beneficial co-operation

ACTION PLAN

Using this Hapū Management Plan NGĀI TAMARĀWAHO seeks to become an integrated part of the wider community. The hapū cultural, environmental, social and economic values provide guidelines and a context for how the hapū will move into the future.

The action table set out below sets out some of the hapū longer-term projects and describes the pre-requisites and follow-ups needed to move the plan forward in relation to the everyday business of the hapū in the short to medium term and for the longer term, the larger projects that require further scoping and development proposals.
NGĀI TAMARĀWAHO - Project Action Table (work in progress)

<table>
<thead>
<tr>
<th>Project</th>
<th>Priority</th>
<th>Current status</th>
<th>Next actions</th>
<th>Proposed completion date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Huria Marae – Community Emergency Centre</td>
<td>1</td>
<td>Alternative power source under investigation Community Safety Plan needed</td>
<td>Liaison with Councils; funding needed</td>
<td>End 2013</td>
</tr>
<tr>
<td>Gate Pā Reserve Enhancement Project</td>
<td>1</td>
<td>Concept plan completed; Work in progress with TCC, Historic Places, Pukehinahina Trust</td>
<td>Pou to be commissioned</td>
<td>April 2014</td>
</tr>
<tr>
<td>Te Ranga Historic Reserve Enhancement Project</td>
<td>2</td>
<td>Concept plan completed. Application for funding made to BOPRC environment enhancement fund and WBOPDC</td>
<td>Work with Pukehinahina Charitable Trust and Councils Work with Justice Department PD scheme</td>
<td>End 2015</td>
</tr>
<tr>
<td>Motuopae Urupā: exotic vegetation clearance and replanting with endemic native species</td>
<td>2</td>
<td>Hapū consultation and discussion needed</td>
<td>Prepare work plan</td>
<td>2014</td>
</tr>
<tr>
<td>Marae Infrastructure Development</td>
<td>2</td>
<td>Hapū consultation and discussion needed</td>
<td>Prepare strategy plan</td>
<td>2016</td>
</tr>
<tr>
<td>Tauriko and Ohauti development areas</td>
<td>2</td>
<td>Briefing from Smartgrowth on development proposals</td>
<td>Methodology needed – work with Council</td>
<td>2014</td>
</tr>
<tr>
<td>Kopurererua Valley Cultural and Environmental enhancement project</td>
<td>3</td>
<td>Refine concept plan</td>
<td>Funding needed; establish relationships with other stakeholder groups</td>
<td>2016</td>
</tr>
<tr>
<td>Kopurererua River and other rohe waterways water quality improvement project</td>
<td>4</td>
<td>At conceptual stage.</td>
<td>Funding needed. Commission research to support project plan; Survey of all point discharges with WBOPDC Prepare Environmental Monitoring Plan</td>
<td>2016</td>
</tr>
<tr>
<td>Waikareao Estuary</td>
<td>5</td>
<td>Community</td>
<td>Co-ordinate a joint</td>
<td>On-going</td>
</tr>
<tr>
<td>Restoration Project</td>
<td>Relationships with Local Conservation Groups Being Established</td>
<td>Project Concept. Prepare Environmental Monitoring Plan</td>
<td></td>
<td></td>
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<tr>
<td>---------------------</td>
<td>---------------------------------------------------------------</td>
<td>------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TECT Terrain Park – Recreation Lodge Proposal</td>
<td>8</td>
<td>Confirmation of Site Needed. Prepare Concept Plan 2020</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**THIS HAPŪ MANAGEMENT PLAN**

It is intended that this plan be reviewed and if necessary, updated, on an annual basis aligned with the hapū annual reporting cycle and the annual planning cycles of our partnership Councils. The review will be the time to revisit priorities, reset milestones including hapū objectives and how the hapū is positioned to meet the challenges ahead.

*He aha te mea nui, he tangata, he tangata, he tangata.*
APPENDICES

APPENDIX 1 – NGĀI TAMARĀWAHO ROHE

LEGEND

- NGATI KAHU
- NGATI HANGARAU
- NGAI TAMARAWAHO
- NGATI RUAHINE
- NGAI TE AHI
APPENDIX 2 - NGĀI TAMARĀWAHO sites of significance

These are the NGĀI TAMARĀWAHO sites of particular significance – the list is not exhaustive and may be added to from time to time.

- Motuopae (Urupā)
- Waikareao Estuary and the estuary fringe
- Oreanui
- Kopurererua Valley and stream (Puketoromiro and Orini Pā sites)
- Matua lwi (Matua and Oreanui Pā sites)
- Ōtamataha Pā site (in partnership with Ngāti Tapu)
- Mauao (Ruarpapari and Kinonui Pā sites)
- Marawaewae (Tauranga Race course)
- Pukehinahina & Te Ranga battle sites
- Taumata
- Pūwhenua Maunga
- Kārewa and Tūhua Islands

Other sites are listed in the Tauranga City Council and Western Bay of Plenty District Council district plans.