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N. Bantle

Waikato Regional Council	
Mail Ref: <i>1510963</i>	
Received by: <i>A. Hunt</i>	
RECD 25 FEB 1994 REC'D	DISTRICT REGIONAL COUNCIL
Copy to: _____	TEAROHA
Instructions: _____	
MAIL	

TO WHOM IT MAY CONCERN

WE THE UNDERSIGNED HEREBY PETITION THE DISTRICT REGIONAL COUNCIL TO ENFORCE CONSERVATION METHODS NECESSARY TO STOP THE POLLUTION OF, AND ENSURE FUTURE NON-POLLUTION OF, THE MANGAPIKO RIVER, DOUGLAS ROAD, OKAUIA.

THE BUILD UP OF SILT HAS RAISED THE LEVEL OF THE RIVER BED TO SUCH A DEGREE THAT HEAVY RAINS CAUSE FLOODING IN AREAS NOT PREVIOUSLY AFFECTED. SILTING HAS ALSO CAUSED THE DISSAPPEARANCE OF MUCH OF THE RIVER LIFE eg. EELS, FRESH WATER CRAYFISH AND IN SOME AREAS, WATERCRESS. IT IS ALSO NOT FIT FOR THE WATERING OF LIVE-STOCK, OR THE EDUCATIONAL USE OF THE TANGATA MARAE KOHANGA REO.

<u>NAME:</u>	<u>DATE:</u>	<u>NAME:</u>	<u>DATE:</u>
<i>Kenn Murray</i>	<i>6-2-94</i>	<i>Carol Naea</i>	<i>6-2-94</i>
<i>Francisco Nafarrete</i>	<i>6-2-94</i>	<i>Steven Lujanich</i>	
<i>Rene Murray</i>	<i>6-2-94</i>	<i>R. O'Connell</i>	<i>6-2-94</i>
<i>Caylene Murray</i>	<i>6-2-94</i>	<i>R. O'Connell</i>	<i>6-2-94</i>
<i>Kevin Mallon</i>	<i>6-2-94</i>	<i>Carol Naea</i>	<i>6-2-94</i>
<i>William Murray</i>	<i>06 02.94</i>	<i>W. B. Brien</i>	<i>6-2-94</i>
<i>Jorge Smith</i>	<i>6-2-94</i>	<i>L. O'Connell</i>	<i>6-2-94</i>
<i>Sas Sydney</i>	<i>6-2-94</i>	<i>Kim Wilkinson</i>	<i>6-2-94</i>
<i>George Douglas</i>	<i>6-2-94</i>	<i>DDA</i>	<i>6-2-94</i>
<i>Kaka/ava</i>	<i>"</i>	<i>W. Douglas</i>	<i>6-2-94</i>
<i>Landella Douglas</i>	<i>Inc "</i>	<i>W. Douglas</i>	<i>6-2-94</i>
<i>George O'Connell</i>	<i>" "</i>	<i>H. Naepe</i>	<i>6-2-94</i>
<i>W. O'Connell</i>	<i>" "</i>	<i>L. Naepe</i>	<i>6-2-94</i>
<i>W. O'Connell</i>	<i>6-2-94</i>	<i>Lei-Lai Naepe</i>	<i>6-2-94</i>
<i>W. O'Connell</i>	<i>6-2-94</i>	<i>N. Scott</i>	<i>6-2-94</i>
<i>W. O'Connell</i>	<i>6-2-94</i>	<i>R. Douglas</i>	<i>6-2-94</i>
<i>W. O'Connell</i>	<i>6-2-94</i>	<i>N. Naepe</i>	<i>6-2-94</i>

P.T.O.

<u>Name</u>	<u>Date</u>
Rachael Jones	22-2-94
Angel Marsh	21-2-94
Rod. Batty	21-2-94
a. J. Douglas	22-2-94
L. J. Wofunge	22-2-94
R. B. Samuel	22-2-94
Wahri Aeta	22-2-94
R. N. Boyton	22-2-94
P. M. Thompson	22-2-94
J. A. A. A.	22-2-94
J. A. A. A.	22-2-94
J. A. A. A.	22-2-94

Appendix 6

Petition To: The Prime Minister; Minister for the Environment; Minister of Maori Affairs;
Minister of Treaty Settlements; Waikato Regional Council and Matamata Piako District Council.

We, the undersigned people of the Ngati Hinerangi Iwi and supporters are opposed to the continuation and renewal of the Resource Consent for the quarrying of our sacred maunga, Te Weraiti, by Swap Matamata Metal Supplies Ltd. We call on the Crown and local authorities to put an immediate stop to the quarrying of Te Weraiti maunga and the pollution of our sacred rivers and surrounding lands, and the threatened destruction of our waahi tapu.

Date: 9th September 2012 Te Ohaki Marae, Okauia.

Name	Address
Phil Smith.	40 Tawera Place Whakapapa village. Mt Ruapehu
Maurice Smith	27 Rawkui a St, Torangi 3334
Reg Hikema	12 Ihaka St - Piparoetoe
leigh Semmens	Mangawhero Rd, Matamata
TERE WISLEY	6 Hakarae St, Grey Lynn Auckland 1021
Kio Rawiri - McDonald	6 Hakarae St Grey Lynn, Auckland
Tatahi Rawiri-McDonald	6 Hakarae St, Grey Lynn, Auckland
Winevare Tuheteri Mawae Orerua	10 Bexhill Tce Tiran.
Tangiwai Payne	31 Charles Cres, Putaruru.

Appendix 7

Petition To: The Prime Minister; Minister for the Environment; Minister of Maori Affairs;
Minister of Treaty Settlements; Waikato Regional Council and Matamata Piako District Council.

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Date: 9th September 2012 Te Ohaki Marae, Okauia

Name	Address
May Kemp	109 Billah St Tokoroa
Tony Harrison	11 Allright Place Mt Wellington Auckland
Michelle Harrison	11 Allright Place Mt Wellington Auckland
Joanne Aoake	794 Oia Te Ara Rd, Okauia Matamata
Anhea Aoake.	79 Douglas Rd., Okauia. Mata-mata.
Kerence Smith	R.D.3. SH 29 MATAMATA.
Rose Iheima	12 Ihaka Pl, Paparoto
Nalyse Hapeta	13a Marae nui drive Kerikeri
Casey Stalders.	13a Western street Matamata
edna Marsh	1 george street matamata

Appendix 8

Petition To: The Prime Minister; Minister for the Environment; Minister of Maori Affairs;
Minister of Treaty Settlements; Waikato Regional Council and Matamata Piako District Council.

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Date: 23 September 2012 Hinerangi Tawhaki Marae, Okauia.

Name	Address
MIRIATA HEPI	4 HIRIWA PL OMARU HASTINGS
Douglas Manahi Hapi	2 Browne St Matamata.
Hinengaru Rauwhero	87e Pukaki Rd Mangere Ak 2022.
Peter H. Thompson	96 Douglas Rd MATAMATA
Bianca Marsh	1 George street matamata
R MARSH	1 George Street, Matamata
Smearish	1 I George Street, Matamata
Cmarsh	1 George street, Matamata
Rang Wade.	2 Browne St Matamata.
Anita Theodore-Marsh	87e 211 Flaxmere Ave Hastings
RACHEL HINAKI MARSH	211 Flaxmere Ave Hastings.

Appendix 9

Petition To: The Prime Minister; Minister for the Environment; Minister of Maori Affairs;
Minister of Treaty Settlements; Waikato Regional Council and Matamata Piako District Council.

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Date: 23 September 2012 Hinerangi Tawhaki marae, Okauia.

Name	Address
D.M. Donald New Signatures -	5018 Weymouth Road Weymouth Auckland.
B. Kinzett	RD4 Hamilton 3284 . S-10-R

Appendix 10

Petition To: The Prime Minister; Minister for the Environment; Minister of Maori Affairs;
Minister of Treaty Settlements; Waikato Regional Council and Matamata Piako District Council.

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Date: 23 September 2012 Hinerangi Tawhaki marae, Okauia.

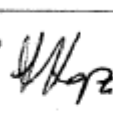


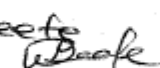

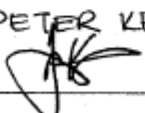
Name	Address
Peter H. Thompson	96 Douglas Rd Okauia MATAMATA
D.R. Thompson	13 Mediantial Crescent Hunby 0274454028

Appendix 11

Petition To: The Prime Minister; Minister for the Environment; Minister of Maori Affairs;
Minister of Treaty Settlements; Waikato Regional Council and Matamata Piako District Council.

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Date: 7 October 2012 Sydney Whangan

Name	Address
John Hopa 	30 REEL ST BELMERE SYD AUS
KEEGAN HOPA 	30 REEL ST BELMERE SYD AUS
TOM JEMMENS 	22 FRIGATE BIRD AVE
Whetu Leefe 	22 Frigate Bird ave
MICHAELA KEMP 	13/25 Harvey St Pyrmont NSW AUS.
LAWRENCE PETER KEMP 	13/25 Harvey St Pyrmont NSW AUS.
Cherie Smith	2 Albany St, Berala, NSW
Michelle Smith	100 Dilston rd, Chipping Norton 2170
Karli Bimtravetski	9 Dilston cl, West Hoxton

Appendix 12

Date: 7 October 2011 Sydney Whanao.

Name	Address
Natalia Toi Toi	2 Albany St Busby, 2108.
Pamela Smith	2 Albany St Busby 2108
Hinemoa Smith	2 Albany St Busby 2108
Thomas Pihama	15 Sunset Avenue Luncheon 2170
Meihana Iua	5 F Antares Ave Hinchinbrook 2170
Charlie Pihama	4 McKay Ave, Moorebank 2170
Tom Hopa.	250 Bransgrove Rd Panmure 2213 NZ
Diana Hopa	5/111 Marken St Marsfield Waters Qld
Jay Hopa.	250 Bransgrove Rd Panmure 2213
Kiwaite Hopa	"
Jordan Hopa.	"
Murray Hopa	5/111 Marken St Marsfield Waters Qld



Tangata Whenua Engagement Guideline and Protocols

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Note: We have chosen to use Iwi/Maaori rather than just Maaori throughout the document because Iwi is representative of the Tangata Whenua and Maaori represents all other Maaori residing in the area but not of Tangata Whenua status. However when referencing legislation we use the words as they are, typically Māori.

It is acknowledged that there are many different spellings of words for example Maori vs Māori vs Maaori. The way we have spelt the words is not necessarily the correct way but we have tried to be consistent throughout this document where possible. Different Iwi may have different ways of spelling words contained within this document or even completely different words meaning similar.

Executive Summary

The Tangata Whenua Engagement Guidelines and Protocols have been developed to raise the cultural competency of staff to work more effectively with Iwi/Maaori. The Guideline provides a range of tools and advice to help plan effective engagement while the protocols provide practical information about use of Te Reo/Maaori (the language of Iwi/Maaori), Marae protocols etc. The aim is to ensure that engagement is meaningful and leads to positive outcomes for Iwi/Maaori, Council and the wider community.

Why do we engage with Iwi/Maaori? We are legislatively bound by various Acts to consult and/or engage with Iwi/Maaori. This does not mean we shouldn't go beyond our statutory requirements. Iwi/Maaori are an important sector of the district's community.

Our challenge is to ensure good engagement is practiced consistently throughout the organisation. The large number of Hapuu and Iwi in our district makes this challenging but exciting. If we approach engagement positively and smartly, we will build relationships that will be enduring.

This document is important for Council staff and elected members who:

- Need to seek advice, feedback and/or involvement of Iwi/Maaori for their project or their work.
- Want to establish, enhance and/or maintain their relationship with Iwi/Maaori.
- Require tools to build confidence in working with Iwi/Maaori.

Council has a responsibility to foster healthy relationships with Iwi/Maaori. Many of our staff already have good relationships with Iwi/Maaori in the district however relationships can always be improved. Our challenge is to build the capacity of other staff that may not have much experience engaging with Iwi/Maaori. The core principles underlying all good relationships are trust, respect, honesty and openness – all of which take time to develop and require ongoing investment.

Goals

This Engagement Guideline and Protocols aims to grow awareness and give sound, practical advice to achieving effective engagement with Iwi/Maaori.

We hope to give staff the ability to confidently manage various levels of engagement, and to know when to seek further advice/help for higher levels of engagement.

Our goal is to have an effective, consistent and inclusive approach to Iwi/Maaori engagement across the organisation. The Guidelines and Protocols will help staff to:

- Establish and enhance relationships with Iwi/Maaori.
- Become more aware of Iwi/Maaori aspirations and Iwi/Maaori wellbeing.
- Promote and support ongoing compliance with statutory requirements through quality engagement practices.
- Achieve a more coordinated and consistent approach to engagement across the organisation.

The Protocol also aims to support elected members in building relationships with their Iwi/Maaori constituents and increase awareness of Iwi/Maaori aspirations and Iwi/Maaori wellbeing.

Matamata-Piako District Council would like to acknowledge and thank Western Bay of Plenty District Council for allowing us to learn from and use their Tangata Whenua Engagement Guidelines and Protocols as a starting point for developing these guidelines and protocols. It is also acknowledged that Western Bay of Plenty drew on previous work from the Bay of Plenty Regional Council.

Engagement Guideline

Introduction

As a Council, our business is to help provide for the wellbeing of the communities in our district. People should have the opportunity to participate in decisions that affect them. We endeavour to provide the best pathways for people in our district to engage in the decision making process.

Over the past decade there have been important changes in the way that councils seek to engage with Iwi/Maori. The most significant change has been the recognition of a need to move away from one off consultations. We should instead develop pathways that will achieve lasting and meaningful relationships.

Meaning of Engagement

In this document the term 'engagement' is used to describe a range of methods and activities we use to interact with people in the community. It includes:

- information sharing
- consultation
- seeking perspectives
- receiving feedback
- collaboration
- co-governance
- co-management.

Iwi/Maori dynamics in the district

The Matamata-Piako District is culturally diverse. According to Te Puni Kokiri website – the directory of Iwi and Maori organisations there are 11 Iwi groups within our district boundaries. Iwi/Maori represent approximately 14% of the district's population, which is a very similar proportion to the whole of New Zealand.

Why we engage with Iwi/Maori

Iwi/Maori, as Tangata Whenua, have a unique relationship with councils. Some legislation, for example Te Tiriti o Waitangi/Treaty of Waitangi obliges councils to involve Iwi/Maori in making decisions on matters that affect them. Our organisation takes this responsibility seriously, and has developed practices and mechanisms to ensure our statutory obligations are implemented. In addition, Council undertakes a wide range of non-statutory activities in order to build effective relationships with Hapuu and Iwi. Our Council understands that early and meaningful engagement can produce better quality outcomes through:

- A greater understanding of one another's expectations and aspirations.
- Increased opportunities to establish shared projects.
- Improved processes based on an understanding of one another's priorities, expectations and available resources.
- More efficient use of Council and Iwi/Maori resources.
- Supporting Iwi/Maori expectations and aspirations to promote the wellbeing of Iwi/Maori and the wider community.

The importance of relationships

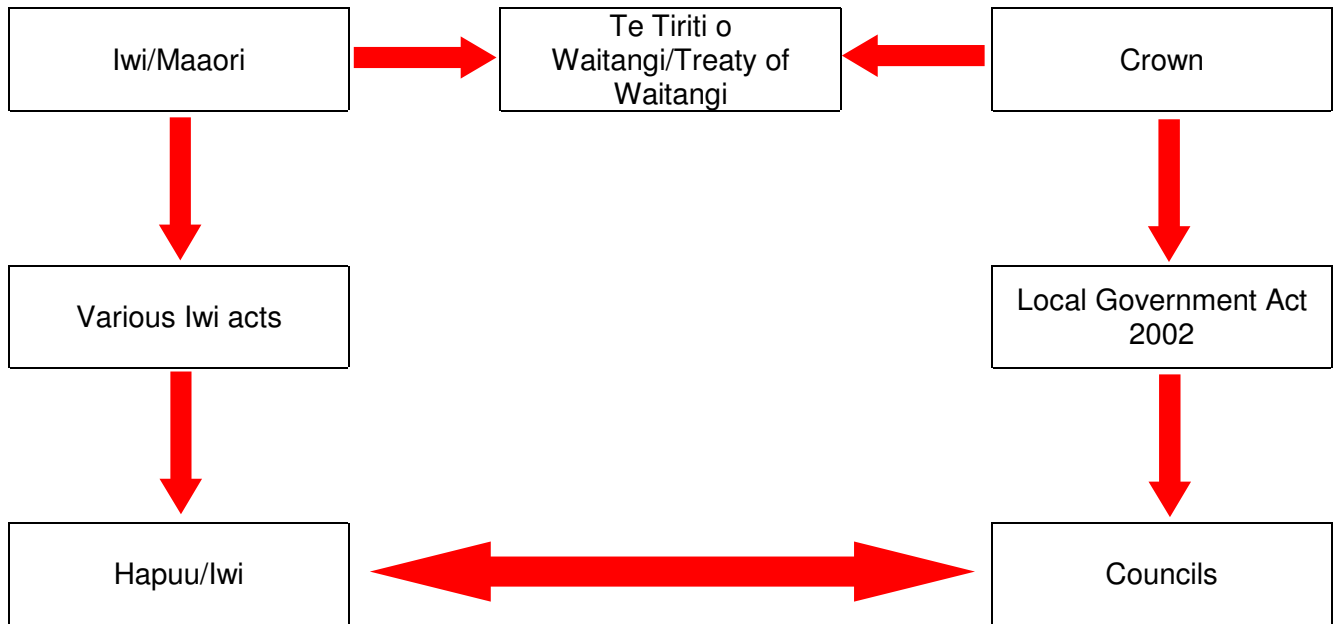
Relationships with ratepayers, communities, Tangata Whenua, community groups, other councils and organisations is fundamental to the work of councils. As with any relationship, time is required to develop a good working relationship with Hapuu and Iwi from which positive experiences, trust and confidence is developed. We all have a responsibility to contribute to building positive relationships with Hapuu, Iwi and the wider community.

Te Tiriti o Waitangi/Treaty of Waitangi

The creation and signing of Te Tiriti o Waitangi/Treaty of Waitangi in 1840 represented the foundation of how Iwi/Maaori and other New Zealanders would interact with each other.

While Tiriti/Treaty obligations lie with the Crown, local authorities, by way of the Local Government Act 2002, are required to recognise and respect the Crown's responsibility to take account of the principles of the Tiriti/Treaty.

The diagram below outlines the relationship between Matamata-Piako District Council and Iwi/Hapuu:



Statutory Obligations

Local Government Act 2002 (LGA)

In order to recognise and respect the Crown's responsibility to take appropriate account of the principles of Te Tiriti O Waitangi/Treaty of Waitangi and to maintain and improve opportunities for Iwi/Maori to contribute to local government decision making processes, the Local Government Act 2002 provides principles and requirements for local authorities that are intended to facilitate participation by Iwi/Maori in local authority decision making processes.

Local authorities need to plan ahead for ensuring effective Iwi/Maori contributions to decision making. This is summed up in Section 81 of the LGA where:

A local authority must:

- (a) establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority; and*
- (b) consider ways in which it may foster the development of Māori capacity to contribute to the decision-making processes of the local authority; and*
- (c) provide relevant information to Māori for the purposes of paragraphs (a) and (b).*

This section clarifies that Iwi/Maori and local authorities need to move beyond engaging on matters of environmental or cultural importance only. Not only do local authorities need to have systems that specifically allow Iwi/Maori input into decision making, but also need to be planning for how Iwi/Maori can make more of a contribution to local decision making.

Section 82 outlines the principles of consultation. In brief, people who will be affected or have an interest in a decision or matter should be:

- *Provided with access to relevant information in a form and manner that is appropriate.*
- *Encouraged to present their views to Council.*
- *Given the opportunity to present their views in a manner or format that is appropriate to the preferences and needs of those persons.*
- *Given feedback concerning the decision and the reasons for the decision.*

This could mean that information is translated into non-technical terms and/or in Te Reo a Iwi/Maori language, or having discussions on marae or other venues. Like other groups, Iwi/Maori can request separate meetings/hui (separate to the public) with Council staff on matters of importance/significance to them.

Resource Management Act 1991 (RMA)

Council has obligations under the RMA to take into account the principles of Te Tiriti o Waitangi/Treaty of Waitangi. The RMA provisions include recognising and having regard for the relationship Iwi/Maori have with land, water, sites of cultural significance, kaitiakitanga, Iwi management plans etc. A Council, when preparing or changing a district plan, must take into account any relevant planning document recognised by an Iwi authority and lodged with the Council, to the extent that its content has a bearing on the resource management issues of the district.

Local Electoral Act (2001)

Sections 19Z-19ZH of the Local Electoral Act makes provisions for local authorities to be able to establish Iwi/Maori ward/s.

Relevant Council Plans, Processes and Committees

Te Manawhenua Forum mo Matamata-Piako

Te Manawhenua Forum mo Matamata-Piako (Forum) is a standing committee of Council established to advise Council on cultural, economic, environmental and social issues of significance to manawhenua groups.

The Forum also gives advice to Council about issues that affect Maaori in our district, and works with Council on the development of policies, such as the Long Term Plan, District Plan and other projects. Appointed representatives include membership from Council, Ngaati Haua, Ngaati Rahiri Tumutumu, Raukawa, Ngaati Maru, Ngaati Whanaunga and Ngaati Paoa. Ngaati Tamateraa also have the ability to join. The Forum meets quarterly.

Council's Long Term Plan

The Long Term Plan sets our direction for the next 10 years; outlining our key aims, objectives and priorities for the Matamata-Piako District.

Our Long Term Plan includes a section on Maaori participation in Council decision making. This section also includes specific Maaori community outcomes which were developed in conjunction with the Forum.

Extract from Long Term Plan 2015-25

Community outcomes

Some outcomes reflect the values of Maaori – these are included throughout the outcome themes, reflecting the importance of Maaori culture to our community's vision and Council's activities.

The aim of the Maaori outcomes are:

Ki te whakarite te taha hinengaio te taha wairua te taha tinana te taha Whaanau ki te aoturoa, ka tino whai mana te mauri (to ensure that there is a holistic balance of the spiritual, physical, emotional, and Whaanau (family) wellbeing in line with the environment to ensure the life giving force is maintained).

The inclusion of Iwi alongside the community in the outcome themes recognises the status of Iwi both as having mana whenua and as a part of the community. It also acknowledges the responsibility we have towards facilitating Iwi involvement in decision making under the Local Government Act 2002.

Community outcome	How do we contribute?
2. Decision Making	
b)Tangata Whenua with manawhenua status (those with authority over the land under Maaori lore) have meaningful involvement in decision making	<p>The Te Manawhenua Forum is a standing committee of Council that has been developed under a Heads of Agreement with Forum members. The purpose of the Forum is to facilitate Tangata Whenua contribution to our decision making. We plan to achieve this outcome by continuing to fund and hold Forum meetings each year, workshops where required and establish working parties to undertake specific projects so Iwi can participate in decision making.</p> <p>The Forum can also make formal submissions to our plans and strategies (such as Long Term Plans and District Plan changes). Through the submissions process we are able to formally consider the views of the Forum. We aim to achieve this outcome by consulting with the Forum on our key legislative documents. We also consult with Iwi in the district on resource consent applications made under the Resource Management Act 1991 that are relevant to Maaori.</p>

Community outcome	How do we contribute?
d) Council will recognise Treaty settlement issues between the Crown and Iwi	We have been working with the Crown to provide feedback on treaty settlement issues. We aim to recognise Treaty settlement issues working through the Office of Treaty Settlement process.
3. Recreation and Facilities	
e) Maaori cultural facilities (such as marae) will be recognised for their contribution to community wellbeing	In order for Maaori cultural facilities to be recognised the community need to be aware of them. We aim to provide information on our website about our local Maaori cultural facilities so the community can be informed about the important role they play in the district. We also aim to provide opportunities for rates relief through our Policy on rates remissions for Maaori freehold land and Policy on postponement of rates on Maaori freehold land.
f) Maaori will have opportunities to provide input to the governance of ancestral lands administered as reserves	We manage parks and reserves for the benefit of the community. One of our aims is to ensure that Iwi are consulted with on our reserve management plans.
5. Arts and Heritage	
a) The whakapapa (ancestral heritage)/heritage and character of our district will be protected and promoted	Regulatory planning is a service provided by Council as one of the activities required to meet our obligations under the Resource Management Act 1991. Through this activity we apply the rules set down in our District Plan to protect the whakapapa (ancestral heritage)/heritage and character of our district. We will develop protocols to raise our cultural competency to work more effectively with Iwi/hapu and be responsive to Maaori protocols, customs, heritage and culture. This will help ensure our engagement with Maaori is meaningful and leads to positive outcomes for our community.
b) Our kawa (protocol), tikanga (customs), history and knowledge will be respected and preserved	
c) Waahi tapu and taonga (significant and treasured sites) will be recognised	
d) People will have the opportunity to learn about their own and others kawa (protocol), tikanga (customs), whakapapa (ancestral heritage), heritage and culture	
6. Growth and Development	
b) Development will be conducted in a manner respectful to kawa (protocol), tikanga (customs) and values	Regulatory planning is a service provided by us as one of the activities required to meet our obligations under the Resource Management Act 1991. Through this activity we apply the rules set down in our District Plan to ensure development is carried out in an appropriate way. Through our District Plan we provide for the ongoing management of the natural and physical resources of the district to ensure it is protected for future generations. Our District Plan objectives, policies and rules are one of the ways we can support facilities such as marae and papakaainga. We aim to support Tangata Whenua to provide facilities such as marae and papakaainga through our Policy on rates remissions for Maaori freehold land and Policy on postponement of rates on Maaori freehold land.
f) Council will support Tangata Whenua in their role to provide facilities such as marae and papakaainga	

Decision making

As part of this Long Term Plan we have considered ways in which we can foster the development of Iwi/Maaori capacity to contribute our decision making processes, having regard to our role as a local authority under section 11 of the Local Government Act 2002. Under the Local Government Act 2002, we need to establish and maintain processes to provide opportunities for Maaori to contribute to our decision making processes, these are set out below. Ngaati Rahiri Tumutumu, Ngaati Haua and Raukawa are Iwi with the largest rohe (ancestral boundary) within Matamata-Piako. However, there are other Iwi who have interests in the district, and this is reflected in our processes for Iwi/Maaori to have opportunities to contribute to decision making in the district.

Resource Management Act 1991 – resource consent processing

Currently we have agreements with Iwi within the district to consult with them on resource consent applications made under the Resource Management Act 1991. When we receive a resource consent application that may be of Iwi interest, we notify the agreed Iwi representatives and seek their feedback. Those Iwi are Ngaati Paoa, Ngaati Rahiri Tumutumu, Ngaati Haua and Raukawa. We are currently undertaking a rolling review of the District Plan. As part of this process we will review how we engage with Iwi through the resource consent process. We also monitor the number of times we seek and receive feedback from Iwi. The results of this monitoring are reported each year in our State of the Environment Report, which is available from www.mpd.govt.nz.

Council's Annual Plan

The Annual Plan is another mechanism where Iwi/Maaori have an opportunity to input into Council processes. Staff encourage Iwi/Maaori to submit annually to the Annual Plan on matters pertaining to Iwi/Maaori.

Council's District Plan

The District Plan is a statutory document for Council to meet its obligation under the Resource Management Act including provisions specifically for Iwi/Maaori. Important aspects of the plan include the identification and protection of culturally significant and waahi tapu sites.



Te Manawhenua Forum meeting

Iwi Plans, Agreements and Statutory Acknowledgements

Hapuu/Iwi management plans

An Iwi management plan (IMP) is a term commonly applied to a resource management plan prepared by an Iwi, Iwi authority, ruunanga or Hapuu. IMPs are generally prepared as an expression of rangatiratanga to help Iwi and Hapuu exercise their kaitiaki roles and responsibilities. IMPs are a written statement identifying important issues regarding the use of natural and physical resources in their area. While the Resource Management Act 1991 (RMA) does not define IMPs, it refers to these plans as 'planning documents recognised by an Iwi authority'.

IMPs are often holistic documents that cover more than RMA matters. They may assume a variety of shapes and forms; from formal planning documents similar to council policy documents, to more informal statements of Iwi policies. An IMP may also be referred to as an Iwi or Hapuu natural resource or environmental management plan. IMPs may address a single issue or resource such as freshwater or Maaori heritage, or provide a regional assessment of issues of significance to Iwi/Hapuu in a given area.

Tiriti/Treaty Settlement

A Treaty settlement is an agreement between the Crown and a Maaori claimant group to settle all of that claimant group's historical claims against the Crown. Claimant groups are usually Iwi or large Hapuu that have a longstanding historical and cultural association with a particular area. Some very specific claims may result in agreements with smaller groups.

Historical claims usually relate to actions or omissions by the Crown in relation to the claimant group during the 19th and early 20th centuries, but they may include such actions or omissions up to 21 September 1992, (the date of the "Sealord" Fisheries Settlement). Claims based on Crown actions or omissions after this date are known as contemporary claims, and dealt with through separate processes.

Some Tiriti/Treaty Settlements include statutory acknowledgements, this is an acknowledgement by the crown that recognises the mana of a Tangata Whenua group in relation to specified areas, an example of this is the Raukawa acknowledgement. Some also include agreements for co-governance and co-management, this refers to the sharing of the governance and/or management role of an area or resource between a Hapuu or Iwi and a local or regional authority. An example of a co-governance arrangement is the co-governance of the Matamata Aerodrome at Waharoa. This committee will consist of three Council elected members and three Iwi representatives.

The Office of Treaty Settlements website (www.ots.govt.nz) contains all relevant Tiriti/Treaty documentation including details of settlements that have occurred or are occurring in the Matamata-Piako District.

Best Practice for Engaging with Iwi/Maaori

Engaging with Iwi/Maaori is part of the normal work routine of many staff in Council. Whether it is operational work, communication or policy and planning, we all need to feel confident when we engage with Iwi/Maaori.

We should feel comfortable seeking advice from those within our organisation who have engagement experience or knowledge. This section outlines important aspects of best practice to help build that confidence.

To effectively engage with Iwi/Maaori, we need to understand the basic concepts of participation. In this section, we outline the five different levels of engagement. More information on effective engagement can be found in Council's Significance and Engagement Policy which can be found on the intranet. The application of these different levels including examples are included in the Engagement Toolbox on the intranet (TRIM#1553498).

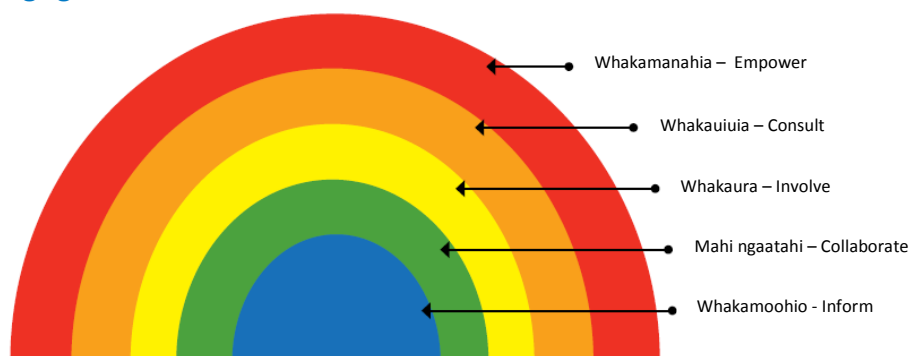
Understanding the spectrum of engagement

As we engage with Iwi/Maaori, we need to be aware that our various activities carry inherent responsibilities. With our responsibilities come expectations of how we will undertake future engagement. When we fulfil our responsibilities, we gain trust in the relationship and when we do not, whether knowingly or unwittingly, relationship trust is lost.

Determining the right level of engagement depends on many factors, such as the purpose and goals of the engagement and the level of importance of the project. In the first instance it is very important to check if the relevant Hapuu or Iwi you wish to engage with have a management plan which, in most cases, outline how they wish councils to engage with them.

You may need different levels of engagement at different times through your project. Understanding what each level can deliver, when each is appropriate and the resource and timing implications of each different level is important (different methods for each level, information on when it would be useful, resource and timing implications are included in the Engagement Toolbox on the intranet, TRIM#1553498).

Five Levels of Engagement



Whakamoohio – Inform	<p>We will keep Iwi/Maori informed about what is happening. Information giving is the most basic form of engagement as there is no participatory element. Providing clear, balanced information with timelines underpins all other levels of engagement because it enables Iwi/Maori to make informed and considered choices. It is essential that Iwi/Maori are provided with the appropriate information, such as council reports, project plans, resource consent applications, research, maps and photos. Providing information (brochures, plans, policies, and website) that is easy to understand for the general public is vital.</p>
Whakauiuia – Consult	<p>We will listen to Iwi/Maori and make our decisions. At this level of engagement, the objective is to seek the views and opinions of Iwi/Maori on proposals, analyses, alternatives and/or decisions. This is not about putting ideas into action. Consultation can be done face-to-face at hui and requires a time allocation that enables Iwi or Hapuu to undertake follow up discussion and wider consultation amongst themselves.</p>
Whakaura – Involve	<p>We will involve Iwi/Maori in the decision making process. We will ultimately decide. The aim at this level is to have Iwi/Maori more involved in the decision making process. Iwi or Hapuu representatives can be appointed to committees, focus groups or working parties in an advisory capacity. An example is the creation of these Tangata Whenua Engagement Guidelines and Protocols, members of Te Manawhenua Forum worked as part of a working party with Council staff to develop the Guideline and Protocols.</p>
Mahi ngaatahi – Collaborate	<p>We will discuss and decide together with Iwi/Maori. The goal of this level is to have processes that allow for sharing and acting together and to have all parties holding equal power. An example of collaborating is the co-governance committee being established as part of the Ngaati Haua Tiriti O Waitangi/Treaty of Waitangi settlement. This committee will consist of three representatives of Council and three appointees by Ngaati Haua</p>
Whakamanahia – Empower	<p>Iwi/Maori will decide. Iwi/Maori may choose to discuss with us. This level is the most ambitious. It aims to maximise empowerment of Iwi/Maori and, at its farthest reach, will see Iwi/Maori having complete decision making power. Tiriti/Treaty claim settlements in the district may, in some situations, ultimately lead to the handover of some roles from Council to Iwi/Maori although this is not yet known.</p>

Please refer to the Engagement Tool box on the intranet (TRIM#1553498) to see examples of techniques for these different levels of engagement.

Planning for effective engagement

This section will coach Council staff and elected members through the important steps for engaging with Iwi/Maaori.

Step 1 - Do we need to engage?

Considerations will include:

- The statutory status of the project.
- Are there any organisational policies, plans and/or processes that require us to engage.
- Significance - according to Council's Significance and Engagement Policy.
- Impact on Tangata Whenua or feedback from Te Mana Whenua Forum mo Matamata-Piako – if the proposal potentially affects:
 - Tangata whenua's relationship with their culture and traditions with their ancestral lands, water, sites, waahi tapuu and other taonga.
 - Their ability to exercise kaitiakitanga over such lands.
 - The recognition and protection of their heritage values of sites, buildings, places or area of significance.
 - An area we know has a special relationship to Tangata Whenua.
- Risks – identify the political, social, economic and environmental risks of the project or issue for both Council and Iwi/Maaori. Also, identify the risks of not proceeding with any engagement.
- Is the proposal significantly different to a 'position' that is currently held by Council?

Step 2 - What is our purpose?

Knowing the purpose as to why we are engaging will help us to determine and choose the most appropriate level or levels of engagement we undertake. As well as having to meet statutory requirements, the purpose/s of the engagement may also include such things as:

- building relationships
- enhancing the operation of a service
- receiving input into policy/plan development
- gaining support
- testing an idea
- keeping Iwi/Maaori up to date with an issue or project.

If your project is multi-staged, your purpose may change for each of the stages. Always having a clear understanding of your purpose will help us to choose the most appropriate level(s) of engagement for the project.

We will need to communicate the purpose clearly to participants from the outset of the engagement process. If there are any non-negotiable or non-disclosure aspects to the project, make sure that these are made clear to participants.

Outlining the purpose of the engagement, which can be given to all participants, would be helpful.

Discussions outside your engagement brief

Iwi/Maaori culture is based on a holistic view of life and the world. This holistic world view can mean that participants may raise issues you perceive to be outside the project brief. Be prepared to listen and consider these issues before moving on to the particular area of focus and, where appropriate, pass on issues to the relevant staff member or team to follow up with the Hapuu and Iwi. Similarly, the general public, Iwi/Maaori included, often perceive that staff and elected members are from the 'Council' so expect to be able to discuss anything in relation to Council and sometimes issues outside of Council's brief. This provides an

important opportunity to raise the Hapuu/Iwi's awareness of Council including what it does and does not do.

Step 3 - Who will we engage with?

Identifying the appropriate Iwi/Maaori groups, communities or individuals to engage with will have a significant influence on engagement planning. Once we have a general idea of who we need to be engaging, we will need to define this by identifying those who:

- Council is legally obliged to consult with under legislation (RMA or LGA) or statutory acknowledgements.
- Will, or may be affected by a decision or matter, or have an interest in the decision or matter.

The best place to start is by working through existing relationships with Iwi/Maaori. Identify the area the project affects. Community contacts and Te Manawhenua Forum representatives may help you find the right people.

There are a range of views of what is an Iwi and what is a Hapuu and their rohe (area) so it pays to use a number of sources when identifying the relevant Iwi and Hapuu to engage with, also there can be a significant number of Iwi for a particular area so it pays to check we have included all Iwi.

Step 4 - Deciding how to engage with Tangata Whenua

When Tangata Whenua engagement is required it should be planned and if required budgeted for as an integral component of the project. Whenever possible, involve the people we want to engage with in the planning process as early as possible. The most successful engagement processes are those developed in partnership with participants.

The important considerations in designing the engagement plan are the levels of engagement, timeframes, engagement tools and outcomes. Generally, higher levels of engagement take more time to undertake, and require more lead-in and follow-up time.

Feedback on the engagement plan from Te Manawhenua Forum mo Matamata-Piako members will also assist with identifying the most effective ways to engage with Iwi/Maaori.

Establish timeline

Iwi and other Iwi/Maaori organisations often have very limited capacity for working with councils. They also have a number of other competing priorities, chief of which for most Hapuu and Iwi is work associated with Tiriti/Treaty Settlements. Iwi/Maaori groups are under a lot of pressure to respond and react to request from multiple agencies.

Where Council have paid staff working fulltime on resource consent applications, policy and plan development or reviews Iwi and Hapuu generally do not. Iwi resources are limited with much of their work voluntary in nature.

Liaising with other Council departments to check if there are any other engagement processes occurring with Tangata Whenua can prove useful e.g. combining with other engagement processes can prevent overload and assist capability issues for Iwi/Maaori.

Ideally the Hapuu or Iwi we plan to engage with should be involved in the planning of that engagement. This is so that an achievable and appropriate engagement process is designed.

For the reasons outlined above giving reasonable notice of meetings and allocating time for Iwi to conduct their own internal consultation is essential.

Decision making by consensus requires a high level of community involvement and debate. Leaders can be reluctant to express views that have not been approved by group members. Allowing sufficient lead-in time for participants to prepare is therefore especially important. Tangata Whenua may need to carry out their own engagement processes after a hui too, so factor this time into engagement timelines.

When a project has tight timeframes we can use existing channels for engagements, such as Te Manawhenua Forum. However this should not be a substitute for active engagement with Iwi or Hapuu. Remember that the levels of “involving”, “collaborating” and/or “empowering” require greater planning and lead-in time and may be difficult to achieve if timeframes are too short.

Determining the right level of engagement and engagement tools

We engage with Iwi/Maaori at different levels, depending on the intent, nature and purpose of our projects ranging from ‘involve’ through to ‘empower’.

Some projects may use more than one level of engagement at any one time to achieve different outcomes. What might start as “information giving” may progress directly to involvement”.

Step 5 - Resources

Now that we have planned the engagement levels, tools and timeframes that will deliver the level of participation we want, we can assess the required resources by answering the following:

- What resources will we need?
- What staff will be involved and how much of their time will be required?
- What Council representation will be required? Will the CEO or Councillors be required at any point?
- Who is going to handle logistics such as sending out correspondence/information, making bookings for venues/marae, equipment, travel, communicating with participants?
- Is the budget adequate for the planned engagement?
- If using a marae venue or observing marae protocol in meetings, will we need support for this?
- Will Hapuu/Iwi representatives be required and if so, in what capacity? For example, will they attend scheduled meetings, sit on advisory committees, act as project cultural advisors or provide cultural impact assessments?

Remuneration for participants

Iwi/Maaori often use their own time to participate. Ensure their time is used efficiently and in a way that influences decision making. Value their input; we may need it again for future projects.

Remuneration for participants should be considered on a case-by-case basis. It could include payment for attending meetings through to payment to those who take the role of consultant or advisor to the project. Remember to budget for these costs at the outset.

Remuneration guidelines below to help us assess when and what to pay participants for their involvement.

Remuneration guidelines	
Whakamoohio –Inform	No remuneration required.
Whakauiuia –Consult	Remuneration is discretionary and costs associated with hui such as catering, venue hire and petrol vouchers for those who have to travel can be paid by Council.
Whakaura –Involve	Remuneration is discretionary and associated costs can be covered by Council as stated above. Resources contributed by Iwi/Maaori must be factored into the plan and budget.
Mahi ngaatahi –Collaborate	Remuneration for time and/or resources contributed by Iwi/Maaori must be factored into the plan. For example members of a co-governance group may receive a meeting fee and travel allowance.
Whakamanahia– Empower	Remuneration may be considered, depending on the extent of Council's involvement.

Step 6 - Permission

Seek appropriate permission if required. Always check to see whether formal Council approval is required by form of a resolution (e.g. for certain consultation processes under the LGA and/or special consultative processes).

Step 7 - Feedback

Providing feedback to participants and gathering their comments are both essential components of effective engagement. It is also very important to build meaningful and long-term relationships. Ensure feedback is built into your plan.

Council should provide constructive feedback to participants following engagement. We should advise how participants' input has contributed to the decision making process, even if their feedback was not actioned it should be explained why this wasn't actioned to ensure people know that their feedback was listened to and considered. The channels for providing feedback should be conveyed at the time of the engagement activity. It demonstrates to participants that their involvement is meaningful.

Participants should also have an opportunity to provide feedback on the engagement and decision making processes. This maybe informal e.g. talking with participants following the event, capturing comments throughout the event about the process or a feedback questionnaire could be developed.

Engagement Protocols

Iwi/Maaori Values and Concepts

Each culture has values, traditions and experiences that shape their world views and the laws which govern their respective communities/nations. **Maatauranga a Iwi/Maaori**, or Iwi/Maaori world views, are views based on the values, traditions and experiences of Iwi/Maaori over time.

There is, however, no 'one' Iwi/Maaori world view. Each world view is based on the values, traditions and experiences of a particular Iwi or Hapuu; because these differ, so too do their world views. The following values and concepts explain some common elements which underlie these different views. The concepts are interrelated and together form the basis by which Iwi/Maaori society is ordered, and regulated.

Mauri

Everything has a purpose, meaning and reason for existing. This is known as mauri, a spiritual life force, principle or ethos. All things have mauri: people, plants, animals. Even certain structures, such as whare tuupuna (ancestral house) and waka (canoe), are recognised as having mauri where they are the product of expert input. Mauri is not static, and the mauri of any particular thing can be affected by the environment in which it exists. The maintenance of mauri is therefore very important to ensure the wellbeing of the environment as a whole.

Wairua

Wairua is the 'spirit' or 'inner soul'. Every living thing has a wairua; people, flora and fauna. Wairua is bound to the physical body by mauri. When a person, animal or plant dies, the wairua is separated from the body. Wairua is therefore similar to the biblical concept of a human soul, except that wairua applies to more than just people; it applies to the Earth and all life forms within it. In the same way as mauri is affected by changes in the environment, so too is wairua. Because of the connection of wairua with the body of the person/animal/plant, changes or damage to the body can also damage the wairua.

Tapuu and Noa

Associated with mauri is the notion of reverence or sacredness. This is known as tapuu. Tapuu is better explained as something that has value that is to be respected. It places a sanction on a person, an object or a place, regulating behaviour and providing a means of social control. Some activities governed by tapuu appear nothing more than common sense and the respect of people and property; others have a very deep emotional and spiritual base. To be free of this state is to be **noa** (ordinary, unrestricted). Therefore, according to tradition, care and protection is paramount in everything that is performed to ensure that states of tapuu and noa are in place and acknowledged at the right time.

Kawa are ritual or ceremonial actions or protocols which guide the way that Iwi/Maaori life is ordered. Kawa is required to be conducted carefully and meticulously to ensure no spiritual offence is caused. Different kawa were developed to apply to different situations, and kawa differs between Iwi groups. While kawa are most often understood as applying in relation to marae protocols, kawa applies to a much wider range of situations, including ceremonies, rituals, greetings and so forth.

Tikanga is basically the way that kawa is observed and includes customs, rules or methods. When applied to an action, tikanga is the right way of doing something. Tikanga is the set of beliefs associated with practices and procedures to be followed in conducting the affairs of a group or an individual, these differ between Iwi. They provide templates and frameworks to guide actions and behaviour, and provide some predictability in how certain activities are carried out.

Rangatiratanga

Rangatiratanga is described as 'political sovereignty, chieftainship, leadership, self-determination, self management', and when applied to an individual, as 'qualities of leadership and chieftainship over a social group, a Hapuu, or Iwi. In traditional Iwi/Maaori society, rangatiratanga was exercised by **Ariki, Rangatira** and **Kaumatua/Koeke** (leaders) of Iwi or Hapuu groupings and provided a political structure through which life was ordered. The term 'rangatiratanga' was used in the Iwi/Maaori text of Te Tiriti o Waitangi/Treaty of Waitangi in 1840 to signify the rights that Iwi/Maaori were to retain over their lands and other **taonga** (treasures).

Mana

Mana is defined as authority, control, influence, prestige and power. Further, mana has a spiritual aspect, in that it is handed down from the Atua and therefore applies to the environment as well as people. Mana is 'fluid', that is mana can be inherited by birth right, but can also be accorded by others or diminished through the action, or inaction of one or more parties. An individual cannot demand mana be bestowed upon them, as this is at odds with the degree of humility that is associated with mana.

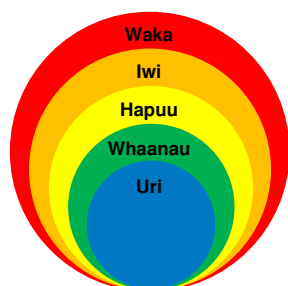
Mana Whenua is the power associated with the possession of lands; it is also the power associated with the ability of the land to produce the bounties of nature. Mana whenua is a common term used to identify a particular Hapuu or Iwi, who have authority over a specific Iwi area.

Kaitiakitanga

Kaitiakitanga can be loosely translated as 'guardianship/ stewardship'; however this interpretation does not convey the full meaning of the Iwi/Maaori concept of kaitiakitanga. Kaitiakitanga is practised by all as a theme/vision/outcome. Kaitiakitanga is the intergenerational responsibility inherited at birth to care for the environment, which is passed down from generation to generation. The purpose of kaitiakitanga is not only about protecting the life supporting capacity of resources, but of fulfilling spiritual and inherited responsibilities to the environment, of maintaining mana over those resources and of ensuring the welfare of the people those resources support.

As aforementioned, there are many Iwi/Maaori values and these may differ from Iwi to Iwi, Hapuu to Hapuu.

Key Concepts of Iwi/Maori Society



Waka

All Iwi/Maori society beginnings can trace back to a **Waka** (ocean going canoes) and those early voyagers. Much has been written about what period history books would refer to as the 'great migration' of the fourteenth century. According to both Iwi/Maori and European historians, a large number of waka travelled over the centuries from Hawaiki, Tahiti and other Pacific islands to **Aotearoa** (Land of the Long White Cloud), New Zealand.

Iwi

The word Iwi is derived from the word **Koivi**, meaning human bones. An Iwi is a group or collective of hapu/family/whanau descending from a common ancestor, of Waka or other origins. Iwi is the largest political 'unit' within Iwi/Maori society and is made up of many Hapuu or sub-groups. The leader of an Iwi is an **Ariki** or Paramount Chief.

Hapuu

The word Hapuu literally means pregnant or 'to be with family', therefore Whaanau or families form the nucleus of the Hapuu. It is at the Hapuu level that all important political decisions are made, and many of the signatories to the Tiriti o Waitangi/Treaty of Waitangi were leaders of Hapuu, rather than Iwi.

For many Hapuu, the current Tiriti/Treaty settlement environment has provided the opportunity for Hapuu to re-assert their 'authority' over their Iwi territory and this will require increasing engagement on the part of Councils. Many Hapuu have or are in the process of establishing Post Settlement Governance Entities (PSGE's), with whom Council should partner in the pursuit of mutual aspirations. These aspirations include but should not be limited to, potential transfer or return of land ownership, co-governance/management arrangements, and Hapuu management plans that Council is required to take account of, through provisions of the RMA.

In 1840 Hapuu varied in size from 200 to 300 people, usually consisting of a number of Whaanau. The leader of a Hapuu is a **Rangatira**, Chief or Senior Kaumatua.

Whaanau

Whaanau is the family unit, the most vital aspect of Iwi/Maori society. Without Whaanau, there is no Hapuu or Iwi. A point of difference with the European concept of family, is that Whaanau embraces the extended family including grandparents, uncles, aunts, cousins, nephews and nieces, as well as the immediate family. Whaanau also means 'birth'. The leader of a Whaanau is a **Kaumatua** or **Kuia** (Elder Male or Female).

Uri

Descendant, progeny.

Pan-Iwi Organisations

A number of more contemporary Iwi/Maori organisations exist that are known as pan-Iwi organisations, that operate across traditional Iwi groupings. Examples include the likes of the Raatana Church, a Iwi/Maori religion and pan-Iwi political movement founded by Taahupootiki Wiremu Raatana in early 20th-century New Zealand. The Raatana Church has its headquarters at the settlement of Raatana, near Whanganui.

The Maori King Movement or Kīngitanga is another pan-Iwi movement that arose among some of the Iwi of the central North Island in the 1850s, to establish a role similar in status to that of the British monarchy, as a way of halting the alienation of Iwi/Maori land. Today, the Maori monarch is a non-constitutional role with no legal power from the perspective of the New Zealand government. Reigning monarchs retain the position of paramount chief of several important Iwi and wield some power over these, especially within the Waikato region. The position of Maori monarch was constituted in 1858 by Rangatira from many Iwi, predominantly in the central North Island. Since the 1850s the role has been vested in the Tainui Iwi who pledged through the first Maori king, Pootatau Te Wherowhero, to guard the position. The current Maori monarch, Tuuheitia Paki was elected in 2006. His official residence is Tuurongo House at Tuurangawaewae marae in the town of Ngaaruawahia.

Iwi within Matamata-Piako District Council

This is a list of Iwi recognised by Te Puni Kookiri – The directory of Iwi and Maori Organisations as having an interest in our district.

Ngaati Hako
Ngaati Hauaa
Ngaati Hinerangi
Ngaati Korokii Kahukura
Ngaati Maru (Hauraki)
Ngaati Paoa
Ngaati Raahiri Tumutumu
Ngaati Tamateraa
Ngaati Tara Tokanui
Raukawa
Waikato

There are in excess of 60 Hapuu and countless Whaanau that make up these Iwi throughout the district.

Commonly Used Iwi/Maori Terms and Concepts of Engagement

Kanohi ki te Kanohi

Engagement is fundamentally about building effective relationships. The preferred way of communicating for Iwi/Maori is kanohi ki te kanohi or 'face to face'. Face to face meetings are essential to avoid misunderstandings and misinterpretations. By taking the time and energy to arrange and travel to meet somebody, you are showing that you value and respect that person and the relationship that you develop.

An extension of this concept is '**Rangatira ki te Rangatira**' or 'Chief to Chief'. When meeting with Iwi/Maori on a particular matter, it is important that council attendees reflect the significance of the occasion or meeting. Tangata Whenua will nearly always have a Rangatira in attendance. Therefore the Mayor, CEO or Group Managers may need to attend in recognition of the occasion.

Poowhiri

The poowhiri is the traditional Iwi/Maori process of introducing and welcoming **manuhiri** (visitors) onto a **marae** (meeting place), while maintaining the integrity and esteem of both the manuhiri and Tangata Whenua. The poowhiri ceremony is conducted entirely in Iwi/Maori and is a very formal and tapuu ceremony, so it is expected that manuhiri will not talk, drink or smoke throughout this process.

People who go on to a marae for the first time are referred to as **waewae tapuu** (sacred feet), in recognition of their first stepping foot onto the **marae aatea** (marae courtyard). A general condition of Marae kawa is that waewae tapuu are formally welcomed under the poowhiri process. However, marae are not the only place where poowhiri take place. Nowadays poowhiri can happen anywhere that Tangata Whenua need to formally greet a group of manuhiri. The poowhiri process is outlined later in this document.

Mihi Whakatau

For some Iwi the poowhiri is used for the ritual of encounter on a marae only. In other situations where formal speeches in Iwi/Maori are made that are not on a marae or in the **Whare Tuupuna** the term mihi whakatau is used for a speech, or speeches, of welcome in Iwi/Maori. Mihi whakatau may also be used in situations to welcome visitors on subsequent visits to a particular marae, in lieu of the formal poowhiri.

Karakia

Iwi/Maori are a deeply spiritual people and **karakia** (prayer) remains a key function of day to day life, whether in observance of the traditional Gods, or more contemporary faiths. Almost without exception, meetings should open and close with karakia, and where there is food provided, a blessing and thanks should be given for the nourishment to be received.

Whanaungatanga

Whanaungatanga is about relationships and whakawhanaungatanga is the process of establishing relationships. Whakawhanaungatanga can take place anywhere and can be something as informal as dropping in for a cup of tea and a chat in that the purpose is just as much maintaining and reconnecting, as it is establishing relationships. There is always an opportunity for Whanaungatanga following the conclusion of the poowhiri or mihi whakatau and usually prior to any 'business' taking place. The process provides an opportunity for individuals to identify themselves, thereby establishing connections and relationships with those present, and passed.

Mihimihi (greeting speech) is where an individual stands to introduce him or herself by sharing their **whakapapa** (genealogy, ancestral ties) and other relevant information. A person will usually identify specific geographical features associated with their Iwi area including their **maunga** (mountain), **awa** (river) and **moana** (sea). They may also identify their waka, Hapuu, Iwi, marae and an eponymous ancestor.

Established Iwi verses that describe whakapapa and associations with land and sea are known as **peepeha**. It is important for Iwi/Maaori to know and to share their whakapapa - to know one's whakapapa is to know one's identity. The processes involved in Whaanaungatanga are usually conducted in Te Reo Iwi/Maaori although there seems general acceptance of non-Maaori greetings or introductions. Non-speakers of Te Reo Iwi/Maaori may wish to open and close with a Iwi/Maaori salutation and provide the body of their speech in English. After all, the key purpose of Whaanaungatanga is about establishing relationships and connections, and this goes beyond blood ties and kinship. It is about celebrating commonality, respecting diversity and a coming together in the pursuit of mutual aspirations.

Koha

The origins of koha lie in the stories of creation and the Atua who gifted those things deemed necessary for life, to Hine-ahu-one, the first human being. The tradition has continued over the generations in the form of bringing gifts – usually food – when visiting another marae. The manuhiri would bring foodstuffs that were plentiful in their area but in short supply in their host's district. Nowadays, it is common for koha to be made by way of a financial contribution to the occasion, often referred to as a 'koha in an envelope'. Where the koha is placed signals the intent of the gifting. If placed on the ground, the koha is intended for the marae, noting that some form of reciprocation is expected in future. If at a tangi and the koha is placed on the coffin, this signals the koha is to go to the **Whaanau pani** (family of deceased) with no expectation of 'repayment'.

Tuu mai tuu atu

Tuu mai tuu atu is a term for reciprocity derived from the word 'utu', often mistaken as meaning revenge. This is not the case, as tuu mai tuu atu is fundamentally about the obligation of reciprocating some gesture in future, or 'making good' on some gesture provided in the past. Tuu mai tuu atu is also a term that dictates the order of speeches within the Poowhiri process. That being alternating speeches between Tangata Whenua and Manuhiri, always beginning and ending with the Tangata Whenua.

Haakari

To conclude the Poowhiri process, all manuhiri are invited to partake of a meal or light refreshments. By doing so, manuhiri move from the state of tapuu to noa, and become one with Tangata Whenua. It is not uncommon for food to be made available following meetings held on Council premises as this embraces the principle of **manaakitanga** or hospitality, which can only serve to enhance the relationship.

Manaakitanga

Manaakitanga is about showing hospitality, kindness and caring for others. The ability of a marae to 'manaaki' visitors is of critical importance, as this in turn reflects on the mana of the marae and Tangata Whenua. Often marae will ensure only the best of their **paataka kai** (food store) is shared with manuhiri, including delicacies unique to their Iwi area. These practices have since transferred to environments beyond that of marae, whereby it is now commonplace when visiting Iwi/Maaori organisations to have some form of refreshments or food provided.

Summary

The way in which Iwi/Maori give expression to these concepts will differ from Iwi to Iwi, group to group and marae to marae. This will be dependent on their particular kawa and tikanga, customs and protocols.

It is therefore important that this is known in advance of any meeting and that inquiries are made where there is uncertainty regarding local kawa and tikanga. Consideration may need to be given to enlisting Kaumatua or **Minita** (Minister) support of the occasion and suitable remuneration to reflect their time, commitment and expertise.

Marae Customs and Protocols

The marae is a symbol of identity considered by Iwi/Maori as their **tuurangawaewae** or place of belonging. Marae are places of exceptional mana and immense spirituality. They heighten people's dignity and provide the space where Iwi/Maori customs are given ultimate expression.

The Whare Tuupuna itself, is the physical manifestation of a principle ancestor and this is reflected in parts of the Whare Tuupuna being metaphorically linked to parts of the physical body i.e. **roro** is the verandah of the Whare Tuupuna and term for brain, **taahuhu** is the ridge pole also relating to the backbone and **matapihi** being the window and eyes. Marae provide the link between present and past. A place where every emotion can be expressed and shared with others – including those generations who have gone **ki tua o te aarai** (beyond the veil).

Meetings on a marae

If a meeting is to be held on marae, attendees should familiarise themselves in advance with the kawa and tikanga of that marae, as well as the local Whaanau, Hapuu, Iwi and their history.

The general order of events for a meeting on a marae is as follows:

- Poowhiri
- Haakari
- Hui (the meeting proper)
- Poroporoaki (Farewell)

1. Poowhiri – an explanation of the stages of Poowhiri

Huihuinga (Gathering)

Manuhiri should arrive at the marae in advance of the agreed poowhiri time, station themselves outside the **waharoa** (gate) and confirm the arrangements for:

Kaiwhakautu	Woman who will respond to the call of the Tangata Whenua. Often chooses and leads the waiata in support of Kaikōrero.
Kaikoero	Man/men who will speak on behalf of manuhiri.
Waiata	An appropriate song to be sung after the manuhiri kaikoero to embellish his speech.
Koha	Final 'gift' contributions (usually money) from the group over and above that agreed beforehand with the marae contact.

On arrival, each group or individual should take the opportunity to greet one another, whether known to them personally or not, with a **hariru** (handshake). **Hongi** (pressing of noses), a kiss and a hug, even tears are appropriate if the others are well known to them. This is followed by a 'settling down' period where those present begin to focus on the tapuu of the occasion. A karakia requesting guidance may be offered at this time for the success of the gathering.

Karanga (Call)

The **Kaikaranga** (caller) is the first voice to be heard in the poowhiri which comes from the Tangata Whenua and signals to the manuhiri to move slowly on to the marae. Karanga is a unique and prestigious form of female oratory involving an exchange of calls between the Kaikaranga of Tangata Whenua and **Kaiwhakautu** (responding caller) of manuhiri.

It is normal for both kaikaranga and kaiwhakautu to address and greet each other and the people they are representing, to address and pay tribute to their respective dead and to refer to the reason that has brought the two groups together. There is no restriction on how long the exchange lasts nor on the number of women who participate, but not all women are skilled in performing karanga, and on any one occasion only a few women normally karanga. The exchange generally lasts until the visitors have stopped momentarily in front of the

meeting house (marae aatea), in remembrance of those who have passed over. After standing in silence for a short time, a final karanga is sometimes offered by the Kaikaranga to indicate that the manuhiri should take their seats.

Whakaeke (Proceeding onto the Marae)

While Tangata Whenua will stand during the karanga, the manuhiri moves forward (women proceeding men), to the centre of the marae in front of the Whare Tuupuna. Once they have approached some 20-30 metres in front of the Whare Tuupuna, they pause and along with Tangata Whenua bow their heads for a couple of minutes in respect of, and the joining of, the dead. Immediately after, the final karanga from Tangata Whenua will indicate to manuhiri that they should be seated, male speakers and dignitaries in the front and women and children at the back. Tangata Whenua will sit once all Manuhiri are seated.

Whaikoorero (Speeches)

The whaikoorero and mihi are the formal greetings and speeches exchanged between Tangata Whenua and manuhiri. Protocols determining the order of speakers vary between Iwi and Hapuu.

There are two types of speaking order for the delivery of whaikoorero used by different Iwi, Tuu mai tuu atu and Paaeke.

Tuu mai tuu atu is when the speaking order alternates. It begins with a local speaker, followed by a visiting speaker, another local speaker and so on. The last speaker is always from the Tangata Whenua.

Paaeke is when all but one of the host speakers, speak first. Then the right of speech is handed to the visitors. A final speaker from the Tangata Whenua completes the whaikoorero phase of the poowhiri.

The whaikoorero is an opportunity for the speaker to display their mastery with Maaori language and a competent speaker is able to embellish their speech with imagery and metaphor.

The basic format for whaikoorero is:

Tauparapara	A prayer or chant suitable for the purpose of the meeting to invoke the gods' protection and to honour the visitors.
Mihi ki te Atua	Acknowledgement to the Creator.
Mihi ki te Whare Tuupuna	Acknowledgement of the ancestral house.
Mihi ki te hunga mate	Acknowledgement of the dead.
Mihi ki te hunga ora	Acknowledgement of the living.
Te take o te hui	Purpose of the meeting.
Waiata	Conclusion with a waiata.

Waiata (Song)

Almost invariably, each speech is followed by a waiata. The mana of the speaker, and therefore the manuhiri, is enhanced when a suitable waiata is sung to embellish the words of the speaker. This is particularly the case when **Waiata Mooteaatea**, traditional songs are utilised. The kawa of some Hapuu is that the women – the 'songbirds' – will begin the waiata. It is they who will decide which waiata complements their speaker's words. Some Kaumatua will not travel without a woman, for it is she who will select and help him with his waiata. Some waiata should only be sung at tangi. If in doubt a hymn is usually acceptable. It is advisable to be prepared with more than one waiata, as the group's mana is not enhanced if it is placed in a position of having to repeat a waiata that has already been sung earlier by the Tangata Whenua. When standing to support in the singing of the waiata, stand beside or slightly behind the speaker – never in front of him. Some basic waiata are provided within this document.

Koha (Gift)

The placing of the koha follows after the waiata in support of the final speaker for the manuhiri. This indicates to the Tangata Whenua that there will be no further speakers from the visiting group. The koha (in an envelope) is placed on the ground in a position closer to the Tangata Whenua than to the Manuhiri. This requires the last Manuhiri speaker to cross the space that hitherto has not been crossed by either party. A person from the Tangata Whenua will pick up the koha and thank the group. In some Iwi areas this is accompanied by a karanga of gratitude.

Hongi (Pressing of noses)

At the conclusion of the speeches, the Tangata Whenua will beckon the manuhiri to approach from a certain direction to shake hands and hongis. This entails the main body of men of the manuhiri, forming a single line and advancing to meet the Kaumatua on the Tangata Whenua side. Women will form a line at the rear of the men. The action of performing the hongis is associated with the hariru. The two participants clasp hands each using their right hand. At the same time the left hand of each may be placed upon the other person's near shoulder. The head is bent, the eyes are closed and the noses are pressed, simultaneous to the hand shake.

For some Iwi the nose is pressed twice, for others it is pressed once only. Invariably, the Tangata Whenua will indicate their custom, by example.

This practice originates from the dawn of time with **Taane** (the god of the forest) breathing life into the first human being, Hineahuone. Hongis is symbolic of the coming together of the two groups to be united as one under the umbrella of the Poowhiri. It is the mixing of the mauri of both the Tangata Whenua and Manuhiri, the first physical contact. The act of hongis removes the tapuu that existed as the result of entering and meeting on the marae-aatea. The people and the marae-aatea have now become noa. The tapuu sanctions associated with the entry to the marae are now removed, because the tikanga associated with the tapuu has been correctly followed. The tapuu has been lifted, and the Manuhiri are now Tangata Whenua for the duration of their stay. It is important to note the act of kissing either by, or of women within the poowhiri process is an introduced greeting gesture. Whilst this is accepted on most marae, a higher degree of mana is accorded to all, through the continued traditional practice of the hongis, for the reasons explained above.

2. Haakari (Food and Refreshments)

Finally, all guests are invited to partake of refreshments within the **Wharekai** (dining room) to further enhance the **whakanoa** (make common) ritual, so that everyone will become one people and enjoy each other's company. The partaking of refreshments is always preceded with Karakia, to bless and give thanks for the nourishment to be received.

3. Hui (the meeting proper)

The meeting proper will start with a karakia to ensure proceedings are appropriately blessed. This is particularly important where there might be contentious matters for discussion.

A leader from the Tangata Whenua might provide an introduction and order of proceedings before handing over to the Facilitator of the meeting.

The leader on behalf of the manuhiri or meeting facilitator should then take the opportunity to stand, introduce oneself with an opening mihi, and acknowledge the poowhiri received. This should be followed by any of their accompanying associates as this allows Tangata Whenua and other attendees the opportunity to make connections based on ones whakapapa, common history, mutual acquaintances and/or past meetings.

Iwi/Maaori salutations are encouraged as follows:

- Formal - Teena koutou e kui maa e koro maa (Greetings Ladies and Gentlemen)
- Informal - Kia ora koutou katoa (Greetings to you all) Kia ora (Hello) – This should not be used in a formal meeting setting

The lead or meeting facilitator is now free to move into the business of the day. Some important points to keep in mind are:

- Everyone has an opportunity to be heard without interruption.
- If issues are contentious, decisions may not be given immediately. You may need to return for another hui.
- Be prepared to be challenged, however don't take it personally.

4. **Poroporoaki** (Farewell)

The Poroporoaki signifies the act of farewell and the return of Mauri and mana to the host people. Manuhiri and their ancestors have been welcomed in the tradition of the Iwi/Maaori people of Aotearoa and have experienced something special and unique. This is an informal time for the manuhiri to show appreciation, express opinions relating to the hui and give thanks. Tangata Whenua follow the manuhiri with their response and conclude with the closing karakia. After the final hariru with the Tangata Whenua, the manuhiri take their leave.

A summary of points to remember:

- Tangihanga will nearly always take precedence over other marae bookings. In the event of a tangihanga, Tangata Whenua will advise whether it is appropriate to continue with the hui. Therefore, a backup venue may need to be planned for, particularly if the hui must proceed.
- Tangata Whenua will make you welcome but will expect that you will follow the kawa of the marae.
- You will be able to contribute towards the koha.
- Manuhiri are expected to dress in attire appropriate to the occasion, remembering the Poowhiri is as much a joining of those passed on, as it is those present. For this reason, Manuhiri should come dressed in black (no bright colours), males in trousers and females in knee length dresses or skirts.
- If staying overnight, leave your blankets and personal gear outside until the welcome is concluded.
- Go onto the marae in silence – remember that it is a gathering of the living and the dead.
- Sit in the front row if you are a speaker; otherwise occupy the rear seats.
- The marae-aatea is tapuu throughout the welcoming ceremony.
- For most occasions, the Iwi/Maaori language only is used during whai korero.
- Do not walk about while speeches are in progress, and never walk directly in front of a speaker. Children are welcome but should be reasonably quiet during the speeches.
- Attitudes to women speaking on the Iwi/Maaori vary, so local kawa should be followed.
- In the whai korero exchange, the last speaker should be from the Tangata Whenua.
- At the conclusion of the welcoming, the marae-aatea ceases to be tapuu and becomes noa.
- Shoes are removed before entering the Whare-Tuupuna.
- Certain places in the Whare-Tuupuna are reserved for the seating or sleeping of kaumatua.
- In the whare-kai do not keep places for friends.
- Wait for grace to be said before starting your meal.
- Leave the whare-kai as soon as you have finished your meal – others may be waiting to eat.

- After the first meal, be prepared to help the **ringa wera** (cooks and kitchen hands; literally 'hothands') in the preparation of food or with washing dishes.
- Never sit on a table.
- Do not sit on pillows in the sleeping area.
- Refrain from smoking in all **whare** (buildings).
- Do not use cameras or recorders unless prior permission has been obtained.
- Be prepared to say a few words of greeting in Iwi/Maori and of farewell at the poroporoaki.

Meeting at the premises of an Iwi/Maori organisation

For meetings that occur on the premises of an Iwi/Maori organisation, it is good practice to check in advance as to whether they have any protocols for receiving manuhiri. This will vary from organisation to organisation, and even within a particular organisation, based on the 'status' of those attending and the reason for the meeting. Inquiries should be made well in advance to determine whether:

- A poowhiri or mihi whakatau is intended by the host organisation
- Kaumatua, Kaikaranga/Kaiwhakautu and Kaikoorero support is required.

Depending on the meeting time and duration, an offer to provide food and refreshments may be appropriate. As aforementioned, it is good for attendees to take the time to learn a little about the host organisation, whether they are a pan-Iwi organisation or do they affiliate to a particular Iwi or Hapuu. The general order of events may not be too dissimilar to meetings held on a marae.

In House Meetings

If a meeting is held on Council premises, it is important that the opportunity is provided to Iwi/Maori visitors to express their cultural values and participate in a manner comfortable to them. Council staff should be suitably prepared to facilitate Iwi/Maori process by checking with visitors in advance of the meeting, in terms of their preferences for meeting protocol and format. The support of a Kaumatua or person conversant in Te Reo and Tikanga Iwi/Maori may be required when hosting Iwi/Maori, particularly Kaumatua or others of high standing within their community. For meetings where the services of a Kaumatua or similar expert cannot be secured, extend the opportunity for someone in the hui to open with a karakia and mihi. In this way, the order of events might also resemble that as described in 'Meetings held on a Marae'. Alternatively, Council staff are encouraged to utilise the karakia provided within the appendix of this document.

Tangihanga

The term tangi or tangihanga describes an Iwi/Maori approach to the process of grieving for someone who has died. Practices and protocols can differ from Iwi to Iwi. However, it is a common process that enables people to express their sense of loss, not only for their loved one, but for those who have passed before them. Traditionally, tangihanga were held at marae. Nowadays, tangihanga are also held at private residences and funeral parlours. Tangihanga usually take place over a number of days, beginning when the person passes away and continuing after the burial, until the rituals and ceremonies of grieving are complete.

Before the burial, it is common for the coffin to be left open so mourners can touch, kiss, hug and cry over the **tuupaapaku** (deceased) to express their grief. A common belief is that the tuupaapaku should never be left alone after death, so close family members (the Whaanau pani) stay with the tuupaapaku throughout the tangihanga, supported by older female relatives. People often travel long distances to attend tangihanga to show their respect for the person who has died and to offer support to the family. It is also common practice to offer a koha, usually money, to the marae or family.

If the tangihanga is at a marae, those who attend are welcomed with poowhiri during which speeches are made as if talking directly to the tuupaapaku. This fits with the common belief that the spirit remains with the body until the time of the burial. If the tuupaapaku has links to a number of Iwi or sub Iwi, debate may arise between relatives over where the tuupaapaku is to be buried. While talks can be heated and stressful, such debate is a sign of love and respect for the tuupaapaku.

If Council staff attend a Tangi this attendance should be well coordinated to ensure Council staff and Councillors attend on the same day at the same time to ensure a poowhiri can be completed once for everyone rather than multiple times.

Elected Members Section

Elected members have a number of important roles in facilitating good relationships. These reflect the leadership role that elected members have in their communities and include:

- Providing for Iwi/Maaori input into governance and decision making processes – options range from establishing advisory groups through to creating Iwi/Maaori wards.
- Building relationships with Iwi/Maaori at a governance level through proactive engagement with key groups at an informal or formal level.
- Elected members building their own awareness of Iwi/Maaori issues and perspectives through engagement with Iwi/Maaori or through more formal training opportunities.
- Elected members building their own capacity to interact in tikanga Iwi/Maaori environments through greater exposure (attendance at appropriate gatherings), or training opportunities.
- Developing relationships with groups or individuals who have cultural expertise to work with elected members as appropriate.

Meetings within Chambers

When Council hosts Iwi, Hapuu, Whaanau or Iwi/Maaori organisations, whether within full Council, committees or workshops, all practicable steps should be taken by Council to facilitate Iwi/Maaori meeting formalities as described within the meetings held on a marae section of this document. Similarly, any dignitaries or visitors of high standing should also be accorded the respect of a poowhiri or mihi whakatau, particularly for those who have come from out of the district. Despite being utilised to welcome visitors to Council, the poowhiri or mihi whakatau acknowledges and validates those Hapuu and Iwi who are Tangata Whenua. To support Elected Members with Iwi/Maaori formalities, some basic karakia are provided within the appendix of this document.

Attendance at Iwi/Maaori events

Elected member attendance at significant Iwi/Maaori events the likes of Waitangi Day, Matariki celebrations, Tiriti/Treaty settlements and Poukai (Marae based celebrations of the Kingitanga movement) is encouraged. Joining with Iwi/Maaori in the celebration of significant events gives mana to the occasion and Tangata Whenua, and by doing so, a level of mana is returned to the elected member.

A proverb amongst Iwi/Maaori is:

Te kanohi ngaro; whaakorekore noa raa koi ngaro ana
The unseen face is thought not to exist

This proverb strongly reinforces the need of an enduring relationship, if meaningful engagement is to be had.

Karakia

Karakia timatanga (starting prayer)	
Whakataka te hau ki te uru, Whakataka te hau ki te tonga.	Cease the winds from the west Cease the winds from the south
Kia maakinakina ki uta, Kia maataratara ki tai.	Let the breeze blow over the land Let the breeze blow over the ocean
E hii ake ana te ataakura he tio, he huka, he hauhunga.	Let the red-tipped dawn come with a sharpened air
Tihei mauri ora!	A touch of frost, a promise of a glorious day.
Pou hihiri	May clarity be yours
Pou rarama	May understanding be yours
Pou o te whakaaro	Through reflection
Pou o te tangata	Through personal endeavour
Pou o te aroha	Through respect
Te pou e here nei i a taatou	The virtues that bind us as one
Mauri ora ki a taatou	May we be filled with wellbeing
Haumi e! Hui e! taiki e!	Join! Gather! Intertwine
Ka poaina te Kiwi i te paungaa o te poo,	The screeching of the female kiwi marks the end of night
Ka ketekete ngaa Kaakaatarahae, i te takiritanga o te ata	The chattering of the esteemed orators, acknowledges the piercing of the morning's rays
Ki runga i ngaa Maunga paaoho	Upon the echoing mountains
Mai Mahurangi-tuawhenua ki Taupiri	From our northern landmark, to the proverbial mountain of the King
I horahia ai te whaariki o ngaa koorero	Laid out is the foundation of learning
Hei awhi nuku, hei awhi rangi	To embrace, uphold the value of creation
Tuuturu whakamaua kia tiina tiinaa	Hold fast and imprison these values so they will not be lost
A Haumi e Hui e Taiki e	It is complete
<i>This can be a waiata as well as a karakia</i>	
Karakia mo te kai (blessing for a meal)	
E te Atua	Lord
Whakapaingia eenei kai	Bless these foods
Hei oranga moo ō maatou tinana	As sustenance for our bodies
Amine	Amen
Karakia whakamutunga (closing prayer)	
Kia tau ki a taatou katoa Te atawhai o too taatou Ariki, a Ihu Karaiti Me te aroha o te Atua Me te whiwhingatahitanga Ki te wairua tapuu Ake, ake, ake Amine.	May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all Forever and ever Amen

Waiata

Te Aroha	
Te Aroha Te Whakapono Me te Rangimarie Taatou taatou e.	Through love Truth and Peace We are united together.
Ehara i te mea	
Ehara I te mea Noo naaia nei te aroha Noo ngaa tuupuna I tuku iho I tuku iho.	Love is not a new thing It comes from our ancestors Handed down through the passages of time.
Whakamutunga	
Kua tae te waa moo te whakairi i te kete I te kete koorero i te kete whakaaro Hei tiki atu anoo maa taatou Pou hihiri Pou rarama Pou o te whakaaro Pou o te Tangata Pou o te aroha Te pou e here nei i a taatou A Haumi e Hui e Taiki e <i>This can be a karakia as well as a waiata</i>	The time has arrived to gather one's thought The basket that contains discussion, and thought of the day So that we may use it again as future enlightenment Ideology Values enlightenment Innovative thinking Human support Support, affection, charity The values which bind us together It is complete

Glossary

Ahi-kaa-roa	Long burning fires of occupation - title to land through occupation.
Ariki	Paramount Chief.
Atua	God, deity, ancestor with continuing influence.
Awa	River, stream, creek, canal.
Haakari	Sumptuous meal, feast, banquet, celebration, entertainment, to have a feast.
Hapuu	Kinship group, clan, Iwi - section of a large kinship group, be pregnant, conceived in the womb.
Hariruu	Handshake, to shake hands.
Hinengaro	Mind, thought or intellect.
Hongi	To press noses in greeting
Hui	To gather, congregate, assemble, meet.
Huihuinga	Gathering, crowd, meeting, assembly.
Iwi	Extended kinship group, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor, bone.
Kaiaarahi	Leader, counsellor, conductor.
Kaikaranga	Caller - the woman (or women) who have the role of making the ceremonial call to visitors onto a marae, or equivalent venue, at the start of a poowhiri. The term is also used for the responses from the visiting group (manuhiri) to the Tangata Whenua ceremonial call, however in this document we have chosen to refer to the caller from manuhiri as Kaiwhakaautu.
Kaikoorero	Man/men who will speak on behalf of manuhiri.
Kaitiakitanga	Guardianship, stewardship.
Kaiwhakautu	Woman who will respond to the call of the Tangata Whenua.
Kanohi ki te kanohi	'Face to face' discussion.
Karakia	Prayer, grace, blessing, incantation, ritual chant.
Karanga	Call.
Kaumatua/Kuia	Elder male or female, leaders of a Whaanau.
Kawa	Marae protocols – customs of the marae and whare Tuupuna (ancestral house), particularly those relating to formal activities such as poowhiri, speeches and mihimihi.
Ki tua o te aarai	Beyond the veil - euphemism used in reference to the dead.
Koeke	Te Arawa term for leader of a Whaanau. Kaumatua is used to describe the leader of a Hapuu.
Koha	Gift, present, offering, donation, contribution.
Mana	Prestige, authority, control, power, influence, status, spiritual power, charisma.
Mana whenua	Territorial rights, power from the land - power associated with possession and occupation of Iwi land.
Manaakitanga	Hospitality, kindness.
Manuhiri	Visitor, guest.
Marae	Courtyard - the open area in front of the whare tuupuna, where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae.
Marae aatea	Courtyard, public forum - open area in front of the whare tuupuna where formal welcomes to visitors takes place and issues are debated. The marae aatea is the domain of Tūmatauenga, the atua of war and people, and is thus the appropriate place to raise contentious issue.
Matapihi	Window, also a metaphor for eyes in relation to the whare tuupuna.
Maatauranga Iwi/Maaori	The body of knowledge originating from Iwi/Maaori ancestors, including the Iwi/Maaori world view and perspectives, creativity and cultural practices.
Maunga	Mountain, mount, peak.

Mauri	A spiritual life force, principle or ethos.
Mihi Whakatau	Speech of greeting, official welcome speech - speech acknowledging those present at a gathering. For some Iwi a poowhiri, is used for the ritual of encounter on a marae only. In other situations where formal speeches in Iwi/Maaori are made that are not on a marae or in the whare tuupuna the term mihi whakatau is used for a speech, or speeches, of welcome in Iwi/Maaori.
Mihimihi	Speech of greeting, tribute.
Minita	Minister.
Moana	Sea, ocean, large lake.
Noa	Be free from the extensions of tapuu, ordinary, unrestricted.
Paaeke	A speaking order within the whaikorero when all but one of the host speakers, speak first. Then the right of speech is handed to the visitors. A final speaker from the Tangata Whenua completes the whaikoorero phase of the poowhiri.
Paataka kai	Food store, pantry.
Peepeha	Saying, proverb (especially about an Iwi), set form of words, expression, figure of speech.
Piako River	The Piako River is a lowland river system that drains into the Firth of Thames on the North Island of New Zealand. Together with the Waihou River, it is one of the two main rivers systems which drains the Hauraki Plains. It is the dominant river system in the Matamata-Piako District, and on its journey it passes through the towns of Morrinsville and Ngatea.
Poowhiri	To welcome, invite, rituals of encounter, welcome ceremony on a marae.
Raahui	To put in place a temporary ritual prohibition, closed season, ban, reserve.
RaNgaaatira	Chief, master.
Rangatira ki te Rangatira	'Chief to chief' discussion.
Rangatiratanga	Sovereignty, chieftainship, right to exercise authority. Self determination.
Ringa wera	Literally 'hot hands', a metaphor for cook, kitchen hand.
Roro	Front end of a meeting house, verandah, brain, marrow, spongy matter.
Ruruhi	Elder lady
Taahuu	Ridge pole (of a house), also a metaphor for backbone.
Takawaenga	Go-between, mediator, liaison, intermediary, arbitrator.
Taane/Taanemahuta	Atua of the forests and birds and one of the children of Rangi-nui and Papa-tū-ā-nuku.
Tangata Whenua	People of the land.
Taonga	Treasure, anything prized, property, goods, possessions.
Tapuu	Be sacred, prohibited, restricted, under.
Te Tiriti o Waitangi / Treaty of Waitangi	A treaty first signed on 6 February 1840 by representatives of the British Crown and various Maaori chiefs from the North Island of New Zealand.
Tiikapa Moana	Hauraki Gulf/Firth of Thames.
Tikanga	Correct procedure, custom, lore, rule, practice.
Tinana	Body, self or person.
Tuupuna	Ancestors, grandparents.
Tuupaapaku	Corpse, deceased.
Tuurangawaewae	Domicile, place where one has rights of residence and belonging through kinship and whakapapa.
Tuu mai tuu atu	Reciprocity, alternating speakers between Tangata Whenua and mahuhiri at a poowhiri. This occurs in some Iwi areas whereas in other Iwi areas the system called paaeke is used where all the local speakers speak first.
Uri	Descendant, progeny.
Waewae tapuu	Newcomer, rare visitor - a person who has not been to a particular marae or

	place before.
Waharoa	Entrance to a Marae, gateway, main entrance way.
Waiata	Song, chant, psalm.
Waiata Mooteatea	Lament, traditional chant, sung poetry - a general term for songs sung in traditional mode.
Waihou River	The river flows north for 150 kilometres from the Mamaku Ranges past the towns of Putaruru, Te Aroha, and Paeroa, before reaching Tiikapa Moana/the Firth of Thames at the south end of the Hauraki Gulf near the town of Thames. In its lower reaches, the river and the nearby Piako River form the wide alluvial Hauraki Plains.
Wairua	Spirit, soul.
Waka	Canoe, vehicle, conveyance, spirit medium, allied kinship groups descended from the crew of a canoe which migrated to New Zealand.
Whaikoorero	To make a formal speech, oratory, oration, formal speech-making - formal speeches usually made by men during a poowhiri and other gatherings.
Whakaeke	Embark, get on, go on board, arrival of guests, go onto (e.g. a marae).
Whakanoa	To remove tapuu - to free things that have the extensions of tapuu, but it does not affect intrinsic tapuu.
Whakapapa	Genealogy, genealogical table, lineage, descent.
Whakawhanaungatanga	Process of establishing relationships, relating well to others.
Whaanau	Family, birth, to be born.
Whanaungatanga	Relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.
Wharekai	Eating house, dining room on the marae.

Site Compliance Report

Site No: REG603625
Site Owner: Matamata Metal Supplies Limited
Site Name: Barton Rd, Okauia
Dates of inspections: 23 September 2021 and 28 April 2022

1 INTRODUCTION

The following resource consents are held for the site:

Resource Consent	Status	Description	Commenced	Expiry
AUTH123918.01.01	Current	Divert Mangapiko Stream tributaries A and B through storage impoundment	21/05/2019	1/12/2034
AUTH123918.02.01	Current	To take water from an unnamed tributary of the Mangapiko Stream and to take water from a dammed unnamed tributary of the Mangapiko Stream	21/05/2019	1/12/21`034
AUTH123918.03.01	Current	To place overburden onto the ground in association with a hard rock quarry	21/05/2019	1/12/2034
AUTH123918.04.01	Current	To discharge stormwater and process water from quarry site	21/05/2019	1/12/2034
AUTH123918.05.01	Current	Discharge water by ground filtration in quarry pit	21/05/2019	1/12/2034
AUTH123918.06.01	Current	Discharge stormwater from overburden area to stream	21/05/2019	1/12/2034
AUTH123918.07.01	Current	Soil disturbance in a high-risk erosion area	21/05/2019	1/12/2034
AUTH138551.01.01	Current	To undertake a diversion of an unnamed tributary of the Mangapiko Stream	17/08/2017	30/06/2052
AUTH138551.04.01	Current	To dam water and associated structures in the bed of a stream in association with the diversion of an unnamed tributary of the Mangapiko Stream	17/08/2017	30/06/2052

This report examines the level of compliance of Matamata Metal Supplies Limited with the selected resource consents. The report is based on the site two inspections by WRC staff during the 2021-22 financial year, sample results and other data provided by the Consent Holder to date this financial year, and the Annual Report for 2020-21 financial year as required in Condition 51 of Schedule One.

2 COMPLIANCE ASSESSMENT

Some conditions are not assessed due to their nature and applicability at the time of writing this site compliance audit. These conditions have been removed from the report entirely.

Unless otherwise specified in this document this assessment covers the period from 1 July 2021 to 26 May 2022

Please note that a description of the classification system used to describe compliance status is given in Appendix 1 of this report.

AUTH123918.02.01 - Surface water take

Activity Authorised: To take water from an unnamed tributary of the Mangapiko Stream and to take water from a dammed unnamed tributary of the Mangapiko Stream

Condition No.	Description
1	The water taken pursuant to this consent must only be used for the various water requirements associated with a quarry.
Evidence	Inspections on 23/9/2021 and 28/4/2022.
Status Reasoning	Water is used on-site for various quarrying activities.
Action Required	None required Full Compliance
2	Water may be taken concurrently at NZTM 1854735 E 5810490 N (hereinafter referred to as "take site unnamed tributary A") and NZTM 1854595 E 5810526 N (hereinafter referred to as "take site dammed unnamed tributary B").
Evidence	Previous site inspections.
Status Reasoning	Water is taken from the coordinates stated in the condition.
Action Required	None required Full Compliance
3	The total combined instantaneous net take rate must not exceed 6 litres per second.
Evidence	Inspection of file number 60 36 25A. Document number 23862480.
Status Reasoning	The records provided by the Consent Holder indicate that this limit has not been exceeded.
Action Required	None required Full Compliance
4	The total combined daily net take volume must not exceed 220 cubic metres.
Evidence	Inspection of file number 60 36 25A. Annual Report 2020-21 - document number 21608429.
Status Reasoning	The records provided by the Consent Holder show the daily net take volume at 194.4 cubic metres during the 2020-21 financial year.
Action Required	None required Full Compliance
5	Water measuring system must quantify water taken from both take locations on a continuous basis. The system must have a reliable calibration to water flow and must be maintained to an accuracy of +/- 5%. Prior to first commencing to take water under this consent, evidence of the water measuring system's calibration to an accuracy of +/- 5% must be provided to the Waikato Regional Council.
Evidence	Inspection of file number 60 36 25A.
Status Reasoning	Evidence has not been provided that the water measuring system is accurate.

Action Required	Please ensure that evidence is provided of the water measuring system's calibration prior to 1 August 2022.	Low Risk Non-Compliance
7	Any intake must be screened with a mesh aperture size not exceeding 5 millimetres by 5 millimetres (or 5 millimetre diameter holes).	
Evidence	The screen has been inspected during a previous inspection and the aperture size was found to meet this requirement.	
Status Reasoning		
Action Required		Full Compliance
9	Water must not be taken when the 7-day rolling average flow of the Waihou River at the monitoring site denoted Te Aroha – ADCP (Waikato Regional Council Site Number 1122.34, Map Reference NZTM 1839127 E 5841042 N), as determined by the Waikato Regional Council, is less than 18.39 cubic metres per second.	
Evidence	Inspection of file number 60 36 25A.	
Status Reasoning	This condition has been breached over the period 24 February to 21 March 2022 when water was taken during low flow conditions.	
Action Required	Ensure that the water is not taken when water is less than 18.39 cubic metres at the map reference NZTM 1839127 E 5841042 N.	Moderate Non-Compliance
10	For both take site unnamed tributary A and take site dammed unnamed tributary B, the Consent Holder must record with a tamper proof data logger respective 15-minute values of net take volume (in units of cubic metres). The details of the monitoring shall be included in the Stormwater Management Plan for certification as outlined in Condition 31 a) of Schedule 1 - General Conditions.	
Evidence	Inspection of file number 60 36 25A. Document number 15605127.	
Status Reasoning	The details have been provided in the document as specified.	
Action Required	None required	Full Compliance
11	The record required pursuant to condition 10 must: a) specify zero values when no water is being taken; b) be reported to the Waikato Regional Council via email within the first 10 working days of each month for the preceding month.	
Evidence	Inspection of file number 60 36 25A. (WRC Document number 15605127).	
Status Reasoning	The details have been provided in the document as specified.	
Action Required	None required	Full Compliance
		Moderate Non-Compliance
	Authorisation Compliance:	

AUTH123918.03.01 - Discharge to land

Activity Authorised: To place overburden onto the ground in association with a hard rock quarry			
Condition No.	Description		
1	The Consent Holder shall ensure that the works and activities authorised by this resource consent are carried out in accordance with the conditions as set out in Schedule One.		
Evidence	Refer to the conditions below.		
Status Reasoning			
Action Required			
2	The Consent Holder shall be responsible for the structural integrity and maintenance of the overburden, and for the provision and maintenance of any erosion control works that become necessary to control erosion as a result of the exercise of this consent. Any such works shall be to the satisfaction of the Waikato Regional Council and at the Consent Holder's expense.		
Evidence	Inspections on 23/9/2021 and 28/4/2022.		
Status Reasoning	<p>The structural integrity of the site appeared sound at the time of inspection.</p> <p>MMS staff have advised that the northern overburden disposal area is to be discontinued and the area rehabilitated back into farmland.</p> <p>On 28/4/2022 the two decanting earth bunds (DEB's) used for runoff from the overburden disposal area were inspected and both were found to have been vandalised with one DEB decant having been sawed off and the other DEB's decant forcibly removed. MMS staff contacted a drain layer to repair the vandalised pipes while WRC staff were on-site.</p>		
Action Required	<table border="1"> <tr> <td>None required – DEBs at full capacity after repairs</td> <td>Full Compliance</td> </tr> </table>	None required – DEBs at full capacity after repairs	Full Compliance
None required – DEBs at full capacity after repairs	Full Compliance		
4	The activities authorised by this consent shall comply at all times with the standards of resource consent AUTH123918.07.01 which authorises earthworks activities within the site.		
Evidence	Inspection on 23/9/2021 and 28/4/2022.		
Status Reasoning	The activities observed were in accordance with resource consent AUTH123918.07.01 at the time of the inspections.		
Action Required	<table border="1"> <tr> <td>None required</td> <td>Full Compliance</td> </tr> </table>	None required	Full Compliance
None required	Full Compliance		
	<table border="1"> <tr> <td>Authorisation Compliance:</td> <td>Full Compliance</td> </tr> </table>	Authorisation Compliance:	Full Compliance
Authorisation Compliance:	Full Compliance		

AUTH123918.04.01 - Water - stormwater

Activity Authorised: To discharge stormwater and process water from a quarry site	
Condition No.	Description
1	The Consent Holder shall ensure that the works and activities authorised by this resource consent are carried out in accordance with the conditions as set out in Schedule One.
Evidence	Refer to Schedule One and the conditions below.
Status Reasoning	
Action Required	
2	<p>The purpose of this sampling is to undertake regular operational water quality monitoring at the pond discharge points and to determine discharge quality associated with significant rainfall events. The Consent Holder shall characterise and report on discharges as shown in Table 1 at the locations in Table 2, as follows:</p> <p>The procedures for undertaking the water quality sampling are to comply with the methodology outlined in the Environmental Monitoring Plan as required by condition 8 of Schedule 1- General Conditions.</p>
Evidence	Inspection of sample results forwarded to the WRC on a regular basis and in the Annual Report document number 21608429.
Status Reasoning	The EMP states that continuous flow meters will be installed at sample points 4 and 6 however data provided does not contain flow records.
Action Required	<p>Ensure that flow meters are installed at sample points 4 and 6 and the flow records are forwarded to the WRC. In addition, please provide flow records from the handheld meters used at sample points 18 and 20.</p>
	Low Risk Non-Compliance
3	Event activated sampling required in condition 2, shall be undertaken when there is a rainfall event of greater than 15 millimetres in the preceding 24 hours. The Consent Holder shall within four hours of the rainfall reading being taken, collect samples and send them to the laboratory for analysis to measure the suspended solids concentration, turbidity, pH, and dissolved aluminium ¹ at the discharges at the points specified in condition 2. Results shall be forwarded to the Waikato Regional Council on a monthly basis (or as specified in condition 8).
Evidence	Inspection of the 2020-21 Annual Report - document number 21608429 and inspection of sample results provided by the applicant for this financial year (2021-22).
Status Reasoning	<p>Samples for the 2020-21 financial year were taken the day after each rainfall event of greater than 15 millimetres and not within the four-hour timeframe specified in this condition.</p> <p>The 2020-21 Annual Report rainfall records indicate two rainfall events occurred in in July 2020 however no sample results have been provided for these events.</p> <p>Sample Point 3 was not sampled on a number of occasions when sampling was carried out. MMS staff have advised this is due to a lack of discharge from the final pond due to ground soakage.</p> <p>Sample Point 5 (tributary C upstream of the site) was not sampled on 21/6/2021, 14/12/2021 and 8/2/2022.</p> <p>Soluble aluminum is not measured as the flocculent used is Crystalfloc Cationic Emulsion which</p>

	does not contain aluminum.	
Action Required	<p>Ensure that samples are taken within 4 hours of the rainfall reading being taken when there is event greater than 15 millimetres in the preceding 24 hours.</p> <p>Please advise as to why sampling was not carried out after the two rainfall events in July 2021, in addition, please advise why Sample Point 5 was not sampled on the 3 occasions listed above.</p>	Significant Non-Compliance
4	Within two months of the commencement of this consent, the Consent Holder shall install and maintain a rain gauge onsite and shall record rainfall data on a daily basis. The Consent Holder shall keep accurate records of daily rainfall data.	
Evidence	Inspections on 23/9/2021 and 28/4/2022.	
Status Reasoning	A rain gauge has been installed on-site.	
Action Required	None required	Full Compliance
5	<p>The discharges to the Mangapiko Stream and Putangi Stream shall be managed such that:</p> <ol style="list-style-type: none"> i. suspended solids concentrations do not exceed 100 grams per cubic metre for the downstream sampling points (sampling points 04, 06, 11, 18, 19 and 20) ii. the discharge, after reasonable mixing, does not result in any conspicuous change in the colour or visual clarity of the Mangapiko Stream and Putangi Stream. 	
Evidence	Inspection of the sample results for the 2021-22 financial year provided by MMS.	
Status Reasoning	The sample results provided by the Consent Holder for the 2021-22 financial year show results in compliance with this condition.	
Action Required	None required	Full Compliance
6	<p>The Consent Holder shall ensure that:</p> <ol style="list-style-type: none"> i. the soluble aluminium concentration of any sediment retention pond discharge shall not exceed 0.1 grams per cubic metre; and, ii. the pH of any sediment retention pond discharge shall not be less than 6.5 or greater than 8.0 pH units. 	
Evidence	Inspection of the sample results for the 2021-22 financial year provided by MMS.	
Status Reasoning	<p>Aluminium is no longer measured as it is not present in the flocculant used on-site.</p> <p>The discharge from the airstrip settling ponds exceeded the pH level on one occasion with a pH of 6.4.</p>	
Action Required	None required	Low Risk Non-Compliance
7	All earthmoving machinery, pumps, generators and ancillary equipment shall be operated in a manner, which ensures spillages of fuel, oil and similar contaminants are prevented, particularly during refuelling and machinery servicing and maintenance. Refuelling and lubrication activities shall be carried out away from any water body, ephemeral water body, or overland flow path, such that any spillage can be contained so that it does not enter surface water and in accordance with the Hazardous Substances and Spill Prevention Plan.	
Evidence	Inspections on 23/9/2021 and 28/4/2022.	
Status Reasoning	No spillages were observed on 23/9/2021 and 28/4/2022.	

Action Required	None required.	Full Compliance
8	The Consent Holder shall notify the Waikato Regional Council as soon as practicable and as a minimum requirement within 24 hours of the Consent Holder becoming aware of the limits specified in condition 5 and 6 of this resource consent being exceeded. The Consent Holder shall, within 7 days of the incident provide a written report to the Waikato Regional Council, identifying the exceedance, possible causes, steps undertaken to remedy the effects of the incident and measures that will be undertaken to ensure future compliance.	
Evidence	Inspection of the sample results for the 2021-22 financial year provided by the Consent Holder.	
Status Reasoning	There has been one minor breach that was not reported to the WRC as specified in this condition, this was when the discharge from the final settling pond (Pond A) which revealed a pH of 6.4 on one occasion.	
Action Required	Any further breaches need to be reported as per this condition.	Low Risk Non-Compliance
	Authorisation Compliance:	Significant Non-Compliance

AUTH123918.05.01 - Discharge to land

Activity Authorised: Discharge water by ground filtration in quarry pit	
Condition No.	Description
1	The Consent Holder shall ensure that the works and activities authorised by this resource consent are carried out in accordance with the conditions as set out in Schedule One.
Evidence	Refer to the conditions in Schedule One.

AUTH123918.06.01 - Discharge to water

Activity Authorised: Discharge stormwater from overburden area to stream	
Condition No.	Description
1	The Consent Holder shall ensure that the works and activities authorised by this resource consent are carried out in accordance with the conditions as set out in Schedule One.
Evidence	Refer to the conditions in Schedule One.

AUTH123918.07.01 - Land - disturbance

Activity Authorised: Soil disturbance in a high risk erosion area	
Condition No.	Description
1	The Consent Holder shall ensure that the works and activities authorised by this resource consent are carried out in accordance with the conditions as set out in Schedule One.
Evidence	Refer to the conditions below.
Status Reasoning	
Action Required	

2	<p>Prior to any overburden stripping programme, the Consent Holder shall provide a draft Earthworks Management Plan (EWMP) at least 20 working days prior to stripping works for each stage of works for the term of this consent. The EWMP shall document all overburden stripping programme(s) and include the measures by which the Consent Holder intends to comply with all conditions of resource consents issued for the site and shall include, but not be limited to, the following:</p> <ol style="list-style-type: none"> i. The proposed start date of the works authorised by this resource consent; ii. A schedule of overburden stripping activities; iii. The extent of overburden placement iv. The commencement date and expected duration of the major cut and fill operations; v. The location of the major cut and fill operations; vi. The location of topsoil stockpiles; vii. The proposed construction methodology, including staging of earthworks; viii. Proposed erosion and sediment control methodologies and practices; ix. Proposed dust management and mitigation measures; x. Proposed spill prevention and response measures; xi. Monitoring procedures and responsibilities; and, xii. The stability of existing and new material deposited at overburden disposal sites. <p>The EWMP shall be approved in writing by the Waikato Regional Council acting in a technical certification capacity prior to any works commencing and the Consent Holder shall undertake all activities authorised by this consent in accordance with the approved EWMP.</p>
Evidence	Inspection of file number 60 36 25A. Document number 15154095.
Status Reasoning	The EWMP meets the criteria specified.
Action Required	None required Full Compliance
4	The quality of the discharge from these treatment ponds shall be in accordance with the conditions of resource consent number AUTH135079.06.01, which permits these discharges.
Evidence	Inspection of sample results provided by MMS for the 2021-22 financial year. The 2022-21 Annual Report document number 21608429.
Status Reasoning	The sampling showed that discharge was in accordance with the consent conditions at the time the samples were taken.
Action Required	None required Full Compliance
	Authorisation Compliance: Full Compliance

Matamata Metal Supplies Limited: Schedule One

The following conditions relate to consents: AUTH123918.01.01, AUTH123918.02.01, AUTH123918.03.01, AUTH123918.04.01, AUTH123918.05.01, AUTH123918.06.01, AND AUTH123918.7.01

Condition No.	Description
1	<p>Except as modified by the conditions below and subject to final detailed design, the activities authorised by this consent shall be undertaken in general accordance with the information provided by the applicant in the resource consent applications, and supporting documents being the:</p> <p>a) application for resource consent received on 15 December 2011 and updated on 15 September</p>

	<p>2017 (WRC document no. 9885639);</p> <p>b) Site Stormwater Management Plan dated 03 October 2018 (WRC document no. 13161008); and,</p> <p>subject to the following resource consent conditions.</p>		
Evidence	Refer to the conditions below.		
Status Reasoning			
Action Required			
2	The Consent Holder shall be responsible for all contracted operations relating to the exercise of this resource consent and shall ensure contractors are made aware of the conditions of this consent and ensure compliance with those conditions.		
Evidence	Discussion with MMS staff during previous site inspections.		
Status Reasoning	All contractors are advised accordingly.		
Action Required	<table border="1"> <tr> <td>None required</td> <td>Full Compliance</td> </tr> </table>	None required	Full Compliance
None required	Full Compliance		
3	A copy of this resource consent shall be kept onsite at all times that the works authorised by this consent are being undertaken and shall be produced without unreasonable delay upon request from a servant or agent of the Waikato Regional Council.		
Evidence	Inspections on 23/9/2021 and 28/4/2022.		
Status Reasoning	Copies of the consents are held on-site.		
Action Required	<table border="1"> <tr> <td>None required</td> <td>Full Compliance</td> </tr> </table>	None required	Full Compliance
None required	Full Compliance		
4	<p>The Consent Holder shall submit a Quarry Management Plan (QMP) to the Waikato Regional Council within three months of commencement of this resource consent for review and approval – acting in a technical certification capacity. The QMP shall detail the management, operation and monitoring procedures, methodologies and contingency plans necessary to comply with the conditions of this consent. The QMP shall also specify/include detail on the following:</p> <p>a) Environmental Monitoring Plan</p> <p>b) Erosion and Sediment Control Plan;</p> <p>c) Chemical Treatment Management Plan;</p> <p>d) Stormwater Management Plan;</p> <p>e) Hazardous Substances and Spill Prevention Plan;</p> <p>f) Dust Management Plan;</p>		
Evidence	Inspection of file no.60 36 25A. Doc # 15154095.		
Status Reasoning	The QMP includes all of the specific management plans and adequately details the management and operation of the quarry site. There are a few specific details that are required to be provided or clarified by the Consent Holder to ensure that all of the monitoring procedures, methodologies and contingency plans have been provided in full.		

Action Required	Please provide a new QMP with more specific details to ensure that all of the monitoring procedures, methodologies and contingency plans are provided in full. The new QMP needs to be provided prior to 1 August 2022.	Low Risk Non-Compliance
5	The Consent Holder shall exercise this consent in accordance with the approved QMP. Any subsequent changes to the QMP must only be made with the written approval of the Waikato Regional Council. In the event of any conflict or inconsistency between the conditions of this consent and the provisions of the QMP, then the conditions of this consent shall prevail.	
Evidence	Inspections on 23/9/2021 and 28/4/2022.	
Status Reasoning	The site appeared to be operated in accordance with the QMP at the time of the inspections.	
Action Required	None required	Full Compliance
6	The Consent Holder must ensure that a copy of the approved QMP, including any approved amendments, is kept on-site at all times that activities authorised by this consent are being undertaken and the on-site copy of the QMP shall be updated within 5 working days of any amendments being approved.	
Evidence	Inspections on 23/9/2021 and 28/4/2022.	
Status Reasoning	A copy of the QMP is kept on-site.	
Action Required	None required	Full Compliance
7	The Consent Holder shall update the QMP at least every 3 years from the date when the first QMP was approved.	
Evidence	Inspection of file number 60 36 25A.	
Status Reasoning	An updated QMP is now required.	
Action Required	Please ensure that an updated QMP is provided prior to 1 August 2022.	NA
8	The Consent Holder shall submit an Environmental Monitoring Plan (EMP) to the Waikato Regional Council within three months of the commencement of this resource consent for review and approval - acting in a technical certification capacity. The EMP shall be prepared and implemented by an appropriately qualified freshwater ecologist and an appropriately qualified expert on matters relating to Mātauranga Māori. The appointment of these experts shall be made in consultation with the Quarry Engagement Group.	
Evidence	Inspection of file no. 60 36 25A. Doc # 15154095.	
Status Reasoning	An EMP has been submitted, the plan does not include reference to an appropriately qualified expert on matters relating to Mātauranga Māori input due to the relevant expert not being available at the time. The Consent Holder has advised that an updated EMP will be provided once matters relating to Mātauranga Māori have been addressed.	
Action Required	Please ensure that matters relating to Mātauranga Māori are included in the updated EMP.	NA
9	The purpose of the EMP is to describe methodologies to establish baseline environmental conditions and compliance limits (as defined by biological, physical and chemical indicators) against which to assess the effects of the activities being undertaken at the quarry. It does not include the operational (event-activated) water quality monitoring defined under AUTH123918.04.01.	
Evidence	Inspection of file no. 60 36 25A. Doc # 15154095.	
Status Reasoning	The plan provided covers the criteria specified in this condition.	

Action Required	None required	Full Compliance
10	<p>The EMP shall apply to all point source discharges, stream diversions, and water abstraction relating to the subject site and contain but not be limited to:</p> <p>a) Methods for data collection during the first year to establish baseline conditions.</p> <p>b) Methods for the establishment of monitoring compliance limits (based on water quality and biological measures), which will then be determined after the first year of data collection;</p> <p>c) Method for the establishment of a reasonable mixing zone, which will be applied to the compliance limits;</p> <p>d) Water quality sampling in both wet weather and dry weather events. Three dry weather and up to 3 wet weather sampling events will be carried out annually;</p> <p>e) Water quality monitoring at sites 01 to 09 and 18 to 20 in the Figures 1 and 2, Appendix 1 of this Schedule;</p> <p>f) The water quality monitoring methodology should test for specific water quality parameters including temperature, pH, dissolved oxygen, total suspended solids, turbidity (NTU), pH and dissolved aluminium.</p> <p>g) An upstream and downstream biological monitoring methodology using current best practice or current Waikato Regional Council protocols should be employed. Biological monitoring should be undertaken at sites 2 to 8 and 18 to 20 in Figures 1 and 2 of Appendix 1 of this Schedule. Monitoring should include sampling instream and riparian habitat, benthic invertebrates, periphyton and fish.</p> <p>h) Biological monitoring should be conducted during a summer time dry weather event each year, in conjunction with water quality monitoring.</p> <p>i) Flow monitoring at Sites 04 and 06 (as shown in Figure 1, Appendix 1) and Sites 18 and 20 (as shown in Figure 2, Appendix 1) to relate suspended solids concentrations at these sites to suspended solids loads.</p> <p>j) The EMP shall set out methodologies for Mātauranga Māori monitoring, which shall be determined in consultation with the Quarry Engagement Group.</p> <p>k) Methods for monitoring the effectiveness of fish passage measures associated with the culverts and the water take consent effects on flows associated with these features.</p> <p>l) Identification of adaptive management protocols, including contingency measures, that may be utilised where non-compliances are identified.</p>	
Evidence	Inspection of file no. 60 36 25A. Doc # 15154095.	
Status Reasoning	<p>10(j) No Mātauranga Māori assessment has been undertaken or included (as mentioned for Condition 8). In recent discussion with MMS staff they advised that an external consultant may be engaged by MMS to carry out this assessment as the Quarry Engagement Group has been unable to recommend a suitable person to carry out this work.</p> <p>10(l) It is also noted that no adaptive management protocols or contingency measures have been included, noting that this will be considered following year 1 of monitoring.</p>	
Action Required	<p>Please ensure that methodologies for Mātauranga Māori monitoring are included in the new EMP.</p> <p>Ensure that adaptive management protocols or contingency measures are included in the new EMP.</p>	Low Risk Non-Compliance
11	After the first year of monitoring a revised EMP, which addresses all aspects defined in condition 8, shall be submitted to Waikato Regional Council for approval acting in a technical certification	

	capacity.
Evidence	Inspection of file number 60 36 25A.
Status Reasoning	A revised plan was provided.
Action Required	None required Full Compliance
13	An interim report shall be prepared within two months of completion of the sampling and a full report detailing the results of all monitoring specified in condition 8 shall be submitted to Waikato Regional Council by 30 July each year.
Evidence	Inspection of file number 60 36 25A. Annual Report - document number 21608429.
Status Reasoning	An Annual Report for the 2020-21 financial year has been provided.
Action Required	None required Full Compliance
15	The Consent Holder shall appoint a representative(s) prior to the exercise of this resource consent who shall be the Waikato Regional Council's principal contact person(s) in regard to matters relating to this resource consent. The Consent Holder shall inform the Waikato Regional Council of the representative's name and how they can be contacted, prior to this resource consent being exercised. Should that person(s) change during the term of this resource consent, the Consent Holder shall immediately inform the Waikato Regional Council and shall also give written notice to the Waikato Region Council of the new representative's name and how they can be contacted.
Evidence	Dudley Clemens is the principal contact person.
Status Reasoning	
Action Required	Full Compliance
16	<p>The Consent Holder shall provide an Erosion and Sediment Control Plan (E&SCP) to the Waikato Regional Council within three months of commencement of this resource consent for review and approval – acting in a technical certification capacity. The E&SCP shall as a minimum be based upon and incorporate all the relevant principles and practices for the activity authorised by this consent and contained within the Waikato Regional Council document titled "Erosion and Sediment Control – Guidelines for Soil Disturbing Activities" (Technical Report No. 2009/02 – dated January 2009), and subsequent amendments or replacement documents; and shall include but not be limited to, the following;</p> <p>a) Details of all principles, procedures and practices that will be implemented to undertake erosion and sediment control to minimise the potential for sediment discharge from the site, including flocculation if required;</p> <p>b) The design criteria and dimensions of all key erosion and sediment control structures;</p> <p>c) A site plan of a suitable scale to identify;</p> <p>i) The locations of waterways;</p> <p>ii) The extent of soil disturbance and vegetation removal;</p> <p>iii) Any "no go" and/or buffer areas to be maintained undisturbed adjacent to watercourses;</p> <p>iv) Areas of cut and fill;</p> <p>v) Locations of topsoil stockpiles;</p> <p>vi) All key erosion and sediment control structures;</p> <p>vii) The boundaries and area of catchments contributing to all stormwater impoundment structures;</p>

	<p>viii) The locations of all specific points of discharge to the environment;</p> <p>ix) The location and details of stream stabilisation works in areas of damming, diversion or clearing; and,</p> <p>x) Any other relevant site information.</p> <p>d) Construction timetable for the erosion and sediment control works and the bulk earthworks proposed;</p> <p>e) Timetable and nature of progressive site rehabilitation and re-vegetation proposed;</p> <p>f) Maintenance, monitoring and reporting procedures;</p> <p>g) Rainfall response and contingency measures including procedures to minimise adverse effects in the event of extreme rainfall events and/or the failure of any key erosion and sediment control structures;</p> <p>h) Procedures and timing for review and/or amendment to the erosion and sediment control measures listed in the E&SCP; and,</p> <p>i) Identification and contact details of personnel responsible for the operation and maintenance of all key erosion and sediment control structures.</p>
Evidence	Inspection of file no. 60 36 25A. Doc # 15154095.
Status Reasoning	An E&SCP has been provided and covers a) to i).
Action Required	None required Full Compliance
17	The works authorised by this consent shall be undertaken in such a manner so as to avoid causing any new or exacerbating any existing flooding effects on adjacent land.
Evidence	Inspections on 23/9/2021 and 28/4/2022.
Status Reasoning	No flooding on adjacent land was evident during the inspections.
Action Required	None required Full Compliance
18	All disturbed or cut vegetation, soil or debris shall be deposited or placed in a position where it will not enter any water body or cause diversion, damming or erosion of any waterway.
Evidence	Inspections on 23/9/2021 and 28/4/2022.
Status Reasoning	No disturbed or cut vegetation, soil or debris was observed during the inspection.
Action Required	None required Full Compliance
19	The Consent Holder shall ensure that, as far as practicable, all clean water run-off from stabilised surfaces including catchment areas above the site shall be diverted away from the exposed areas via a stabilised system to prevent erosion. The Consent Holder shall also ensure the outfall(s) of these systems are protected against erosion.
Evidence	Inspections on 23/9/2021 and 28/4/2022.
Status Reasoning	Clean water cutoff drains have been excavated where required. Some of these drains were

	inspected on 23/9/2021 and found to contain clean water.	
Action Required	None required	Full Compliance
20	The Consent Holder shall ensure that all erosion and sediment control structures are inspected on a weekly basis and within 24 hours of each rainstorm event that is likely to impair the function or performance of the controls. A record shall be maintained of the date and time of inspections undertaken, any maintenance requirements identified, and of maintenance undertaken to all erosion and sediment control structures. Records associated with the maintenance of all erosion and sediment control structures shall be made available to the Waikato Regional Council at all reasonable times.	
Evidence	Discussion with MMS staff.	
Status Reasoning	This is carried out by permanent staff on-site.	
Action Required	None required	Full Compliance
21	<p>The Consent Holder shall, prior to bulk earthworks commencing in an area, submit to the Waikato Regional Council "As Built Certification Statements" signed by an appropriately qualified and experienced professional certifying that erosion and sediment control structures have been constructed in accordance with the certified SMP. Certified controls shall include clean water diversion channels/bunds, sediment retention ponds and decanting earth bunds. The As Built Certification Statements shall be supplied to the Waikato Regional Council within 7 working days of the completion of the construction of those controls. Information contained in the certification statement shall include at least the following:</p> <ul style="list-style-type: none"> a) confirmation of contributing catchment areas; b) the location, capacity and design of each structure; c) position of inlets and outlets; d) stability of structures; e) measures to control erosion; and f) any other relevant matter. <p>Advice Note:</p> <p><i>An example template and the information required for the As Built Certification Statement can be found on the Waikato Regional Council website www.waikatoregion.govt.nz/earthworks.</i></p>	
Evidence	Inspection of file no. 60 36 25A.	
Status Reasoning	No "As Built Certification Statements" on file.	
Action Required	"As Built Certification Statements" signed by an appropriately qualified and experienced professional need to be provided prior to 1 August 2022.	Low Risk Non-Compliance
22	The Consent Holder shall include flocculation treatment in all sediment retention devices for the purpose of reducing sediment discharges from the site unless the Waikato Regional Council approves otherwise in writing.	

Evidence	Inspections on 23/9/2021 and 28/4/2022.	
Status Reasoning	The inspection found the two main discharge points off site have flocculant added when required.	
Action Required	None required	Full Compliance
23	<p>Prior to the commissioning of any flocculation treatment system, the Consent Holder shall provide the Waikato Regional Council with a draft Chemical Treatment Management Plan (CTMP). The CTMP shall be submitted to the Waikato Regional Council for approval – acting in a technical certification capacity - prior to bulk earthworks commencing. The CTMP shall include as a minimum:</p> <p>a) an analysis identifying which ponds require flocculation, this analysis taking into account;</p> <p>(i) the soil’s reactivity to flocculants based on soil tests;</p> <p>(ii) the size of the contributing catchment that the pond is treating; and,</p> <p>(iii) the likely duration of the ponds use.</p> <p>b) specific design details of the flocculation system, including the flocculant to be used;</p> <p>c) monitoring (including pH and any other water quality indicators relevant to the flocculant being used), maintenance (including post-storm) and including a record system;</p> <p>d) details of optimum dosage (including assumptions);</p> <p>e) results of any initial flocculation trial; and,</p> <p>f) contact details of the person responsible for the operation and maintenance of the flocculation treatment system and the organisational structure to which this person shall report.</p>	
Evidence	Inspection of file no. 60 36 25A. Doc # 15154095.	
Status Reasoning	<p>Chemical Treatment Management Plan on file.</p> <p>Maintenance of the chemical treatment system and contingency management within the CTMP is brief and non-specific and requires to be included to meet the requirements of the consent conditions.</p>	
Action Required	Please provide an updated Chemical Treatment Management Plan that covers a) - f) in the updated QMP.	Low Risk Non-Compliance
24	Any changes proposed to the CTMP shall be confirmed in writing by the Consent Holder and approved in writing by the Waikato Regional Council acting in a technical certification capacity, prior to the implementation of any changes proposed.	
Evidence	Inspection of file no. 60 36 25A. Site Inspection 28/4/2022.	
Status Reasoning	The use of Crystalfloc Cationic Emulsion flocculant was not confirmed in writing by the Consent Holder or approved in writing by the WRC.	
Action Required	Ensure that Crystalfloc Cationic Emulsion flocculant is covered in the new CTMP.	Low Risk Non-Compliance
25	Within two working days of taking any samples required, the Consent Holder shall have those samples analysed for suspended solids and turbidity; and, if aluminium-based flocculants are being used to treat any sediment treatment device, pH, and soluble aluminium. The results of the analysis shall be forwarded to the Waikato Regional Council within 7 days of the Consent Holder	

	receiving results of the analysis.	
Evidence	Inspection of file no. 60 36 25A.	
Status Reasoning	This is carried out as specified. Aluminium-based flocculant is no longer used therefore the samples are not analysed for soluble aluminium.	
Action Required	None required	Full Compliance
26	The Consent Holder shall undertake all activities authorised by this consent in accordance with the certified CTMP and any certified changes.	
Evidence	Inspections on 23/9/2021 and 28/4/2022.	
Status Reasoning	The use of Crystalfloc Cationic Emulsion flocculant is not covered in the CTMP.	
Action Required	Provide further information on Crystalfloc Cationic Emulsion use and its effect on the receiving environment in the new CTMP required with the updated QMP.	Low Risk Non-Compliance
28	<p>Requests to undertake earthworks during the period 1 May to 30 September inclusive, for any year that this consent is current, shall be submitted in writing to the Waikato Regional Council by 1 April.</p> <p>Advice Note:</p> <p><i>In considering a request for the continuation of winter earthworks, the Waikato Regional Council will consider a number of factors; including:</i></p> <ul style="list-style-type: none"> • <i>The nature of the site and the winter soil disturbance works proposed;</i> • <i>The quality of the existing/proposed erosion and sediment controls;</i> • <i>The compliance history of the site/operator;</i> • <i>Seasonal/local soil and weather conditions;</i> • <i>Sensitivity of the receiving environment; and</i> • <i>Any other relevant factor.</i> 	
Evidence	Inspection of file number 60 36 25A. Document numbers 20215227 and 23804425.	
Status Reasoning	Winter works requests were received on 13/4/2021 and 8/4/2022 and authorised by the WRC on both occasions.	
Action Required	None required	Full Compliance
31	<p>Re-vegetation and/or stabilisation of all disturbed areas is to be completed in accordance with the measures detailed in the document titled "</p> <p><i>Erosion and Sediment Control – Guidelines for Soil Disturbing Activities</i>" (Technical Report No. 2009/02 – dated January 2009) and the approved CMP.</p>	
Evidence	Inspections on 23/9/2021 and 28/4/2022.	
Status Reasoning	Re-vegetation is carried out when and where it is required.	
Action Required	None required	Full Compliance
32	The Consent Holder shall provide a Stormwater Management Plan to the Waikato Regional Council within three months of commencement of this resource consent for review and approval – acting in a technical certification capacity. The Plan shall include, but not be limited to, the	

	<p>following matters:</p> <p>a) Water take monitoring procedures and reporting</p> <p>b) A plan depicting how all stormwater and stormwater devices are managed across the quarry footprint;</p> <p>c) Procedures which will be followed to meet the water discharge quality conditions of consent AUTH123918.04.01;</p> <p>d) Construction, implementation, operational, monitoring, maintenance and contingency procedures to be followed to minimise sediment losses to natural water while conducting general quarrying activities including; earthworks, tracking, haul road construction, overburden disposal, vegetation removal, and diversions of stormwater and seepage (including that from rehabilitated areas)</p> <p>e) A monitoring programme which provides quarry managers and Waikato Regional Council up to date information that can be used to actively manage the discharges during wet weather events and when trigger levels (as defined condition 3 of AUTH123918.04.01) are reached;</p> <p>f) The above monitoring programme monitoring would provide flow data and water quality data at predetermined flow trigger levels (as defined condition 3 of AUTH123918.04.01) and paired upstream and downstream sites and would also be used to monitor water quality within the ponds and allow compulsory discharge shut off trigger levels;</p> <p>g) Reporting procedures.</p>	
Evidence	Inspection of file no. 60 36 25A. Doc # 15154095.	
Status Reasoning	The plan covers a) to g).	
Action Required	Please ensure that a revised SWMP is included with the updated QMP.	Full Compliance
33	The condition of each culvert shall be monitored within three months of commencement of consent for structural integrity and any performance issues such as erosion and impacts on fish passage. The results of this inspection shall be reported within one month post inspection. This assessment shall be repeated annually and reported in the Annual Report thereafter.	
Evidence	Inspection of file number 60 36 25A. Document number 15154095 (Culvert Assessment Report) and 2020-21 Annual Report, document number 21608429.	
Status Reasoning	The culvert assessment report covered the criteria specified in this condition. An assessment was not reported in the 2020-21 Annual Report.	
Action Required	Ensure that an assessment of each culvert is included in the 2021-22 Annual Report.	Low Risk Non-Compliance
35	<p>The Consent Holder shall submit final detailed engineered culvert designs and construction methodologies for the culverts for approval by the Waikato Regional Council - acting in a technical certification capacity – within two months of issues identified with the culvert under condition 32 and the Consent Holder shall undertake all activities authorised by this consent in accordance with the certified culvert designs and construction methodologies. The detailed design shall include at least the following information;</p> <p>a) Location of proposed works or structures;</p> <p>b) Type and description of the proposed works;</p> <p>c) Construction and design details;</p> <p>Doc # 14013532 Page 27</p>	

	<p>d) Construction procedures;</p> <p>e) Measures to minimise upstream flooding;</p> <p>f) Measures to minimise adverse fish passage effects;</p> <p>g) Measures to minimise erosion;</p> <p>h) Measures to minimise sediment losses to natural water;</p> <p>i) Mitigation measures;</p> <p>j) Timetable of works.</p>
Evidence	Inspection of file no. 60 36 25A. Doc # 15233675.
Status Reasoning	Detailed engineered culvert designs and construction methodologies have been provided by the Consent Holder.
Action Required	None required Full Compliance
36	<p>The Consent Holder shall construct all structures and diversion channels in accordance with accepted civil engineering practices. To this end the Consent Holder shall, unless otherwise advised by Waikato Regional Council in writing, retain an appropriately qualified and experienced engineer to:</p> <p>a) supervise the detailed design of the structure or channel; and,</p> <p>b) following construction of the diversion channel or placement of the structure, provide a written report to the Waikato Regional Council detailing the construction procedures used and the "as-built" details of works. The report shall demonstrate that the works have been carried out in accordance with accepted civil engineering practice and are such as to meet the conditions of this consent.</p>
Evidence	Inspections on 23/9/2021 and 28/4/2022 and the inspection of file number 60 36 25A.
Status Reasoning	The diversion channels have been constructed to a high standard and the appropriate documentation has been provided.
Action Required	None required Full Compliance
39	The culverts and any associated erosion control structures shall not impede the passage of fish either upstream or downstream.
Evidence	Inspections on 23/9/2021 and 28/4/2022.
Status Reasoning	The channels are designed to allow fish to pass, no obstructions were noticed during the inspections.
Action Required	None required Full Compliance
40	<p>The Consent Holder shall provide a Hazardous Substances and Spill Prevention Plan to the Waikato Regional Council within three months of commencement of this resource consent for review and approval – acting in a technical certification capacity. The Hazardous Substances and Spill Prevention Plan shall include, but not be limited to, the following matters:</p> <p>a) A list of the hazardous materials and their quantities kept on site and their storage details;</p> <p>b) The prevention measures that will be undertaken on site in order to avoid a spill of hazardous materials;</p> <p>c) The equipment available to contain and/or remove spills of hazardous materials;</p>

	<p>d) Specific procedures and measures that will be undertaken when machinery is operating within close proximity to water bodies that are designed to minimise the risk of any spillages or significant leakages of hazardous materials entering the waterbody;</p> <p>Doc # 14013532 Page 28</p> <p>e) Specific procedures and measures that will be undertaken if unrecorded contaminated sites are uncovered during the course of works;</p> <p>f) The training staff will receive in the use of hazardous materials spill prevention, containment and clean up measures and associated equipment;</p> <p>g) How the disposal of any contaminated materials arising from spills, leakages or unrecorded contaminated sites of hazardous materials will be undertaken;</p> <p>h) The procedures involved in reporting of any such incidents to the Waikato Regional Council; and,</p> <p>i) Review procedures.</p>	
Evidence	Inspection of file number 60 36 25A. Document number 15154095.	
Status Reasoning	The Consent Holder has not provided specific procedures and measures if unrecorded contaminated sites are uncovered during the course of works on-site.	
Action Required	Please provide specific procedures and measures if unrecorded contaminated sites are uncovered on-site in the new Earthworks Management Plan that needs to be included with the updated QMP.	Low Risk Non-Compliance
42	<p>The Consent Holder shall provide a Dust Management Plan to the Waikato Regional Council within three months of commencement of this resource consent for review and approval – acting in a technical certification capacity. The Plan shall include, but not be limited to, the following matters:</p> <p>a) Measures including, but not limited to, the use of water to suppress dust from the quarry, processing plant and from access roads;</p> <p>b) The revegetation of disturbed land which is currently not being worked;</p> <p>c) The re-grassing of topsoil stockpiles;</p> <p>d) The area of land open for stockpiling, load out and rehabilitation activities shall be kept to a practicable minimum.</p>	
Evidence	Inspection of file number 60 36 25A. Document number 15154095.	
Status Reasoning	A Dust Management Plan has been provided and covers the criteria specified in this condition.	
Action Required	None required	Full Compliance
43	There shall be no discharge of airborne particulate matter that causes an adverse effect beyond the boundary of the site.	
Evidence	Inspection of file number 60 36 25A.	
Status Reasoning	No dust complaints have been received.	
Action Required	None required	Full Compliance

49	<p>If any complaints are received by the Consent Holder regarding the activities authorised by this consent, the Consent Holder shall notify the Waikato Regional Council of those complaints as soon as practicable and no longer than one working day. When/if complaints are received, the Consent Holder shall record the following details in a Complaints Log:</p> <ul style="list-style-type: none"> a) Time and type of complaint, including details of the incident, e.g. duration, any effects noted; b) Name, address and contact phone number of the complainant (if provided); c) Location from which the complaint arose; d) The weather conditions and wind direction at the time of any dust complaint; e) The likely cause of the complaint; f) The response made by the Consent Holder including any corrective action undertaken by the Consent Holder in response to the complaint; and, g) Future actions proposed as a result of the complaint.
Evidence	Discussion with MMS staff.
Status Reasoning	There have been no complaints for the 2021-22 financial year.
Action Required	<p>None required Full Compliance</p>
50	<p>In the event of any archaeological sites, remains, artefacts, taonga (Māori artefacts) or koiwi are unearthed, dislodged, uncovered or otherwise found or discovered during the works (Discovery), the Consent Holder shall cease works in any part of the project site affected by the Discovery; and,</p> <ul style="list-style-type: none"> a) Advise the Waikato Regional Council, Heritage New Zealand, Raukawa Charitable Trust, Ngāti Hauā Iwi Trust, Nga Hapu o Ngāti Hinerangi Trust, Te Ōhāki Marae, Hinerangi Tawhaki Marae and Tāngata Marae as soon as practicable and within 48 hours of the Discovery; b) Advise the NZ Police and Coroner as appropriate; c) Undertake specific preservation measures to address any Discovery that includes water-logged or wet archaeological materials. <p>The Consent Holder shall not recommence works in the parts of the project site affected by the Discovery until all necessary statutory authorisations or consents have been obtained; and, written approval has been obtained from the Waikato Regional Council.</p> <p>The Waikato Regional Council approval shall only be given after the Council has considered:</p> <ul style="list-style-type: none"> i) Tangata Whenua interests and values; ii) Protocols agreed upon by Tangata Whenua and the Consent Holder; iii) The Consent Holder’s interests; iv) Any Heritage New Zealand authorisations; and, v) Any archaeological or scientific evidence.
Evidence	Discussion with MMS staff.
Status Reasoning	No archaeological sites, remains, artefacts, taonga (Māori artefacts) or koiwi have been discovered.
Action Required	<p>None required Full Compliance</p>
51	<p>The Consent Holder shall provide to the Resource Use Directorate of the Waikato Regional Council a report by 30 July each year that any of the consents listed at the top of this Schedule are current. As a minimum this report shall include the following:</p>

	<p>a) overburden stripping undertaken during the preceding 12 months and overburden stripping proposed to be carried out during the following 12 months;</p> <p>b) all daily rainfall records;</p> <p>c) flow monitoring data;</p> <p>d) all water quality monitoring data as required by consent AUTH123918.04.01;</p> <p>e) ecological monitoring data and reports;</p> <p>f) dust monitoring data;</p> <p>g) all daily and annual water take volumes;</p> <p>h) a compliance audit of all consent conditions;</p> <p>i) any reasons for non-compliance or difficulties in achieving compliance with all consent conditions;</p> <p>j) recommendations on alterations to monitoring required by consent conditions;</p> <p>k) condition of culverts on site including erosion protection and fish passage performance;</p> <p>l) progress within each stage and forecast date of commencement of the next stage;</p> <p>m) minutes of meetings of the Quarry Engagement Group;</p> <p>n) any other issues considered important by the Consent Holder.</p> <p>At the same time, a copy of each Annual Report shall be provided to Quarry Engagement Group.</p>	
Evidence	Inspection of file number 60 36 25A. Document number 21608429.	
Status Reasoning	<p>An Annual Report has been provided for the 2020-21 financial year, however the report does not include all the criteria specified:</p> <p>b) A lack of rainfall data for the whole year, the records only include recordings for July to December 2020 with no records for January to June 2021 included.</p> <p>c) The report does not contain any flow data.</p> <p>f) No dust monitoring was carried out for the 2020-21 financial year.</p>	
Action Required	For the 2021-22 Annual Report please ensure that b), c) and f) are covered.	Low Risk Non-Compliance
54	<p>Within 12 months of the commencement of this consent the Consent Holder shall provide and maintain, or shall have a third party provide and maintain, a bond in favour of the Consent Authority to enable:</p> <p>a) Rehabilitation (including contouring, drainage, revegetation,) of the quarry site and overburden areas to a standard such that the activities and works authorised by this consent no longer require resource consent;</p> <p>b) Operation and maintenance of treatment systems on the site to ensure that discharges meet the resource consent requirements while rehabilitation on the site is being completed; and,</p> <p>c) Compliance with all the conditions of this consent related to site rehabilitation and site closure.</p>	
Evidence	Inspection of file number 60 36 25A.	
Status Reasoning	The bond requirement has yet to be addressed.	
Action Required	A bond needs to be provided prior to 1 August 2022.	Significant Non-Compliance
63	The Consent Holder shall, with the agreement of mana whenua, form a Quarry Engagement Group (QEG) with an agreed Terms of Reference, within six months of the commencement of this resource consent. To that end the Consent Holder shall invite representatives of the Raukawa	

	<p>Charitable Trust, Ngāti Hauā Iwi Trust, Nga Hapu o Ngāti Hinerangi Trust, Te Ōhāki Marae, Hinerangi Tawhaki Marae, Tāngata Marae and any other Iwi or Hapu or Marae the Consent Holder considers necessary to form part of the QEG. The purpose of the QEG is to discuss and where appropriate agree matters relevant to the quarry and site including, but not limited to:</p> <p>a) enabling consent conditions 4, 8-12, 50 and 63;</p> <p>b) ongoing protection of and access by mana whenua to Te Weraiti, to maintain and sustain mana whenua’s customary and cultural relationship;</p> <p>c) ongoing monitoring and management of watercourses and waterbodies within the site, to ensure environmental compliance and maintain and sustain the environmental and cultural wellbeing of wai;</p> <p>d) implementation of the Stormwater Management Plan;</p> <p>e) ongoing management of any stream diversions;</p> <p>f) how concerns and complaints are dealt with in accordance with the Terms of Reference;</p> <p>g) dissemination of information to the QEG about the quarry, including management plans and amendments, up and coming quarry operations, relevant monitoring information, Annual Reports and other relevant information in accordance with the Terms of Reference; and,</p> <p>h) assisting with the development and implementation of any mitigation or enhancements proposed by the Consent Holder over the life of the consent.</p> <p>The QEG shall comprise representatives of the Consent Holder and mana whenua and may include a representative of the Matamata-Piako District Council and Waikato Regional Council. The QEG will be co-chaired by a representative of the Consent Holder and a representative of mana whenua. Meetings of the QEG should be held on a 6-monthly basis (or as otherwise determined by the QEG) and meeting minutes taken and distributed to members of the QEG.</p>
Evidence	A number of QEG meetings have been held and some of the criteria discussed.
Status Reasoning	The meetings cover the criteria specified in this condition.
Action Required	None required Full Compliance
	Overall Compliance: Significant Non-Compliance

Matamata Metal Supplies: Schedule for AUTH138551.01.01 and AUTH138551.04.01

The following conditions relate to: AUTH138551.01.01 and AUTH138551.04.01.	
Condition No.	Description
1	<p>General</p> <p>Except as modified by the conditions below and subject to final detailed design, the activities authorised by this consent shall be undertaken in general accordance with the information provided by the applicant in the resource consent applications, and supporting documents being:</p> <ol style="list-style-type: none"> 1. the application for resource consent lodged on 17 July 2017 (WRC document no. 10793576); 2. the technical assessment from Mr Anderson Aimusu, including comments in red text, in the email from Mr Dudley Clemens sent on 1 August 2017 (WRC document no. 10845607); and subject to the following resource consent conditions.
Evidence	Inspections on 23/9/2021 and 28/4/2022.

Status Reasoning	The activities appear to be carried out in accordance with the document.	
Action Required	None required	Full Compliance
2	The Consent Holder shall be responsible for the structural integrity and maintenance of all construction works authorised by this consent, and for the provision and maintenance of any erosion control works that become necessary to control erosion as a result of the exercise of this consent.	
Evidence	Inspections on 23/9/2021 and 28/4/2022.	
Status Reasoning	The structural integrity appeared sound and the erosion and sediment controls appeared to be maintained adequately when inspected.	
Action Required	None required	Full Compliance
3	The Consent Holder shall be responsible for all contracted operations related to the exercise of this resource consent and shall ensure contractors are made aware of the conditions of this resource consent and ensure compliance with those conditions.	
Evidence	Previous discussions with MMS staff.	
Status Reasoning	Contractors are advised accordingly.	
Action Required	None required	Full Compliance
4	A copy of this consent shall be kept onsite at all times that physical works authorised by this consent are being undertaken and shall be produced without unreasonable delay upon request from a servant or agent of the Waikato Regional Council.	
Evidence	Inspections on 23/9/2021.	
Status Reasoning	A copy of the consent is held on-site.	
Action Required	None required	Full Compliance
5	<p>Pre-Start</p> <p>The Consent Holder shall appoint a representative(s) prior to the exercise of this resource consent who shall be the Waikato Regional Council's principal contact person(s) regarding matters relating to this resource consent. The Consent Holder shall inform the Waikato Regional Council of the representative's name and how they can be contacted, prior to this resource consent being exercised. Should that person(s) change during the term of this resource consent, the Consent Holder shall immediately inform the Waikato Regional Council and shall also give written notice to the Waikato Regional Council of the new representative's name and how they can be contacted.</p>	
Evidence	Discussion with MMS staff.	
Status Reasoning	An appropriate representative has been appointed.	
Action Required	None required	Full Compliance

6	<p>Construction Management Plan</p> <p>The Consent Holder shall provide the Waikato Regional Council with a Construction Management Plan (CMP), at least 5 working days prior to the proposed commencement of activities authorised by this consent. The objective of the CMP is to document the measures by which the Consent Holder intends to comply with all conditions of this resource consent during construction and shall include, but not be limited to, the following:</p> <ol style="list-style-type: none"> 1. Proposed construction methodology 2. Final design for the Tributary A diversion channel including structures 3. Provision for fish passage through the perched culvert upstream of the Tributary A diversion channel 4. A schedule of construction activities 5. A Fish Translocation Plan 6. The Erosion and Sediment Control Plan in accordance with condition 6 of resource consent AUTH138551.02.01; 7. Proposed hazardous substances management and mitigation measures - including spill prevention and response measures 8. Monitoring procedures and responsibilities
Evidence	Inspection of file no. 60 36 25A. Doc # 15605127.
Status Reasoning	A CMP has been provided within the specified timeframe and covers 1-8 listed in the condition.
Action Required	<div style="display: flex; justify-content: space-between;"> None required Full Compliance </div>
7	<p>The CMP shall be certified in writing by the Waikato Regional Council acting in a technical certification capacity prior to any works authorised by this consent commencing and the Consent Holder shall undertake all activities authorised by this consent in accordance with the approved CMP.</p>
Evidence	Inspection of file number 60 36 25A.
Status Reasoning	The CMP has been approved by the WRC.
Action Required	<div style="display: flex; justify-content: space-between;"> None required Full Compliance </div>
9	<p>The Consent Holder shall ensure that a copy of the certified CMP, including any certified amendments, is kept onsite and this copy is updated within 5 working days of any amendments being certified.</p>
Evidence	Discussion with MMS staff.
Status Reasoning	A copy of the CMP was kept on-site during the duration of the works.
Action Required	<div style="display: flex; justify-content: space-between;"> None required Full Compliance </div>
10	<p>Design, Construction and Maintenance</p> <p>The Consent Holder shall be responsible for the design, structural integrity and maintenance of the works authorised by this resource consent upon completion of the works.</p>
Evidence	Inspections on 23/9/2021 and 28/4/2022.

Status Reasoning	The channel was inspected during both site inspections and found to be maintained adequately and the structural integrity sound.	
Action Required	None required	Full Compliance
11	<p>Riparian Planting Plan</p> <p>The Consent Holder shall provide a Riparian Planting Plan (RPP) within two months of this resource consent for review and approval by Waikato Regional Council – acting in a technical certification capacity. The objective of the Plan shall be to offset the loss of stream habitat that has occurred to the existing Tributary A channel with the intent of achieving no net ecological loss. The Plan shall provide for the establishment of native plants along the margins of the Tributary A diversion channel and include, but not be limited to, the following:</p> <ol style="list-style-type: none"> 1. Planting and fencing of both of the banks of the stream within a minimum width of 5m on each bank; 2. A plan of planting proposed showing location, dimensions, plant species and measures to exclude stock; 3. Planting schedule; 4. Maintenance schedule including pest plants and pest animals control; and, 5. Monitoring and reporting. 	
Evidence	Inspection of file no. 60 36 25A.	
Status Reasoning	<p>A plan has been provided which covers 1-5.</p> <p>When the area was inspected on 23/9/2021 and 28/4/2022, the riparian planting had been completed and appeared to be growing well.</p>	
Action Required	None required	Full Compliance
12	<p>Fish Translocation Plan</p> <p>The Consent Holder shall provide a Fish Translocation Plan (FTP) at least 10 working days prior to the exercise of this resource consent for review and approval by Waikato Regional Council – acting in a technical certification capacity. The objective of the Plan shall be to avoid and mitigate the loss of fish from the old tributary channel or drains to be modified or filled. The Plan shall provide for the relocation of fish to the Tributary A diversion channel and include, but not be limited to, the following:</p> <ol style="list-style-type: none"> 1. Relocation methodologies including the timing and duration of trapping/monitoring periods and identification of suitable habitat for release of captured species; 2. Appropriate target densities for when fish trapping can cease. 	
Evidence	Inspection of file no.60 36 25A.	
Status Reasoning	FTP was provided and covered 1 and 2 of this condition.	
Action Required	None required	Full Compliance
13	<p>Aquatic Habitat Monitoring Plan</p> <p>The Consent Holder shall provide an Aquatic Habitat Monitoring Plan to determine if physical habitat values that develop in new or restored channels are similar or better than those present in the original channel including:</p> <p>Methods for pre and post works monitoring of aquatic stream habitat for a minimum of 3 years</p>	

	after construction is complete which shall be based upon the methods outlined within the document titled "The Restoration Indicator Tool Kit – Indicators for Monitoring the Ecological Success of Stream Restoration", written by Parkyn et al and dated 2010; Identification of suitable sampling sites and sampling regimes
Evidence	Inspection of file no. 60 36 25A. Document 17314747.
Status Reasoning	The required plan was provided within the timeframe and covered the criteria specified in this condition.
Action Required	None required Full Compliance
14	<p>Ecological Mitigation Monitoring Report</p> <p>Each year for a minimum of five years after completion of works, the Consent Holder shall prepare an Ecological Mitigation Monitoring Report (EMMP) which outlines the details of any ecological mitigation and associated monitoring works required under the EMMP which have been undertaken within the preceding 12-month period. The plan shall include, but will not be limited to, the following items:</p> <ol style="list-style-type: none"> 1. Details of any planting or plant maintenance works including the outcomes of any maintenance inspections of established plantings; 2. Details and outcomes of any aquatic monitoring; 3. Details and outcomes of any plant or animal pest control works including any follow up monitoring of pest. <p>The monitoring report shall be forwarded to the Resource Use Directorate of WRC by 31 July each year for a five-year period after completion of works</p>
Evidence	Inspection of file number 60 36 25A. Document number. 17314747.
Status Reasoning	An EMMP has been provided and covers 1-3.
Action Required	None required. Full Compliance
15	<p>Machinery</p> <p>All earthmoving machinery, pumps, generators and ancillary equipment shall be operated in a manner, which ensures spillages of fuel, oil and similar contaminants are prevented, particularly during refuelling and machinery servicing and maintenance. Refuelling and lubrication activities shall be carried out away from any waterbody, ephemeral waterbody, or overland flow path, such that any spillage can be contained so that it does not enter surface water.</p>
Evidence	Previous inspection.
Status Reasoning	No spillages were observed.
Action Required	None required. Full Compliance
17	<p>Accidental Discovery</p> <p>In the event of any archaeological site or koiwi being uncovered during the exercise of this consent, activities in the vicinity of the discovery shall cease and the Waikato Regional Council and Heritage New Zealand shall be notified as soon as practicable and within 48 hours of a discovery. The Consent Holder shall consult with the relevant iwi/hapū and Heritage New Zealand and shall not recommence works in the area of the discovery until the relevant Heritage New Zealand approvals or other approvals to damage, destroy or modify such sites have been obtained where necessary. Works may recommence with the written approval of the Waikato Regional Council. Such approval shall only be given after the Council has considered:</p>

	<ol style="list-style-type: none"> 1. Tāngata Whenua interests and values; 2. Protocols agreed upon by Tāngata Whenua and the Consent Holder; 3. The Consent Holders interests; 4. Any Heritage New Zealand authorisations; and, <p>Any archaeological or scientific evidence</p>				
Evidence	Discussion with MMS staff.				
Status Reasoning	No archaeological sites or koiwi were discovered during the works.				
Action Required	<table border="1" style="width: 100%;"> <tr> <td style="width: 70%;">None required.</td> <td style="background-color: #92d050;">Full Compliance</td> </tr> <tr> <td style="text-align: right;">Overall Compliance:</td> <td style="background-color: #92d050;">Full Compliance</td> </tr> </table>	None required.	Full Compliance	Overall Compliance:	Full Compliance
None required.	Full Compliance				
Overall Compliance:	Full Compliance				

Based on the conditions selected for monitoring, compliance has been assessed as:

Authorisation	Authorisation Description	Compliance Status
AUTH123918.01.01	Diversion of Unnamed tributaries A & B	Not Assessed
AUTH123918.02.01	To take water from an unnamed tributary of the Mangapiko Stream and to take water from a dammed unnamed tributary of the Mangapiko Stream	Moderate Non-Compliance
AUTH123918.03.01	To place overburden onto the ground in association with a hard rock quarry	Full Compliance
AUTH123918.04.01	To discharge stormwater and process water from quarry site	Significant Non-Compliance
AUTH123918.05.01	Discharge water by ground filtration in quarry pit	Refer to Schedule One
AUTH123918.06.01	Discharge stormwater from overburden area to stream	Refer to Schedule One
AUTH123918.07.01	Soil disturbance in a high-risk erosion area	Full Compliance
AUTH138551.01.01	To undertake a diversion of an unnamed tributary of the Mangapiko Stream	Refer to Schedule One
Schedule One for: AUTH123918.01 to AUTH123918.07.01	The following condition relates to consents: AUTH123918.01 to AUTH123918.07.01	Significant Non-Compliance
Schedule for: AUTH138551.01.01 and AUTH138551.04.01	The following condition relates to consents: AUTH138551.01.01, and AUTH138551.04.01	Full Compliance

OVERALL LEVEL OF COMPLIANCE: MODERATE NON-COMPLIANCE

4 SUMMARY OF ACTIONS REQUIRED

The following actions are required to be undertaken:

AUTH123918.02.01 – Surface Water Take

Condition 5 – Ensure that that evidence is provided of the water measuring system’s calibration prior to 1 August 2022.

Condition 9 – Ensure that water is not taken when water is less than 18.39 cubic metres at map reference NZTM 1839127 E 5841042 N.

AUTH123918.04.01 – Water – stormwater

Condition 2 - Ensure that flow meters are installed at sample points 4 and 6 and the data is forwarded to the WRC. In addition, please provide flow records from the handheld meters used at sample points 18 and 20.

Condition 3 – Ensure that water samples are taken at the locations specified within 4 hours after a rainfall event of greater than 15 millimetres in the preceding 24 hours has been recorded.

Schedule for AUTH123918.01.01 to AUTH123918.07.01:

An updated Quarry Management Plan (QMP) covering a) - f) of Condition 4 needs to be provided prior to 1 August 2022.

Condition 21: “As Built Certification Statements” need to be provided, signed by an appropriately qualified experienced professional certifying that the erosion and sediment control structures have been constructed in accordance with the Stormwater Management Plan.

Condition 23: Chemical Treatment Management Plan (CTMP). Please ensure that the new plan covers all the criteria specified.

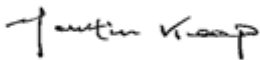
Condition 40: Hazardous Substances and Spill Prevention Plan: The new plan will need to incorporate procedures and measures if unrecorded contaminated sites are uncovered along with the rest of the criteria specified.

Condition 54 – Bond - Please provide a bond prior by 1 August 2022.

5 RECOMMENDATIONS FOR WAIKATO REGIONAL COUNCIL

WRC staff need to ensure that:

- All the Summary of Actions Required are completed within the specified timeframe.
- Appropriate WRC staff attend the Quarry Engagement Group meetings.
- The site remains in the Focus Area 1 category.



Martin Keep
Resource Officer
Resource Use

Date: 25 May 2022

7 Decision

I have reviewed this audit report and agree with the recommendations.



Connie Daws
Team Leader
Resource Use

Date: 30 May 2022

APPENDIX 1
Compliance Rating System

Compliance Status	Compliance Grade
	Not Assessed
	Full Compliance Full Compliance with all relevant consent conditions, plan rules, regulations and national environmental standards.
	Low Risk Non-Compliance Non-compliance with some of the relevant consent conditions, plan rules, regulations and national environmental standards. Non-compliance carries a low risk of adverse environmental effects or is technical in nature (e.g. failure to submit a monitoring report).
	Moderate Non-Compliance Non-compliance with most of the relevant consent conditions, plan rules, regulations and national environmental standards, where there are some environmental consequences and/or there is a moderate risk of adverse environmental effects.
	Significant Non-Compliance Non-compliance with many of the relevant consent conditions, plan rules, regulations and national environmental standards, where there are significant environmental consequences and/or a high risk of adverse environmental effects.

To: Operations Manager, Tauranga

DOC-3214715

S95E(3)(a) RMA: APPLICATION FOR APPROVAL AS AFFECTED PARTY

1 Proposal

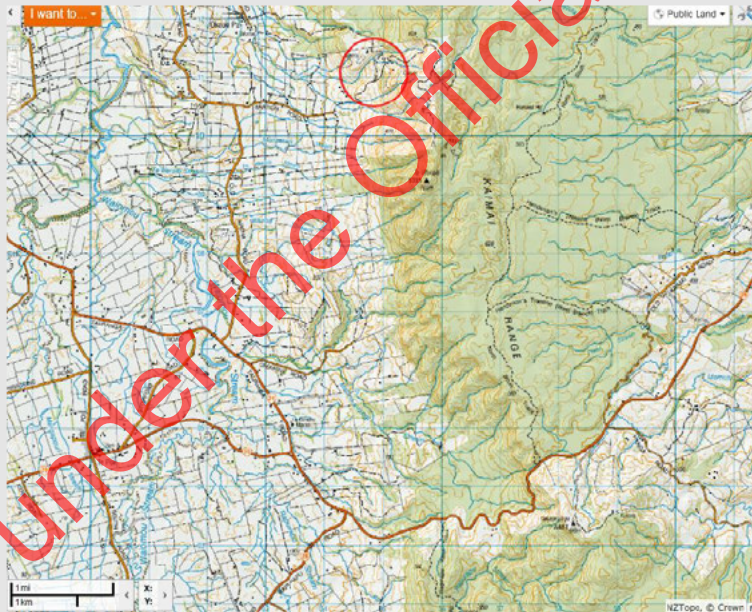
Matamata Metal Supplies (MMS) have been operating under expired consents 961427 – 961423 and 970986 from the Waikato Regional Council (WRC). An application to renew these consents was lodged with WRC in December 2012 and has since been placed on hold as the level of information provided was considered inadequate.

The applicant is now seeking to lodge this amended application to replace the expired consents. Consent is sought for all existing activities undertaken on site as well as for a stream diversion and minor expansion to the quarry area for mineral extraction.

2 Location and Land Status

The quarry is located at the end of Barton Road, Okauia, on the western side of the Kaimai Ranges approximately 10km east of Matamata. The site is located at approximately NZTM2000 5811098.3N, 1855074.3E.

The rock outcrop landform feature of Te Weraiti (765m) located within the site, forms a striking landmark that is seen from the wider plains landscape.



Criteria for decision:

- Is the activity consistent with s17U(1) and (2) of the Conservation Act?

Yes

Discussion:

A detailed assessment of effects was included in the application as detailed below along with proposed measures to avoid, remedy the potential effects. Effects identified include effects on public access and recreation; public safety; security; conservation and biodiversity values; landscape and visual values; erosion and sediment control; cultural and historic values; and positive community effects.

From those effects described, those most relevant to conservation values and that require appropriate management are:

Public access and recreation – current public access and use of the access strip is nil to minimal. Access to the Reserve is via other points, not via Barton Road. The access is not sign-posted, no walking tracks are present, no car park or vehicle access.

The applicant proposes if public access is required, they can suspend their placement work to enable this. Earthmoving equipment will not be left so as to impede public access outside of work hours. Machinery will also be ‘stored’ on the adjoining freehold land, off the Reserve area.

Permissions Advisor comment

It is recommended the requirement for the applicant to ensure public access is not impeded nor public safety compromised is included in a special condition.

Public Access

- *The Concessionaire must ensure public access is not impeded as a result of the Concessionaire’s activity on the Land.*

Public safety – As noted above, public use is noted as nil to low. However, the applicant proposes the measure below to ensure if public use is required, it is provided safely during the intermittent periods of temporary work placement.

Traffic management type measures on site when required similar to those on a typical ‘road works’ operation including:

Installation of a two defined temporary access paths from the lowest point of the works to the highest point of the works. The user can choose the ‘Access Path’ that is most suitable for their needs.

Access Path 1 - The access path is a defined walking track using signage and orange safety netting to separate the placement activity from pedestrians.

Access Path 2 - The access path is provided as an alternative through the adjoining private land.

Both Access Paths would be monitored on a daily basis by site management and site operators during work periods to ensure appropriate safety infrastructure is in place.

Permissions Advisor comment

The Department agrees with the applicant’s assessment of effects on the public and public safety and recommends the inclusion of special conditions to ensure these aspects are well



Pre-application Capture Form



Figure 1: Existing overburden site in circle. PCL is shown in light blue.



Figure 2: Overview of site - overburden site circled in yellow



When did the Department begin working on this?	11/09/2019
Proposed Activity	<ul style="list-style-type: none"> (1) Location of an overburden site across the Gordon Park Scenic Reserve. (2) The activity exists on the site already and does not have authorisation.

D. Are you applying for anything else?

Are you submitting any other application forms in relation to this application?

No	<input checked="" type="checkbox"/>
Yes	<input type="checkbox"/>

- If yes, state which application forms:

N/A

E. Background experience of applicant

Provide relevant information relating to your ability to carry out the proposed activity (e.g. details of previous concessions, membership of professional organisations, and relevant qualifications).

Refer attached report

Our Ref: NR - 54774
Enquiries to: Ally van Kuijk



te kaunihera ā-rohe o
matamata-piako
district council

30 June 2023

Kaimai Properties Limited
PO Box 153
Matamata 3440

dudley.clemens@jswap.co.nz

Barton Road Quarry

Dear Dudley,

Thank you for meeting with us in regards to activity happening at the SWAPs Barton Road Quarry. As discussed, Council has received complaints in relation to the placement of overburden that is / has happening/ed which is not provided for in the Development Concept Plan (DCP) and by Certificate of Compliance (COC) as a permitted or activity. A consent for this activity has not been granted.

As I am sure you are aware, the site currently operates under the DCP and COC and activities undertaken on the site need to meet both planning documents otherwise a resource consent is required. Following discussion with you and a subsequent site visit by Kenneth Ranger, Council has determined that:

- overburden associated with the quarrying activity has been placed outside of the consent / permitted area;
- while a resource consent was applied for some time ago, no resource consent has been granted for this activity;
- although the DCP does provide for a level of general earthworks, as this material is part of the quarrying activity the owner cannot rely on these permitted provisions;
- it is noted that these works did happen some time ago as the majority of this area is covered in grass.

I have attached some photos that were taken throughout the site investigation.

Council takes non-compliance with the District Plan seriously, especially where they have the ability to have a detrimental effect on the environment. In all instances of non-compliances with the District Plan, Council has a discretion as to what form of enforcement action it might take. Prior to taking enforcement action, Council considers the overall effects on the environment, what can be done to rectify the non-compliance and the willingness of the parties involved to work toward a resolution.

In this instance:

- the work has been completed;
- written approval of the landowner (DOC) was obtained;

- removal of the overburden is likely to result in additional and possibly worse effects

Given the above and your willingness to work through this matter with Council, at this stage Council will not be taking any enforcement action.

I do understand that there is a willingness to remove this over burden and re-instate the land. However it is Council's position that while it might have an overall better outcome, the re-instatement of the land under the DCP, can only be authorized by the grant of a resource consent. I acknowledge that you had a different view and if this is still the case, I am open to considering an alternative legal opinion on this matter.

Please be aware that given this existing non-compliance, should additional quarrying activity be undertaken outside the permitted or consent parameters, Council is likely to take enforcement action.

Please let me know if you have any queries in relation to this email.

Regards



Ally van Kuijk
District Planner

