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Subject: External Sender: Waipā District Plan - Plan Change Submission Form 5 - Maria Te Kanawa
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This is a submission on the following proposed plan change to the Waipā District Plan
 Plan Change 25 - Shelterbelts and Artificial Crop Structures

Could you gain an advantage in trade competition through this submission? I could not
Are you directly affected by an effect of the subject matter that - (a) adversely affects the environment; and (b) does not relate to trade competition or the effects of trade competition? I am
Do you wish to be heard (attend and speak at the Council hearing) in support of your submission? I do
If others make a similar submission, will you consider presenting a joint case with them at the hearing? Yes
Do you support the proposed change(s)? I oppose

The specific provisions of the plan change my submission relates to are (give details):
 As per attached submission.

My submission is
 As per attached submission.

I seek the following decision/s from Council
 As per attached submission.

Attachments

[Raukawa Charitable Trust Submission Waipa DC PC25 Shelterbelts and Artificial Crop Protection \(2026 02 20\).pdf](#) (656 kb)



Submission from

Raukawa

To

Waipā District Council

On

**Proposed Change to the Operative Waipā District Plan
– Shelterbelts and Artificial Crop Protection and
Support Structures**

20 February 2026

Contact person

Anaru Begbie
Group Manager, Pūtake Taiao
Raukawa Charitable Trust

Email: [REDACTED] | Phone: [REDACTED]

20 February 2026

Waipā District Council
Private Bag 2402
Te Awamutu 3840

By email: districtplan@waipadc.govt.nz

Tēnā koutou,

SUBMISSION ON PROPOSED PLAN CHANGE 25 – SHELTERBELTS AND ARTIFICIAL CROP STRUCTURES TO THE WAIPĀ DISTRICT PLAN

1. INTRODUCTION

- 1.1. Raukawa thanks the Waipā District Council for the opportunity to make a submission on the proposed Plan Change 25 – Shelterbelts and Artificial Crop Structures, to the Waipā District Plan **[the Plan Change]**. This submission is made on behalf of the Raukawa Charitable Trust **[RCT]**.
- 1.2. The Raukawa Settlement Trust (**RST**) represents 16 marae and is the post-settlement governance entity (**iwi authority**) for Raukawa. The RCT is mandated by RST, as the iwi authority, to represent Raukawa for resource management purposes.
- 1.3. A key purpose of RST, as the iwi authority, is to ensure that the intent and integrity of our treaty settlement arrangements are protected and upheld.
- 1.4. Our Treaty settlements include:
 - 1.4.1. A comprehensive settlement of our historical Treaty of Waitangi claims as set out in the Deed of Settlement dated 2 June 2012 and given effect to by the Raukawa Claims Settlement Act 2014 **[the Raukawa settlement]**;
 - 1.4.2. The co-management arrangements for the Waikato River as set out in the 17 December 2017 Deed and the Ngāti Tūwharetoa, Raukawa and Te Arawa River Iwi Waikato River Act 2010 **[the Waikato River arrangements]**.
 - 1.4.3. The Central North Island forests collective iwi settlement as set out in the 25 June 2008 Deed of Settlement and the North Island Forests Land Collective Settlement Act 2008 **[the CNI settlement]**; and
 - 1.4.4. Interests in a number of other settlement arrangements, including fisheries settlements and co-management arrangements for Te Waihou River that are provided for in the Hauraki collective settlement.
- 1.5. Our river settlement arrangements include specific acknowledgement that *‘the settlement is intended to enhance the ongoing relationship between Raukawa and the Crown (in terms of the Treaty of Waitangi, its principles, and otherwise)’*.

- 1.6. Included in our settlement arrangements are a number of instruments that were designed to enhance the Raukawa-Crown relationship in the context of the terms and principles of Te Tiriti. The aim of these is to grow a true partnership for all matters relating to social, cultural, environmental and economic outcomes for our iwi, hapū and marae.
- 1.7. This includes mechanisms such as Joint Management Agreements [**JMA's**] within our takiwā, accords with a number of Crown agencies and Ministers, overlay classifications, statutory acknowledgements, and deeds of recognition, the establishment of the Waikato River Authority [**WRA**], and the creation of Te Ture Whaimana.
- 1.8. These mechanisms contain specific obligations for engagement in the development of freshwater legislation and policy, including a commitment to “a new era of co-management in respect of the Waikato River”, with “the highest level of good faith engagement”. Its implementation includes the development of policy and legislation that may potentially impact on the health and wellbeing of the Waikato River. This includes policy relating to the use and development of the river margins.

2. **WHO RAUKAWA ARE**

- 2.1. Raukawa is a large iwi associated with a significant area of the central North Island that is rich in natural and cultural heritage, as well as being a key area for energy and primary production for the country.
- 2.2. Raukawa's 17¹ marae are located across four traditional rohe: Te Pae o Raukawa, Wharepūhunga, Maungatautari and Te Kaokaoroa O Pātetere. These four areas include Mōkai, Atiamuri, Whakamaru, Mangakino, Arapuni, Tokoroa, Putāruru, Tīrau, Tapapa, Matamata, Kēmureti (Cambridge), Kihikihi and Te Awamutu. This network provides Raukawa with deep, place-based relationships, trusted community connections, and local knowledge.
- 2.3. Raukawa are kaitiaki of te Taiao within our takiwā and have obligations to ensure the health and wellbeing of these resources. Raukawa have interests and aspirations for te Taiao that incorporate economic, environmental, social and cultural dimensions. Ensuring natural resources (including water) within our takiwā are sustainably used and protected is a central tenet of our obligations as kaitiaki of te Taiao.
- 2.4. Raukawa have a special relationship with the Waikato Awa and its tributaries. This includes the seven hydro lakes being Karapiro, Arapuni, Waipapa, Maraetai, Whakamaru, Atiamuri and Ohakuri.
- 2.5. For over 600 years, Raukawa have held that the mauri of the Waikato Awa and the mauri of Raukawa are inextricably linked. The Waikato Awa is a taonga to Raukawa. It is a whole and indivisible entity that flows from Ruapehu to Te Puaha o Waikato (the mouth) and includes its water, banks, beds (and all minerals under them), and its streams, waterways, tributaries, lakes, aquatic life, vegetation, flood plains, wetlands, islands, springs, water column, geothermal aspects, airspace and substratum as well as its metaphysical elements.

¹ Papa o te Aroha Marae is a marae located in Tokoroa. In 2024, ownership of the marae was formally transferred from the Māori Catholic Society to Raukawa, marking the return of the marae into iwi stewardship. The transfer reflects a shared commitment to protecting the marae's cultural, spiritual and historical significance, while ensuring its ongoing use as a place of gathering, identity and connection for present and future generations for all communities

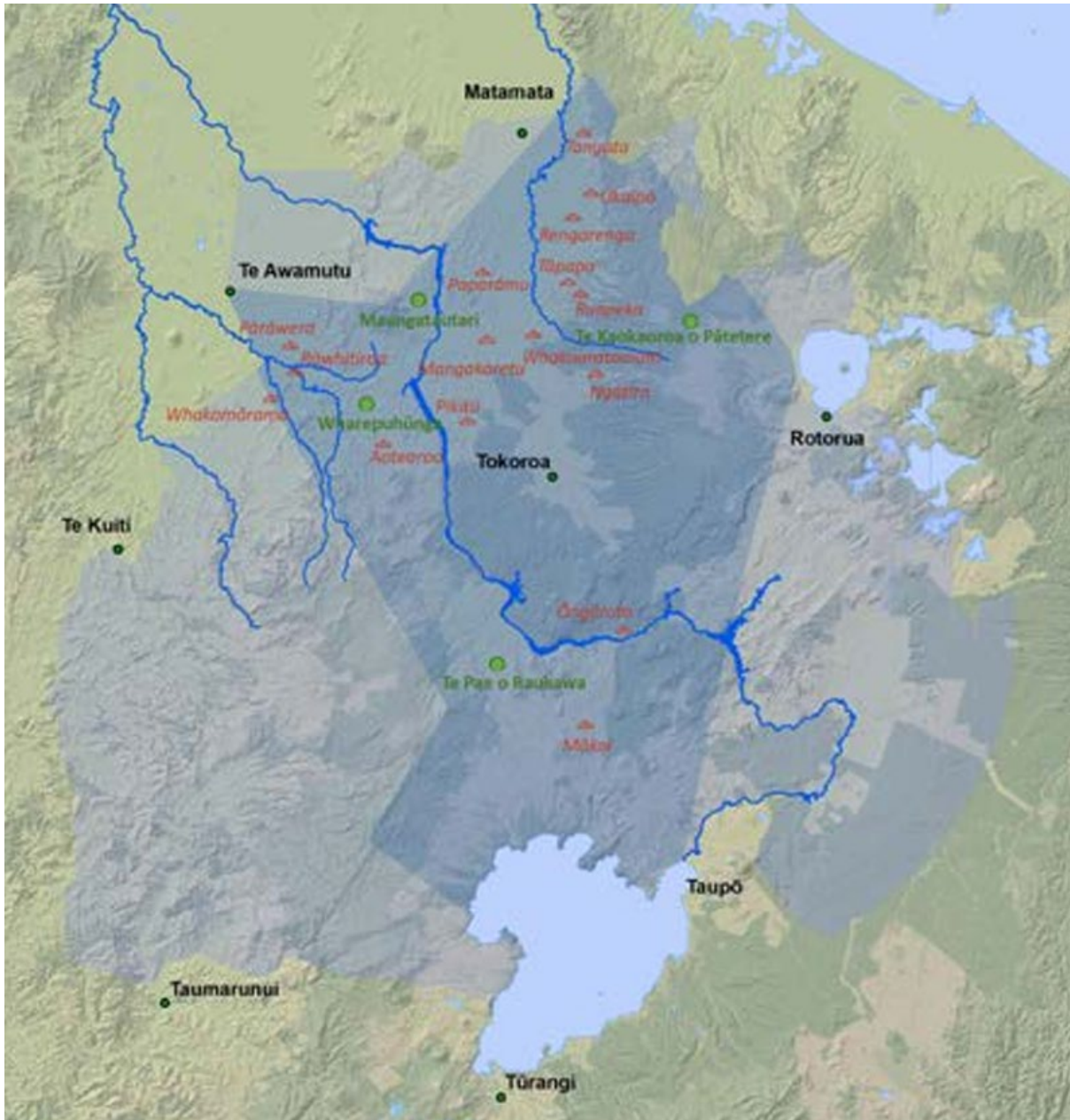


Figure 1. Map of the Raukawa takiwā (darker blue shaded area), and the Raukawa area of association (lighter blue shaded area)

- 2.6. Within the region which the awa flows, the relationship that Raukawa have with the awa is paramount. It includes the enhancement of tribal mana but also gives rise to the responsibilities to protect the awa, its mana and mauri. These responsibilities are woven within the customary assertion of mana whakahaere, which is encompassed within long established kawa and tikanga.
- 2.7. Raukawa continue to exercise customary rights and kaitiakitanga in relation to the Waikato Awa within the Raukawa rohe. In accordance with the principles of ahikāroa, Raukawa marae, hapū and whānau still reside next to and live every day with the Waikato Awa. The awa has provided a source of spiritual, cultural, social and physical sustenance for the Raukawa people and, in turn, the role of kaitiaki embraces respect and an inter-generational responsibility.
- 2.8. Raukawa acknowledges the shared interests of the many other iwi and hapū with interests within the Raukawa area of association. Similar to other iwi, our historical area of association has shifted

over time as our people reacted. The area of association shares common interest with many other iwi, whose lives, stories and whakapapa are also interwoven with the landscape.

3. RAUKAWA POSITION

- 3.1. Raukawa opposes Plan Change 25 on the basis that insufficient information was provided to enable mana whenua to fully assess the cultural implications of the artificial crop protection and support structures.
- 3.2. Raukawa proposes the completion of a Cultural Impact Assessment process to identify and evaluate the full range of potential cultural impacts.
- 3.3. Raukawa commends Waipā District Council for recognising the cultural importance of viewshafts between marae and significant maunga, and for engaging with mana whenua to identify and protect those valued connections. In the event that the Waipā District Council adopts Plan Change 25 to the Waipā District Plan, Raukawa supports the inclusion of and provision for these viewshafts.
- 3.4. In the event that the Waipā District Council adopts Plan Change 25 to the Waipā District Plan, Raukawa supports the inclusions of provisions aimed at protecting cultural values and landscapes. The Waipā District Plan already recognises and provides for several cultural landscapes within the district, and we endorse the proposed additional protections.
- 3.5. Raukawa's position is that Te Ture Whaimana also speaks to the identification and protection of sites of significance. In order to realise Te Ture Whaimana, one of the objectives pursued is the protection and enhancement of significant sites. To achieve this, wāhi tūturu and other sites of significance should be recognised and protected, in order to uphold the cultural, spiritual, and historic relationship with the Waikato River.
- 3.6. In the Waipā District Plan, 'cultural landscape' means areas identified on the Planning Maps of significance to Māori, including iwi, hapū and whānau and which may contain an inter-related group of heritage features or archaeological sites of significance to Māori and European and includes any cultural site identified in Appendix N9, to the Waipā District Plan.
- 3.7. The cultural landscapes already identified on the Waipā District Planning Maps have a range of historic heritage values, and many coincide with identified natural landscapes.
- 3.8. There are two types of cultural landscape identified within the Waipā District Plan and on the Planning Maps, and they have slightly different assessments within the resource consent process.
- 3.9. Cultural landscapes that relate to battlefields and/or long occupations are identified in Planning Maps as Cultural Landscape Areas and will directly trigger the requirement for a resource consent, and control will be reserved over the location of buildings, wastewater treatment systems and some earthworks.
- 3.10. The other cultural landscapes within the Waipā District that are of particular significance to tāngata whenua are identified on the Planning Maps as Cultural Landscape Area – Alert. These alert layer cultural landscapes do not directly trigger the requirement for a resource consent, however if resource consent is required for other matters within these cultural landscapes, an

assessment of the impact of the activity on the values of the cultural landscape will also be undertaken.

- 3.11. Where the alert areas apply to a river or stream, it includes a 50m area on either side of the bank from the river or stream. This area has been shown as there has been a lot of historic activity alongside rivers and streams in the Waipā District.
- 3.12. The Cultural Landscape Objective proposed in Plan Change 25, which seeks ‘to recognise and provide for the historic heritage values and the relationship of tāngata whenua with their ancestral lands through maintaining the values associated with the cultural landscapes identified in this Plan and on the Planning Maps,’ via recognising the cultural landscape values of Pirongia, Maungatautari mountain, Waiari, Hingakaka.
- 3.13. This aims to be achieved by ruling that the location of buildings (including artificial crop protection structures and crop support structures), wastewater treatment and disposal systems, shelterbelts and some earthworks shall be managed to avoid adverse effects on the values of the cultural landscapes of Pirongia, Maungatautari, Kakepuku, Matakītaki, Rangīāowhia, Ōrakau, Pukekura, Waiari and the Hingakākā battle site.
- 3.14. Further, in the alert layer cultural landscapes when assessing development within these areas, ‘the relationship of Māori with their ancestral lands, water, sites, wāhi tapu and other taonga within alert level cultural landscapes will be assessed in the event that a resource consent is triggered within the cultural landscape’.
- 3.15. Raukawa supports the Objective of Shelterbelts, artificial crop protection and crop support structures in natural landscapes and viewshafts, where the policy is that ‘shelterbelts, artificial crop protection structures and crop support structures shall avoid locating in viewshafts where the views to the outstanding natural features, and mountains and heritage items cannot be maintained’.
- 3.16. Raukawa also supports the policy that ‘artificial crop protection structures and crop support structures shall not detract from the character and amenity of the landscape or viewshaft’, and the policy that ‘shelterbelts shall be oriented and located to minimise adverse effects on natural landscapes and viewshafts’.
- 3.17. Raukawa seeks the inclusion of the Waipapa ki Arapuni Wāhi Ahurei cultural landscape as a Cultural Landscape Area in the Waipā District Plan or other relief that ensures the recognition and provision for the historic heritage values and the relationship of Raukawa with their ancestral lands through maintaining the values associated with this cultural landscape.

4. RAUKAWA’S WAIPAPA KI ARAPUNI WĀHI AHUREI CULTURAL LANDSCAPE

- 4.1. The Waipapa ki Arapuni Wāhi Ahurei Cultural Landscape was developed as a project to map Raukawa’s narratives, and to preserve the values inherent in the landscape for future generations. The maps and information of the cultural landscape are an accessible tool to tell Raukawa’s stories and share why this place is very special and significant to Raukawa.
- 4.2. The Wāhi Ahurei stretches approximately 14km along the Waikato River, from Waipapa through to Lake Arapuni, and encompasses the surrounding areas. This was an intensively occupied area, with many pā sites, very closely organised with line of sight to one another along the river.

- 4.3. Additionally, the Wāhi Ahurei cultural landscape forms a working document within the Raukawa Charitable Trust framework for environmental management of our landscapes.
- 4.4. The Wāhi Ahurei Cultural Landscape was developed to implement the strategic outcomes of Raukawa iwi, and specifically to: enhance the relationship between Raukawa marae, hapū and uri, to the Waikato River; develop a greater contemporary understanding of historic and cultural relationships with the sites and landscapes of the Waipapa ki Arapuni Wāhi Ahurei Cultural Landscape; enhance Mātauranga Raukawa as it would apply to the Waikato River and its landscape.
- 4.5. In order to put together this cultural landscape, a layering and mapping process was undertaken to 'build' and define the Waipapa ki Arapuni Wāhi Ahurei Cultural Landscape, by bringing together historical maps, historical and cultural narratives, along with archaeological and recorded information, GIS data sets and research, including historical resource availability and use, pathways and movement patterns of people, and birdlife.
- 4.6. <https://storymaps.arcgis.com/stories/06fd657b53b24c1ca3350204841db402>
[Waipapa ki Arapuni Wāhi Ahurei](#)
- 4.7. Raukawa requested that the Waipapa ki Arapuni Wāhi Ahurei Cultural Landscape be included.

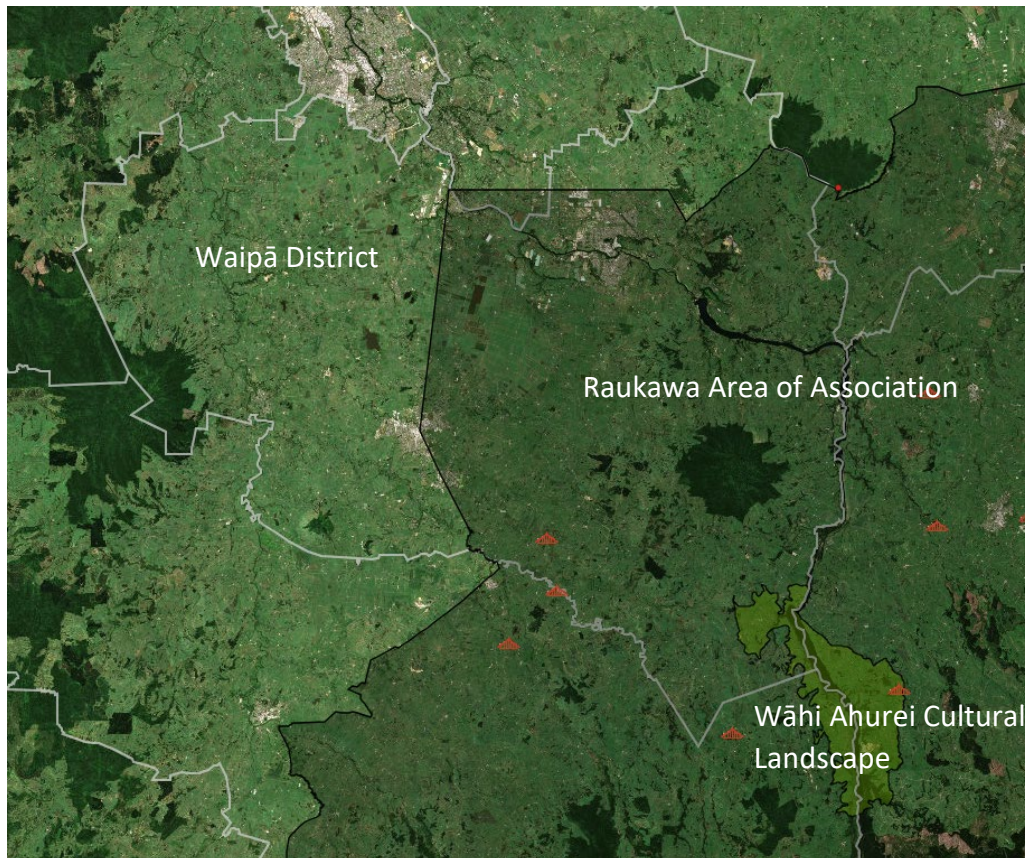


Figure 2. Map showing the overlapping areas of the Waipā District, Raukawa Area of Association, and Waipapa ki Arapuni Wāhi Ahurei Cultural Landscape, where the red symbols are Raukawa associated marae.

5. ENGAGEMENT

- 5.1. Raukawa acknowledges and appreciates Waipā District Council's effort to engage during the plan change process for proposed Plan Change 25 – Shelterbelts and Artificial Crop Protection and Support Structures. However, Raukawa requested a number of times during engagement that the Waipapa ki Arapuni Wāhi Ahurei Cultural Landscape be covered by the provisions proposed for the protection of the values of cultural landscapes in Plan Change 25 and this was not addressed.
- 5.2. Raukawa was notified of Waipā District Council's initiation of the plan change process relating to shelterbelts and artificial crop protection structures on 10 September 2024, via email.
- 5.3. Raukawa Charitable Trust staff raised awareness of the Wāhi Ahurei cultural landscape with Waipā District Council staff in an online hui on 24 September 2024. At this meeting concern was raised about how sites of significance to Māori were presently recognised in the Waipā District Plan, and that many sensitive sites and landscapes continue to go unrecognised and unprotected in the operative district plan.
- 5.4. The Waipapa ki Arapuni Wāhi Ahurei project was provided as an example of cultural landscape mapping. At this hui council staff advised that there would be a scope issue and that this matter was unable to be addressed via PC25; however council staff would consider the matter further and provide a response.
- 5.5. In email correspondence with Waipā District Council staff in June 2025, RCT staff again reiterated our main concern with regard to proposed Plan Change 25, was the protection of significant sites and cultural values in landscapes. Links to the Wāhi Ahurei cultural landscape were provided to council and it was recognised that the inclusion of this cultural landscape within the district plan may be outside the scope of PC25.
- 5.6. However, the email correspondence acknowledged that we are interested in discussing with Waipā District Council how to incorporate the values identified in the cultural landscape into the district plan so that appropriate rules for activities such as those covered by PC25 can be included.

Nāku noa, nā



Maria Te Kanawa

Tāhuhu Rangapū, Raukawa Charitable Trust