

# Submissions Report

## **Report on submissions received on the draft Reid's Farm Reserve Management Plan**

An analysis and associated recommendations resulting from  
submissions received from 17 February – 18 April 2017.

Prepared for:  
**Taupo District Council**  
Private Bag 2005  
Taupo 3352

Issued 2 June 2017

# Contents

|     |   |   |
|-----|---|---|
| 1   | Background and Context .....            | 3 |
| 2   | Process.....                            | 4 |
| 3   | Submission Analysis .....               | 4 |
| 3.1 | Reserve Facilities.....                 | 4 |
| 3.2 | Fees.....                               | 5 |
| 3.3 | Enforcement and Active Management ..... | 5 |
| 3.4 | Duration of Stay .....                  | 5 |
| 3.5 | Tenure.....                             | 6 |
| 3.6 | Cultural Matters.....                   | 6 |
| 3.7 | Reserve Name.....                       | 6 |
| 4   | Recommendations .....                   | 7 |

# Overview

*Reserve Management Plans let people know what they can do at reserves, and how the council manages their daily operation. Public input plays a crucial part in management plan reviews. This report analyses the feedback received through submissions from the formal consultation on the review of the Reid's Farm Management Plan. These submissions are analysed and recommendations are made on how specific points could be addressed through amendments to the draft reserve management plan.*

## 1 Background and Context

The purpose of this report is to provide a summary of the process and relevant information that has informed the review of the Reid's Farm Reserve Management Plan (the Plan). The current Reid's Farm Reserve Management Plan was adopted in 1997 however a significant growth in use and associated issues has prompted a review of the management of the reserve.

This report has been developed to assist decision makers and the community alike to understand the basis for the proposed changes to the Plan.

**Section 2** of this report sets out the plan review process to date.

**Section 3** is a description, of the matters raised in submissions on the draft plan change and recommended responses to those submissions.

**Section 4** contains recommendations to the Council that have arisen as a result of an analysis of the submissions received.

**Appendix 1** of this report contains full text of the submissions received.

**Appendix 2** contains a copy of the cultural report received.

## 2 Process

The Taupo District Council adopted the draft Reid's Farm Reserve Management Plan (RFRMP) on 7 February 2017 for consultation and welcomed formal submissions from the public on the draft plan.

Under section 41 of the Reserves Act 1977, the council wanted to know how reserve users and district residents want the reserve to be managed. The council notified the general public of their intention to review the existing management plan on 22 July 2016 and welcomed informal feedback until 19 August 2016 in the form of emails, letters, Facebook comments, an online survey, and by ringing the council.

The informal feedback received included 277 survey responses, 16 Facebook comments with 11 replies, five emails, and one letter from the public, and a table of issues, opportunities and observations from the Reid's Farm Working Group's workshop. The results of the informal feedback were used to inform the review of the management plan. A draft management plan and associated foundation report were workshopped with the Council on 8 November 2016. After this workshop, the Council resolved to notify the draft reserve management plan for public submission. The formal submission process was initiated on February 17, 2017 and ran to 18 April 2017. Formal notification was made under Section 41 (6) (b) of the Reserves Act 1977.

## 3 Submission Analysis

At the end of the submission period, 16 submissions were received on the draft management plan. In addition to the 16 submissions a cultural impact assessment relating to Reid's Farm was formally submitted by the Ngāti Tūwharetoa Marae Working Group.

These submissions can be found in Appendix 1 to this report and the cultural impact document can be found in Appendix 2.

On review and analysis of the submissions, most of the matters raised were also discussed through the earlier pre-consultation phase. These matters were raised during the development of the revised plan and are discussed in the Background Report for the Reid's Farm Reserve Management Plan Review (the background report). The background report was made available with the draft plan during the submissions stage.

As there is a lot of information relevant to the matters raised by submissions the background report should be considered alongside the comments raised during the submissions.

The key issues raised in the submissions are set out and discussed below with associated recommendations for review of the plan where appropriate.

### 3.1 Reserve Facilities

Submissions discuss facilities required to cope with the level of day and overnight use at the reserve. The submissions identify a need for facilities to be developed to effectively service the levels of use and there is also concern about the cost of building and maintaining these facilities.

The Reid's Farm Recreation Reserve Concept Plan on page 15 of the revised plan identifies the location where facilities should be located to address the level of anticipated use at the reserve. The development and management of these facilities are proposed to minimise the level of antisocial and unhygienic behaviour observed at the reserve, as identified in the submissions. The management of the location of specific activities will also be facilitated by the direction in the plan to only permit overnight camping in the upper parts of the reserve. This will serve to concentrate specific uses around these facilities and reduce pressure on the river from people washing themselves and / or their dishes in the river.

## 3.2 Fees

Submissions raise matters relating to charging for the use of the reserve for overnight use. The reasons given include the view that users of the reserve should pay to stay on public land, revenue from fees will assist in paying for the required facilities and active management and that ratepayers should not fund the management of the reserve.

The consultation process has identified that it may be appropriate to impose fees for overnight camping. The plan should be explicit in signalling the use of this tool, but also provide clarity of the end use of the fees levied. The revised plan includes provisions (6.2.2 iv and 6.5.4) that enable council to levy fees for overnight camping if they choose. This provision not only enables council to levy fees but provides some flexibility in how and when such fees are to be levied. While Council has the option of stating in the plan that fees will be levied for overnight camping, it is not recommended that this is done. Any such decision would have to be made with absolute certainty that the collection of fees will be cost effective. It also needs to show that the outcomes being sought from active management of the reserve addresses the antisocial behaviours and the physical effects of camping on the reserve. There is a range of methods to levy and collect fees and at this stage there has not been an appropriate level of investigation into those operational aspects of plan implementation. The revised plan does not prevent the use of fees, instead it gives council the discretion to apply them when it is necessary and in a way which will be effective and practical.

It is not recommended that the reserve management plan makes fees for overnight camping mandatory instead leaves that to the discretion of the Council.

One submitter requests that they be able to book parts of the reserve for their family to ensure availability of camping sites. Booking of campsite is not currently an option at the reserve, however if the Council decides to more actively manage overnight camping at the reserve it may occur. Any overnight stays will be limited however by the maximum duration of stay set out in policy 6.2.2.i.

## 3.3 Enforcement and Active Management

Submissions raise concerns about how antisocial behaviour and plan breaches are to be actively managed in the reserve and the level of supervision provided to users.

The development of the plan does provide a framework for enforcement. The plan contains specific policies which provide clear direction as to what behaviour is appropriate and what behaviour is not appropriate. The review of the plan saw provisions relating to administration and control made more explicit so to aid on-ground enforcement. Council can act, such as by asking people to leave to reserve to prosecute them under the Reserves Act 1977. It is not the place of the plan to dictate the level of service for enforcement but provide council and their enforcement offices with the direction and tools to do so. Council needs to make the necessary operational decisions to best meet the policy and direction provided by the plan depending on the management issues that are occurring at any one time.

It is considered that this active management and enforcement of the reserve management plan will ensure that the reserve is a safer and more welcoming place for the community and visitors alike to experience. This will also include family groups who may wish to stay on the site.

## 3.4 Duration of Stay

Submissions raise the duration of permissible stay at the reserve.

The revised plan states that:

*6.2.2.i Overnight camping is permitted at Reid's Farm Recreation Reserve in Areas A and B of the reserve for a maximum stay of 3 nights in any 14-day period.*

Section 5.2 of the background report discusses the reasons for 3-night maximum in detail, but in summary:

*The pre-consultation process identified that the optimal time of stay at the reserve was about 3-4 nights, with 1 to 4 nights being the most common duration at 76%, and 5 or more nights being less common at 24%*

*The permitted overnight stay is recommended to be changed to a maximum of four days (three nights) within a 14-day period. These timeframes allow people to stay intermittently over that period or in one block. The 14-day time period means that enforcement of this maximum stay is more easily undertaken. The application of this time frame will (as it currently does) require monitoring to be effective.*

For the reasons identified in the background report we recommend that the overnight camping timeframes remain as proposed.

### 3.5 Tenure

A question has been raised over the tenure of the Reid's Farm reserve. Any consideration of the tenure and potential change of ownership is outside of the scope of the reserve management plan review process. Any such discussions are a matter to be progressed through the Treaty of Waitangi claims process. If the tenure changes then the management of the reserve will need to be reconsidered at that stage.

### 3.6 Cultural Matters

The submission by the Ngāti Tūwharetoa Marae Working Group identifies several matters that require consideration in the revised plan. These matters have been raised in response to cultural effects that can, and have, arisen from activity within the reserve. It has also been raised that there is a general disrespect for Tangata whenua values (such as water quality) occurring by users of the reserve. This disrespect has resulted in effects on waterways and associated sites of significance to Ngāti Tūwharetoa and are set out in detail in the submission.

The submission makes several recommendations for the future use of the reserve. Most of these matters are catered for in the proposed plan. The proposed plan restricts camping to the upper portions of the reserve and identifies that the lower section is for day use only. Restoration projects involving whanau, schools and locals will be facilitated and exotic species may be planted for food. The need for specific guidance on matters relating to water, such as relating to use of water to protect it, and recognition of the need for signage referring to safe swimming etc. was identified through the pre-consultation process. Because of those discussions, new policy relating to those matters were added to the revised plan. A new policy was added to the plan to ensure that signs and structures will be erected relating to the values, which include cultural values, of the site. It is considered that an additional policy can be developed referring to the signage matters raised in the submission by the Ngāti Tūwharetoa Marae Working Group. The reserve is of significance and value to iwi and this should be recognised on site.

Accordingly, the following policy is recommended to be included as a new policy 6.4.4 ii:

- ii. The council will work with local iwi to put in place on the reserve story boards, signs and / or carvings that communicate in an appropriate manner, the important histories and cultural values of the reserve.

In addition, it is considered appropriate for all signs erected on the reserve to be bilingual (Māori and English) to reflect the importance of the site to Māori and the importance of the Māori language to all New Zealanders and visitors. Accordingly, the following policy is recommended to be included as a new policy 6.4.4 iii:

- iii. The wording on all signs erected on the reserve will be in both English and Te Reo Māori.

### 3.7 Reserve Name

The consultation process identified a desire to change the name of the reserve. The current name, has led to confusion over previous tenure of the reserve (i.e. there is a prevailing view that the reserve was gifted to council by the Reid family for use by the community). Feedback from the working group and

hapū is that the name of the reserve be changed to one which better represents the areas cultural heritage. The cultural report submitted to council identified several possible names that reflect the original names of the location and wider area and makes the following recommendations:

*“There are some significant names given in this report that could be considered, for example, Hiawatea (Pā Site) and Hipapatua (Waka Landing). Giving a tūpuna name can give a negative result and is not always the best decision. In either case, consultation will have to take place with hapū so agreement can be found.”*

Conversations had with the Reid family during the review process was that they were comfortable with a name change, although it is noted that a submission received from one family member that there has been a request that the name remain or be appropriately acknowledged within the plan. That submission provided some useful historical information which provide some important context when understanding the significant role of the Reid family in the history of the reserve. It is considered that this role could be better reflected in section 2.2.2 of the plan and it is recommended that 2.2.2 be revised as follows:

*“The majority of the block was leased to ~~Mr~~ Reid family who transformed the site from scrub into a small working farm. After the lease with the Reid Family expired, management returned back to the then Taupō County Council and ~~for~~ the name “Reid’s Farm” has been informally used to describe the reserve ever since. The camping area was formally subdivided from the larger Block in 1958 and given Recreation Reserve status. The Taupo District Council have administered the reserve since 1982.”*

On review of the suggested names it has been identified that additional korero with local kaumatua is required. It is anticipated that an addendum to this report will be provided to the Council for their consideration at deliberations on this matter.

## 4 Recommendations

For the reasons set out in Section 3 of this report it is recommended that the Draft revised Reids Farm Recreation Reserve Management Plan which was adopted for consultation on 7 February 2017 be adopted by Council with the following amendments:

Addition of the following new policies:

6.4.4.ii. The council will work with local iwi to put in place on the reserve story boards, signs and / or carvings that communicate in an appropriate manner, the important histories and cultural values of the reserve.

6.4.4.iii. The wording on all signs erected on the reserve will be in both English and Te Reo Māori.

The final paragraph of section 2.2.2 of the plan be amended as follows:

*“The majority of the block was leased to ~~Mr~~ Reid family who transformed the site from scrub into a small working farm. After the lease with the Reid Family expired, management returned back to the then Taupō County Council and ~~for~~ the name “Reid’s Farm” has been informally used to describe the reserve ever since. The camping area was formally subdivided from the larger Block in 1958 and given Recreation Reserve status. The Taupo District Council have administered the reserve since 1982.”*

## Appendix 1: Submissions Received

| No. | Name                        | Organisation | Submitter Comments  |
|-----|-----------------------------|--------------|---|
| 1   | Heather Sharplin            |              | Comments: I agree getting the campers away from the river is a good idea, and I also agree providing more facilities (shower/toilets) at a small charge is a good idea. The ratepayer should not be funding freedom camping that is direct competition to business like campgrounds that pay commercial rates.  |
| 2   | Sandra Griggs               |              | <p>Comments: I do not support any overnight camping at Reid's Farm due to ongoing damage and pollution in and around the area. I also believe the reserve is too far away from town to be properly managed, and the increasing numbers of freedom campers in the area make management more and more difficult. I have heard that there is criminal activity down there although I have never sought evidence of this. I have no doubt that Taupo District Council are fully informed of that. The ongoing damage, erosion, and pollution is enough to put me off aside from any criminal activity.</p> <p>If you must insist on allowing overnight camping my thoughts are that there should be a two night maximum stay and there should be a fee charged which is substantial enough to cover the cost of maintaining the area to a high standard of cleanliness, replanting native plants, upkeep of ablution blocks which should include showers and sinks to prevent any thought of washing (people, or any camper van equipment) in the river, and wages for security staff to be present at all times during high season at the least, i.e. the entire summer.</p> <p>In effect, make it a proper camping ground instead of the free for all it is now. Anyone found camping outside of your designated areas A and B should receive a substantial instant fine, no questions asked, and be moved on immediately. Of course, I am all for closing Reid's Farm to overnight camping through our winter months to allow clean up, regrowth and return of native birds etc. I would prefer there to be no overnight camping at any time in this area.</p> |
| 3   | Clyff and Alison Harrington |              | This summer has seen huge numbers of people camping at Reid's farm. We believe the numbers need to be limited in order to preserve the environmental aspects of the site and also to avoid overloading the available facilities. We also think it would be a good idea to ban camping between the road that is parallel with and near to the river - and the river itself. The only way this will occur is by charging fees and limiting the numbers camping each night. Fees charged will cover the administration of the site and the selling of tickets.   |
| 4   | Brian                       |              | Freedom camping should not be allowed anywhere around the lake. Some of these people do not believe in using a toilet and also dump their rubbish outside their vehicle instead of a rubbish tin. They use the roads in and out and this costs us ratepayers every year they  |



| No. | Name             | Organisation | Submitter Comments  |
|-----|------------------|--------------|---|
|     | Coddington       |              | <p>utilise our picnic and camping areas. I assume the council supply staff to clean up their mess, once again adding to our rates bill. These visitors do not spend money here, they are having a holiday on the 'cheap'. I was disgusted to see a HUGE mass of campers in 5 mile bay during the week. These campers should be banned from around our beautiful lake unless our council sees a way to charge these folk for using our facilities. Put toll gates on the camping areas and charge them \$50 per night, this should stop them camping here. Reids farm should retain the name.</p> <p>I am incensed that the Council to whom I pay rates would consider letting these freeloaders camp here for free. Cleaning up their mess, mowing the lawns, upkeep of the roads which they use, building of facilities, etc etc must be costing us ratepayers a huge amount. Where else in New Zealand can you camp for free? Make the area accessible by foot only and then we can all enjoy it without it costing us.</p> |
| 5   | lois Mary Taylor | Tom Anderson | <p>The Reserve Management Plan is very good BUT how is one to manage it when washing of clothes, cleaning teeth etc., &amp; faeces deposited in the grass or across the road is observed. It is very much 'pie in the sky' and you really need a Manager to live down there &amp; be present at all times to ensure correct behaviour as these free camping spots always seem to attract the wrong type of campers. I belong to a walking club &amp; often walk along the track by Huka Falls above the Waikato River - the beautiful Waikato River spoiled by all these people occupying the space on the opposite bank. Looks dreadful. What do the tourist think??? Not much I would say. The toilets are inadequate and many more seem to be needed.</p>  |
| 6   | Craig Stephenson |              | <p>I am a regular user of the Reserve - I take my kids swimming there often. We normally see campers washing dishes or themselves in the river, and there is a lot of litter left around the banks. This is a beautiful part of our District, and it is offensive that it is treated this way. I support the proposed changes to the management of Reid's farm, specifically: -restricting camping to the upper areas of the reserve - provision of ablutions and washing facilities in the upper reserve. Will there be an increase in the level of supervision of the reserve? I don't think I have ever seen a TDC official at the reserve policing its use, apart from the refuse collections. I would suggest that some interpretation signs be erected near the river, with a message requested that guest (and locals) respect the awa and whenua.</p>   |
| 7   | Terry Parker     |              | <p>It does not talk in specifics of where campers should be allowed to camp. In my opinion they should not be allowed to camp there at all, as they, with the canoeing slalom people and in co-operation with the Taupo Council are destroying this natural area of beauty. The toilets should be camouflage and not painted bright colours. The trees and vegetation that have been felled in 2016 have not been replaced with any other vegetation and the area over summer in now a dust bowl. One of my fondest childhood memories were picking wild plums to eat from this sanctuary and now there are very few trees left, the grass is worn out and dust is all that remains. The canoe</p>  |

| No. | Name              | Organisation       | Submitter Comments   |
|-----|-------------------|--------------------|--|
|     |                   |                    | slalom course has no planning permission or resource consent, they have driven iron poles into the riverbed and strung hundreds of wires across one channel of the rapids, where I used to swim, but can't any longer. Please plant some vegetation and stop the camping before this area is lost forever.   |
| 8   | Anthony Jeurissen | New Zealand Police | <p>Last year I represented police for two matters. The first was the proposed bylaw for Freedom camping and the second was the review of the Reid's Farm Reserve management plan.</p> <p>I would like to inform the Council, on behalf of police, that after taking full part in the entire process over the course of last year that Police support the proposed changes to the management of Reid's Farm. In support of Reid's Farm. Police support the proposals in the updated management plan for Reid's Farm. The proposals recognise the diverse uses of the area and are also aimed at the desire to make the area known as Reid's Farm safer for all users. Also, Police have a point of view that planning for the area should ensure that it is connected to and compatible with the other sites in its close vicinity such as Spa Park, the Huka Falls Track etc. This "inter-connectedness" creates an improved and safer environment for all users. Police also support Tuwharetoa in their desire to ensure that the Waikato River itself is safe for users and its integrity is both maintained and improved.</p>  |
| 9   | Chris Sarney      |                    | Mr Sarney and his large family recently camped at Reid's Farm Campsite. Mr Sarney noted that a large site had been closed off by fencing thus excluding his family group with six tents. He agreed that it was a good idea to fence this part off but would like to be able to have a larger space for his family group to be together for their holiday. The Taupo camping experience is a long and pleasurable family tradition for the family, at times including four generations. He would like to be able to book this area for his and other larger family groups.  |
| 10  | Edward Hay        |                    | I have heard some interesting information of late, regarding Reid's Farm. We are personally looking into, whom were the original owners on Reid's Farm. Apparently (yet to be confirmed) with Maori Land Court.. There is a high probability that the lands original owners were Maori and the land was taken under the public works act, for the purpose of putting a highway through.. I was of the understanding (yet to be confirmed) that such land should be returned to the original owners, one of whom was my great grandmother... Especially since the highway, was concluded many years ago..... I also understand Council leased the land to the Reid Family, so in actual fact the land was not owned by them. I understand many council representatives were not aware of this.. Once i have confirmed these facts from Maori Land Court, then council may have ownership issues to deal with..... If this is confirmed, may i suggest that the land be returned to the rightful owners, so they can administer land how they see fit.. We would also appreciate councils consideration in this regard and deal with the actual owners, instead of utilising hapu representation, whom may or may not be actual.owners in the block..... |

| No. | Name            | Organisation   | Submitter Comments   |
|-----|-----------------|----------------|--|
|     |                 |                | 02/03/17 - FURTHER INFORMATION I have followed up and acquired the Legal Description, of the block known as Reids Farm. I have forwarded this on to Maori Land Court, whom have indicated that they will get back to me, with potentially the list of original owners within 10 days. Therefore i am constrained time wise, in terms of presenting this information to council. Therefore i will not be requiring a 10 minute slot at this stage, but i would appreciate council keeping this email and my original email on record for future reference.....  |
| 11  | Ben Lusty       |                | Reid's Farm needs to go back to just being a reserve and not for freedom camping. There are cases/calls of over crowding, fires,loads rubbish & poohing in the river/washing, alcohol & fighting. Kayak companies at times I have heard cannot access the river ramp to get trips out of the water and people abusing their customers that are camped there. Something needs to be done now and not later.   |
| 12  | Rochelle Rielly |                | I applaud the draft reserve management plan but am wondering how it will be funded and more importantly, how it will be enforced and at what cost to the rate-payer. I live nearby and bike along part of the Huka Falls road and through the Redwoods path regularly. Sadly I have been biking through a filth of excrement and toilet paper recently and along the roadway is a continual collection of clothing, litter and household rubbish. I visit Reid's Farm during the warm weather for a swim in the deep pool area. I go less and less as I am deterred by the large number of people blocking the roadways with their vehicles but mainly because in the last 6-10 times I have encountered, EVERY time, someone washing in the water, either themselves with shampoo and soap, their dishes or clothes. It is essential that anywhere there is camping, along with rubbish bins and toilets, there needs to be a water supply. The draft has indicated a shower and toilet facility, there also needs to be a kitchen-type area to provide drinking water, allow for washing dishes and to dispose of grey water. Camping people commonly use water during cooking which they drain off onto the nearby grass and vegetation. I fail to see why these facilities should be provided free of charge and a low fee should be charged to cover cleaning, maintenance and removal of rubbish. The campers should need to pay/register in some form and display this on their vehicle, tent or site. With mobile phones, eftpos etc this is easy to do and I have seen this in other camping areas. With it's current use Reid Farm it is not an area to be enjoyed by local or day visitors, I am pleased to see the camping away from the water edge allowing day visitors to have access to the water which at present they don't. |
| 13  | Duncan Grey     | Taupo Resident | Overall, if Camping continues to be allowed at Reid's Farm, then provided the proposed plan is effectively implemented in its entirety, then that would be OK. However I have answered No to the above question as I object to the wording in section 6.5.4 (iv), in that the TDC 'may' impose a fee for overnight camping. As a ratepayer, I believe that a portion of my rates should not be used to provide a 'free' service to people outside our immediate district. The infrastructure needed to support a 'Campground' ...particularly for toilets, ground clear-up, rubbish removal, and most importantly 'Security ' should not be a cost to the everyday Taupo ratepayer. Our rates are stretched to a maximum now to provide for facilities for those folks living in the District, let alone those without. I think that TDC need  |

| No. | Name              | Organisation   | Submitter Comments  |
|-----|-------------------|----------------|---|
| 14  | Keren O'Callaghan | Taupo Resident | <p>to decide whether Reid's Farm is a Campground (or Not)...and if it is a Campground then impose an appropriate charge to the casual campers. It does not need to be a high rate, more a contribution to the up-keep...say \$10 - \$15.00 per night. This could be collected via a similar system to a parking bay system, whereby a ticket is dispensed showing the daytime and date of entry....the ticket could be placed on the dashboard of a vehicle, or attached to a tent. The amount collected may also be sufficient to allow for a full time on-site manager, or some other visible personal presence at the Farm to cover the High season times....Nov/March each year.</p> <p>As a granddaughter of the late George and Lucy Rongoheikume Reid, I wish to make the following submission on the future naming of Reid's Farm –</p> <p>A brief history of the Reid family involvement with this reserve and the wider Taupo community:</p> <p>Lucy Rongoheikume was the daughter of James and Taima Te Ngahue Rickit who married following his release from the Armed Constabulary</p> <p>The Rickits and Reids were pioneering settlers who established businesses in Taupo's early days – the Rickit family gifting land for the original Anglican Church and Taupo Cemetery, and the Reid family gifting to the people of Taupo the gateway carvings on the lakefront and meeting house (in the Taupo Museum), which were carved for Lucy by her uncle, master carver Tene Wetere</p> <p>George and Lucy Rongoheikume leased an overgrown piece of land on the bank of the Waikato river and with hard work, transformed it into a farmlet on which I, my siblings, cousin's other relatives and friends spent many happy times over 20-30 years</p> <p>I have been saddened to see the deterioration of Reid's Farm over recent years and am happy to see the Council taking a pro-active stance in protecting this important piece of Taupo history</p> <p>As a Reid family member and taking account of the name "Reid's Farm" being widely recognised, I would like to make a strong submission that the name continues to be held or appropriately acknowledged in the proposed re- development</p> |
| 15  | Laurie Burdett    |                | Greetings. Just read through the proposed management plan and think it is very good. It has my support.   |

# **Submission to Taupō District Council Regarding – Reid's Farm Reserve management plan review.**

21 April 2017

Tēnā koutou

To whom it may concern, thank you the opportunity to provide feedback in relation to the Reid's Park call for submissions.

This submission has been produced on behalf of the; Ngāti Tūwharetoa Healthy Rivers Marae Working Group. Our Marae membership are:

- Pakira,
- Tutetawha,
- Nukuhau Te Rangiita,
- Nukuhau,
- Te Kapa o Te Rangiita,
- Maroanui,
- Mokaī, and
- Waipahihi

## **INTRODUCTION**

The Ngāti Tūwharetoa Marae Working Group and associated hapū have a primary focus of Te Awa o Waikato (Waikato River) and its tributaries and has been established in response to the Healthy Rivers scheme.

We support the review of the Reid's Farm Reserve Management Plan and how activities within it are managed. Hapū have a holistic world view whereas legal boundaries and confines may not be relevant in most cases. This means that the cultural effects from Reid's Farm can be, and are, wide reaching.

Evidence of unacceptable behaviour that occurs at Reid's Farm Reserve is of concern to us. We believe that the uncontrolled volume of people utilising the Reid's Farm Reserve creates a point source of pollution/contamination within the Upper Waikato River. There is also general disrespect for tangata whenua values occurring.

## **IMPACTS**

It is clear that ongoing negative impacts upon our 'Taonga' have been occurring. In particular, our waterways and associated sites of significances such as:

- Taupō Moana,
- Te Awa o Waikato,
- Te Huka,
- Te Toka o Tia,
- Matarakutea Stream,
- Waipuerawera Stream, and
- Geothermal features

The ongoing and kinship relationship that tangata whenua hold with these Taonga is unique. Furthermore, they need to be understood and taken into account so that hapū can empower their role as Kaitiaki to insure that respect for these taonga are consistently maintained.

We have read the 'Reids Farm Cultural Impact Assessment' prepared by Gayle Leaf (11 November 2016). Furthermore, we endorse the content of the report, findings, and suggested mitigation measures.

## **EFFECTS**

From a 'Kaitiaki' perspective the question remains. What are the direct, and indirect, impacts associated with the Reid's Farm Reserve and its ongoing operation in relation to Te Awa o Waikato, and the surrounding natural environment?

These effects are list below:

### **CURRENT ENVIRONMENTAL EFFECTS**

Over capacity,

- Without adequate facilities to cater for large numbers of visitor an over capacity situations occur very quickly
- Bathing in the Awa with soaps and shampoo,
  - Many soaps and shampoos have phosphates as active ingredients
- Washing dishes, pot and pans and clothing in the awa,
  - As above point
- Direct water contamination
  - Deliberate or accidental discharge of contaminants
  - Soil erosion
  - Illegal fires
  - Deliberate, or accidental, fuel and engine oil contamination
  - Waste water; Sewerage and grey water
  - Detergents
  - Chemicals spills from vehicles and camp sites
  - Littering; Plastics, bottles, paper, household waste
- Associated Health and Safety risks
  - Vehicle access close to the Awa
  - Not using the correct toilet facilities provided, and
  - Cutting down trees for fires
  - Fire lighting

### **CURRENT CULTURAL EFFECTS**

- Criminal behaviour and detrimental activities and disrespect of the natural environment impacts upon the Mauri of wai and the Waikato Awa itself.
- Some activities are not appropriate in close proximity to the Awa, ie; vehicle operation and parking, camping, camp fires, cooking, washing, toilets,
- It is important to note the spiritual significance of the Waikato River to other River Iwi. It is paramount we ensure the ongoing protection of these values while maintaining our inter-tribal relationships, and
- The Waikato Awa is a pathway for the departing Wairua as it is a corridor to Te Moana-nui-a-Kiwa (Pacific Ocean) and on to Te Rerenga Wairua (The launching place of spirits)

## RECOMMENDATIONS FOR THE FUTURE USE OF REID'S FARM

- More resourcing for monitoring, compliance and enforcement,
- Day use camping only within 50 meters of the Awa,
- Overnight camping only within the upper area (alongside Huka Falls Road)
  - Greater visibility,
  - Easier monitoring,
  - Lower likelihood of contaminants making their way into the awa.
- Provide facilities in the camping only area such as toilets, potable water, and showering facilities),
  - This would encourage people to stay, congregate and socialise in that area.
- Limited maximum camping days. (Limit to 3 days maximum only).
- Story Boards and signage
  - Ensure all signage is bilingual (Māori / English),
  - Ensure that Māori place names, mātauranga Māori, history, stories and other kaupapa Māori kōrero, are accurately and authentically portrayed,
  - Effort made with Te Reo Māori shows respect for tangata whenua and their history.
- Commission a Māori carving of some type. Placed near the river as a Kaitiaki and indicator of cultural significance of the Awa to enhance understanding and respect,
- Enhance safety of swimmers with appropriate signage,
- Planting projects involving the schools and public to bring locals back and regain Reid's Farm as a treasure rather than an ongoing concern,
  - Landscaping,
  - Board walks
- Allow for Māhinga kai (food harvesting),
- Ongoing water monitoring projects,
- Renaming Reid's farm using original names of that location / area.




### **SUMMARY**

In summary, We would like to thank you for taking the time to consider this submission in respect to Reid's Farm Reserve. While the Marae Working Group maintains several concerns in relation to the use of this area, we are open to discussion and collaboration. Furthermore, as a working group we are interested in opening more direct lines of communication when, and where, appropriate.

We look forward to Councils response.

Nāku noa, nā

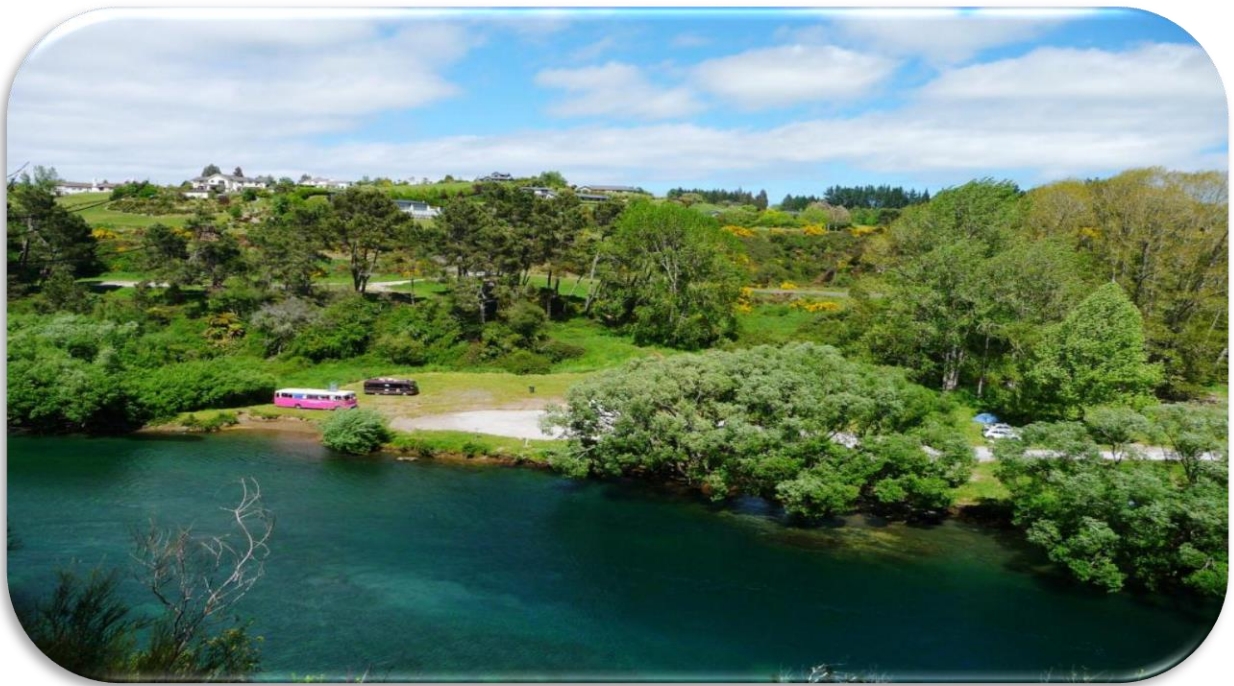


Gayle Leaf  
Chairperson

Ngāti Tūwharetoa Healthy Rivers  
Marae Working Group.

## Appendix 1: Reids Farm Cultural Assessment

# REID'S FARM



## CULTURAL ASSESSMENT

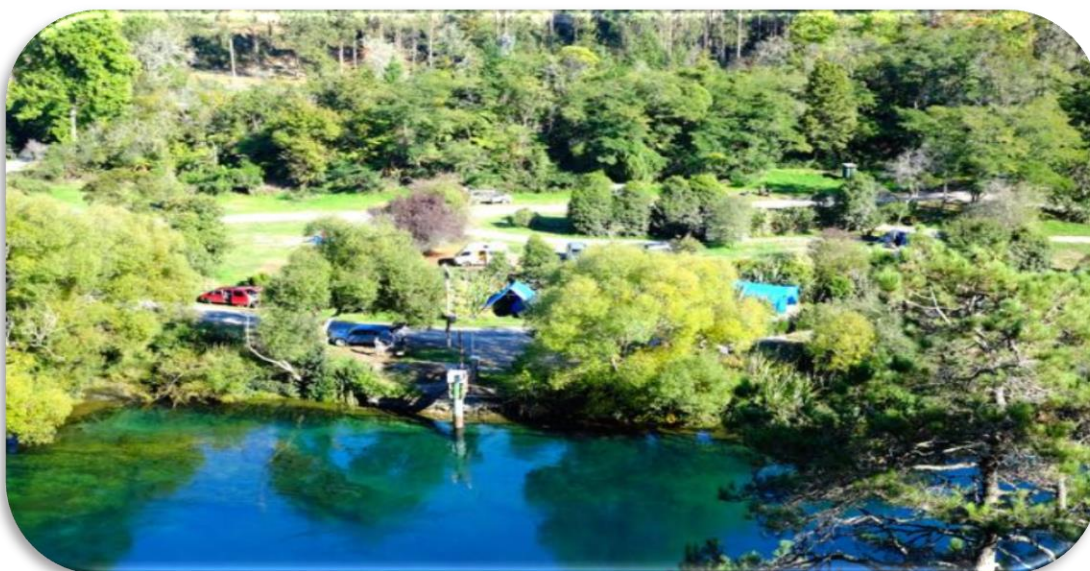
**Gayle Leaf**

**11 November 2016**

**SUBJECT AREA**

### **Reid's Farm (RANGĀTIRA BLOCK)**

*Reid's Farm is a recreation reserve located on the Waikato River north of Taupō. The reserve has been a popular location for picnicking, sightseeing, kayaking and camping for many years. Reid's Farm is currently vested in Taupō District Council, which allows short term camping. There is no charge for camping, and campers may stay a maximum of seven nights in any fortnight. Recently there has been growing concern in the community about an increase in anti-social behaviour at Reid's Farm. A comprehensive review of the management plan for Reid's Farm is now underway which will help council make improvements.*<sup>1</sup>



**"Taupo - Things We've Seen"<sup>2</sup>**



**Map location of Reids Farm<sup>3</sup>**

<sup>1</sup> Google Website.

<sup>2</sup> Google Image.

<sup>3</sup> Google Earth.



## INTRODUCTION

### What are Māori Values?

Māori values are derived from the traditional belief system based on mātauranga Māori. These values can be defined as instruments through which Māori make sense of, experience, and interpret their environment. They form the basis for Te Ao Māori (the Māori world view), and provide the concepts, principles, and lore Māori use to varying degrees in everyday life, and often their ethics and principles.

This can govern responsibilities and the relationships Māori have with the environment and the way they make decisions. Important Māori values include: tikanga (customary practice, values, protocols), whakapapa (ancestral lineage, genealogical connections, relationships. links to ecosystems), tino rangatiratanga (self-determination), mana whenua (authority over land and resources), whānaungatanga (family connections), kaitiakitanga (environmental guardianship), manaakitanga (act of giving and caring for), whakakotahitanga, (consensus, respect for individual differences and participatory inclusion for decision-making), arohatanga (the notion of care, respect, love, compassion), wairuatanga (a spiritual dimension).

Māori values can therefore be translated into, and provide a basis for, what is valued, (e.g. a geographic reference or context of that value), and the information required to establish what is significant and how to prioritise values among natural resources, soils, significant cultural sites, significant biodiversity habitats and species, iconic cultural plant and animal species.<sup>4</sup>



---

<sup>4</sup> Henare M 1988. Nga Tikanga me nga Ritenga o te Ao Māori.

Henare M 2001. Tapu, mana, mauri, hau, wairua: a Māori philosophy of vitalism and cosmos.

Marsden M 1988. The natural world and natural resources.

Marsden M, Henare TA 1992. Kaitiakitanga.

Barlow C 1993. Tikanga Whakaaro: Key concepts in Māori culture.

Harmsworth GR 1997. Māori values and GIS.

Mead, H. 2003. Tikanga Māori: Living by Māori values.

## What are Cultural Values?

Cultural values are difficult to define. They have been called 'ill fitting' and they are usually categorised as 'non-use or non-materialistic, non-monetary values that are less tangible and extremely difficult to define and package using economic instruments'.

Cultural values can include such features as the wairua (spiritual), tapu (sacred), metaphysical, customary, ethical integrity, education-knowledge, heritage, well-being, recreation, and mana (authority). There are also values not readily open to compromise.

The term 'cultural values' can be either *tangible or intangible, material or non-material, use or non-use, qualitative or quantitative*. Whatever term is used 'cultural values' needs to be fully understood and developed.<sup>6</sup>



---

<sup>5</sup> Google Image.

<sup>6</sup> Awatere A 2005. The influence of cultural identity on willingness to pay values in contingent valuation surveys.

Awatere A 2008. The price of mauri: exploring the validity of welfare economics when seeking to measure mātauranga Māori.

Steenstra A 2010. The Waikato River settlement and natural resource management in New Zealand.

## SIGNIFICANCE TO WAIKATO RIVER IWI

The Waikato River has been populated for approximately 700 to 800 years. The river provided physical and spiritual sustenance for large populations of Māori living along its catchment. Throughout that time it was a source of food, including eels, fish and plants. It was also an important waka route. A well-known saying about the Waikato River uses *taniwha* as a metaphor for chiefs: '*Waikato taniwha rau, he piko he taniwha, he piko he taniwha*'. (*Waikato of a hundred taniwha, on every bend a taniwha*). This saying attributes the power and prestige of the Waikato tribes to that of the river. With the arrival of European settlers in the 1840s and 1850s the Waikato River was the main access route inland for traders and missionaries.<sup>8</sup>

## SIGNIFICANCE TO TŪWHARETOA RIVER HAPŪ (RIVER HAPŪ)

The Waikato River and its tributaries are taonga to tāngata of the River Hapū. This significance is reflected in a Ngāti Tūwharetoa proverb that says: "*So long as the Waikato river flows from Nukuhau, so will the life stream of the chieftainesses of Ngāti Tūwharetoa continue to flow from the fountain*".<sup>9</sup> This is in reference to the story about Waitapu, wife of Te Rangiita, refusal to give up hope of producing a son. The first four children being girls.

The Waikato River was highly significant to the well-being and ways of life for the River Hapū. The relationship between the River Hapū and their taonga existed beyond mere ownership, use, or exclusive possession, it concerned personal and hapū identity, hapū authority and control, and the right to continuous access.

Signs of occupation, *tohu*, included the evidence of *kāinga* (*settlement*), *māra* (*cultivations*), bird snaring places in bush or swamp, *kōura* and *kōkopu* fishing places, *raupō* and *harakeke* (*flax*) gathering areas or collecting places for various other fibre, food and medicinal resources.

There were also certain special areas such as hot springs or places where *kōkōwai* (*red ochre*) or *paruparu* (*black dye*) were collected and processed; all these were *tohu*, evidence of occupation.

The main *kāinga* were Whakaipo, Hiruharama, Te Ruatakauhi, Nukuhau, Tapuwaeharuru, Paerata, Orangimaru, Oruanui and Puketarata. The only *kāinga* located near the river was Nukuhau and Tapuwaeharuru, the others were associated with pockets of the *ngahere* (*forest*), well away from the Waikato River, which yielded good supplies of native birds, and with swamps and hot springs that provided other benefits.

We were a moving people, although we had our settlements we would still travel to different areas to base ourselves while hunting, fishing and gathering the different types of food, depending on the seasons.

---

<sup>7</sup> Google Image.

<sup>8</sup> Waikato River Authority Website - the Waikato River and its Catchment.

<sup>9</sup> 'Tūwharetoa' - John Te H. Grace.

During those times temporary kāinga were built in the location of the fishing, cultivation and geothermal grounds. Temporary kāinga were built to live in until they had finished working on and around the land and river.

These are the types of activities and movements that would have happened in the area surrounding and including Reid's Farm.

During a visit from Lieutenant Henry Stretton Bates, March 12th 1860 he took a day trip on the river between Nukuhau and Reid's farm and described the following:

### **March 12<sup>th</sup> 1860**

*The Waikato varies in width from 70 to 250 yards, it is very deep and the water beautifully clear. It flows generally between high banks and precipitous rocks of various dimensions, some were a few inches below the surface, which required a good look-out to be kept and called the skilful steering of our crew into play.*

*Each bend of the river would have made a picture. At times we passed beneath trees overhanging the water or our canoe would glide past a fissure in the rocks from which steam was issuing.*

*Presently we entered a bend of the river, on the banks of which on either side several puia were sending up columns of steam while the water was heard fiercely boiling underground. We landed and examined several of these puia, they consisted generally of a basin in the rock of from one to three yards in diameter, the water boiling up and then subsiding and finally flowing from the basins over the rocks into the river below.*

*The soil of the hills in the vicinity of the puia was a sort of red ochre which contrasted brilliantly with the manuka scrub and fern which clothed the hillside.*

*As we paddled homewards (to Nukuhau), a duck was espied, which being moulting, was unable to fly far. An exciting chase ensued, the duck trying to escape by doubling and diving which, owing to the length of the canoe, gave him for some time a considerable advantage, the three boys who were in the forepart of the canoe dropped their blankets (their sole clothing) to paddle with greater freedom, the duck rose to the surface ahead of the canoe, in an instant the foremost boy plunged into the river after him, both swam underwater downstream for several yards, the duck again rose to the surface followed by the boy, the duck again dived and again his active pursuer followed him, in a few seconds up came the boy with the duck in his hand.*

*Proceeding onwards up the river, the boys got some crawfish (koura) for us from amongst the roots of the raupō on the banks. These koura were about four inches long, they were later thrown alive on to a fire by the natives and roasted, they were very fair eating.<sup>10</sup>*

### **SIGNIFICANT CHANGES FOR RIVER HAPŪ**

That statement of '*they were very fair eating*' was about to change forever for River Hapū. The physical and spiritual environment has changed enormously over the last 150 years for the River Hapū.

### **Native Land Court**

---

<sup>10</sup> Refer. – Lieutenant Henry Stretton Bates rides from Napier to Taupo in 1860 'Historical Journal' -\_14th April 1869.



Despite the promising start for Taupō Māori, storm clouds began to gather, which changed not only the destiny of our tūpuna but the destiny of the descendants of those tūpuna. The change came in the manner of legislative acts imposed by the Crown to alienate vast tracts of Māori land from customary ownership and uses.

### **Rangātira Block**

On 11th February 1886, the title to the Rangātira block, estimated to be 10,500 acres in size, was investigated by the Native Land Court. By 17th March 1886, ownership for the majority of the block was settled. Following the awarding of title, Rangātira Block had a number of partition cases. The whenua of Reid's Farm is part of the Rangātira Block.

### **Hydro Schemes**

The construction of hydroelectric power stations dramatically changed the river's flow. By 1970 eight dams formed a staircase profile between Āratatia (1964) and Karapiro (1947). Many rapids and geothermal features were flooded when the river was dammed, and artificial lakes were created.<sup>11</sup>

Significant cultural values that once surrounded these sites have been modified or destroyed through Infrastructure Development and by the Geothermal and Hydro Power Projects, including the artificial control of the Waikato River.



**Aratiatia Rapids and Dam<sup>12</sup>**

### **CULTURAL NAMES THAT BORDERED REID'S FARM**

---

<sup>11</sup> Chapter 5 - Taupo/Waikato Catchment pg. 90.

<sup>12</sup> Google Image - Great Lake Taupo - Walks and Tracks Around Taupo.





**First Map - Cultural Sites <sup>13</sup>**



**Second Map - Cultural Sites <sup>14</sup>**

<sup>13</sup> Google Earth.

<sup>14</sup> Google Earth.

| Site Name                               | Site Title | Significance                           | Reference  | Witness  |
|---|------------|--|--|--|
| Waipuwerawera                           | TDC        | Stream<br>Cultivation                  | <ul style="list-style-type: none"> <li>• Tpō MB 03</li> </ul>  | <ul style="list-style-type: none"> <li>• Werahiko Tahere</li> </ul>  |
| Hiawatea                                | TDC        | Pā                                     | <ul style="list-style-type: none"> <li>• Tpō MB 02</li> <li>• Mitchell Clayton Field Book 248 - 1882</li> </ul>  | <ul style="list-style-type: none"> <li>• Hare Reweti Te Kume</li> <li>• Eru Poihipi</li> </ul>   |
| Motutotara                              | TDC        | Pā                                     | <ul style="list-style-type: none"> <li>• JS Vol. No 37</li> </ul>  | <ul style="list-style-type: none"> <li>• Rangiua Rangimotuhia</li> <li>• Te Oti Te Puke</li> </ul>   |
| Hipapatua                               | TDC        | Cultivation<br>Fishery<br>Waka Landing | <ul style="list-style-type: none"> <li>• Tpō MB 01</li> <li>• JS Vol. No 37</li> <li>• Tūwharetoa</li> <li>• Mitchell Clayton Field Book 248 - 1882</li> </ul> | <ul style="list-style-type: none"> <li>• Eru Poihipi</li> <li>• Aperahama Te Kume</li> <li>• Mareti</li> <li>• Te Oti Te Puke</li> <li>• Arama Karaka</li> <li>• Rangiua Rangimotuhia</li> </ul> |
| Tahunanui                               | TDC        | Cultivation                            | <ul style="list-style-type: none"> <li>• Tpō MB 04</li> <li>• JS Vol. No 37</li> </ul>   | <ul style="list-style-type: none"> <li>• Eru Poihipi</li> <li>• Te Oti Te Puke</li> </ul>  |
| Tahunarahi                              | TDC        | Cultivation                            | <ul style="list-style-type: none"> <li>• Tpō MB 04</li> <li>• JS Vol. No 37</li> </ul>   | <ul style="list-style-type: none"> <li>• Eru Poihipi</li> <li>• Te Oti Te Puke</li> </ul>  |
| Tahunaiti                               | TDC        | Cultivation                            | <ul style="list-style-type: none"> <li>• Tpō MB 04</li> <li>• JS Vol. No 37</li> </ul>   | <ul style="list-style-type: none"> <li>• Eru Poihipi</li> <li>• Te Oti Te Puke</li> </ul>  |
| Te Pouraka-a-Hinetore                   | TDC        | Cultivation<br>Fishery                 | <ul style="list-style-type: none"> <li>• Tpō MB's</li> <li>• JS Vol. No 37</li> <li>• Mitchell Clayton Field Book 248 - 1882</li> </ul>                        | <ul style="list-style-type: none"> <li>• Eru Poihipi</li> <li>• Aperahama Te Kume</li> <li>• Mareti</li> <li>• Rangiua Rangimotuhia</li> <li>• Te Oti Te Puke</li> </ul>                         |
| Kuritoke ( <i>also spelt Karetoke</i> ) | TDC        | Burial<br>Cultivation<br>Fishery       | <ul style="list-style-type: none"> <li>• Tpō MB's</li> <li>• JS Vol. No 37</li> </ul>  | <ul style="list-style-type: none"> <li>• Eru Poihipi</li> <li>• Pitiroi Mohi</li> <li>• Te Oti Te Puke</li> </ul>  |

## RECOMMENDATIONS FOR THE FUTURE USE OF REID'S FARM

I recommend that Taupō District Council undertake:

### 1. Story Boarding

- Reid's Farm *Remediation* Project,
- History of River Hapū engagement to the river and whenua,
- History of European traveller through this area,
- History of the nature environment.

### 2. Activities

- Planting Projects, involving the schools and public.
- Water Monitoring Projects, part of the Healthy Rivers Projects.
- Walking Track, for everyone.

### 3. Renaming Reid's Farm.

Most Tūwharetoa place names disappeared from NZ maps in and around 1940's, and were replaced by European names. Many of those names and locations seemed lost to the present and future generations, but during the Waitangi Tribunal process, much research was undertaken by many people and the re-surfacing of these names and locations took place.

Place names are important signposts of modern, historical and cultural influences and values of the people that gave them. Knowing the correct names for places and their locations is important.

There are some significant names given in this report that could be considered, for example, Hiawatea (Pā Site) and Hipapatua (Waka Landing). Giving a tūpuna name can give a negative result and is not always the best decision. In either case, consultation will have to take place with hapū so agreement can be found.

The recognition of our Cultural Values Sites can be seen as a positive reflection of the understanding of the past history of hapū in this and other areas of Tūwharetoa.

The reason to recognise these sites are historically significant for several reasons. Our heritage is a rich and varied one, including our stories and legends, our traditional and contemporary arts, but is that understood by the institutions and community of Taupō.

I am in favour of our history being told in an appropriate manner and projects like this is a beneficial way to enhance and promote our history and environment to local, national and international visitors. However, I note that unfortunately Taupō District Council has a record of incomplete Cultural Values projects and recommend that **this Project not go the same way.**