



RANGITĀNE O TAMAKI NUI-Ā-RUA

Te Tapere Nui-o-Whātonga

Cultural and Environmental Management Plan

A Rangitāne framework for managing natural and physical resources





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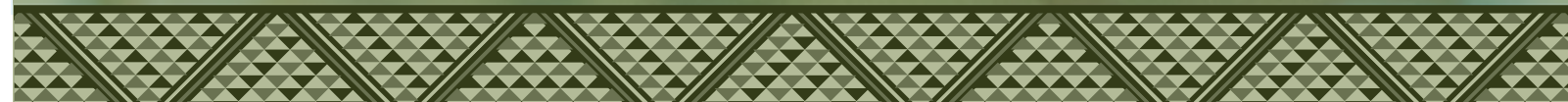


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Using this document

The purpose of this Cultural and Environmental Management Plan (EMP) is to document and articulate the cultural values, principles, and associations of Rangitāne o Tamaki nui-ā-Rua with Te Ao Tūroa (the natural world).

The plan will guide our decision making and engagement in resource and environmental management processes in a consistent way. It also provides direction and guidance to the Crown (including local government) and to resource users on how to recognise and provide for Rangitāne cultural values and associations with Te Ao Tūroa when undertaking activities that may affect these.

This EMP provides important information to all but does not replace the need to engage directly with Rangitāne.

This EMP will support Rangitāne o Tamaki nui-ā-Rua whānau and hapū to share knowledge of their kaitiaki (guardian) role and how best to achieve it. For others, this plan should inform all actions and decision-making processes that affect the natural environment.

While this EMP is intended to provide guidance and a degree of certainty, there are many aspects of Rangitāne culture and relationships with the environment that cannot be readily articulated. This EMP is not a replacement for nohi ki te nohi (face-to-face) dialogue with Rangitāne.

The key sections of this document

This document starts with a mihi, whakapapa, strategic overview and acknowledgement formalities before going into five key sections.

SECTION 1: INTRODUCTION

This introduces the purpose of the plan, giving the reader a high level preview of what Rangitāne expectations are for their Taiao. The reader will also get a good understanding of Rangitāne as a whole, our strategic values and goals.

SECTION 2: CULTURAL FRAMEWORK

This section highlights the cultural values and principles Rangitāne hold for te Taiao. The Ira Atua Framework is introduced in this section taking the reader through a whakapapa journey into the Atua environmental domains from a Rangitāne perspective. This sets the foundation for the reader to have a better understanding of section 3.

SECTION 3: ENVIRONMENTAL MANAGEMENT FRAMEWORK

This section connects Rangitāne values with the primary domains of te Taiao. It identifies key issues and behaviours that have an impact on the Rangitāne cultural and environmental values, and provides goals, aspirations and advice on actions to be taken with Rangitāne to maintain and enhance each mana domain in te Taiao.

SECTION 4: IMPLEMENTATION

This section touches on key responsibilities to adopt and implement the plan through the appropriate authorities and others that authorise or impact the taiao in the Rangitāne takiwā.

SECTION 5: APPENDICES

The appendices describe how and why implementation of this plan can be carried out alongside Rangitāne.

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The key components of this document





HE KARERE KI TE TAI AO.
PHOTO: ANDREA LIGHTFOOT

Mihimihi

Tihei mauriora ki te whai-ao ki te ao-mārama

Salutations to the world of light, life and enlightenment
and may such gifts reside

Mauriora ki te rangi, mauriora ki te whenua

In our heavens and on our earth

Mauriora ki te wai, mauriora ki te pārae

In our waters, over our lands and in our forests

Mauriora ki ngā mea katoa e ora ana

Indeed, may the same reside with all living things

ki te aorangi, ki te wai, ki te whenua.

Wherever they may dwell, in the skies above, in the waters
and over the land below.

Tihei mauriora

Tis life!

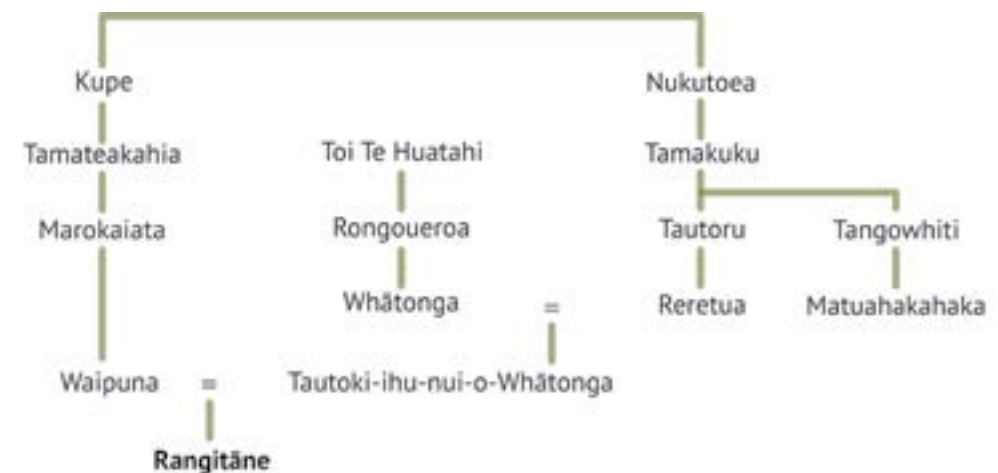
Ka huri taku titiro ki te takutai tamawahine arā ki Ōwahanga ki ōna paripari, arā ko Te Hika o Pāpāuma tērā, otirā ki te toi o te puke me te rewa o te tutu, purutia tonutia ai ki a Kupe, ki a Nukutoea, ki a Tamakuku, ki a Tangowhiti, ki a Matuahakahaka, ki a Reretua, ki a Waipuna mā, arā ko Te Aitanga a Kupe ka tika. Kātahi a Whātonga nō Kurahaupō ka hoe mai ai nō te uru, piki Tararua taunahanaha haere ai ki tāna anō i kitea ai, arā ko Te Tapere nui-o-Whātonga te nehenehe mai i Ōpaki ki te tonga, ki Rākautātahi ki te raki, ko te riu o Tamaki nui ā Ruarangi o roto.

My gaze turns eastward to Ōwahanga, to its coastal inhabitants Te Hika o Pāpāuma, to the inland ridges and peaks of Puketoi, to the lofty elevations of Tuturewa, in memory and connection always with Kupe, with Nukutoea, with Tamakuku and Matuahakahaka, with Reretua and Waipuna, indeed our treasured descendancy as Te Aitanga o Kupe o Kurahaupō (the descendants of Kupe). Then Whātonga of Kurahaupō on time out, ascended the western waterways and then Tararua, looking eastwards viewed the great forest expanse from Rākautātahi in the north, to Ōpaki in the south, with Tamaki nui a Ruarangi district in its midst, which he named Te Tapere nui-o-Whātonga (the great food and resource basket of Whātonga).

He kākano i ruia mai i Rangiatea i huia ki ngā pari-karangaranga nō roto i Tamaki nui ā Ruarangi, arā ko Whātonga i a Reretua, heke iho ko Tautoki Ihu-nui o Whātonga nāna anō i hono ai ki a Waipuna, nā rāua i hua mai ko te tūpuna Rangitāne. Nō muri mai nā ōna uri i tūturutia tō rātou noho ki runga i ēnei whenua tūpuna arā Ko Te Tapere nui-o-Whātonga tērā.

The seeds sown in distant Rangiatea and their many fruits endure still in the many valley floors of Tamaki nui a Ruarangi, where the celebrated union of Waipuna from the Kupe dynasty and Tautoki from the Whātonga aristocracy took place. Their progeny to this very day remain in residence upon ancestral lands left for us by our Kupe and Whātonga forbearers.

Whakapapa



Acknowledgements / Endorsements

Rangitāne o Tamaki nui-ā-Rua wish to acknowledge the following for their support and input to this plan:

- Ngā kaumatua
- Te Kura Kaupapa Māori o Tamaki nui-ā-Rua
- Te Kāuru Eastern Manawatū River Hapū Collective
- Te Whare Taiao o Rangitāne
- Te Pāpāuma Māori Committee
- Rangitāne o Tamaki nui-ā-Rua Charitable Trust
- Rangitāne o Wairarapa
- Rangitāne Tū Mai Rā Settlement Trust
- Tararua District Council
- Horizons Regional Council
- Department of Conservation
- Pūkaha National Wildlife Centre
- Kāhu Environmental Limited
- Plainly
- Grow Limited

Rangitāne would like to acknowledge Horizons Regional Council for their funding support and technical advice during development of this EMP.

The development of this EMP is a tribute to all those who have been involved in environmental management across the takiwā. This document sets out a cultural framework for caring for ngā wai māori (fresh water), ngā wai tai (salt water), the whenua (land), and all biodiversity within te taiao o Rangitāne.

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This document is available for viewing at www.rangitane.co.nz or email taiao@rangitane.co.nz.



SECTION 1

INTRODUCTION



*Ko tēnei mea ko te mauri,
hei pupuri ki te hau,
o te kāinga.*

*The unseen that protects the vitality and
fruitfulness of people, land and forest,
has residence and shelter in
the very fires of abode.*

NGA PEPEHA A NGA TUPUNA
BY HIRINI MOKO MEAD & NEIL GROVE, PG 126 NO 764

1 Introduction and Purpose

This Cultural and Environmental Management Plan (EMP) provides a structure and focus for Rangitāne to work towards restoring the mauri of the Rangitāne takiwā of Tamaki nui-ā-Rua. It provides a cultural and environmental framework that explains how we as Rangitāne, as an iwi of whānau and hapū, will actively fulfil our role as kaitiaki and nurture the natural environment.

This EMP is intended to be adaptable to changing legislation, policy and practices, while remaining consistent to our vision, mission, principles and goals. It is our roadmap for continued participation in resource consent and wider environmental policy and planning processes.

Rangitāne, as an iwi of whānau, hapū and marae, will work with local government, government agencies and applicants to disseminate the vision and aspirations and implement the actions in this EMP. This will take place through development of education programmes and resources, the media, pre-application meetings, decision making forums, making submissions and attending hearings and appeals.

Rangitāne o Tamaki nui-ā-Rua expects to be actively involved and represented in resource management, conservation, heritage, local government, and all other environmental and land management based statutory processes that have an impact within its takiwā.

1.1 The purpose of this plan

Over time the quality of the environment within the rohe of Rangitāne iwi has declined. The degradation of the environment through deforestation, introduction of exotic species and pests, agricultural and industrial waste, and road and drainage works, have detrimentally affected the relationship of our Rangitāne communities with many of their wāhi tapu (such as urupā - burial places and wāhi tūpuna - significant sites of importance). This has been a source of distress and grievance for our Rangitāne people.

This EMP has been written to explain Rangitāne relationships with our cultural values relating to Te Ao Tūroa (the natural world), and appropriate behaviours associated with these. It identifies the environmental state and the resource management actions necessary to provide for and nurture those values and relationships, achieving our overarching vision. It expresses Rangitāne expectations as kaitiaki (guardians) of our natural environs across our ancestral lands, and the responsibilities we have for the protection, restoration, and enhancement of our taiao. This EMP is intended to be adaptable to the rapidly changing nature of the environment and its management while remaining consistent to our vision, mission, values and goals.



PHOTO: TARA SWAN

This EMP will support our Rangitāne o Tamaki nui-ā-Rua hapū to share the understanding of their kaitiaki role and how best to achieve it. Many of the actions listed in this EMP are for Rāngitāne hapū to carry out. However, this plan should inform all actions and decision making processes that affect the natural environment. This includes (but is not limited to) development of strategies, plans, policies and regulations, and the processing of applications for resource consents, concessions, licences and permits. The plan is therefore an engagement and decision making tool to inform community forums, groups, taurahere (other iwi) and interested parties, landowners and resource users, Ahikāroa, national, regional and local government and other Crown entities.

“

This plan should inform all actions and decision making processes that affect the natural environment. [Including] development of strategies, plans, policies and regulations, and the processing of applications for resource consents, concessions, licences and permits.

”

In summary, the purpose of the EMP is to:

- Document and articulate the appropriate behaviours associated with Rangitāne cultural values and principles relating to Te Ao Tūroa and Ngā Uri Whakatupu.
- Guide Rangitāne decision making and engagement in resource and environmental management processes in a consistent way.
- Record how Rangitāne will perform its kaitiaki role, in support of the Te Kāuru Eastern Manawatū River Hapū Collective, Te Hika o Pāpāuma and Ngāti Kere, hapū, marae, whānau and other kindred hapū in the eastern coastal extremities of the Tamaki nui-ā-Rua area, and their respective Kaitiaki roles.
- Provide direction and guidance to local, regional, and central government and other Crown entities, and to inform users on how to recognise and provide for Rangitāne cultural values and associations with Te Ao Tūroa when undertaking activities that may affect these.

1.1.1 Status and use

The values, issues, aspirations and actions contained in this EMP outline what is important to Rangitāne and will guide us when responding to plans and applications that affect the environment in our rohe.

Under the Resource Management Act 1991 (sections 61, 66, and 74) local authorities must 'take into account' any relevant planning document recognised by an iwi authority when developing or changing regional policy statements, regional plans and district plans.

The issues, aspirations and actions outlined in this EMP should be incorporated into the district and regional plans to achieve positive environmental outcomes consistent with the values of Rangitāne iwi. Notwithstanding this, it is expected that the local authorities will engage with Rangitāne at the earliest possible opportunity when embarking on plan changes and reviews.

This plan is the iwi EMP of Rangitāne o Tamaki nui-ā-Rua and has been endorsed and recognised by Rangitāne o Tamaki nui-ā-Rua Charitable Trust (our Rūnunga authority). Local authorities and taurahere (other iwi) should use this EMP as a starting point. It is not a substitute for our early engagement or ongoing involvement.

Central, regional and local government and other crown entities, and consent, concession and licence applicants and holders should consider and take into account the issues, aspirations and intended actions in this EMP at the earliest possible opportunity.

While this EMP is intended to provide guidance and a degree of certainty, there are many aspects of Rangitāne culture and relationships with the environment that cannot be readily articulated. Direct consultation and advice from cultural experts within Rangitāne is therefore recommended to verify the values, aspirations and actions in this EMP. This EMP is not a replacement for nohi ki te nohi (face to face) dialogue.

We welcome positive early engagement to ensure all matters concerning actual and potential environmental and cultural impacts are resolved as far as possible prior to a plan change, consent, concession or licence application being lodged. Working collaboratively and in partnership through early and timely discussions can save time and resources for all parties. Early consultation will allow prospective consent/concession/licence holders and Rangitāne to work together through consenting processes to achieve the best outcomes for all parties.

Rangitāne engagement guide for applicants is included in Appendix 2.

1.2 What this EMP covers

This plan addresses environmental issues of most concern to Rangitāne. We have endeavoured to canvas the pressing current and future issues but understand that there will be gaps in our coverage. We have responded to these issues with the environmental aspirations and outcomes sought by Rangitāne. We would like to acknowledge that these positions may change and that new issues may arise that require us to form a novel position. This EMP is intended to be a 'living' document that can be updated as issues and management responses evolve.

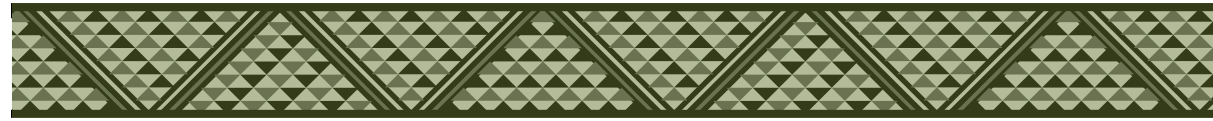
The topics that are covered in this EMP are:

- Allocation, take and use of ground and surface waters
- Discharges to land and water (including wastewater, stormwater, hazardous substances)
- Land use changes (subdivisions and associated activities, to and from dairy farming, sheep and beef, forestry etc)
- Modification of waterbodies (including channelisation, diversion, damming, construction in beds and banks)
- Extraction of minerals (including gravel, and fossil fuels such as oil, gas and coal)
- Agricultural and horticultural land use activities (such as intensive winter grazing, use of stock holding areas)
- Natural hazard and climate change risk, adaptation, and resilience (floods, coastal erosion, drought etc)
- Wāhi tupuna, wāhi tapu and wāhi wairua sites of significance.

1.3 Development and Review

This EMP has been developed through engagement with Rangitāne o Tamaki nui-ā-Rua as an iwi with whānau, hapū and marae, and key stakeholders. Whilst every effort has been made to respond to the pressing environmental matters that concern Rangitāne at this time, we accept that amendments and changes may be required over time.

As new resource management issues emerge it may be prudent to update or review the EMP. This plan has been written during a period of significant reform of resource management and conservation legislation and adjustments may be needed once details of the new legislation are known.



*Ko Kurahaupō te waka,
Ko Te awa pokere o Tamakuku te awa,
Ko Ruahine te Maunga,
Ko Te Tapere nui-o-Whātonga te ūkaipō,
Ko Rangitāne te Tupuna,
Tihei Taiao.*

2 Rangitāne

2.1 The origins of Rangitāne

We are Rangitāne from Tamaki nui-ā-Rua. We will refer to ourselves throughout this document as Rangitāne mana whenua, and will define our rohe when necessary to differentiate ourselves from our other Rangitāne whānau.

Rangitāne trace their descent from the explorers Kupe, and Whātonga, a Rangatira of the Kurahaupō waka and the grandfather of the eponymous ancestor, Rangitāne. Rangitāne tradition records their centuries-long history of settlement in Wairarapa and Tamaki nui-ā-Rua before 1840 and their special association with many places including the Wairarapa Lakes, eastern coast, and Te Tapere nui-o-Whātonga (also known by non-Māori as Forty, Seventy and Ninety Mile Bush).

Rangitāne were among those who welcomed Pākehā (or European) settlers to the region from the mid-1840s. Rangitāne endured considerable challenges from the annual rents and trade with the new arrivals, who leased large areas of land. The Crown applied pressure on Wairarapa Māori to end the leases and instead sell their land to the Crown. In 1853–54, the Crown acquired

about 1.5 million acres of land, about three-fifths of the traditional takiwā of Rangitāne. In the 1860s, the Crown introduced legislation that created the Native Land Court and a new tenure system inconsistent with the tribal tenure of Rangitāne communities. In 1871, the Crown acquired considerable areas of Rangitāne land in the Seventy Mile Bush (between Norsewood and Pūkaha / Mt Bruce) after most land titles had been awarded by the Court to ten or fewer Rangitāne owners through good and bad land deals. Rangitāne withheld from sale the large Mangatainoka block of over 60,000 acres. From 1877, the Crown applied pressure to purchase this land even though recognised leaders of Rangitāne opposed sale. By 1890, the Crown had acquired over 85 percent of Mangatainoka block. Today, less than one percent of the original block remains in Māori land title.

By 1910, only ten percent of Rangitāne traditional rohe remained in Māori land title. By 1940, that figure had dropped to about 3.5 percent. Some land, including 580 acres in Te Tapere nui-o-Whātonga Seventy Mile Bush and 300 acres around Dannevirke, was lost to public works takings. Today, approximately only two percent of the region is owned under a Māori land title.

The settlement of Wairarapa and Tamaki nui-ā-Rua resulted in significant transformation of the environment. Much of the Te Tapere nui-o-Whātonga Seventy Mile Bush was cut down to make way for agricultural uses, roading, and railways along with the new towns of Norsewood, Dannevirke, Pahiatua, and Eketāhuna. Rangitāne lost much of their traditional food sources, and taonga (or treasures) such as the huia bird. The condition of lakes and rivers was degraded.

Becoming virtually landless by the early twentieth century, Rangitāne communities struggled to maintain their traditional papakāinga, gardens, rivers, customary knowledge, and language. During this period, Rangitāne experienced considerable social deprivation, and after 1940 Rangitāne identity suffered further due to urbanisation and assimilation pressures, including the effects of World Wars I and II, social colonisation and Crown schooling that discouraged the use of te reo Māori (Māori language).

The following section identifies the takiwā of the Rangitāne iwi and the relevant entities that represent their interests in these areas.

“

The settlement of Wairarapa and Tamaki nui-ā-Rua resulted in significant transformation of the environment.

”

2.2 Rangitāne-nui-ā-Rangi

KURAHAUPO WAKA SOCIETY

On 12th October 1986, Muaūpoko welcomed Rangitāne and Ngāti Apa onto their marae, Kohuturoa, at Pariri on the shores of Lake Punahau, also known as Lake Horowhenua.

This historic meeting of these Kurahaupō iwi was called in the wake of a Hui Taumata (Māori Economic Summit Conference) held at Parliament in October 1984. It was convened by the Minister of Māori Affairs, Koro Wetere, whose intent was that this summit of Māori leaders would herald a period of vigorous and substantial progress for Māori via significant increased access for Māori to and around the management of resources.

An outcome of this hui at Kohuturoa was that a steering committee was formed. The committee's task was to pursue an appropriate Tribal/Iwi Authority to umbrella economic, social and cultural development for the Muaūpoko, Rangitāne and Ngāti Apa Iwi.

On the 1st April 1987, the Kurahaupō Waka Society was formed and became an Incorporated Society on 13th July later that year. This body then went on to act successfully as an Iwi Authority for the three Iwi groupings until such time as each respective Iwi had successfully established Iwi Authorities of their very own, allowing the Kurahaupō Waka Society Inc to be retired in September 2000.

Te Rūnanganui o Rangitāne, as a parent Iwi Authority structure for Rangitāne, was formed at a hui at the Te Oreore marae in Masterton in 1989. It was comprised of its four constituent Rūnanga (iwi authorities); Rangitāne o Tamaki nui-ā-Rua, Rangitāne o Manawatū (Tānenuiarangi), Rangitāne o Wairarapa and Rangitāne o Wairau. Each respective Rūnanga now umbrellas its own affairs.

Information on the other Rangitāne Iwi can be found in Appendix 4.

*He pua tōtara kauorohia,
He pua tōtara kauorohia,
Kauorohia te Ati-tupua,
kaurohia te Ati-tawhito
Hei whakakoi rā e Hine
i te mata o te toki.*

*With the pua tōtara it was ground,
With the pua tōtara it was ground,
Ground with the Ati-tupua,
ground with the Ati-tawhito
To make sharp, o daughter,
the edge of the adze.*

He anga te mahi nei kia whakapiki i te mauri o te Taiao o Te Tapere nui-o-Whātonga, kia ora anō ai te tangata.

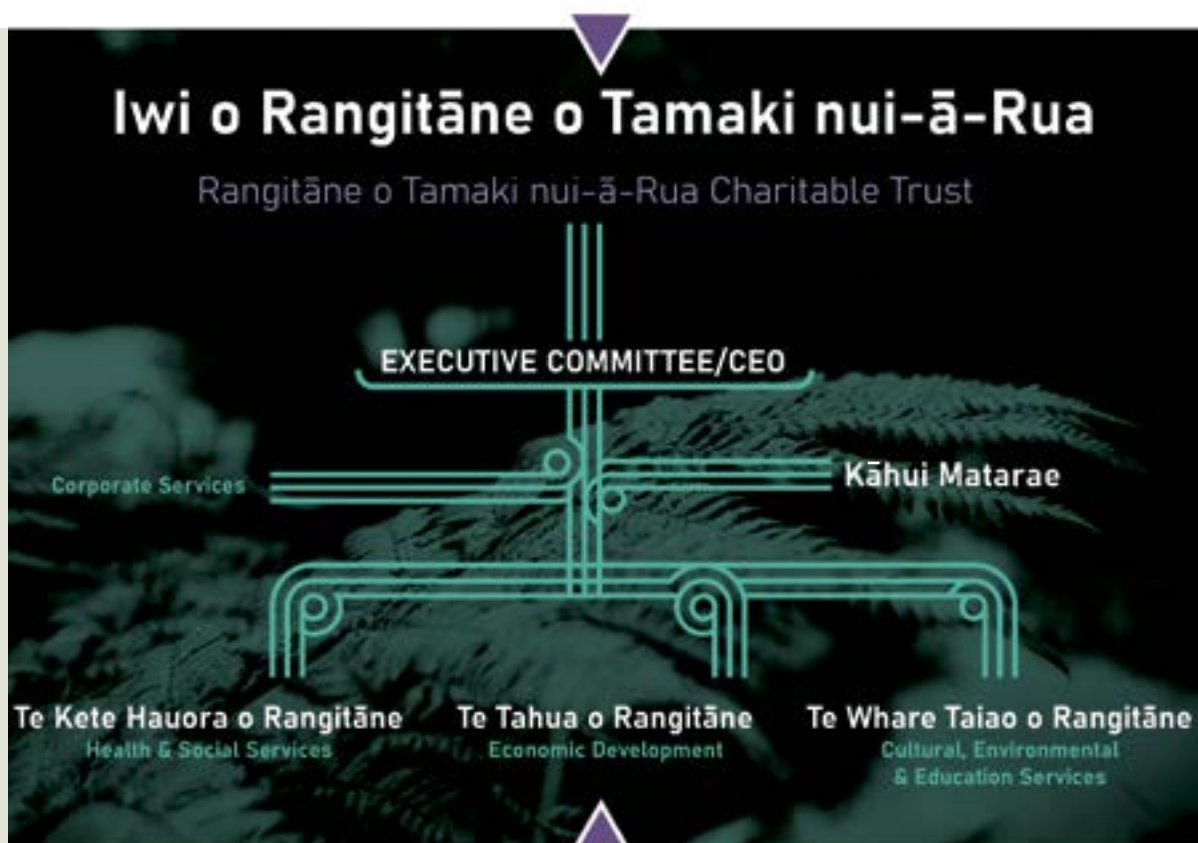
2.3 Rangitāne o Tamaki nui-ā-Rua

Rangitāne o Tamaki nui-ā-Rua (www.rangitane.co.nz) is the rūnunga authority that represents the hapū of the northern area recognised in the Rangitāne Tū Mai Rā Claims Settlement Act 2017 (RTMR Settlement Act 2017) and is based in Dannevirke.

Te Rūnanga o Rangitāne o Tamaki nui-ā-Rua now operates as a Charitable Trust and has three delivery arms:

1. Te Kete Hauora o Rangitāne (Health & Social Services)
2. Te Tāhua o Rangitāne (Economic Development) and
3. Te Whare Taiao o Rangitāne (Cultural & Environmental Services).

Te Whare Taiao o Rangitāne supports whānau, hapū, marae and the iwi in environmental resource management and seeks to look after and restore the environment where necessary. This responsibility includes the sustainable cultural management of our maunga (mountains), ngahere (forests), whenua (lands), and te kāuru ki tai (waters from the headwaters to the sea).



RANGITĀNE O TAMAKI NUI-Ā-RUA STRUCTURE

2.4 Contemporary Map of the Rohe

This map outlines the resource management boundaries relevant to this EMP and our kaitiaki responsibilities for our taonga tuku iho. It shows where each hapū apply their kaitiakitanga roles and responsibilities and where they have their whanaungatanga shared areas with neighbouring whānau, if and when support is needed for each other.

The Rangitāne o Tamaki nui-ā-Rua Charitable Trust (www.rangitane.co.nz) represents and supports the following hapū, who are the mana whenua of their area. Their Marae are located strategically in relation to our traditional and contemporary cultural and environmental landscape.

- Ngāti Mārau
- Ngāti Te Rangitotohu
- Ngāti Tahu
- Ngāti Ruatōtara
- Ngāti Whakawehi
- Ngāti Matetapu
- Ngāti Te Opekai
- Ngāti Te Rangiwaka-ewa
- Ngāti Parakiore
- Ngāti Pakapaka
- Ngāti Mutuahi
- Ngāti Te Koro
- Te Kapuārangi
- Ngāti Hāmua
- Te Hika o Pāpāuma
- Ngāti Kere

Ngāti Te Rangiwaka-ewa comprise Ngāti Parakiore, Ngāti Pakapaka, and Ngāti Mutuahi. The Rangitāne o Tamaki nui-ā-Rua Charitable Trust acknowledges the Ngāti Kere Hapū Collective of Ngāti Kere, Ngāti Hinetewai and Ngāti Pīhere who have a customary presence in the north-eastern coastal area (Wainui) of Tamaki nui-ā-Rua.



CONTEMPORARY MAP OF THE ROHE

2.5 Hapū collectives that help care for the taiao

Te Whare Taiao o Rangitāne (TWhT o Rangitāne) is the formal entity and administrator of cultural and environmental management, supporting whānau, marae, and hapū mana motuhake across the takiwā. There are hapū collectives as well as individual whānau, marae, and hapū that wish to maintain their own autonomy over their part of the taiao within the rohe of Rangitāne.

2.5.1 Te Kāuru Eastern Manawatū River Hapū Collective

Te Kāuru was established in April 2010 as a hapū collective in response to the identification of the Manawatū River as New Zealand's 'River of Shame'. A report on water quality published by the Cawthron Institute in 2009 had identified the river as having the worst dissolved oxygen performance among more than 300 rivers measured worldwide. The Collective has produced a River Management Planning Framework to guide decision making in all matters that have an impact on the air, water, land, and lifeforms within the Eastern Manawatu River Catchment. That framework is set out in the *Te Kāuru Taiao Strategy* (TKTS) (2016). The TKTS outlines the mana whenua expectations of the eleven contributing hapū for the upper catchment of the Manawatū Awa.

This EMP supports the Te Kāuru Eastern Manawatū River Hapū Collective - Te Kāuru Taiao Strategy. This plan extends key concepts, values, and objectives from this strategy beyond the Manawatū Awa and its catchments, to include the eastern coastline, reflecting the holistic te kāuru, ki tai approach.

2.5.2 Te Hika o Pāpāuma

There is a historical and longstanding relationship between Te Hika o Pāpāuma and Rangitāne based on whanaungatanga, shared whakapapa and mutual respect. Te Hika o Pāpāuma exercises mana whenua and mana moana responsibilities in its traditional rohe.

Te Hika o Pāpāuma Marae Committee, Pāpāuma Māori Committee, Te Hika o Pāpāuma Marae Trustees and Aohanga Incorporation are representative bodies for Te Hika o Pāpāuma interests¹.

Te Hika o Pāpāuma mana moana kaitiakitanga responsibility includes customary fisheries management under the Fisheries (Kaimoana Customary Fishing) Regulations 1998. Rohe Moana boundaries have been formally gazetted and Te Hika o Pāpāuma issue and manage customary fishing permits within these boundaries. This Rohe Moana recognises the whanaunga boundaries with Ngāti Kere in the north and Ngāi Tumapuhia-a-Rangi in the south.

¹ Terms of Negotiation between Rangitāne Settlement Negotiations Trust and the Crown, Aug 2012

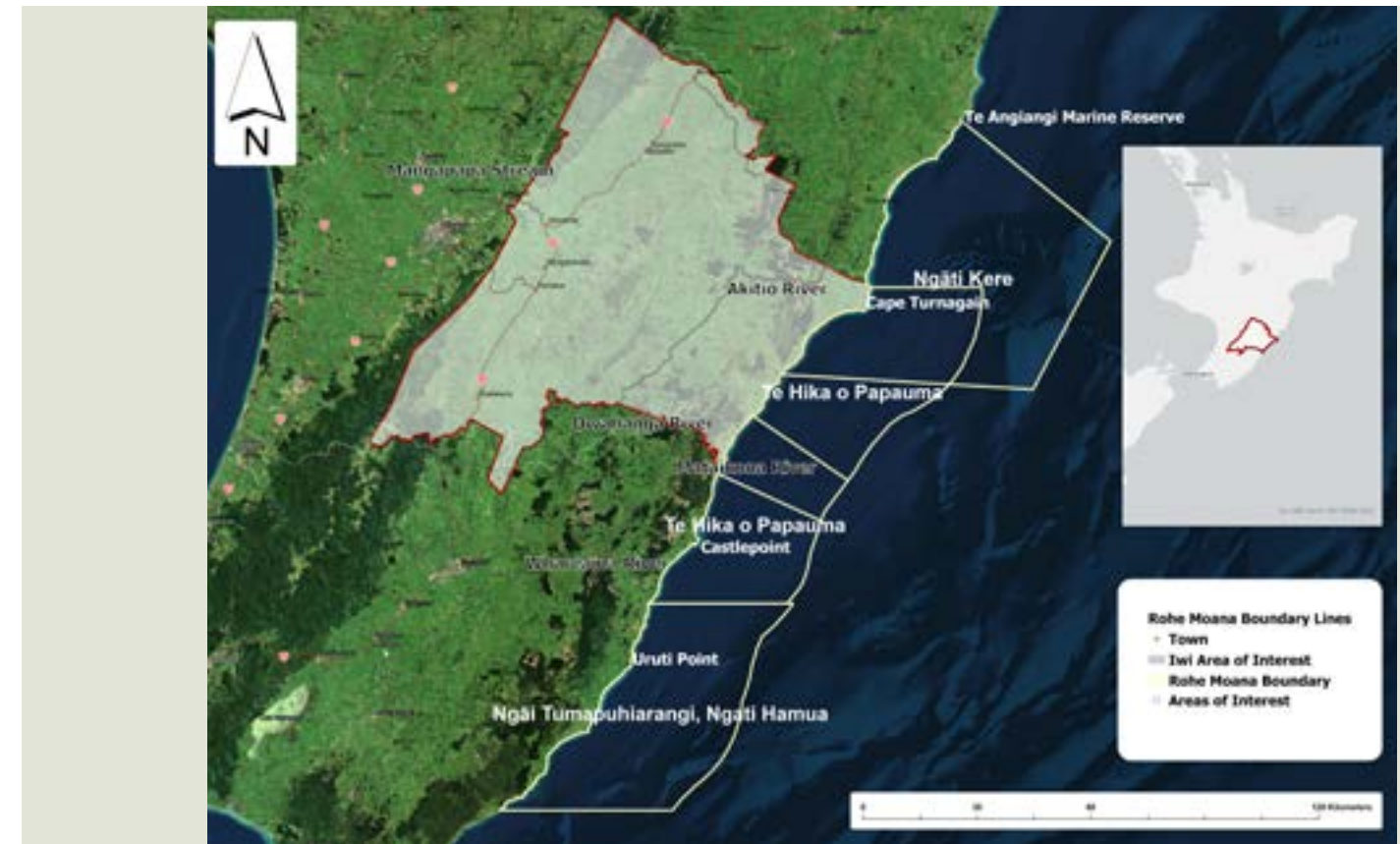
Ki te ora te kāuru, ka ora te rere, ka ora anō te pūaha.

If the source of the river is healthy, so should its collective flow be to the sea.

Pāpāuma ki uta, Puketoi, Kupukokore ngā maunga.

Pāpāuma ki uta. Ōwahanga, Mataikona ngā awa.

Tihei mauri ora!



ROHE MOANA BOUNDARIES

2.6 Statutory Acknowledgment Areas

Statutory acknowledgement areas provide the Crown's 2017 acknowledgement of the statements by Rangitāne iwi of their particular cultural, spiritual, historical and traditional association with the areas listed.

Statutory acknowledgements may apply to land, rivers, lakes, wetlands, landscape features, or a particular part of the coastal marine area. Where a statutory acknowledgement relates to a river, lake, wetland, or coastal area, the acknowledgement only applies to that part of the bed in Crown ownership or control.

WHERE STATUTORY ACKNOWLEDGEMENTS APPLY

- Consent authorities, the Environment Court, and Heritage New Zealand Pouhere Taonga must have regard to the statutory acknowledgements, including when forming an opinion as to whether Rangitāne may be adversely affected by the granting of a resource consent for activities within, adjacent to, or impacting directly on the statutory area.
- Where resource consent applications for activities within, adjacent to or directly to land that is the subject of a statutory acknowledgement, consent authorities must apply sections 95B and 95E of the Resource

Management Act 1991 to identify whether Rangitāne is an affected party. As an affected party, the consent authority will be required to 'limited notify' Rāngitane of any such applications for resource consent which are not publicly notified under section 95A of the Resource Management Act 1991.

- Rangitāne and any member of the Rangitāne iwi may cite a statutory acknowledgement as evidence of the association of the iwi with the areas to which the statutory acknowledgement relates.

Under section 28 of the RTMR Settlement Act 2017, the Crown acknowledges the statement of association made by Rangitāne of their particular cultural, spiritual, historical, and traditional association with the following Statutory Acknowledgement Areas. The deed plans and statements of association for each of these areas are in Appendix 1.

STATUTORY AREA	LOCATION
Akitio River	As shown on deed plan OTS-204-02
Coastal Marine Area	As shown on deed plan OTS-204-03
Manawatū River and its tributaries within area of interest	As shown on deed plan OTS-204-04
Wainui River and its tributaries	As shown on deed plan OTS-204-06

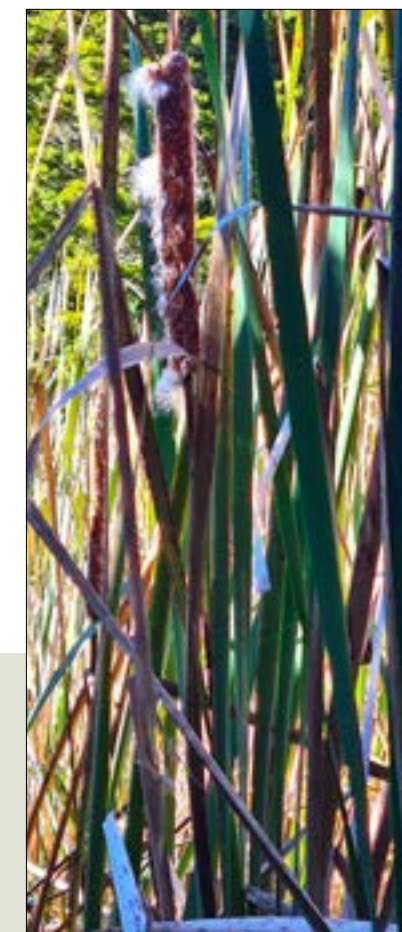
2.7 Deed of Recognition

A deed of recognition provides that the Minister of Conservation and the Director-General of Conservation, must, if undertaking certain activities within an area that the deed relates to:

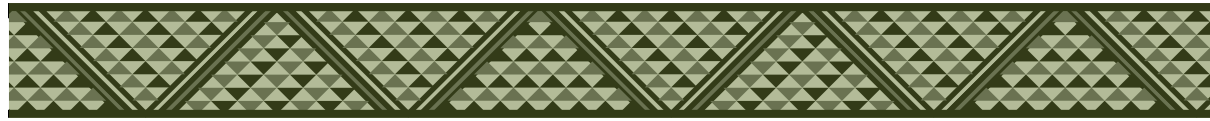
- Consult Te Whare Taiao o Rangitāne and
- Have regard to its views concerning the association of Rangitāne iwi with the area as described in a statement of association.

Each area that a deed of recognition relates to includes only those parts of the area owned and managed by the Crown. A deed of recognition has been signed by the Minister of Conservation and the Director General of Conservation as per section 36.2 of the RTMR Settlement Act 2017 in relation to the following areas:

- Lowes Bush Scenic Reserve (as shown on OTS-204-07)
- Oumakura Scenic Reserve (as shown on OTS-204-08)
- Pukeahurangi / Jumbo (as shown on OTS-204-09)
- Pukeamoamo / Mitre (as shown on OTS-204-10)
- Rewa Bush Conservation Area (as shown on OTS-204-11)



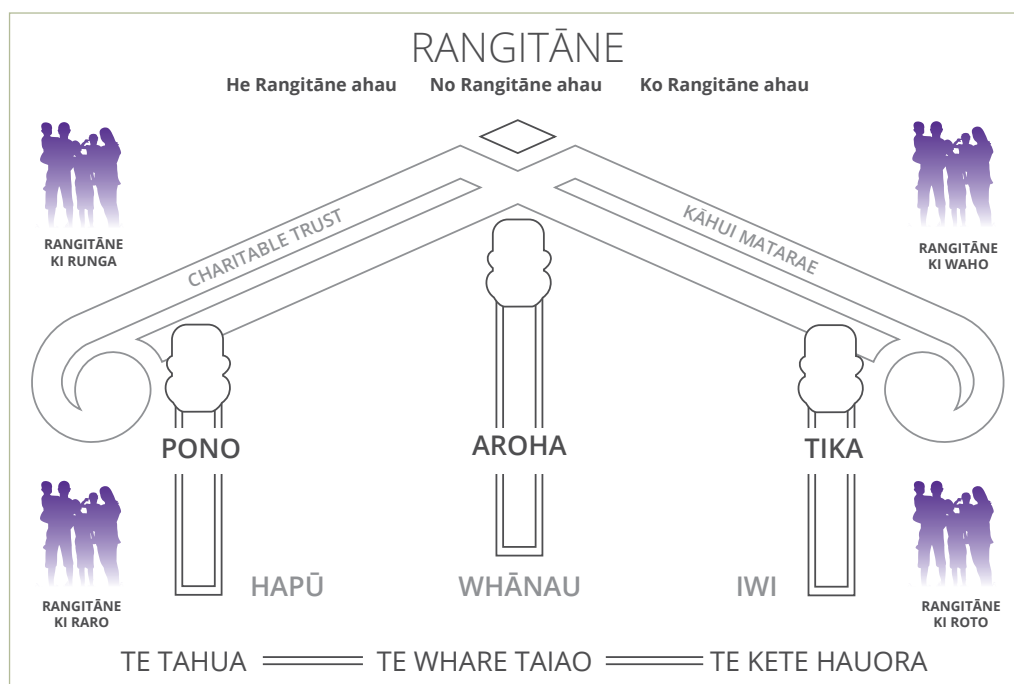
NGĀ KAITIAKI TAI AO. PHOTOS: SHONTELLE PEETI AND RANGITĀNE



E tū Rangitāne.

3 Strategic Vision, Mission, Values and Goals

The Rangitāne o Tamaki nui-ā-Rua Values and Goals are the pathway to achieve the Vision and Mission of our whānau, Hapū, Iwi. The Values outline the way we represent ourselves, and what drives us to be mana whenua of Rangitāne as we look after our Taiao, our health, our prosperity, our Reo and our Mātauranga Māori.



3.1 Vision

Rangitāne o Tamaki nui-ā-Rua Tino Rangatiratanga

SELF-DETERMINATION THROUGH LEADERSHIP AND PARTICIPATION.

Rangitāne o Tamaki nui-ā-Rua recognise the importance of providing a lead role in the sustainable management of our takiwā. Partnerships with key organisations provide opportunities for a future focused, mana whenua management approach for our Taiao.

3.2 Mission

Tikarohia Ngā Whetū o Ngā Whetū

PLUCK THE MOST IMPORTANT FROM THE MOST IMPORTANT AND TURN IT INTO REALITY.

To preserve, protect and enhance the identity, integrity and future aspirations and general well-being of Ngā Hapū o Rangitāne iwi and taurahere in Tamaki nui-ā-Rua.



3.3 Values

Our values reflect a lead role in achieving our vision and mission.

<p>Te Tapere nui-o-Whātonga</p> <p>IDENTITY</p>	<p>Te Tapere nui-o-Whātonga¹ is a statement of identity of places of value and relevance to the Rangitāne o Tamaki nui-ā-Rua domain, predominantly east of the Tararua and Ruahine ranges. Occupation, language, custom and our Taiao all combine to contribute to identity.</p>
<p>Ngā kete o te Hauora</p> <p>WELL-BEING</p>	<p>Having identity is essential to the Māori well-being, which has been superbly defined by te whare tapawhā² model of Taha Tinana, Taha Wairua, Taha Hinengaro, Taha Whānau. It is the Māori world view that total well-being cannot be achieved if one component is absent or in a state of ill-health.</p>
<p>Te Pou o Irakumia</p> <p>OPENNESS AND ACCOUNTABILITY</p>	<p>Te Whatuiāpiti requested his father Hikawera to go to Tamaki nui-ā-Rua to seek the assistance of the Rangitāne chief, Te Rangiwhaka-ewa in settling a grievance. Although reluctant, Hikawera agreed, but was advised to negotiate the request via Irakumia, with whom Te Whatuiāpiti had just recently forged a peace pact at Tautāne³. On receipt of the request, Irakumia, as the diplomat he was, made arrangements for Hikawera's visit to nearby Tawakeroa where Te Rangiwhaka-ewa resided⁴. The diplomacy, openness and accountability shown by Irakumia to the leadership of the day, Te Rangiwhaka-ewa, is referred to here as Te Pou o Irakumia.</p> <p>Rangitāne wishes to be accountable to its past, its forebears and to taonga tuku iho, accepting with openness that it has a duty to its succeeding generations to ensure that taonga tuku iho (that is, the art of diplomacy, statesmanship and absolute respect for authority) is observed, practised and exemplary.</p>

¹ JM McEwan, Rangitāne A Tribal History. Chapter 8, page 21, paragraph 2.

² Rangitāne Tangata Reo. Rangitāne o Tamaki nui-ā-Rua Te Reo Māori Strategy and Implementation Plan 2017-2022. Section 2.

³ JM McEwan, Rangitāne A Tribal History. Chapter 22, page 65, paragraph 2.

⁴ JM McEwan. Rangitāne A Tribal History. Chapter 23, page 67, paragraph 2 & 3.

*Tini whetū ki te rangi
Ko Rangitāne ki te whenua.*

*Like the multitude of the stars in the sky
So great is Rangitāne on earth.*

<p>Te Ngaru tai moana nui</p> <p>DEDICATION AND COMMITMENT</p>	<p>During the visit of Hikawera (Te Whatuiāpiti's father) to Te Rangiwhaka-ewa at Tawakeroa in the 17 century to request military assistance, Te Rangiwhaka-ewa himself was referred to as Te Ngaru Tai Moana Nui . Such a reference portrays how he was both viewed by his people as their undisputed leader of the time and how he was living his role as leader, that is, of receiving visitors and processing their requests. This is a clear example of dedication and commitment.</p>
<p>He iti te Kōpara</p> <p>POSITIVE ASSERTIVENESS</p>	<p>The response made by our tūpuna Rākairakāhu to the ridicule¹ from Te Whatuiāpiti about his small stature, on an occasion in the 17th century was the ultimate embodiment of positive assertiveness. His dignified response, which now resides in proverb, embodies positive assertiveness at its best².</p>
<p>Puakiteao³</p> <p>PROTECTION</p>	<p>The development, preservation and protection of our culture and identity are requirements and the responsibility of each generation for the well-being of their descendants.</p>

¹ JM McEwan, Rangitāne A Tribal History. Chapter 23, page 67, paragraph 5.

² JM McEwan, Rangitāne A Tribal History. Chapter 23, page 68, paragraph 1.

³ Rangitāne Tangata Reo. Rangitāne o Tamaki nui-ā-Rua Te Reo Māori Strategy and Implementation Plan 2017-2022. Pg 6.

3.4 Ngā Ara – Strategic Goals

3.4.1 Te Ara Tuatahi - Rangitāne Ahurea Tangata - CULTURAL IDENTITY

Rangitāne kia Oho (Rangitāne be Awakened)

Language and cultural practices (tikanga) are integral to cultural identity.

- To exercise rangatiratanga and kaitiakitanga over sacred sites and taonga, sustaining and protecting resources for current and future generations.

3.4.2 Te Ara Tuarua - Rangitāne Hau Ora VITALITY AND WELL-BEING

Rangitāne kia Ita (Rangitāne be Resilient)

With health and vitality, personal and whānau well-being will prosper.

- To advance Whānau Ora through the delivery of an excellent, strengths based, innovative and sustainable approach to whānau well-being; by reconnecting to our Taiao.
- To facilitate success in all forms of education and training by using our Taiao as the classroom.

3.4.3 Te Ara Tuatoru - Rangitāne Tū Mai Rā BEING SUSTAINABLE

Move onwards and upwards

- To maximise the return and the use of Rangitāne environmental assets and resources in a sustainable manner.
- To be leaders in research and evaluation pertaining to Rangitāne cultural and environmental assets and resources.

3.4.4 Te Ara Tuawhā - Rangitane Tātai Hono RELATIONSHIP

Connect, consult and engage for vibrancy Rangitāne kia Mau (Rangitāne Endure)

- To facilitate and support vibrant self-sustaining marae.
- To identify and communicate with our people. To implement excellent communication pathways that build successful relationships through quality engagement, consultation and information every step of the way.
- To implement and enhance quality strategic leadership that values and incorporates Rangitāne tikanga and kawa alongside excellent operational practice.



SECTION 2

CULTURAL FRAMEWORK



*Tini whetū ki te rangi
Ko Rangitāne ki te whenua.*

*Like the multitude of the stars in the sky
So great is Rangitāne on earth.*

4 Tikanga and Principles

Like many indigenous peoples around the globe, over time the Māori world view has determined value systems (cultural values) that have become integral to its societal structure with all its original complexities and simplicities within which its people were born, lived and died.

“

Things that were culturally valued have become surrounded by ‘best practice’ or ‘tikanga’.

”

The greater the value of a particular place, area, gathering, knowledge, practice, commodity or even person, the more that item required ‘tikanga’, that is, procedure, protocol and processes to preserve the value of that item or kaupapa. Any non-compliant behaviour or disrespect of ‘tikanga’ could cause offence, attracting some deserved consequence.

For example, wai māori, a commodity of utmost interest to Rangitāne, as to everyone, was valued because around 90% of our food came from water sources. Wai Māori was therefore surrounded by tikanga or best practice which demanded:

- That no human activity or behaviour would have been permitted to contaminate waterways.
- That the great forested areas of Tāne Mahuta (nature’s filter system) that surrounded our waterways were to remain undisturbed.

Mātauranga Māori is the intimate understanding of all of the above, that is, its origins, its purpose, its implementation, and its management².

The values that we hold are expressed and represented in tikanga (practices) and a set of behaviours that we apply. Tikanga helps us give expression to the relationship we have with the natural environment and connects our culture with our values. Within each part of our takiwā, our values and relationships are expressed and observed in slightly different ways.

4.1 Principles

The following principles identified by Rangitāne provide a foundation for our interaction with the environment, which we describe as follows:

IRA ATUA PRINCIPLES	
Wairuatanga (Mauri)	<p>Customarily, wairuatanga and mauri may have had little in common other than their imprecise yet distinct quality, yet these two Māori terms have prevailed to provide some sort of equivalency to the western term of ‘spirituality’.</p> <p>The word ‘mauri’ may have even been a better term than ‘wairua’ for having a sort of equivalency to ‘spirituality’. In the western world, this would be described as aspects relating to or affecting the human spirit or soul as opposed to material or physical things and religious belief.</p>
Mauri (Wairuatanga)	<p>A material symbol of the hidden principle protecting vitality, mana, fruitfulness of water, land, forests and objects that dwell within these realms, including people.</p>

² Dr Manahi Paewai MNZM, JP.

IRA TANGATA PRINCIPLES	
Kaitiakitanga	<p>Acknowledges the well-known principle that Māori regarded themselves as guardians of their territories, environment and resources rather than owners of them, which indicated that Māori were essentially long-term succession planners.</p>
Whanaungatanga	<p>The core words associated with whanaungatanga are:</p> <ul style="list-style-type: none"> • Whānau - to be born, offspring, the family unit which in traditional times was a three generational unit, and • Whanaunga - which refers to a relative or a blood relation. <p>Today, with the addition of the suffix ‘tanga’, it has become a term commonly used to equate to a range of situations, some of which are as follows:</p> <ul style="list-style-type: none"> • Following formalities, we will have whakawhanaungatanga, that is, we will mix and mingle as family and friends. • Often the term is used to refer to introductions at a gathering where people are asked to introduce themselves prior to the commencement of a hui. In these situations, people will often give their pepeha to introduce themselves. • The term also refers to what happens at gatherings - where establishing and growing relationships among relatives is a natural occurrence.
Manaakitanga	<p>Customary essentials associated with this term are:</p> <ul style="list-style-type: none"> • to show respect and kindness • to host others. <p>Much mana is attributed to those marae, whānau, hapū and Iwi who are able to display, provide and deliver manaakitanga to their manuhiri, territories, environment and resources with all of the elevated attributes associated with respect and kindness, along with being able to offer hospitality and enjoyment to visitors.</p>
Tino Rangatiratanga	<p>The sovereign responsibility to protect and guard your people, territories, environment and resources.</p>

4.1.1 Guiding principles

How the Ira Atua and Ira Tangata principles translate to guide the protection, management, and use of natural resources:

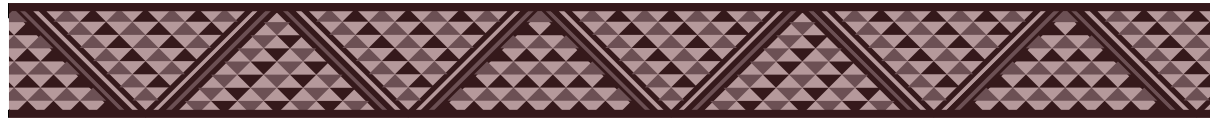
1. That we use the natural resources available for our benefit but in a way that preserves the inherent integrity of those resources for other species and their natural lifecycle processes, and for future generations.
2. A precautionary approach should be taken during decision making when considering the effects of resource use or activities on the environment, and on the values and principles of Rangitāne, where:
 - Full information on effects is not available if there is a high level of uncertainty or lack of understanding
 - Effects are relatively minor, but cumulatively, have a high potential impact, or
 - Effects have a high potential impact.
3. He mano ki te ara haere ai. We do not own the resources that we use, but we are the kaitiaki of them.

“

We do not own the resources that we use, but we are the kaitiaki of them.

”





Kātahi te ia o te atua.

5 Ira Atua Framework

Rangitāne have a shared genealogy with our ancestral water and lands. There is an interconnected whakapapa between Ira Atua (spiritual element), Ira Tangata (human element) and Te Ao Tūroa (The Natural Environment).

The elements that make up the environment are embodied in Ira Atua. Ira Atua are ancestral deities whose individual attributes and dynamic relationships are readily observable and play out in the day-to-day interactions of land and water, wind and sky³.

The Ira Atua domains form a cultural framework for our values and relationships with the environment. There are roles and responsibilities associated with each Atua and against which any effects or impacts are measured.

The Ira Atua Framework follows.

³ Māori Values S32 Report, GWRC

Io Matua te Kore (Io-Matua)

The Temple named Hawaiki

The names of the heavens (Ngā Rangitūhāhā)

1. *Tikitiki o ngā rangi (Te Toi o ngā rangi)*
2. *Tiritiri o Matangi*
3. *Rangi-naonao-ariki*
4. *Rangi-te-wanawana*
5. *Rangi-nui-ka-tika*
6. *Rangi-mata-ura*
7. *Taura-rangi*
8. *Rangi-mata-wai*
9. *Rangi-maire-kura*
10. *Rangi-parauri*
11. *Rangi-Tamaku*
12. *Rangi-nui-a-Tamaku-rangi*

The marriages of Ranginui and Papatūānuku with our awareness of a prior marriage relationship to Wainuiatea.

The birth of children from these marriages and therefore the creation of the Gods

The Ages of Darkness (Pō) and Chaos

The Gods explore the world of light

The separation of Ranginui & Papatūānuku

The Apa or Messengers of the Gods and their positions as appointed by Io-Matua

The Gods disperse to dwell in their various areas of responsibility.

The sanctification of Tāne

First Temple is built on earth

Tāne ascends to Te Toi o Ngā Rangī, was again purified and given new names.

Tāne is given an audience with Io Matua who (by the way) was expecting him. Following formalities, given into Tāne's charge were the three baskets of knowledge and the two sacred stones.

Tāne returns to Earth with the Three Baskets of Knowledge and the two stones for the benefit of mankind and the environment.

Pou-tiri-ao (Guardian Angels) are appointed by the Whatu-kura of Io-Matua to maintain the existence of good in each being in this world.

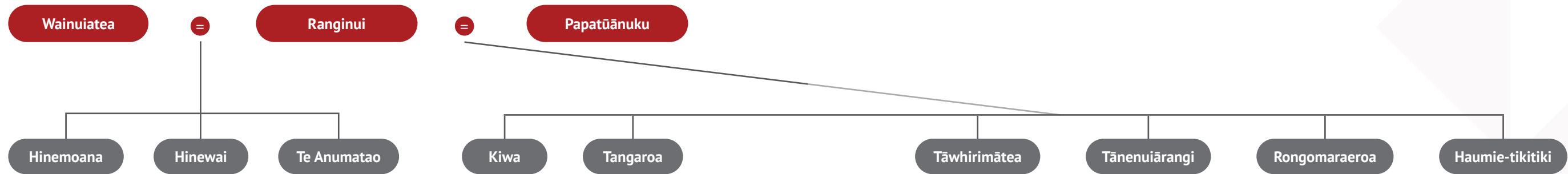
'Te Paerangi' - the war of the Gods emanated from the hatred and jealousy of Whiro and his faction towards Tāne-matua. On Tāne's ascent and descent to fetch and return to and from Te Toi o ngā Rangī with the Three Baskets of Knowledge and the two stones or Whatu-kura, he was plagued on both occasions by the war party of Whiro. Tāne, with the help of his own faction and company of support, made a successful return and was received with great joy. Whiro was defeated and descended to Rarohenga.

The Order of Creation⁴

1. The waters of ocean that are in the world, were created by waters; and then grew out of them the land, the Earth.
2. The minor vegetation, growing each after its own kind.
3. The trees of every kind, to clothe the skin of the Earth.
4. The reptiles and insects of every kind.
5. The animals, dogs, of every species.
6. The birds of different kinds to dwell on the plains and in the woods of the Earth, and on Lady-ocean.
7. The moon, sun, and all the stars.
8. When this had been accomplished, the World of Light became permanent.
9. Finally, Hine-ahu-one (the first woman) and her daughter Hine-titama; from whom mankind in this world sprung.

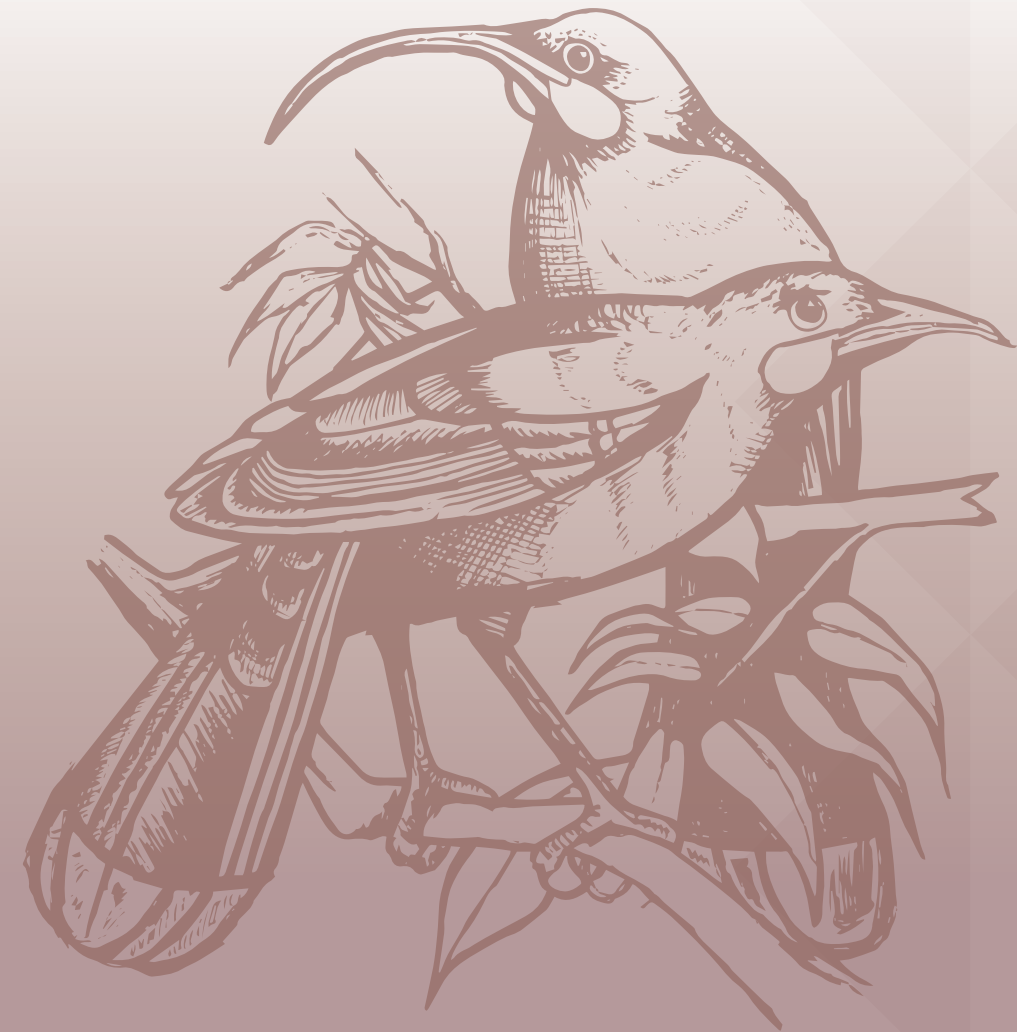
⁴ H.T. Whatahoro, The Lore of the Whare-Wānanga, or, Teachings of the Māori College on Religion, Cosmogony, and History. Page 136.

Te Ira-Ātua Whakapapa



5.1 Atua environmental responsibilities

RANGINUI	Air space, climate, stratosphere.
WAINUIĀTEA	A great body of water. The waters of the world were created by the waters.
HINEWAI	Lady of the waters.
HINEMOANA	Marine, currents, tides (marriage of compatibility).
TE ANUMATAO	Extreme climate change, temperature.
PAPATŪĀNUKU	Land, alpine, hill country, lowlands, coastlands.
TĀWHIRIMĀTEA	Weather, climate, wind, rain, storms, clouds, air pollution, air spaces.
TĀNENUIĀRANGI	Ngahere, manu, flora and fauna, insects, biodiversity.
HAUMIE-TIKITIKI	Fern root, uncultivated food.
RONGOMARAEROA	Kumara, cultivated food.
KIWA	Marine, currents, tides, (marriage of compatibility).
TANGAROA	Animals of the sea, shellfish, finfish, flora.
RUAUMOKO	Earthquakes, geothermal, faultlines, volcanoes.



5.2 Rangitāne Atua environmental domains

“All mana emanates from the gods and must return to them at the death of the recipient.”⁵

Whilst the opening quote provides a text indicating that the gods are the disseminators of mana, mana itself is described variously by H.W. Williams as authority, control, influence, prestige and power. Along with atua Māori, te ira tangata were among the recipients. The Rangitāne Cultural Framework acknowledges our atua (gods) that we approach for support in each domain (area) of our Taiao. These domains refer to some key areas that may be impacted upon from our human behaviours and activities.

The selected atua have been assigned with various environmental domain responsibilities, which they hold to this day, and to whom Rangitāne consult when there is a potential impact upon their domain of responsibility.

DOMAIN		ATUA
Te Mana Ātea	Air Pollution - Parakino Climate Crisis	Ranginui Te Anumātao, Tāwhirimātea
Te Mana Wai	Freshwater – wai māori Salt Water (marine) – Wai Tai	Wainuiatea Hinewai Hinemoana Kiwa Tangaroa Tane Mahuta Parawhenuamea Tūmatauenga
Te Mana Whenua	Land Management – Whenua ora Forest Management – Ngahere ora	Tānenuiārangi Papatūānuku Rongo Haumie Rūaumoko
Te Mana o ngā Tūpuna	Wāhi Tūpuna – Physical Sites of Significance Wāhi Wairua – Spiritual Areas of Significance Wāhi Tapu – Sacred Sites of Significance	All Atua

⁵ Elsdon Best, The Māori Vol. 2, 1924. Page 16.

5.3 Te Mana Wai o te moana (Wai Tai)

Wai o te moana is the water of the ocean, and takutai refers to the coast or shore. The coastal marine area is very significant to Rangitāne. Our cultural and traditional relationships with the coastal environment are strongly linked to its natural features and processes. Customary seasonal harvesting of kai moana from specific mahinga mataitai areas (customary seafood gathering sites) involved many nohoanga (gathering areas), kai moana processing areas, and also various Te Mana o Ngā Atua sites of significance.

As we remain connected to te wai o te moana, we monitor the change occurring due to climate change, sea level rise, coastal erosion and land use which is impacting on our takutai moana, marae, whānau, hapū and iwi/Tūpuna.

5.4 Te Mana Wai

Wai māori is freshwater and includes all freshwater bodies, such as awa (rivers), manga (streams), roto (lakes), repo (wetlands), puna manawa (springs), kāuru (headwaters) and manawa whenua (aquifers/groundwater). The waterbodies that flow across and underneath our earth's surface are considered the arteries of Papatūānuku.

Water is life supporting. Without water, there is no life. But the water itself must have life in order to give life to others. Our whānau and community rely on the wonderful opportunities and life sustaining forces that our freshwater environments offer. If the water is healthy, the land and the people will be nourished⁶.

“Te Mana o te Wai encapsulates everything to do with Wai; Wai Mana, Wai Mauri, Wai Tapu, Wai Ora. This includes all water bodies.”

The Te Mana o te Wai framework as set out in the National Policy Statement for Freshwater Management 2020 (NPS FM 2020) prioritises the need for the mana and mauri of the wai to be recognised and provided for in the first instance. Te Mana o te Wai refers to the vital importance of water. When managing freshwater, there is a hierarchy of obligations that prioritises first, the health and well-being of water bodies and freshwater ecosystems; second, the health needs of people; and third, other uses of water, such as those required to provide for social and economic well-being, now and in the future.

By protecting the health and well-being of our freshwater, we protect the health and well-being of our people and environments. We acknowledge that everything is connected and that if the wai is healthy then so will be the people.

⁶ Submission by Hineirangi Hariata Carberry on behalf of Rangitāne o Tamaki Nui-ā-Rua: Consultation and feedback on the Next Steps for Fresh Water, p. 1, April 2016.

5.5 Te Mana Whenua

The maunga (mountains) are part of the body of Papatūānuku. The ngahere (forests) that cover her like a korowai (cloak) have a multiplicity of additional roles, such as oxygen renewal, filter systems for our waterbodies, home to our manu (birds) and ngarara (insects) and others.

Te Mana o te Whenua encapsulates everything to do with whakapapa. It is our whakapapa that determines our connection to the land. Whenua Tūpuna blocks identify whānau and hapū who have whakapapa and mana whenua to that block, and therefore the responsibility to protect, care, restore, and enhance the whenua for future generations. This represents the interconnected whakapapa to our whenua.

When undertaking cultural and environmental management, we look at the different aspects of the physical whenua such as; Maunga, Whenua, Ngahere etc and how Ira Tangata behaviours impacts on these.

5.6 Te Mana Ātea

Te Mana o te Ātea focuses on the area between Papatūānuku and Ranginui. The airspace in between these two atua is already falling victim to pollution such as greenhouse gases and space debris. Pollutants are responsible for the climate crisis through the use of fossil fuels and other activities which increase the amount of carbon dioxide and other greenhouse gases being released into the atmosphere. We have polluted every sector of our worldly environment and we are now doing the same to our Atea.



MANA ATUA, MANA TANGATA. PHOTOS: SHONTELLE PEETI AND TARA SWAN

The Maramataka or Māori lunar calendar is based on traditional knowledge used for traditional voyager navigation informed by lunar and star constellation cycles that trigger environmental indicators and predictions. Those indicators tell us exactly what is happening around us and what activities should be undertaken accordingly, such as planting, fishing, harvesting, learning, planning and resting. A Rangitāne Maramataka framework will provide a cultural system that will guide how and when activities such as surveying and monitoring, when to meet, and hui and wānanga, should be carried out in the taiao so that there is good alignment with the Rangitāne goals, values and principles.

5.7 Te Mana Tūpuna

Te Mana o Ngā Tūpuna encompasses the entire cultural landscape where our tūpuna carried out their daily activities, where they occupied, and where they were interred, otherwise known as sites of significance.

This category is to highlight the significance that exists and the protection required, which often go undetected and can be overlooked if allowed, leading to significance and protection being deemed as having little or no consequence.

Wāhi Tūpuna is the physical evidence of occupation such as archaeological sites (e.g. a shell midden) and other sites of significance, e.g. prominent landscape features such as Pā sites.

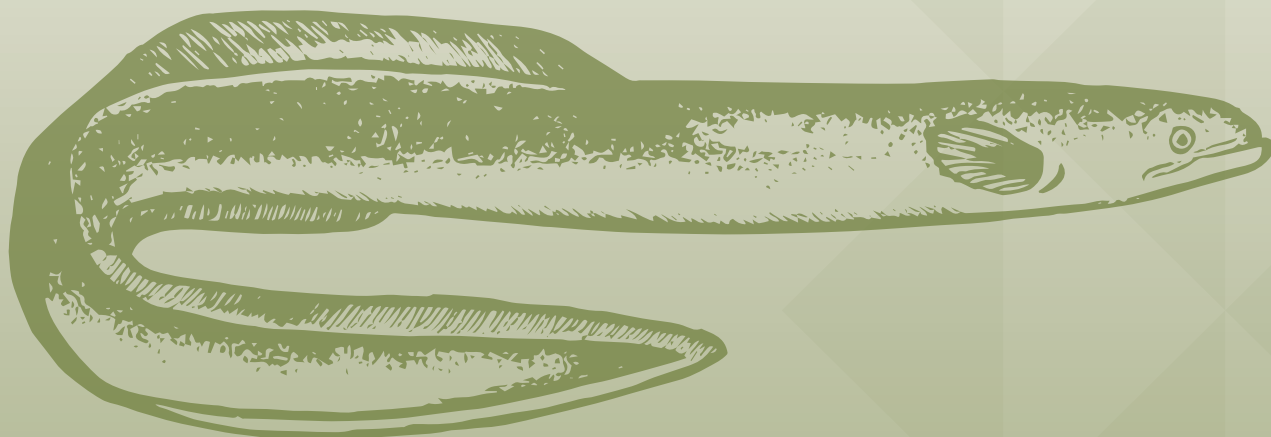
Knowledge of our Wāhi Tūpuna (Sites of Significance) or the 'Footsteps of our Tūpuna' are chanted in our karakia (traditional prayers) and karanga (calls of welcome), sung in our waiata (songs) and mōteatea (laments), carved in our whakairo (artwork) and shared orally through whaikōrero (oratory speakers and teachings).

Wāhi Wairua (spiritual intangible significance) are the intangible factors that are difficult to see or measure. It is the spiritual component that is the 'invisible glue' which interconnects the physical and the metaphysical. There are certain customary practices and tikanga that must be adhered to if engaging with Wāhi Wairua.

Wāhi Tapu (sacred sites of significance) are the most significant areas that Tūpuna held dearly and may consist of a combination of the Tūpuna domains.

SECTION 3

ENVIRONMENTAL MANAGEMENT FRAMEWORK



E, he hua te kai! E, he wai te kai!

*Hua is the most desirable food!
No, water is far better!*

6 Te Mana Wai

6.1 Our values and connections with wai māori, wai tai

“Te wai moana e takato nei i te ao, nā te wai i ahuahua mai; ko te whenua tēnei ka tipu nei, ka pakeke, ka moea nei e Ranginui – The waters of ocean that are in the world, were created by waters; and then grew (out of them) the land, the Earth which on maturity was taken wife by the Sky father.”⁷ Water is the tuakana to land and indeed the celestial god mother of the Taiao.

“Water flows through Papatūānuku like blood flows through the human body. Once the equivalent of the human arteries of the Earth, our waterbodies carried life-supporting wai to all parts of the world, much like oxygen would be circulated around the body. However, the consequences of humankind’s actions mean that today, our waterways now act as the veins of Papatūānuku, carrying wai that is destitute of life and is severely depleted of its mauri.

Te wai o te moana, our great seafood basket, bears the burden of our wrongdoings, as the ultimate receiving environment. Wai māori is key to the identity of Rangitāne o Tamaki nui-a-Rua, with te mana o te tangata and te mana o te awa inherently intertwined. Wai māori has the power of cleansing and revitalising the mauri of our people, and when the wai suffers, so too does the hauora of our people.”⁸

⁷ HT Whatahoro. The Lore of The Whare Wānanga - Te Kauae Runga Vol 1, page 32 and 135, paragraph 2.

⁸ Dr Manahi Paewai MNZM, JP - personal kōrero

Prior to European settlement, up to 90% of the Māori food economy was water-based. Ngā awa (rivers), manga (streams), roto (lakes), repo (wetlands), manawa whenua (groundwater/aquifers) as well as takutai moana (coastal waters) provided an abundance of ngohi (fish), kaimoana / mātaimai (seafood / shellfish), tuna (eels), manu (birds) and plants, including for rongoā medicinal purposes and for raranga (weaving)⁹. Waterways were used for travel and transporting goods. Rangitāne people would travel by waka from inland settlements to takutai moana. Awa were also used to mark the boundary between the rohe of Rangitāne and other nearby iwi¹⁰. Wetlands were valued for mahinga kai, their cleansing properties and for mitigating both floods and droughts.¹¹.

“...if one does not place a particular substance in their own veins, take from them or divert their veins, then why should Papatūānuku be subject to it?”¹²

The use of water came with responsibilities and the expectation that water would be respected as a life form in its own right. The following values have been expressed by Rangitāne in relation to wai māori:

<p>WHANAUNGATANGA KI TE AWA Ā WHĀNAU-Ā-HAPORI RANGATAHI KI TE AWA: Mātauranga, Pūtaiao, Karakia</p>	<p>Protecting and preserving connection to the river is central to the identity and well-being of whānau, hapū and iwi/tūpuna of Rangitāne.</p> <p>It is the preservation and practice of tikanga and kawa relating to cultural activities associated with water bodies and the intergenerational receiving and dissemination of the mātauranga Māori that informs tikanga practices. Mechanisms that provide this knowledge to be shared and protected include education, narratives, and ngahau.</p>
<p>WAIORA: Whakaora, Tohi/Iriiri, Rongoā</p>	<p>The acknowledgement and preservation of the qualities of a freshwater body for its medicinal, spiritual, and healing properties.</p>

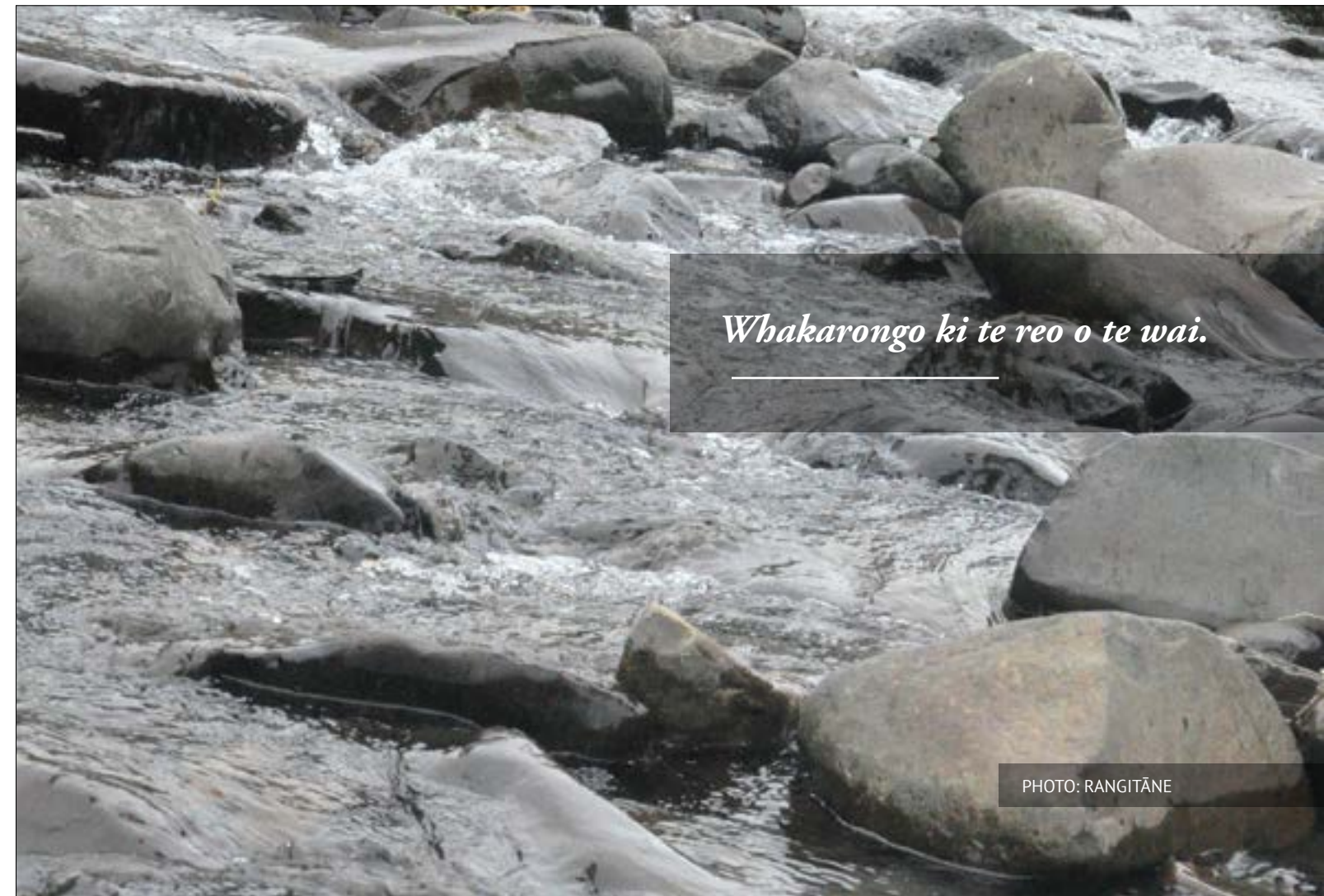
⁹ Te Kāuru Eastern Manawatū River Hapū Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016, pg 31

¹⁰ Rangitāne o Wairarapa and Rangitāne Tamaki nui-a-Rua - Deed of Settlement Schedule: Documents, p. 12

¹¹ Te Kāuru Eastern Manawatū River Hapū Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016, pg 29

¹² Statement of Evidence of Elizabeth Anne Burge in the matter of: The Wairarapa Ki Tararua Inquiry Wai 863 and the claims by James Rimene and Pirinihia Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū – Wai 175

<p>TE REO O TE AWA: Rauemi, Tātai kōrero, Whitiata, Waiata, Kōhanga/ kura kaupapa, Kura Aunoa, Pūrākau/Pakiwaitara</p>	<p>Ensuring the voice of the river is reflected across the breadth of cultural resources, ensuring that the richness of narratives of the wai are embedded in the intergenerational experience through information sharing mediums that are culturally appropriate.</p>
<p>KI TĀ TE AO MĀORI TITIRO</p>	<p>The Māori perspective where the wealth of life and sustenance can be seen.</p>
<p>WHAKAPAPA KI TE WAI: Ko au te awa, Ko te awa ko au. He pūkenga wai, he pūkenga tangata.</p>	<p>We are the water; the abundance and well-being of water reflects the abundance and well-being of people.</p>
<p>TE REO O TE TANGATA: Kōrero tahi, Momo rākau, Mahi ngātahi, Rongoā, Mātauranga Māori, Whakaako, Whāngai atu, Aroturuki, Matakite</p>	<p>The importance of supporting, encouraging, and sharing knowledge to achieve positive resource use and environmental outcomes.</p>



Whakarongo ki te reo o te wai.

PHOTO: RANGITĀNE

6.2 Issues affecting our values and connections with wai

The Te Kāuru Taiao Strategy refers to 'Te Karanga a te Wai, the call of the river. People need to heed the call of the river in their efforts to bring it back to good health. The mana and mauri of an awa is unique among its many reaches. In many cases, the quality and mauri of the wai is healthy and rich at the kāuru (headwaters) of a catchment, compared to the lower parts of the catchment. As the wai flows from the mountains to the sea, it encounters various land uses, which introduce issues which impact on the quality and mauri of the awa.

6.2.1 Rangitāne relationship with wai māori

While land-based agriculture has largely replaced our traditional water-based economy, the importance of water is still unbroken – water flows through everything and it is the essence of life. The relationship of Rangitāne with wai māori is adversely affected by inappropriate land use and/or degradation of freshwater resources.

The values of Rangitāne in relation to wai māori are often not recognised in planning frameworks and decision-making processes. Rangitāne have not been able to exercise tino rangatiratanga of their significant waterbodies. Rangitāne have lost access to significant waterbodies due to land being privatised or taken under the Public Works Act. Implementation of the NPS FM 2020 is an opportunity for freshwater management to move closer to these values and principles.

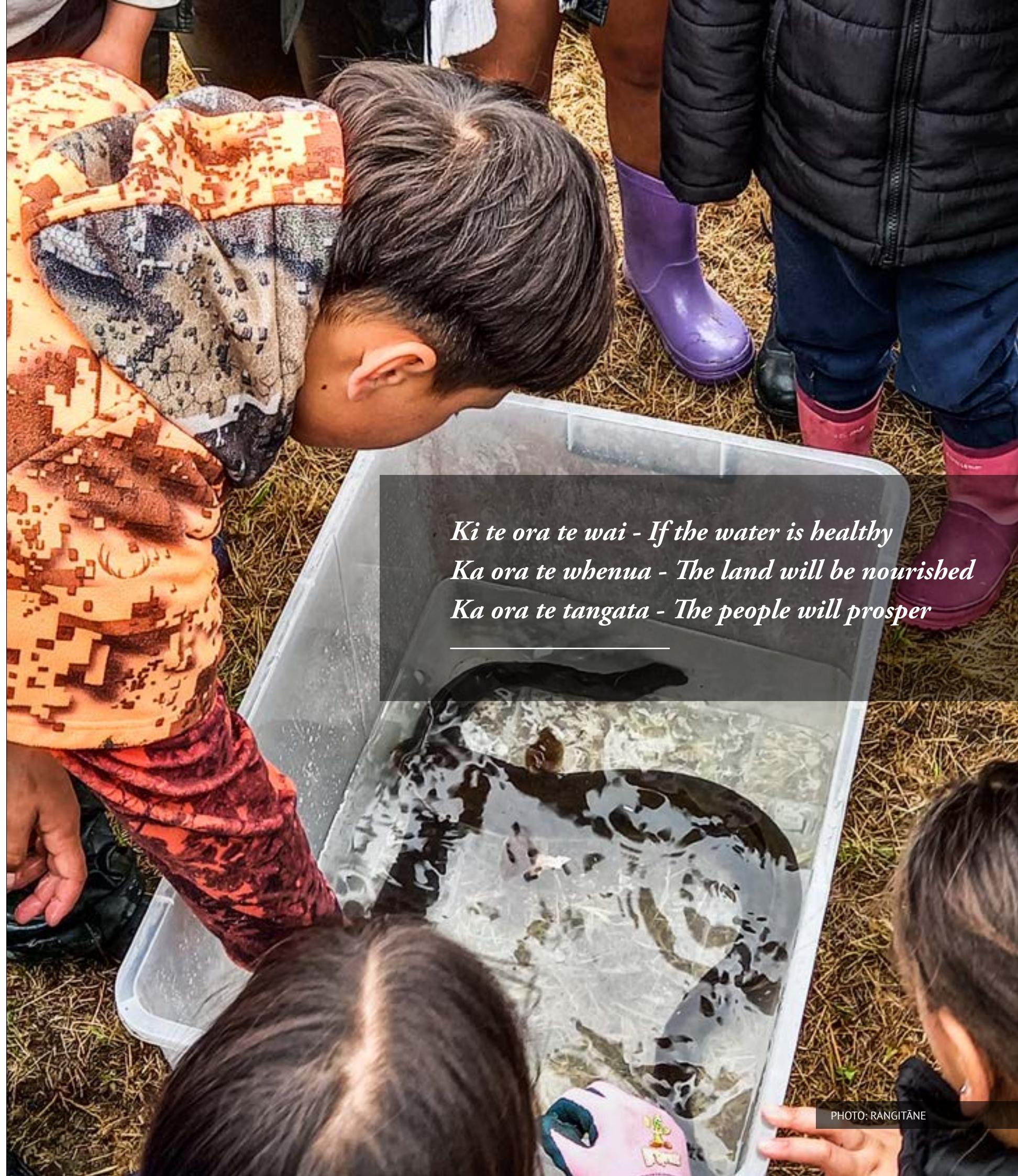
6.2.2 Discharges to water

Discharges to water can have severe consequences for the mauri and health of the wai and the life that it supports. Increased contaminant loading in the water is resulting in harm to fish and invertebrate life (sometimes lethal) and shellfish downstream.

Harmful discharges to water not only reduce the environmental quality of the wai, but they degrade its sacredness and mauri (life essence) and the surrounding taiao. When the mauri of the wai is degraded, the resources that rely on that wai will be unable to flourish to their full potential.

This has a direct and significant implication for Māori, who depend on clean and healthy wai with a thriving mauri, so that they can practice their cultural practices such as mahinga kai (food gathering)¹³, gathering of rongoā (medicinal plants), as well as whakaora (healing), and tohi (sacred ceremonies). The consumption of contaminated kai such as ngohi (fish) can result in iwi /

¹³ Sims, M. & M. Thompson-Fawcett, "Planning for the Cultural Landscape", in Merata Kawharu (ed.), Whenua: Managing Our Resources, Auckland, Reed, 2002, pp. 262-263 (adapted from Challenger, 1988: 11).



*Ki te ora te wai - If the water is healthy
Ka ora te whenua - The land will be nourished
Ka ora te tangata - The people will prosper*

hapu members becoming māuiui (unwell) or experiencing more serious health effects.

Harmful discharges to water and subsequent contamination also has adverse effects on the recreational use of water, such as kaukau (swimming), waka (canoe) and tamariki (children) tākaro (playing) in and around the water.

Below are several different activities that impact on the values of Rangitāne o Tamaki nui-ā-Rua.

6.2.2.1 Wastewater

In tikanga Māori terms, it is not acceptable for human wastewater to be mixed with wai that provides a food source¹⁴ or spiritual healing. Rangitāne, like other iwi / hapū, are strongly opposed to human effluent directly entering water due to the adverse effects on the mauri of the water. Although discharges may be treated to an extent that there are no risks to human physical health, there can still be adverse effects on the mauri of the water and the wairua of iwi / hapu members.

6.2.2.2 Agriculture and horticulture

The intensification of farming, in particular dairy farming, combined with the removal of wetlands and riparian planting, has resulted in high nutrient and pathogen loading in water bodies in the takiwā, through diffuse discharges. The consequences are higher in-stream temperatures, higher sediment loads through erosion, increased periphyton growth and algae blooms. Fish habitat is severely compromised¹⁵.

Allowing stock to enter and cross waterways results in the further degradation of water quality, through contamination with effluent, bank erosion and sedimentation. Rangitāne strongly support the exclusion of stock from water bodies¹⁶.

6.2.2.3 Stormwater, industrial pollution and other waste

Untreated stormwater discharges from urban areas are often laden with toxins¹⁷. Rubbish, oil and petrol spills, leaching from landfills and industrial discharges, and discharges of sediment from earthworks enter waterbodies. Sediment loads in waterbodies are also increased through the placement of machinery or structures in or near waterbodies.

¹⁴ Cultural Values Assessment for Woodville Sewage Treatment Plant and Pahiatua Sewage Treatment Plant by Peter McBurney, commissioned by Rangitāne O Tamaki nui-ā-Rua, 2014

¹⁵ Te Kāuru Eastern Manawatū River Hapū Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016. Pg. 31

¹⁶ Submission by Hineirirangi Hariata Carberry on behalf of Rangitāne o Tamaki nui-ā-Rua: Consultation and feedback on the Next Steps for Fresh Water, April 2016.

¹⁷ Te Kāuru Eastern Manawatū River Hapū Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016, pg. 37

6.2.2.4 Forestry

Slash from forestry harvesting that has been inadequately managed can cause significant damage when it reaches our awa, particularly in high flow or flooding situations. It can lead to changes in water chemistry, damming and diversion of waters, soil disturbance from harvesting, and sedimentation in waterbodies¹⁸. The flow-on effects include negative impacts on our taonga species within and surrounding the awa, as well as on our communities who live nearby. Ngahere that supports our awa on the margins can be damaged as slash debris flows through. Slopes can lose stability from soil erosion when tree roots rot following harvest and no longer bind the soil¹⁹.

6.2.2.5 Water use and allocation

The take and use of wai māori from surface waterbodies and groundwater has significant effects on the mauri of the wai in the Rangitāne takiwā. There are direct and severe impacts on Papatūānuku (mother earth), because ngā awa are her arteries, and te wai is her lifeblood.

Excessive freshwater abstraction often decreases the level of waterbodies, which can have severe consequences on water quality, the presence of life-supporting habitat, and the health and survival of taonga species. The implications for Rangitāne are that the wai is no longer safe for the gathering of mahinga kai, or species are no longer healthy and abundant.

Groundwater is often considered in isolation of surface waterbodies. However, many awa (rivers), manga (streams) and roto (lakes) in the Rangitāne takiwā are groundwater fed. This groundwater often moves very slowly underground, and therefore the effects of water takes from aquifers can take a long time to observe.

A number of catchments in the takiwā including Tamaki, Mangahei and Raparapawai²⁰, are overallocated and at risk of significant adverse effects.

More extreme weather events such as droughts as a result of climate change will cause water extraction (and allocation) issues to arise. Droughts can reduce the amount of available water in our awa, exacerbating overallocation issues.

¹⁸ Ministry for Primary Industries, NESPF Guidance – Harvesting (Regulations 62-71; V1_26.04.18), pg 1, as cited on www.mpi.govt.nz/dmsdocument/27948/direct (8/03/23)

¹⁹ Ministry for Primary Industries, NESPF Guidance – Harvesting (Regulations 62-71; V1_26.04.18), pg 1, as cited on www.mpi.govt.nz/dmsdocument/27948/direct (8/03/23)

²⁰ Te Kāuru Eastern Manawatū River Hapū Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016, pg. 32

Projected changing water flows and water temperatures (including in groundwater) will have adverse flow-on effects on how we grow and collect kai and collect water, how our communities are sustained by awa and the quality and quantities of species available that inhabit water catchments²¹.

6.2.2.6 Saltwater intrusion

Saltwater intrusion contaminating freshwater has adverse effects on communities that rely on groundwater as their main source of freshwater for domestic use, such as marae. This can also affect Māori land owners who rely on groundwater for residential, agriculture or horticulture uses.

6.2.2.7 Drainage of wetlands

Most of the wetlands in the Manawatū catchment have been drained to accommodate pastoral farming²², resulting in a loss of habitat, customary resources (for weaving and medicine) and mahinga kai. Rangitāne strongly oppose the drainage of any wetland.

6.2.2.8 Gravel extraction

The extraction of gravel, sand and rock from waterbodies can result in modification of the natural form and function of the awa or roto (including its beds, banks, and margins), changes to the natural flow of wai, damage or destruction of habitat with impacts on taonga species, and disruption to the natural order and balance of the surrounding taiao.

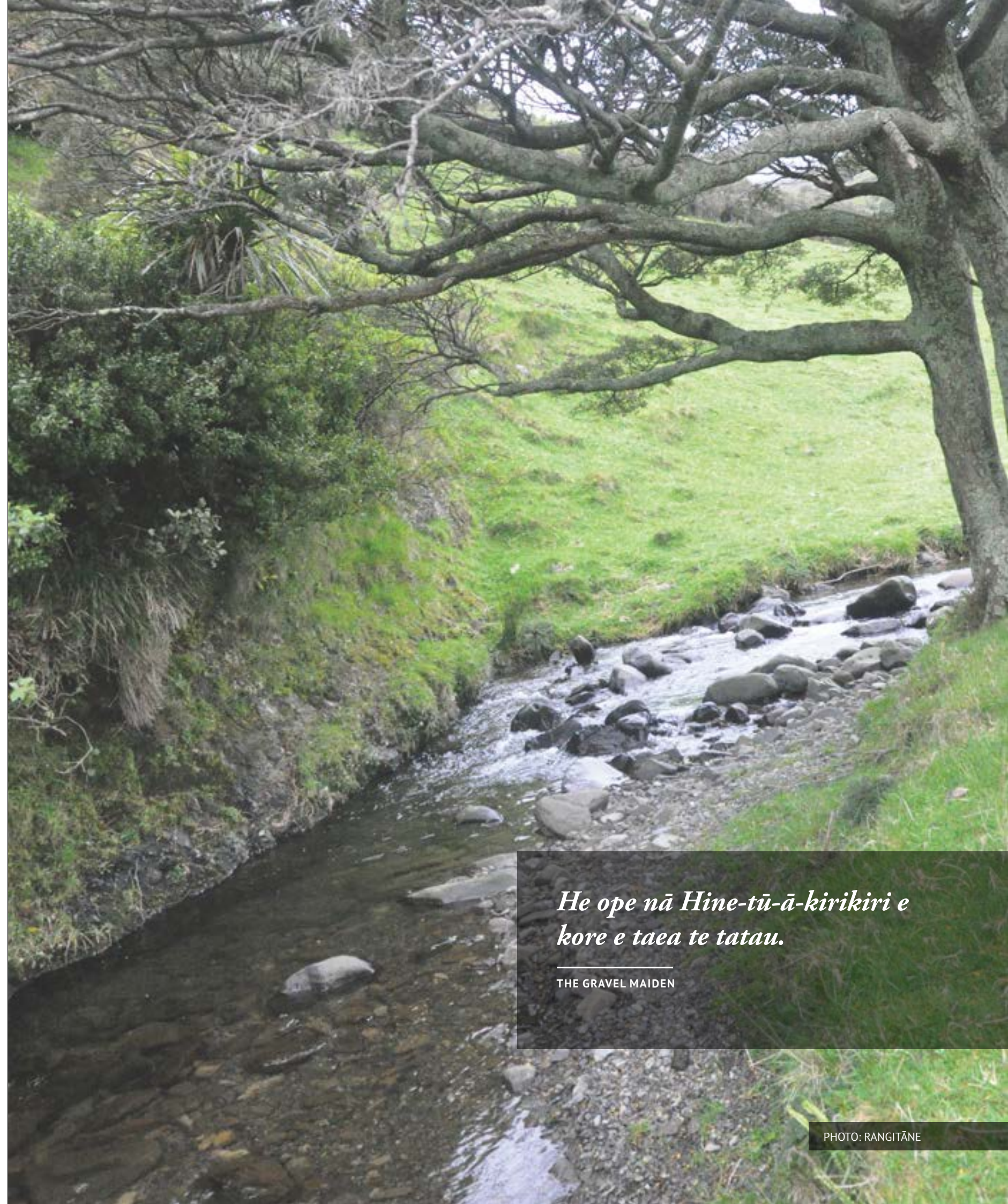
6.2.2.9 Introduction of exotic species

Failure to protect indigenous flora and fauna by allowing the introduction of exotic fish is an issue of significance to Rangitāne²³. Exotic fish, depending on the species, can reduce native fish populations, interfere with other fisheries, reduce native biodiversity, and degrade water quality.

²¹ Ministry for the Environment & Stats NZ (2020), New Zealand's Environmental Reporting Series: [Our freshwater 2020](#), pg 67.

²² Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement of Historical Claims, p. 42

²³ Wai 863: Wairarapa ki Tararua District Inquiry Claims Final Statement of Issues, February 2004.



*He ope nā Hine-tū-ā-kirikiri e
kore e taea te tatau.*

THE GRAVEL MAIDEN

6.3 Our goals and aspirations for Wai

The following goals and aspirations have been expressed by Rangitāne in relation to wai māori:

1. Te Mana o te Wai is recognised and protected and the mauri of wai māori is sustained and enhanced. All parties act to prioritise the health of the wai, as this protects the health and hauora of the wider taiao. Every freshwater body is recognised as having its own intrinsic mauri including spiritual and physical dimensions.
2. Rangitāne are recognised as mana whenua and kaitiaki in resource management decision making in relation to freshwater and are actively involved in the protection of the wai. The relationship between Rangitāne and wai māori is protected, maintained, and restored where it has been adversely affected.
3. Rangitāne are able to exercise tino rangatiratanga with respect to the freshwater environment.
4. The health and hauora of waterbodies in the takiwā of Rangitāne are restored, so that whānau can safely drink, harvest mahinga kai from, enjoy recreational activities and swim in the wai. The discharge of nutrients and contaminants to water that impact on these values are avoided.
5. The practice of intergenerational receiving and giving of mātauranga Māori that informs tikanga practices in relation to waterbodies is protected and supported. The mātauranga Māori of Rangitāne in relation to the wai and surrounding taiao is incorporated into and informs policy and decision making.
6. Riparian margins, rivers, lakes, wetlands, lagoons, estuaries and the indigenous habitats, downstream coastal ecosystems, āhua and mahinga kai they support, are protected from inappropriate land use, subdivision, and development. The adverse effects of land use, subdivision, and development on the wai and the surrounding taiao, are avoided.
7. All remaining wetlands in the takiwā are restored and protected, with subsequent benefits for sustaining bird, fish, and plant life. There is no further drainage, degradation or destruction of wetlands.
8. Ki uta ki tai (from the mountains to the sea), as an integrated and holistic management approach, underpins all resource management decisions in relation to wai.

9. The overall cumulative impact of water takes on all waterbodies must be understood and must inform the allocation of water in the takiwā. Sufficient water is retained in water bodies so that flows are monitored and sufficient to support:
 - Thriving populations of mahinga kai species, at all times of the year, and
 - Rangitāne cultural and traditional practices.

6.4 Te Mana o te Wai objective

The NPS-FM requires the regional council to include an objective in its regional policy statement that describes how management of freshwater in the region will give effect to Te Mana o te Wai²⁴. The Council and the Treaty agent/partner are also required to develop long-term visions for freshwater in the region and include those long-term visions in their regional policy statements. Long-term visions can be set at the level of a Freshwater Management Unit (FMU), or for part of an FMU, or at a catchment level. Long-term visions should articulate what communities and tangata whenua want that area to be like in the future and should be informed by an understanding of the history of and environmental pressures on that area²⁵.

There is clear direction from the NPS-FM that tangata whenua must be actively involved (including in decision making) in determining the local approach to giving effect to Te Mana o te Wai.

The following draft objective articulates how land and water management should provide for Te Mana o te Wai in the two FMUs that cover our takiwā. This objective is informed by the history of our wai and the environmental pressures identified above, along with our stated goals and aspirations.

Te Mana o te Wai will be given effect to in the Manawatū and Puketoi ki Tai FMU's by:

1. Understanding the inherent connection between te whenua and te wai and adopting a holistic and integrated approach to all management and decision making in relation to wai, from ki uta ki tai.
2. The mauri of the wai is sustained and enhanced by:
 - Restoring the quality and quantity of the wai so that it can support thriving habitat and populations of mahinga kai and taonga species, and indigenous species that would naturally reside there;

²⁴ See the NPS FM 2020, clause 3.2(3)

²⁵ See the NPS FM 2020, clause 3.3(3)

- Providing our rivers and streams the ability to express their natural character, form, flow, rhythm and voice.
3. Enabling Rangitāne o Tamaki nui-ā-Rua to exercise mana whakahaere and tino rangatiratanga in all aspects of freshwater decision making.
 4. Recognise and provide for our Rangitāne o Tamaki nui-ā-Rua role as mana whenua, kaitiaki within our rohe, and the implicit duty to preserve and enhance wai Māori for present and future generations, and to show respect, generosity, and care for our wai and tangata.
 5. Rangitāne o Tamaki nui-ā-Rua cultural practices and traditions are recognised and provided for.
 6. Our mātauranga is valued, preserved, and shared (where appropriate) through recognition and education of our cultural values, and informing all freshwater decision making.
 7. Freshwater management and protection is informed by:
 - an understanding of the historical pristine state of our taiao, and past activities and subsequent consequences these have had on our taiao. This includes kōrero tuku iho (oral history), mātauranga me te mōhio Māori, through waiata and karakia.
 - recognition of the unique characteristics, and differing demands placed on our significant awa, as described in our Te Mana o te Wai statement.
 8. Tikanga Māori and kawa with regard to freshwater is respected and followed.

Āta tirohia tōna oranga.

PHOTO: RANGITĀNE

6.5 Actions

The following actions describe the things that Rangitāne and others will and should do to give effect to Te Mana o te Wai.

RECOGNISE THE RELATIONSHIP BETWEEN RANGITĀNE AND WAI MĀORI

- Councils and DOC recognise and provide for in decision making the relationship of Rangitāne with the wai, and the values that mana whenua hold in relation to particular water bodies.
- The life-supporting qualities, intrinsic values, and spiritual and physical dimensions of the wai and surrounding taiao are recognised by councils, inform the development of statutory plans and strategies and are reflected in these. Statutory plans and strategies give effect to this EMP.
- Local government and central government agencies recognise Rangitāne as mana whenua within our rohe, support us to fulfil our role as kaitiaki, and enable us to achieve rangatiratanga.

PROVIDE FOR THE CUSTOMARY PRACTICES AND TRADITIONS OF RANGITĀNE

- Councils and DOC support Rangitāne in their ability to carry out sustainable customary harvest by taking action to ensure the availability of rongoā, mahinga kai, mahinga mataitai, and taonga species is maintained and enhanced, habitat is protected and restored, and populations are healthy and thriving to be able to support this. Rangitāne, councils and DOC work together to identify areas in the takiwā where access to waterbodies can be enabled or enhanced and implement plans to improve this access.

RANGITĀNE IS ACTIVELY INVOLVED IN THE PROTECTION OF THE WAI

- Councils actively engage with whānau and hapū of Rangitāne tūpuna, and the wider community, on the management of freshwater in a way that has been agreed upon between iwi and council and that enhances Te Mana o te Wai.
- Councils and DOC work in partnership with Rangitāne (including through co-management and co-governance agreements) to protect, restore and enhance the wai and the surrounding taiao. The restoration and protection of remaining wetlands is prioritised.
- Rangitāne are partners in the development of regulatory freshwater plans at each and every step of the National Objectives Framework (NOF), and in the development of non-regulatory action plans (such as for fish passage). This partnership approach is continued during implementation and monitoring

of these plans. Rangitāne are involved in both strategic and operational decision making on freshwater work programmes.

- Regional councils support and resource Rangitāne to identify Māori freshwater values, to measure and monitor those values and the cultural health of waterbodies, and to devise management methods to address adverse impacts that are identified, using mātauranga Māori.
- Rangitāne are effectively represented on all local government committees, panels and working groups that are involved in freshwater management and decision making.

TINO RANGATIRATANGA OF WAI MĀORI

- Rangitāne are able to exercise tino rangatiratanga over their customary fisheries resources, and maintain their customary practices associated with those resources.
- Decision making powers in relation to waterbodies of significance to Rangitāne are transferred to Rangitāne, using tools in the legislation²⁶.
- Councils support Rangitāne in the placement and upholding of rāhui.

LAND USE AND THE WAI

- Rangitāne o Tamaki nui-ā-Rua, whānau and hapū of Rangitāne tūpuna understand the potential effects of land use, subdivision and development on the life-supporting capacity of the wai.
- The discharge of nutrients and other contaminants into the wai is avoided, remedied, or mitigated, to a level whereby it is safe for drinking, swimming, waka, recreational and cultural uses.
- Rangitāne oppose the discharge of all wastewaters to waterbodies, whether it is treated, or untreated.
- The take and allocation of wai is avoided where it will result in adverse effects on the health and hauora of the waterbody, its cultural values, habitats (including associated wetlands and riparian margins), and ecosystems.
- Councils support and prioritise actions and land uses that contribute to the improvement of water quality, quantity and freshwater habitats.

²⁶ For example, through formal transfer of powers, Joint Management Agreements or Mana Whakahono a Rohe arrangements.

WATER QUANTITY

- The process of allocating water takes should respect and provide for the cultural values associated with the unique characteristics of that waterbody.
- Councils should evaluate the availability of water in light of the best available knowledge about climate change scenarios and set take limits and other rules in planning documents to reflect this.
- Councils should encourage and support both urban (residential, industrial and commercial) and rural water users (e.g. dairy farming and horticulture) to recycle and reuse water where possible, and to capture and harvest rainwater.
- Surface or groundwater takes should not be used for non-essential domestic needs such as for gardening, vehicle washing, and swimming pools.
- Councils should enforce best practice in the combined take and use of surface and ground water, which includes:
 - Water recycling and reuse where appropriate (e.g. green wash systems);
 - Frequent aroturuki (monitoring) and reporting of actual usage;
 - Review existing takes and reduce consented volumes to reflect actual use;
 - Automated daily aroturuki of water use and management alerts;
 - Best practice soil moisture monitoring to inform efficient and effective irrigation;
 - Adopting an integrated approach to the take and disposal of water. For example, consider the impacts of diffuse discharges of contaminants as effects of proposed water takes for irrigation and take these effects into consideration when determining applications for water takes;
 - Imposing conditions on new and renewal consents that require regular consent reviews. The intent is to enable volumes to be adjusted where monitoring shows that the total abstraction within a catchment or sub-catchment does not give effect to Te Mana o te Wai, that is, it doesn't adequately provide for the health and well-being of water bodies and freshwater ecosystems.

“

...allocating water takes should respect and provide for the cultural values associated with the unique characteristics of that waterbody.

”

- Consent terms for water takes should be set by adopting a precautionary approach, imposing early review conditions and adaptive management thresholds where there is uncertainty about effects. When considering whether a shorter consent duration is appropriate, councils should consider Te Mana o te Wai and climate change uncertainty as key factors in the decision making process.

WATER QUALITY

- Councils prioritise enforcement of the Resource Management (Stock Exclusion) Regulations (2020).
- Intensive winter grazing, feedlots, standing pads and irrigation should not take place within 20 metres of a water body.
- Rangitāne and councils work together to mitigate the impacts of non-point discharges, including through the use of mechanisms such as riparian buffer planting, and cultivation of seedlings, (for example harakeke) to support this.
- Rangitāne oppose the discharge of effluent to water. Discharge of effluent to land is acceptable, provided that it is not within 20 metres of a water body.
- Rangitāne, councils and the community work together to prevent flytipping, better manage the disposal of rubbish and ensure that waterbodies are regularly cleared of rubbish.

REPO (WETLANDS)

- The restoration and protection of remaining wetlands is prioritised and there is no further loss of natural wetlands from our takiwā. All wetlands in our takiwā and their existing values are identified and mapped by the regional councils as required by the NPS FM, as soon as possible, and well before the 10-year deadline in the NPS FM.
- Wetlands that are currently not listed or recognised should be added to the inventory when they are discovered.
- Rangitāne will be supported and resourced to work alongside the regional councils to develop and implement the monitoring plan for natural wetlands, including any methods to prevent any further losses. We will add our Te Ao Māori perspective through a Mātauranga Māori lense to determine the appropriate actions for protection.

- Councils provide technical and financial support to help private landowners to identify, protect, restore and enhance wetlands, to prevent the further loss of rēpō in our rohe.

URBAN DEVELOPMENT AND WATER

- Stormwater from new development is managed on-site wherever this is safe and practicable, using water sensitive techniques which work with nature and achieve hydraulic neutrality. Discharges to surface water bodies must not cause erosion or scouring, sedimentation, discharge of elevated nutrients or metals, or changes in temperature. These requirements should be mandated through statutory plans and Council's engineering design standards.
- New developments must demonstrate water efficiency and, where practicable, incorporate innovative solutions to water use and preservation. Potential options include rainwater harvesting techniques, safe and sanitary re-use of water and onsite water storage.



PHOTO: RANGITĀNE



PHOTO: SHONTELLE PEETI



PHOTO: TARA SWAN

ACTIVITIES IN, OR IN THE PROXIMITY OF, RIVERS

- The erection of structures in the beds of rivers is avoided, wherever possible.
- The extraction of material from the beds of rivers is avoided unless this is for habitat improvement or pest control.
- Rangitāne do not support earthworks in the riverbed.
- Rangitāne do not support the channelisation or straightening of waterbodies.

TE MANA O TE WAI

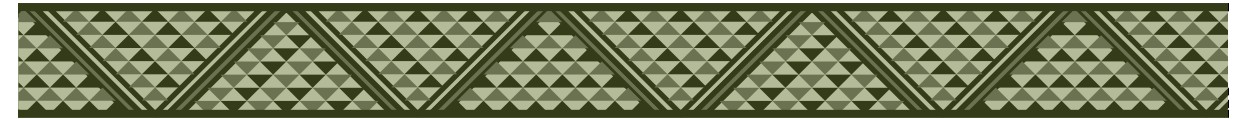
- The mana of rivers and streams is recognised and strengthened, by:
 - Daylighting and naturalising piped streams where possible.
 - Removing barriers to fish passage.
 - Using traditional Māori names and giving streams Māori names where they do not have one. Seek advice firstly from mana whenua (Rangitāne).
 - Educating the community and people of Rangitāne on waterbodies of significance to Rangitāne through education and signage.

MĀTAURANGA MĀORI AND TIKANGA IN RELATION TO WAI MĀORI

- The unique Mātauranga that Rangitāne hold in relation to wai māori is shared and protected through education, kōrero tuku iho (historical stories / oral tradition), narratives and waiata.



PHOTO: RANGITĀNE



All mana, wherever it resides or with whom, emanates from Atua Māori and is returnable upon loss of mana or death of the recipient.

7 Te Mana Whenua

7.1 Our values and connections with te whenua

Ngā maunga (mountains) that form the body of Papatūānuku and te ngahere (forests) that cover her like a korowai (cloak) make up te whenua. The Puketoi, Ruahine and Tararua ranges are a key feature in Rangitāne identity and history, and of considerable significance to Rangitāne. The Ruahine Range is the ancestral maunga of Rangitāne. The maunga are also home to the mātāpuna (source) of many awa (rivers) of significance to Rangitāne²⁷. The source of the Manawatū begins in the foothills of the Ruahine Ranges, weaving its way down through Tamaki nui-ā-Rua, before cutting back through at a point which separates the Ruahine and Tararua Ranges – the Manawatū Gorge²⁸.

The Puketoi, Tararua and Ruahine Ranges served many purposes for Rangitāne. In autumn, hapū would migrate to seasonal camps in the forest covered mountains and valleys to hunt birds such as kiwi, weka, tūi, kererū, kākāpō, kākāriki and kākā. Kīore were also hunted, and berries and fern root were collected, along with plants used for rongoā.

²⁷ Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 43

²⁸ Submission by Hineirangi Hariata Carberry on behalf of Rangitāne o Tamaki nui-ā-Rua: Consultation and feedback on the Next Steps for Fresh Water, p. 1, April 2016.

Creeks and streams were used for catching tuna and kōura and gathering kākahi. The higher mountain areas were mainly used for hunting and Rangitāne had several known routes to travel through the ranges. In times of conflict Rangitāne could retreat to camps or pā in the mountainous ranges and the mountain peaks were also used as part of a signalling and defensive system²⁹.

The expanse of forest east of the two ranges was called Te Tapere-nui-o-Whātonga, as named by their discoverer, Whātonga (the grandfather of Rangitāne). This name means 'the great district food basket of Whātonga' and is also known as Seventy Mile Bush³⁰. Te Tapere-nui-o-Whātonga once covered much of northern Wairarapa and Tamaki nui-ā-Rua. It was one of the most important spiritual, cultural, and life supporting physical features within the Rangitāne takiwā. Rangitāne tūpuna knew the undulating nature of the forest so well that they could tell where the maunga were in relation to the direction they were travelling³¹.

Te Ngahere provided supplies of timber that were used as firewood and to construct buildings and waka. Te ngahere also provided an abundance of kai for harvest and lowland forest was valued for cultivation, due to the rich soil. Māra (gardens) were often established on the fertile river flats. Medicinal plant areas were identified for rongoā and the plants were gathered to maintain the health of Rangitāne communities³². Harakeke (flax) provided an important resource for clothing, housing decorations and decorative mats³³. Te ngahere was home to many pā sites and natural clearings provided ideal places to establish kāinga (villages) and māra³⁴.

The richness and diversity of Te Tapere nui-o-Whātonga was acknowledged by all who knew it. Nineteenth century Pākehā were astounded by the size of the trees, the beauty of the ferns and the deafening chorus of the birds. Despite burning, milling and grazing well into the 20th century, huia, kōkākō and hīhī clung on to survival in this area long after they had disappeared in most other regions of Aotearoa³⁵.

A vast area of Te Tapere-nui-o-Whātonga was cut down for sale and to make way for agriculture, roading and railways and wetlands were drained for farming. This was to the detriment of many Rangitāne kāinga (villages), and

29 Rangitāne Settlement Negotiation Trust. Sites of Significance Map Book, November 2013

30 Statement of evidence of Dr Manahi Paewai MNZM, JP representing Rangitāne o Tamaki nui-ā-Rua

31 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 6

32 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 6 and 9

33 He Kōrero Tuku Iho mō: Rangitāne o Wairarapa Traditional History, p. 58

34 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 10

35 Statement of Evidence of Mike Grace in the matter of the Wairarapa Ki Tararua Inquiry Wai 863 and the claims by James Rimene and Piriniha Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū – Wai 175

resulted in the destruction of natural and eco systems and the loss of food, timber, weaving and medicinal resources. Deforestation and drainage schemes were followed by the introduction of exotic grasses, crops and animals. This caused the alienation of traditional practices such as the gathering of mahinga kai and contributed to the loss of ancestral knowledge (mātauranga Māori) and tikanga (customs).

7.2 Issues affecting our values and connections with te whenua

The people of Rangitāne have suffered physically, psychologically, and spiritually from indigenous forest clearance and loss of its taonga (bird and plant life)³⁶. Mākirikiri and Pūkaha/Mt Bruce contain some of the last remnants of Te Tapere-nui-o Whātonga. Therefore, for Rangitāne, their protection and restoration are paramount.

As native ngahere has been replaced with pastoral plants and commercial forestry, this has accelerated the rate of soil erosion, particularly in steep hill country, which undermines our kaitiaki obligations. The draining of wetlands means these are no longer able to function as nutrient and sediment traps or provide flood mitigation. Non point-source discharges from land uses such as forestry, dairy farming, and stormwater from urban areas introduce nutrients, pathogens, heavy metals and sediment, adversely affecting waterbodies, freshwater ecosystems and the mauri of the wai. Clear-felling harvesting of plantation forestry damages riparian zones, wetlands and culturally significant sites, removes habitat and kills or harms indigenous fauna. It can also have substantial damaging downstream effects on infrastructure and communities from erosion, sedimentation and mobilisation of slash.

The minimal hill country with significant indigenous habitat that remains is in Crown or private hands. Rangitāne consider this failure to actively protect the ngahere and its taonga is a breach of Te Tiriti o Waitangi³⁷.

Rangitāne is concerned at the lack of coordination between the various agencies responsible for managing the impacts of land use activities. We seek a much more integrated and catchment-based approach (ki uta ki tai) to manage issues such as non-point source discharges, protection of valued landscapes and ecosystems, and climate change resilience. Biodiversity and climate change are addressed further in sections 8 and 10.2 - 10.4 of this plan.

36 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement, p. 42

37 Wai 863: Wairarapa ki Tararua district inquiry claims Final Statement of Issues, February 2004.

Rangitāne acknowledge that there is a short term – long term tension associated with many current land uses, especially when people’s economic well-being is affected.³⁸ However actions for short term economic gain must not compromise the well-being of future generations.

From a te ao Māori perspective, the use of genetically modified organisms or synthetic inputs disrupts the whakapapa and vitality of the natural world³⁹. Regenerative agriculture is an opportunity to switch on-farm inputs from synthetic chemical fertilisers to natural fertilisers and minerals, and make other changes in management practice⁴⁰ to optimise farm performance, so that multiple benefits can be achieved at the same time. Regenerative agriculture practices are adaptive and may provide opportunities to increase resilience to flood and drought conditions, adapt agro-ecosystems to climate change, improve animal welfare, increase nutrient density and food quality, improve soil health, promote carbon storage and increase native biodiversity⁴¹. Rangitāne is supportive of the research which is being conducted to explore the possibilities of regenerative agriculture to achieve a more holistic well-being.

Some areas of the takiwā have been subject to oil and mining exploration activities. Rangitāne is concerned that such oil and mining activities use scarce water resources in areas that are already subject to over allocation of water, and that are projected to be subject to reduced rainfall and increasing risk of drought because of climate change⁴². Rangitāne consider that such activities compromise the long-term life giving and sustaining capacity of land and water and should not be pursued.

Loss of title to land does not equate to loss of heritage, but alienation from the land inevitably results in a decline in knowledge of past associations⁴³. The relationship of Rangitāne with particular areas of te whenua is often misunderstood or not recognised by councils. Through subdivision and land development, the special nature of important areas becomes fragmented, and at risk of losing the sense of ‘belonging’ that Rangitāne have with a particular place⁴⁴.

38 Te Kāuru Eastern Manawatū River Hapu Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016, pg 37

39 Letica S 2021. A perspective on Te Ao Māori and regenerative agriculture - Tangata ahu whenua: nurturing our landscapes. Manaaki Whenua – Landcare Research Contract Report LC3954-3 for Our Land and Water National Science Challenge & The NEXT Foundation. Downloadable at: <https://ourlandandwater.nz/regenag> and <https://www.landcareresearch.co.nz/publications/regenag>

40 <https://www.scoop.co.nz/stories/BU2003/S00090/whenua-ora-tangata-ora-partnership-leads-the-way-forward-in-regenerative-agriculture.htm>

41 National Science Challenges: Incentives for change – Regenerative Agriculture – Developing a framework to collect scientific evidence about regenerative agriculture in Aotearoa. <https://ourlandandwater.nz/incentives-for-change/regenerative-agriculture-regen-ag/>

42 Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

43 Rangitane o Tamaki nui-ā-Rua Cultural Values Assessment for the Mount Munro Wind Farm Project, Patrick Parsons, May 2014

44 Statement of Evidence of Elizabeth Anne Burge in the matter of: The Wairarapa Ki Tararua Inquiry Wai 863 and the claims by James Rimene and Pirinihia Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū – Wai 175



7.3 Our goals and aspirations for te whenua

- Rangitāne strongly object to any activity that has the potential to cause blemish, pollution, or devastation to Papatūānuku⁴⁵. If communities use the resources of Papatūānuku, those resources should be used respectfully and returned in a way that the resources are either in the same state they were found, or that allows Papatūānuku to comfortably restore them⁴⁶.
- Ensure that land uses do not result in soil erosion or land instability.
- Improve the health of soils in the takiwā so these can sustain future generations.
- Prevent or mitigate non-point source discharges from land uses.
- Rangitāne do not support clear-fell harvesting. This practice has significant adverse environmental impacts and more sustainable silviculture techniques like continuous cover forestry must be urgently adopted. The regulatory controls in the National Environmental Standards for Plantation Forestry (NES PF) are inadequate in managing the effects on our awa, whenua, taonga species and communities. A much higher standard of environmental stewardship in relation to harvesting, post-harvest slash management, erosion and sediment control and transport is required.
- Papakāinga can be readily established in the takiwā to provide for our whānau's social, economic and cultural well-being.

7.4 Actions

- Rangitāne will work with councils and landowners to implement measures to address non-point source discharges from land, including riparian planting and fencing, retirement and replanting of erosion-prone land and the restoration or creation of wetlands.
- Rangitāne will work proactively with councils and landowners to promote regenerative agriculture; and alternative land uses for erosion-prone hill country, such as eco-tourism or beekeeping.
- Rangitāne will advocate and lobby for greater controls and higher environmental standards for forestry operations.
- Councils amend their district plans to provide a policy and regulatory framework that enables papakāinga to be readily developed in safe and sustainable locations.

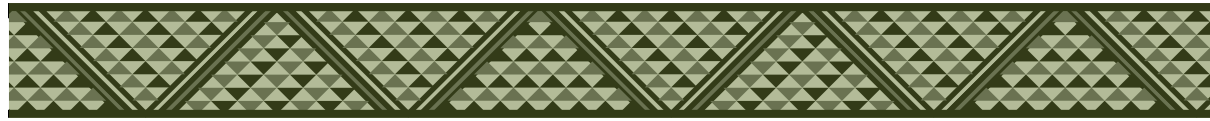
⁴⁵ Submission by Hineirangi Hariata Carberry on behalf of Rangitāne o Tamaki nui-ā-Rua: Consultation and feedback on the Next Steps for Fresh Water, 2016.

⁴⁶ Cultural Values Assessment for Woodville Sewage Treatment Plant and Pahiatua Sewage Treatment Plant by Peter McBurney, commissioned by Rangitāne O Tamaki nui-ā-Rua, 2014.

- The identity and culture of Rangitāne is reflected in the development and re-development of community and public spaces, infrastructure, facilities and amenities, for example through storyboards and public art.



KIA TIKA TE MAHI. PHOTO: RANGITĀNE



He ua Kōwhai.

*Spring showers when
the kōwhai is in bloom.*

8 Oranga o te Taiao (biodiversity)

8.1 Our values and connections with Oranga o te Taiao

Māori view everything as having individual relevance and uniqueness. Every environmental aspect has a place and a right to 'be'⁴⁷. Indigenous biodiversity has its own intrinsic value and mauri created for it by the Gods. However, there is an interconnectedness and inseparable bond between people and living things.

As identified in the previous chapter, most of the great forests which once cloaked Papatūānuku in Te Tapere nui-o-Whātonga have been cut down, destroying habitats and resulting in the extinction of taonga species such as the huia⁴⁸. Clearing Te Tapere nui-o-Whātonga land and the planting of pine trees has also affected the tuna's habitat as streams have been affected by erosion and sedimentation⁴⁹.

The isolated remnants of ngahere that remain are predominantly found in the hill country and Tararua and Ruahine ranges. Only fragments of low-lying and coastal indigenous ecosystems remain.

⁴⁷ Te Kāuru Eastern Manawatū River Hapū Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016, pg 23

⁴⁸ Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement of Historical Claims, p. 41

⁴⁹ Rangitāne Settlement Negotiation Trust. Sites of Significance Maps and Narratives, November 2013

Some of these remaining habitats and areas of significance to Rangitāne include Pukaha (Mount Bruce), Te Āpiti (Manawatū Gorge), Te Aho a Maui (Cape Turnagain), and the Manawatū awa.

Swamps and wetlands on the low-lying plains, and estuaries on the coast, were once a food basket for our people, providing an abundance of fish and tuna. Wetlands provided habitat for birds and provided plants for weaving and other purposes. Wetlands and estuaries are amongst the most productive ecosystems in the world and provide many ecosystem services which we rely on.

As the great cloak of Papatūānuku and Te Tapere nui-o-Whātonga declined, this vulnerability opened pathways for exotic plants, pests and other biosecurity risks. In response to this, biocontrol and hazardous substances have become more prominent imposing a greater risk in the management and eradication of these introduced pests and organisms whilst still attempting to maintain the Oranga o te Taiao and our taonga.

Chemicals and hazardous substances that come in contact with te taiao, our awa and our communities can have detrimental effects if they are not managed appropriately and mitigation measures are not in place. The mauri of the wai and surrounding environments can be significantly effected long term through hazardous substance spills into waterways and onto the whenua.

Genetic engineering and modification poses many ethical questions in Te Ao Māori. Some believe there are also opportunities, for example, food security through genetically modified foods that propose to withstand the effects of climate change. Mauri is intrinsically linked through all living things, engineering or modifying living organisms is interrupting this sacred essence of life. Whakapapa is woven through all living things, including people, soil, animals, ngāhere, wai and throughout the moana and interfering with any aspects of the living world interrupts the natural balance.

8.2 Issues affecting our values and connections with Oranga o te Taiao

The adverse effects of land-use continue to have a detrimental effect on Rangitāne traditional food gathering areas, native habitats and ecosystems⁵⁰. Indigenous flora and fauna continue to be under increased threat by human and pest activity.

The continuing loss of quality, quantity, and access to mahinga kai and natural resources used for customary purposes; and the lack of influence that mana whenua have over the decisions that are contributing to this decline, have

⁵⁰ Horizons Regional Council Regional Policy Statement, Chapter 2: 2.2 Resource Management Issues of Significance to Hapū and Iwi.

adverse effects on the culture and identity of our people. Like other whānau, hapū and iwi of Aotearoa, Rangitāne wishes to restore tino rangatiratanga (Mana whenua and self-determination) over our taonga flora and fauna.

The Exposure Draft of the National Policy Statement on Indigenous Biodiversity (NPS IB) has recently been released⁵¹. Rangitāne supports aspects of this policy statement, such as the requirement to adopt an integrated approach across administrative boundaries (ki uta ki tai) and ecosystems (terrestrial, freshwater and coastal marine), to adopt a precautionary approach, and to consider the effects of climate change when making decisions about indigenous biodiversity and biosecurity. However a requirement for councils to 'engage' with mana whenua is not sufficient to provide for active protection of our interests, nor does it go far enough to enable us to exercise kaitiakitanga or tino rangatiratanga for our taonga species and all flora and fauna.

Preventing, managing, and controlling threats to our indigenous biodiversity from animal and plant pests is important to protecting Aotearoa New Zealand's unique ecosystems. As indigenous peoples, we have always practised biosecurity and pest management, but our knowledge and role in this area remain largely unacknowledged and unappreciated.

The threat of introduced pest species to the survival of our indigenous biodiversity, and the need to find sustained funding and resources to continue this never-ending battle, is of much concern to Rangitāne. Monitoring across Aotearoa has shown that predator impacts have not reached an equilibrium and native species will continue to decline – many to extinction, where no action is taken. This rate of decline is likely to be exacerbated by climate change because of increased environmental stress imposed on indigenous species and ecosystems⁵², and the change in climatic conditions being more favourable to new and existing invasive species.

As an example, Te Aho a Maui⁵³ (Cape Turnagain) on the East Coast north of Herbertville, is a site of significance to Rangitāne. Te Aho a Maui is home to many rare and threatened plants and animals, some of which are found nowhere else. Pest plants and animals threaten the vulnerable flora and fauna⁵⁴ and coastal cliffs are predicted to be vulnerable to increased rates of erosion, due to predicted increases in the frequency of extreme weather events and sea level rise.

⁵¹ <https://environment.govt.nz/assets/publications/NPSIB-exposure-draft.pdf>

⁵² DOC 2020, cited in Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

⁵³ The name means 'Maui's fishing line' and is part of the well-known story of Maui and his brothers fishing up the North Island.

⁵⁴ Pest management has recently been undertaken by Horizons and QEII National Trust, but it is important that this work is able to continue.



“
there is an inseparable
bond between people
and living things.
”

PHOTO: TARA SWAN

Toi Te Taiao (The Bioethics Council) sits under the Environmental Risk Management Authority (ERMA) which is also administered under HASNO 1996, all of which must take into account the principles of Te Tiriti O Waitangi and WAI262 or Ko Aotearoa Tēnei Native Flora and Fauna Claim⁵⁵ when it comes to genetic research. Active protection of whakapapa, mauri and retaining kaitiakitanga over these cultural aspects is imperative to Rangitāne. 'A fundamental concern for Māori is to maintain the exclusive guardianship rights and responsibilities of individuals to ensure the safety of and non-interference with their multigenerational whakapapa⁵⁶.

Rangitāne are very concerned about the potential impacts of climate change on our indigenous flora and fauna. These risks are discussed further in section 11, but are associated with projected reduction in rainfall, shrinking snowlines, increased likelihood of droughts and increased risk of fire in parts of the takiwā⁵⁷. Rangitāne support nature-based solutions to climate change mitigation and adaptation, including protecting, restoring or enhancing natural habitats and ecosystems and incorporating natural elements into built environments. For example, remaining wetlands should be protected and restored, in recognition of their importance for ecosystems and bird, fish and plant life⁵⁸, regulating extreme rainfall events and storing carbon.

⁵⁵ <https://www.wai262.nz/>

⁵⁶ (Te Whāiti, McCarthy, & Durie, 1997) as cite in <https://www.taiuru.maori.nz/introduction-to-tikanga-maori-considerations-with-genomics/#Tapu>

⁵⁷ Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

⁵⁸ Te Kāuru Eastern Manawatū River Hapū Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016, pg 29

8.3 Our goals and aspirations for Oranga o te Taiao

- Rangitāne are able to exercise tino rangatiratanga and kaitiakitanga over our taonga species, sustaining and protecting our indigenous biodiversity for current and future generations.
- The capacity and capability of iwi, hapū, whānau to be kaitiaki for indigenous biodiversity is developed, including by establishing genuine partnerships with DOC, Councils and the QEII Trust, which provide for shared decision making and implementation of biodiversity and biosecurity programmes.
- Our indigenous biodiversity is resilient to the effects of climate change, space is provided for plants and animals to move and adapt, and connectivity between existing habitats is restored.
- Where we do not understand all of the impacts of our actions, we should adopt a precautionary approach, especially in light of the potential for cascading impacts on our flora and fauna that might be triggered by climate change.
- There is improved collection of information and regular monitoring of the state of our indigenous biodiversity, so that limited resources can be focused on those ecosystems and species most at threat.
- Pest plants and animals which threaten indigenous habitats are monitored and controlled, and if possible eradicated.
- Rangitāne cultural monitoring is included and resourced as an integral part of biodiversity and biosecurity management.
- Sustainable customary use of our taonga species is enabled and provided for through biodiversity strategies, and statutory plans, in accordance with tikanga.
- Indigenous vegetation cover within the rohe is increased to [15%], more than the 10% national target set out in the draft National Policy Statement for Indigenous Biodiversity.
- All indigenous biodiversity is recognised as having value, not just statutorily protected areas. There is no further loss of indigenous biodiversity outside protected areas, and these ecosystems are maintained and restored.

- The most effective approach will be a balance of engagement, education and behaviour change, research that incorporates both Western science and mātauranga Māori, and operations on the ground (surveillance, monitoring and control)⁵⁹.
- We consider biosecurity programmes work best when there are working links with Rangitāne whānau and hapū in the field, as different hapū practising kaitiakitanga have different ways of working, which reflect their knowledge of their local area.
- The EPA in Aotearoa considers five key areas when making decisions⁶⁰:
 - Environment
 - Public health
 - Economy
 - People and communications
 - Māori culture
- The five key areas are of interest to Rangitāne o Tamaki nui-ā-Rua due to the risk posed to Pāpātūānuku, awa, our people and the environment as a whole should mismanagement arise. All five key areas are interconnected in our view.
- Rangitāne understands the speed and breadth of new genetic engineering technologies that are being and will continue to be developed, we will advocate for the protection of our mātauranga, whakapapa, mauri and all things tapu in this field.
- Rangitāne expects to codesign and prioritise statutory and non-statutory work programmes for maintaining and restoring indigenous ecosystems, and protecting them from pest species and further habitat and species loss. This includes co-design and delivery of statutory and non-statutory work programmes (for example Horizons Regional Council's Priority Sites programme for restoration and protection, implementation of the Regional Pest Management Plan and identification and protection of Significant Natural Areas in district plans). Rangitāne consider the transfer of indigenous plants from rohe to rohe to be culturally unnatural⁶¹ and prefer that restoration and landscaping projects adopt eco-sourcing when obtaining plants⁶².

⁵⁹ Lambert, S, Waipara, N, Black, A, Mark-Shadbolt, M and Wood, W. Indigenous Biosecurity: Māori Responses to Kauri Dieback and Myrtle Rust in Aotearoa New Zealand, 25 May 2018. Accessed at: https://link.springer.com/chapter/10.1007/978-3-319-76956-1_5. Published in The Human Dimensions of Forest and Tree Health – Global Perspectives.

⁶⁰ <https://www.epa.govt.nz/industry-areas/hazardous-substances/what-are-hazardous-substances/>

⁶¹ Horizons Regional Council Regional Policy Statement, Chapter 2: 2.2 Resource Management Issues of Significance to Hapū and Iwi.

⁶² Ecosourcing refers to the propagation of native plants from local areas and the planting of them back within the same geographic area. Definition sourced from the New Zealand Plant Conservation Network, see <https://www.nzpcn.org.nz/conservation/restoration/eco-sourcing/>

- Regional pest management plans are required under the Biosecurity Act to provide for the protection of the relationship between Māori and their ancestral lands, waters, sites, wāhi tapu, and taonga, and to protect those aspects from the adverse effects of pests. Contributing to pest management and biosecurity is an important part of exercising kaitiakitanga.
- Where an activity that requires resource consent adversely impacts on indigenous biodiversity, a net gain in biodiversity is achieved. It is not sufficient to achieve no net loss of indigenous biodiversity.
- The most effective approach will be a balance of engagement, education and behaviour change, research that incorporates both Western science and mātauranga Māori, and operations on the ground (surveillance, monitoring and control)⁶³.

8.4 Actions

- Rangitāne will explore opportunities to become a genuine partner in decision-making processes and in the implementation of biodiversity and biosecurity programmes. In collaboration with Horizons Regional Council and DOC, Rangitāne will identify and make applications to obtain funding for biodiversity projects, including through programmes such as Jobs for Nature, Kaimahi for the Future.
- Biodiversity and biosecurity research needs more funding and focus on the most pressing environmental issues, including climate change and freshwater quality⁶⁴. Biodiversity and biosecurity monitoring, especially long-term monitoring, is often neglected. Where biodiversity and biosecurity research or monitoring is taking place within Te Tapere nui-o-Whātonga, Rangitāne wish to have a say on how such programmes are designed, how they are conducted in accordance with Rangitāne mana whenua tikanga, and how mātauranga Māori is protected and acknowledged appropriately.
- In order to give effect to ki uta ki tai, Rangitāne will advocate for a regional biodiversity strategy to be prepared, in partnership with mana whenua, which addresses indigenous biodiversity in all dimensions of te taiao, including te takutai moana and within freshwater ecosystems.

⁶³ Lambert, S, Waipara, N, Black, A, Mark-Shadbolt, M and Wood, W. Indigenous Biosecurity: Māori Responses to Kauri Dieback and Myrtle Rust in Aotearoa New Zealand, 25 May 2018. Accessed at: https://link.springer.com/chapter/10.1007/978-3-319-76956-1_5. Published in The Human Dimensions of Forest and Tree Health – Global Perspectives.

⁶⁴ <https://theconversation.com/report-shows-new-zealands-fragmented-environmental-research-funding-doesnt-match-most-urgent-needs-151741>

Pā kura ki te pō.



- Rangitāne will promote nature-based solutions through statutory plans that enable our indigenous biodiversity to mitigate and adapt to the impacts of climate change.
- Rangitāne will identify an inventory of the indigenous species, populations and ecosystems that are taonga to Rangitāne. The inventory will be held and maintained by Te Whare Taiao o Rangitāne and include information on our historical, cultural and spiritual relationship with these taonga, the current state and identified threats and key management priorities. This database will inform future changes to statutory plans to protect these taonga. Jointly, Rangitāne will work with the councils to develop a process for sharing and using this information.
- Rangitāne will be partners in the process of identifying and protecting Significant Natural Areas through District Plans and identifying appropriate management provisions. We expect councils to alert us of any potential new Significant Natural Areas that they become aware of through resource consent applications, notices of requirement, or any other means. If Rangitāne identifies an area (such as a potential Significant Natural Area) that we believe needs further protection, restoration or management, we will be given the opportunity to undertake an assessment to identify the necessary actions, with the support and technical assistance of the council.
- Outside of Significant Natural Areas, Rangitāne expect local authorities to adopt rules and other methods (including incentives) to maintain indigenous biodiversity and control the adverse effects of new subdivision, use and development, and to be partners with councils in the process of identifying these methods, especially where they relate to Māori lands.
- If Rangitāne are informed of the latest research about incoming biosecurity pests and diseases and resourced to develop cultural monitoring indicators and participate in surveillance training we will be better prepared, more easily mobilised and able to take an active role in the protection of sites and species of significance to us⁶⁵.
- When working in biosecurity it is important to consider and protect the proprietary rights of Māori over particular plants and plant material, and that our mātauranga Māori is not appropriated without our consent or acknowledgement⁶⁶.

⁶⁵ Ibid.

⁶⁶ Lambert, S, Waipara, N, Black, A, Mark-Shadbolt, M and Wood, W. Indigenous Biosecurity: Māori Responses to Kauri Dieback and Myrtle Rust in Aotearoa New Zealand (25 May 2018). Accessed at: https://link.springer.com/chapter/10.1007/978-3-319-76956-1_5

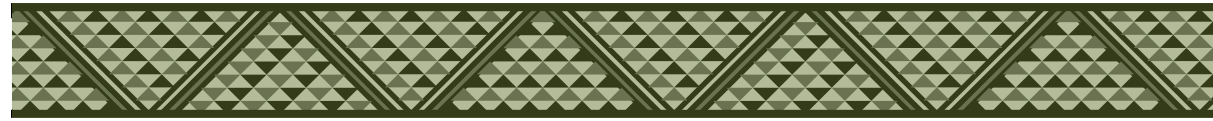
- Rangitāne will maintain our role as kaitiakitanga and ensure sustainable management of our resources through the active protection of our whenua, awa and moana and communities from unnecessary hazardous substance use. We understand in some cases the use of hazardous substances are required to eliminate or manage more destructive problems such as pest plant eradication, however minimising and restricting the use of any hazardous substance within the environment is our primary preference.
- Engagement with Rangitāne o Tamaki nui-ā-Rua is desirable in any instance that genetic engineering or modification is proposed in our rohe, this relates to all spheres within our environment; Including ira tangata (humans), animals, insects, water based organisms and all forms of vegetation.
- Resource consent applications that have the potential to adversely affect indigenous biodiversity should include an assessment of effects that incorporate mātauranga Māori and an assessment of effects on the values and relationships of Rangitāne with their taonga species. Rangitāne will develop an assessment methodology so that they can provide applicants with an assessment that satisfies this requirement.
- Rangitāne will encourage and assist our whānau and hapū to establish native nurseries to educate our tamariki about our native flora, and to serve as a source of plantings⁶⁷.

⁶⁷ Statement of Evidence of Lorraine Stephenson in the matter of: The Wairarapa Ki Tararua Inquiry Wai 863 and the claims of Rangitāne o Tamaki nui-ā-Rua Wai 166.



Ka tupu ka ora.

PHOTO: RANGITĀNE



*He hau uta ka kitea,
he hau moana e kore e kitea.*

*The material visible vitality
of land is perceivable, but
not so with the sea.*

9 Te Mana o te wai tai ki te takutai me te au moana

9.1 Our values and connections with te takutai moana

The coastline in our rohe is characterised by rocky platforms and cobbled or sandy beaches dotted with boulders, with narrow coastal flats backed by hills. The tidal range along this coast is 1.2 metres. The river mouths are dynamic, flushing large quantities of sand, gravel and silt to the seabed. The estuaries and tidal flats support a wide range of bird and fish life⁶⁸.

Oral traditions of Rangitāne refer to significant pā, kāinga, urupā, tauranga, pakanga, tūpuna, toka, tupua, taniwha; and other places along the eastern coastline that hold special significance to Rangitāne⁶⁹. Many battles also took place at te takutai moana⁷⁰. Archaeological sites of early Māori coastal settlement can be traced back to Rangitāne occupation⁷¹ and Rangitāne have many wāhi tapu along the coastal area. It was traditional for sand dunes to be used for burials, and many urupā are situated along the coastline⁷².

68 Horizons Regional Council. One Plan, Section 8.1.2

69 Statement of Evidence of Michael Ian Joseph Kawana in the matter of the Wairarapa Ki Tararua Inquiry Wai 863 and the claims by James Rimene and Piriniha Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū – Wai 175

70 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 8

71 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 8

72 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 8

The ancestral relationship of Rangitāne with the coast was reflected in the traditional migration to seasonal fishing camps⁷³ and the use of coastal lagoons or estuaries as natural stopping points for travellers along the coast to shelter⁷⁴. Rangitāne had numerous permanent and seasonal occupational sites. Kāinga on the beach were used as a base to harvest koura, inanga, kina, pāua and other shellfish, shark and fish species. The beaches were used as locations to dry and/or smoke the harvest, which was then stored and could be traded or taken to inland settlements⁷⁵. Seawater was also collected for ceremonial purposes and the moana provided many resources for medicinal purposes⁷⁶.

The fishing takiwā of Rangitāne extended many miles out to sea and Rangitāne tūpuna intimately knew the nature of the underwater terrain and offshore fishing grounds. Their interests extended well below the sight of land⁷⁷. Te Rua Hikurangi which runs the length of the east coast is a significant deep undersea trench which brought many deep-sea species close in to shore. It was also a migratory route for mammals, koura and tuna (inanga)⁷⁸.

Food gathered from the coastal and open waters of the sea was essential to survival. To not care for the marine environment was to put the survival of whānau at risk⁷⁹. While there were many tuku (land allocation) arrangements between Rangitāne and other iwi and hapū, Rangitāne maintain their customary rights and interests along their coastal area⁸⁰.

Te Hika o Pāpāuma under the auspices of the Pāpāuma Māori committee and its notifying authorities now manage the customary fishing responsibilities for the rohe moana. They have formally gazetted these boundaries and manage customary fishing permits under the Fisheries (Kaimoana Customary Fishing) Regulations 1998.

73 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 9

74 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 8

75 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 8

The locations used by Rangitāne hapū for occupation and coastal resource use include: Tautāne, Wainui, Akitio, Owhanga, Mātaikona, Whakataki, Rangiwakaoma, Outhaumi, Waimimiha, Whareama, Oruhi, Motukairangi, Uruti, Okautete, Kaihoata, Te Ununu, Waikekeno, Pukaroro, Te Awaiti, Matakītaki, Ngāwīhi, Te Kawakawa (Palliser Bay), and Ōnoke Moana.

76 Affidavit of Dr Manahi Paewai MNZM, JP in the matter of the Foreshore and Seabed Inquiry Wai 1071 and Wairarapa ki Tararua Inquiry Wai 863 and the claims of Rangitāne o Tamaki nui-ā-Rua (Wai 166).

77 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 9

78 Statutory Acknowledgement, Coastal Marine Area, Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017

79 Statement of Evidence of Joseph Michael Potangaroa in the matter of: The Wairarapa Ki Tararua Inquiry Wai 863, and the claims by James Rimene and Piriniha Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū. – Wai 175

80 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 9

Key sites of significance and locations for coastal resource use include:

- Te Aho a Maui (Cape Turnagain) - Te Aho a Maui is the ancestral name for Cape Turnagain on the Wairarapa coastline. The name means 'Maui's fishing line', which is part of the well-known story of Maui and his brothers fishing up the land mass now known as the North Island⁸¹. Rangitāne consider Maui to be an important ancestor. North of the cape are the Poroporo fishing grounds and associated settlement/camp sites. The Marotiri pā sits above the fishing grounds⁸².
- Akitio River Mouth - the mouth of the Akitio River was an important mahinga kai site where permanent and seasonal Rangitāne settlements were established for the harvest of mahinga kai, in particular hī ika (fishing) and gathering crayfish, which was then dried and transported home⁸³.
- Tautāne - the name Tautāne refers to the use of an area for cultivations. Traditionally a mara tautāne was a special planting of kumara and other tubers which were always planted before the main crop and intended to be set aside as an offering to the gods to protect the upcoming crops. The Tautāne settlement was located near the mouth of the Tautāne River, where the lagoon was an important mahinga kai.
- Wainui – the Wainui and Te Hora areas contain old established settlement areas for the people of Te Aitanga a Kupe Te Hika-a-Papauma and Ngāti Hāmua⁸⁴. The Wainui river exits the sea near the coastal settlement of Herbertville, and from Te Hora to the sea the Wainui River was the southern boundary of the 1052 acre Tautane Reserve that is listed on the 1858 Deed. Seaward of the mouth of the Wainui River are the Pākūkū rocks where mussels abound. It was near the Wainui River mouth that the famous ancestor Henare Matua was born.
- Akitio Ōwahanga - the name Ōwahanga is in itself a reference to the river mouth, both as an exit and entrance.
- Mātaikona - the term refers to 'a food basket of kaimoana'.

81 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, pg 8

82 Rangitāne Settlement Negotiation Trust. Sites of Significance Map Book, November 2013

83 Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, pg. 12

84 Wai 166, Wairarapa ki Tararua Inquiry, 'He Kohiniga Whakaahua', A Pictorial Collection of Sites of Significance to Rāngitane o Tamaki nui-ā-Rua, pg.12

Papaki tūana ngā tai.



9.2 Issues affecting our values and connections with te wai tai, te takutai and te au o te moana

We as Rangitāne have maintained our ancestral relationship with the coastal area for at least 28 generations, through migrations to seasonal fishing camps, and knowledge of ancestral relationships and usage rights⁸⁵. Despite these important enduring relationships, Rangitāne has had little opportunity to actively fulfil our kaitiaki role or participate in the management and development of the coastal environment within our takiwā.

Coastal waters are the ultimate receiving environment for contaminants. Pollutants and development, overfishing and climate change threaten the natural character, life-supporting capacity, and ecosystem health of our coastal environment⁸⁶. Other threats include the destruction of coastal sites of significance through inappropriate earthworks and recreational activities. The impacts of climate change on the coastal environment are addressed in section 10 of this plan.

A depletion in wild stocks and habitat due to commercial fishing and their fishing methods has led to the current fisheries decline. Rangitāne now face severe limitations because of this.

Depletion of kai moana / ability to practice customary fishing

In breach of Treaty principles, in particular the principle of active protection, Crown practices, policies, acts and omissions have allowed the depletion of kai moana through overfishing, degradation and lack of protection of the marine habitat. This has led to the loss of crayfish, fish, pāua, karengo, ingo, shellfish and other traditional kai moana⁸⁷.

Rangitāne have not been able to exercise tino rangatiratanga over our customary fisheries or maintain our customary practices associated with the resources of the foreshore, seabed, and sea⁸⁸.

The coastal regions within our takiwā are very sparsely populated, with only three coastal settlements - Herbertville, Akitio and Ōwahanga. Improved roading to these areas has improved accessibility but has put added pressure upon kai moana⁸⁹. Overfishing has occurred at Mataikona and Akitio and there is limited resourcing for MPI to police or prevent this.

⁸⁵ Statutory Acknowledgement for the Coastal Marine Area, Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017

⁸⁶ Section 32 Report, Māori Values, Greater Wellington Regional Council

⁸⁷ Wai 863: Wairarapa ki Tararua district inquiry claims Final Statement of Issues, February 2004.

⁸⁸ Wai 863: Wairarapa ki Tararua district inquiry claims Final Statement of Issues, February 2004. Pt 2.

⁸⁹ Statement of Evidence of Joseph Michael Potangaroa in the matter of: The Wairarapa Ki Tararua Inquiry Wai 863, and the claims by James Rimene and Piriniha Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū. – Wai 175

Te Hika o Papauma have Fisheries (Kaimoana Customary Fishing) Notices in place from Poroporo – Owahanga, Owahanga – Mataikona, and Mataikona – Whareama, which means no customary food-gathering of fisheries resources may take place in the rohe moana without an authorisation from a Kaitiaki.

At Akitio, locals support monitoring and management, and in other parts of the coast farm owners limit public access, but we consider stronger controls and enforcement (both nationally and locally) are needed.

Commercial Fishing

Commercial fisheries have led to the depletion of many species in our takiwā. Commercial fishing methods such as dredging and trawling can be extremely damaging to the sea bed. Fishing industries are also a source of significant pollution and litter in the moana and on beaches worldwide. Sustainable commercial fishing including high seas fishery and the protection of seamounts (benthic protection areas) through the fishing process is in Rangitāne interests.

We recognise the functions of Te Ohu Kaimoana under the Māori Fisheries Act (2004) and welcome involvement in research opportunities in sustainable fisheries management. Advancing the interests of Rangitāne through sustainable fisheries development while protecting ocean ecosystems is imperative to our people.

Ultimately, we endeavour to be included under the purpose stated by Te Ohu Kaimoana:

“The purpose of Te Ohu Kaimoana is to work with Iwi and the Crown to advance the interests of Iwi individually and collectively, primarily in the development of fisheries, fishing, and fisheries-related activities.”

We welcome collaboration with Fisheries NZ under the Fisheries Act 1996 to provide feedback on the management of adverse effects on the moana, its inhabitants their ecosystems and habitat. We support the protection of seabed areas (benthic protection areas) from bottom trawling and dredging including seamounts and hydrothermal vents⁹⁰

Vehicles in the coastal area

Public access can also damage bird habitats, dune stability and estuarine habitats if not appropriately managed.

The use of vehicles in the coastal marine area not only poses a risk to public safety but can damage mahinga mātaītai areas and other significant sites.

⁹⁰ <https://www.mpi.govt.nz/fishing-aquaculture/sustainable-fisheries/protected-areas/benthic-protection-areas>

The Tararua District Plan says the use of off-road vehicles such as dune buggies and trail bikes on sensitive coastal sand dune areas (areas where sand is completely or partially exposed) can cause significant damage to the structure and stability of the dune systems and the habitats they support.

Impacts of land use

Most adverse effects in the coastal environment result from land uses and development. Wai flowing from rivers and streams results in the transport of contaminants from rivers to the sea, affecting water quality and preventing swimming or gathering of kaimoana. Dumping of waste and litter affects birds and other marine life.

The lack of integration between the various agencies responsible for managing the coastal environment makes it difficult to coordinate efforts to address the adverse effects of land use.



PHOTO: RANGITĀNE



PHOTO: SHONTELLE PEETI



PHOTO: SHONTELLE PEETI

9.3 Our goals and aspirations for te wai tai

- The relationship of Rangitāne and Te Hika o Pāpāuma with te wai tai is recognised and provided for in decision making.
- Rangitāne and Te Hika o Pāpāuma are able to exercise tino rangatiratanga over our customary fisheries resources and maintain our customary practices associated with those resources.
- Kaitiaki monitoring and management of fisheries is undertaken according to local tikanga practices.
- ‘Ki uta ki tai’ underpins all resource management decisions in relation to te wai tai. The near shore and deep-water ecosystems are managed in a way that recognises their interconnected relationship, including with freshwater, and are protected from use and development that may adversely affect them. This includes consideration of the migratory processes of indigenous freshwater species such as tuna.
- The coastal marine area, coastal lakes, lagoons, tidal estuaries, saltmarshes, wetlands and their margins, and beaches and dunes, as well as coastal vegetation, indigenous habitats, and species, and the ahua and mahinga kai they support, are protected from inappropriate land use, subdivision, and development. There is no further degradation of coastal environments.
- Decisions about management of the coast should take into consideration what is known now about the impacts of climate change and adopt a precautionary approach where the impacts of these decisions are not yet well understood.
- Rangitāne support the progressive reduction of existing discharges of wastewater to water bodies, including coastal water. A specified date for no further discharge to coastal waters should be included in statutory plans.

9.4 Actions

RANGITĀNE CAN EXERCISE TINO RANGATIRATANGA OVER TAKUTAI MOANA

- Rangitāne will seek to implement the following management methods where we consider these necessary:
 - Temporary closures issued under sections 186A of the Fisheries Act 1996;

- Establishment of Mataitai reserves under the Fisheries (Kaimoana Customary Fishing) Regulations 1998;
- Establishment of Taiāpure local fisheries and customary fishing under Part 9 of the Fisheries Act 1996;
- the placement of rāhui;
- other tools, such as by-laws, that may be required in te takutai moana and the coastal marine area.

RANGITĀNE RELATIONSHIP WITH TE WAI TAI

- Councils, DOC and MPI recognise and provide for in decision making the relationship of Rangitāne and Te Hika o Pāpāuma with te takutai, the coastal marine area and open sea.
- Rangitāne, councils and DOC work together to identify areas in the takiwā where access to te takutai moana can be enabled or enhanced, and implement plans to improve this access so that Rangitāne people can safely exercise their customary practices and traditions, and sensitive habitats are protected.

RANGITĀNE IS ACTIVELY INVOLVED IN THE PROTECTION OF TE TAKUTAI AND TE AU O TE MOANA

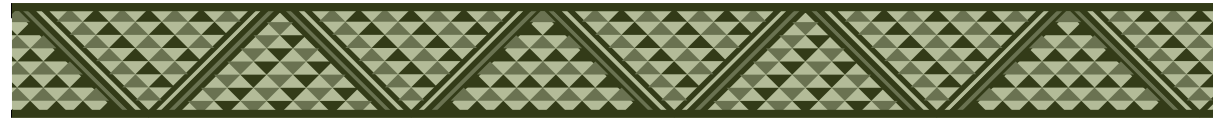
- MPI, DOC and Horizon's Regional Council support and resource Rangitāne to measure and monitor the cultural health of significant takutai moana sites.
- The mātauranga Māori of Rangitāne in relation to te takutai, open sea, and the surrounding taiao is incorporated into, and informs, policy and decision making.
- Councils, DOC and MPI will work in partnership with Rangitāne (including through co-management and co-governance agreements) to protect, restore and enhance the takutai moana, and prioritise the protection of areas of particular significance to Rangitāne.
- Coastal cultural sites of significance such as the Wainui & Te Hora areas are acknowledged, and protection and management of these sites are upheld.

LAND USE AND WAI MOANA

- The mauri of te wai tai and its surrounding taiao is protected and enhanced through statutory plans and strategies, by:
 - Ensuring that there are no direct discharges of contaminants (including wastewater) to the sea and the coastal marine area;
 - Preventing non-point discharges of contaminants (nutrients, sediment, and wastewater) to the sea through best management practices in land uses such as agriculture and forestry;
 - Excluding stock from coastal marine areas, including coastal lakes, lagoons, tidal estuaries, saltmarshes, wetlands and their margins, beaches and dunes, as well as areas of coastal vegetation and indigenous habitats;
 - Avoiding the placement of structures in the coastal sea waters where there are sites of significance, or where they will adversely impact on Rangitāne coastal values.



*He tūtū kākā ki uta, he toka
koura ki te moana.*



*Ko te hau takiwā he mea hei
tautoko i te ora (oranga), ki te kore
(te hau takiwā), kua kore te ora.*

*Air is life supporting,
without air there is no life.*

10 Te Mana Ātea

10.1 Our values and connections with te Ātea

Te Ātea was also referred to as Te Wātea which was created following the separation of Ranginui and Papatūānuku. This section of the EMP addresses air pollution, use of wind resources and the impacts of climate change.

10.2 Issues affecting our values and connections with te Ātea

AIR QUALITY

Discharge of harmful substances and contaminants into the air or the domain of Tawhirimatea and Ranginui can be harmful to the environment, and to the mauri of flora, fauna, whānau, hapū, iwi, and our hāpori whānui (community).

Although air quality may not be a significant issue in the takiwā of Rangitāne, there are some discharges or air pollutants which impact some parts of our hāpori whānui. Discharges from landfills, wastewater treatment plants, some farm discharges, and industrial or commercial discharges can be odorous and offensive, particularly where they are experienced at marae, kura or homes, as is the case at Mākirikiri and Kaitoki.

WIND FARMS

The Tararua District is recognised as having a particularly good wind resource because of its topography and proximity to the coast. This has led to the development of several wind farms in the Ruahine and Tararua Ranges, with several more consented or under construction (including Turitea, Puketoi and an extension of Te Rere Hau). The Tararua wind farm is currently the largest in the country in terms of output (161MW), but once operational, the Turitea wind farm will be the largest in New Zealand, with a 221 MW capacity⁹¹.

Rangitāne accept the importance of wind farms in reducing Aotearoa's reliance on fossil fuels. However, the development and operation of wind farms should not adversely impact on te taiao, including through loss of habitat, bird strike, earthworks and subsequent impacts on soil erosion and waterways, and on sites of significance such as Te Ahu a Turanga.

TE HURINGA AHUARANGI

“Climate-induced changes to the natural environment in Aotearoa-NZ are expected to fundamentally alter the way Māori interact with that environment, each other, and other communities”⁹².

“The impacts of climate change are already being felt within the communities, businesses, native ecosystems, and infrastructure within the region. Climate change, and its associated impacts will have significant social, economic, environmental and cultural implications for the region's communities”⁹³.

Greenhouse gas emissions, from both our past and present, have committed the Earth to significant climate change for the next century and beyond. Hazards are expected to arise from te huringa āhuarangi (climate change) that are likely to result in significant risk to our well-being.

⁹¹ New Zealand Wind Energy Association, 2021, cited in Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

⁹² Ministry for the Environment. 2019. Arotakenga Huringa Āhuarangi: A Framework for the National Climate Change Risk Assessment for Aotearoa New Zealand. Wellington: Ministry for the Environment. Accessed at: <https://environment.govt.nz/assets/Publications/Files/arotakenga-huringa-ahuarangi-framework-for-national-climate-change-risk-assessment-for-aotearoa-FINAL.pdf>

⁹³ Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

In our rohe, these hazards include⁹⁴:

- Increased risk of heatwaves (higher air and water temperatures at both day and night) and an increase in the number of hot days⁹⁵ - 40-50 more hot days per year are predicted for the Tararua district.⁹⁶
- Increased risk of drought (low seasonal rainfall). By the middle of the century, precipitation is projected to (on average) decrease on the eastern side of the Ruahine and Tararua ranges in the spring and winter months⁹⁷.
- Risk to water supplies due to higher temperatures, drought, and inland flooding. The Tararua District is dependent on surface water takes for water supply and is particularly vulnerable to drought⁹⁸.
- Risk to upland natural landscapes in the hill country from increases in the frequency and severity of landslides and soil erosion, and increased fire weather. Areas that are more heavily vegetated such as the Puketoi Range are more sensitive to catching fire. The Tararua Ranges have particularly steep rainfall gradients and are sensitive to increased landslides.
- Risks to lowland freshwater ecosystems, such as in Woodville Ferry Reserve and Haukopuapua Scenic Reserve, due to predicted decreases in rainfall, increases in water temperature and increased droughts.
- Risk to livestock and animal welfare due to extreme weather events, inland flooding, landslides and soil erosion, drought, and high temperatures. Farms located on the east coast are likely to see dramatic increases in drought conditions by the end of the century.
- Risks to vulnerable communities due to flooding, erosion and landslides, heatwaves, and extreme weather events.
- Changes in climate seasonality (longer summers and shorter winters).
- Risks to cultural landscapes, vegetation/fauna and surface soils from increases in the frequency and severity of fires and associated potential risks that indigenous ecosystems do not recover from such events⁹⁹.

94 Key categories of hazards arising from climate change that are most likely to result in substantial risks to the nation's well-being, Table B1-2. Ministry for the Environment. 2019. *Arotakenga Huringa Āhuarangi: A Framework for the National Climate Change Risk Assessment for Aotearoa New Zealand*. Wellington: Ministry for the Environment.

95 Where the maximum temperature during the day is 25°C or higher (NIWA)

96 NIWA, 2016, as cited in Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

97 Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

98 The Tararua district has the highest rated risk in the region for impacts to water supplies from reduced rainfall and drought. See Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

99 Many New Zealand native species are highly sensitive to fire and ecosystems have slow recovery times; the adaptive capacity of terrestrial species and ecosystems to fire is limited. Horizons Regional Council.

These risks could be further exacerbated by significant increases in permanent exotic carbon forests, which is a growth area in the district. NZ Carbon Farming is now the largest landowner in the Tararua District¹⁰⁰.

- Increased severity and frequency of storms and extreme winds (tropical cyclones, tornados, lightning).
- Reduction in snow and ice cover (increasing the height of the snowline in the Tararua and Ruahine Ranges, earlier snowmelt).
- Increased severity and frequency of hail impacting crops and horticulture.
- Increased flooding of waterbodies (particularly rivers which carry significant water volumes, such as the Manawatū awa) due to increases in high intensity rainfall and increased sediment loads.
- Low lying coastal and estuarine flooding (increase in tide inundation, rising groundwater, changes in sedimentation and more intense storms), which may lead to inundation of areas such as the Ākitio Shore Platform.
- Sea level rise (increased salinity and stress on brackish and aquifer systems, and coastal lowland rivers).
- Increased rates of coastal erosion (cliffs, beaches) due to increasing sea levels and more intense storms.
- Ocean chemistry changes (changes in ocean nutrient cycling, acidification /decreasing pH).

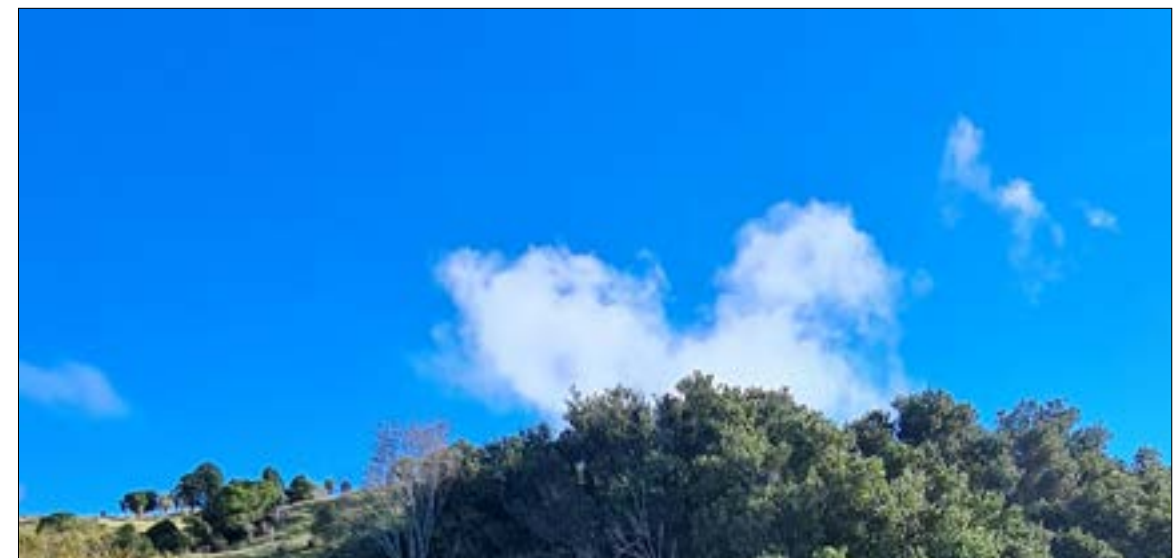


PHOTO: RANGITĀNE

Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

100 Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

Te huringa āhuarangi therefore has a vast impact and influence on our taiao. It has cascading effects on our ecosystems, built environment and infrastructure, our economy, the health, safety and hauora of people, our culture, and identity.

The impacts of te huringa āhuarangi are already being felt by whānau in our rohe and throughout Aotearoa. As identified above, our district is particularly vulnerable to drought due to our reliance on surface water for drinking water supplies. When the Tamaki River is in low flow, the volume of water allocated is less than the amount Dannevirke consumes¹⁰¹. Low flows can also lead to water quality issues, impacting on human health. Our district had the greatest average daily residential water use in the region in 2018/2019, which suggests we need to modify our behaviour and reduce our water consumption.

The exacerbation of hazards by te huringa āhuarangi can also result in risk to the health and mauri of habitats and species taonga to Rangitāne (including mahinga kai). Species distribution is likely to change, especially in our alpine ecosystems, as snowlines recede and treelines rise. Fragmentation and loss of habitat is likely to lead to the local extinction of alpine species. The lower Ruahine ranges will become subject to more frequent droughts, placing increased stress on indigenous species living at the edge of their tolerance ranges, and leading to a likely increase in the presence and impacts of pests and diseases, which are better equipped to survive changing environmental conditions.

Ecosystem functions such as flowering and pollination may be impacted (with subsequent effects on commercial interests such as honey production) and the quality of medicinal (traditional/rongoā and modern) products from key species may be compromised¹⁰².

Freshwater ecosystems that are already under significant pressure may be subject to water temperature rises, impacting on habitats critical to freshwater taonga species such as longfin eels, lamprey (piharau, kanakana), inanga, kōura, banded kōkopu, the shortfin eel and the freshwater mussel. Changes in temperature, salinity and flow regimes may affect migration timing and success of species such as longfin eels¹⁰³. Increased prevalence of harmful algal blooms may impact on fishing, hunting and recreation, adversely impacting customary practice, cultural identity, and well-being¹⁰⁴.

101 Tararua District Council, cited in Horizons Regional Council. Manawatū-Whanganui Regional Climate Change Risk Assessment. Prepared for Horizons Regional Council by Tonkin & Taylor Ltd, September 2021. Accessed at: https://www.horizons.govt.nz/HRC/media/Data/20210902_Horizons-CCRA_Report-signed_1.pdf

102 Lambert et al. 2018 cited in Manawaki Whenua. He huringa āhuarangi, he huringa ao: a changing climate, a changing world, 2021 at: http://www.maramatanga.co.nz/sites/default/files/project-reports/LC3948_Huringa.Oranga.Final_Whiringaanuku_0.pdf

103 Manawaki Whenua. He huringa āhuarangi, he huringa ao: a changing climate, a changing world, 2021 at: http://www.maramatanga.co.nz/sites/default/files/project-reports/LC3948_Huringa.Oranga.Final_Whiringaanuku_0.pdf

104 Manawaki Whenua. He huringa āhuarangi, he huringa ao: a changing climate, a changing world,

*E tohu ki te rangi,
e tohu ki te whenua.*



PHOTO: RANGITĀNE

Warming seas, marine heatwaves and ocean acidification may have adverse effects on species such as rimurapa (bull kelp), customary species such as koura, paua and hoki and make survival harder for species that rely on calcification, such as calcified algae, corals, molluscs and some species of starfish and sea urchins. Human intervention will be needed to protect coastal habitats and create marine and coastal reserves¹⁰⁵.

Increased salinity in coastal areas can affect the life cycles of mahinga kai diadromous fish such as tuna (eel), mullet and freshwater flounder, which are particularly sensitive because they migrate to and from freshwater to marine environments and use different saline regimes at certain parts of their life cycles¹⁰⁶.

While there is no way for Rangitāne to see every future eventuality, including the extent to which climate change and hazards will affect our people, taonga species, whenua, wai, culture, and traditions, we are prepared to be adaptable and resilient to potential impacts. Research recently undertaken by Manaaki Whenua (Landcare Research)¹⁰⁷ identifies that Māori organisations need a clearer understanding of climate change impacts and their implications for whānau/hapū/iwi interests, development, and well-being. Whānau/hapū/iwi also need more guidance to help them make informed decisions on how to respond to these risks in a way that reflects Māori views and values.

2021 at: http://www.maramatanga.co.nz/sites/default/files/project-reports/LC3948_Huringa.Oranga.Final_Whiringaanuku_0.pdf

105 Manawaki Whenua. He huringa āhuarangi, he huringa ao: a changing climate, a changing world, 2021 at: http://www.maramatanga.co.nz/sites/default/files/project-reports/LC3948_Huringa.Oranga.Final_Whiringaanuku_0.pdf

106 NIWA, 2021, cited in Manawaki Whenua. He huringa āhuarangi, he huringa ao: a changing climate, a changing world, 2021 at: http://www.maramatanga.co.nz/sites/default/files/project-reports/LC3948_Huringa.Oranga.Final_Whiringaanuku_0.pdf

107 Manawaki Whenua. He huringa āhuarangi, he huringa ao: a changing climate, a changing world, 2021 at: http://www.maramatanga.co.nz/sites/default/files/project-reports/LC3948_Huringa.Oranga.Final_Whiringaanuku_0.pdf

10.3 Our goals and aspirations for te Ātea

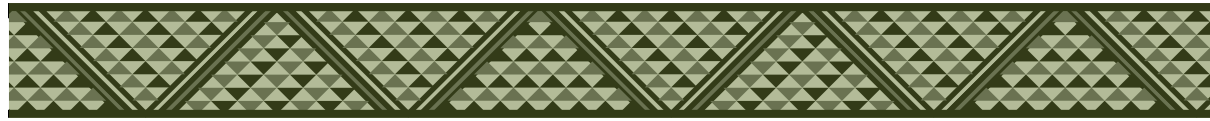
- Rangitāne whānau, hapū and iwi are prepared for, adaptable and resilient to, and understand the potential impacts of climate change on our well-being.
- Research, management, planning and decision making to provide for adaptation to climate change in our rohe must:
 - Recognise that the Rangitāne worldview is that people and the environment are interconnected and the health and well-being of both are co-dependent.
 - Recognise and actively protect the values and relationships of Rangitāne with te taiao, due to the potential for climate change to adversely affect these values and relationships.
 - Incorporate the mātauranga Māori of Rangitāne, recognising that this may offer alternative ways of thinking about and responding to climate change.
 - Take a precautionary approach towards subdivision, development, and other activities in areas at greater risk of hazards, in recognition of our responsibility to future generations and our limited understanding of how climate change might exacerbate hazards and subsequent risk.
- Rangitāne seek an environment that is free of manmade air pollution¹⁰⁸.
- New development is not situated in the coastal environment.

¹⁰⁸ Te Kāuru Eastern Manawatū River Hapu Collective. Te Kāuru Taiao Strategy for the Eastern Manawatū River Catchment, November 2016

10.4 Actions

- Rangitāne will use the climate change risk assessment template for iwi and hapū to assess the specific climate change risks and hazards for Rangitāne. We will address those risks by preparing and adopting a climate change adaptation plan, or by updating this EMP.
- Rangitāne will explore the suitability of tribal land for indigenous reforestation /regeneration to take advantage of the multiple benefits of indigenous forests, from supporting biodiversity and ecosystem services to carbon sequestration and controlling erosion¹⁰⁹. Rangitāne will lobby against the use of permanent exotic carbon farms for meeting the nation's carbon reduction targets.
- Rangitāne will lobby for research to improve understanding of biodiversity-climate linkages, including the vulnerability of terrestrial, freshwater and coastal-marine ecosystems. This will allow prioritisation of funding and resources for programmes that will increase resilience and adaptation of our most vulnerable ecosystems.
- Rangitāne will apply for funding to implement riparian planting schemes to slow erosion and sedimentation and provide shade and cool water for freshwater species.
- Rangitāne will lobby for the establishment and protection of coastal and marine reserves.
- Rangitāne will seek funding and resources for monitoring programmes on Māori and Crown-owned whenua that provide for the early detection and removal of climate-induced invasive plants, animals, and insects.
- Councils prioritise and deliver community and public spaces that provide climate change adaptation benefits, such as food resilience (community gardens and orchards) and shading against heat effects.

¹⁰⁹ Manaaki Whenua Landcare Research. Prepared for Ngā Pae o te Māramatanga He huringa āhuarangi, he huringa ao: a changing climate, a changing world, at http://www.maramatanga.co.nz/sites/default/files/project-reports/LC3948_Huringa.Oranga.Final_Whiringaanuku_0.pdf



11 Te Mana Tūpuna

11.1 Our values and connections with ngā tūpuna

Wāhi tūpuna are the physical evidence of our historical occupation and connection with a place. They include archaeological sites (e.g. a shell midden) and other sites of significance such as prominent landscape features like Pa sites.

Wāhi tapu are highly significant sites normally associated with urupa, burials of koiwi (humans), significant artefacts, taonga, incidents and events. These are protected by specific whānau or hapū and are regarded as sacred. Only mana whenua have the right to protect and look after these special places and taonga.

Wāhi wairua are the intangible factors that are difficult to see or measure. This spiritual component is the 'invisible glue' that connects the physical and the metaphysical.

Wāhi wairua are one of the most important priorities for protection of our special places and taonga. There are certain customary practices and tikanga that must be adhered to if engaging with wāhi wairua. Where wāhi wairua may be adversely affected, it is imperative that a mana whenua hapū representative is involved in any cultural or environmental activity.

The New Zealand Archaeological Association database holds details of recorded sites. As stated earlier, there are many wāhi tapu along the coastal area, reflecting the fact that this coastline has been occupied for hundreds of years. Other significant wāhi tapu are located in prominent places on hills or maunga in the Ruahine and Puketoi ranges.

11.2 Issues affecting our values and connections with ngā tūpuna

The degradation and destruction of places, sites and areas with which Rangitāne have a spiritual, cultural or historic connection, is a significant concern for us. In the past, whānau, hapū, iwi have been reluctant to disclose the location of wāhi tapu. This meant that Rangitāne sites of significance have not been recorded and publicly protected through schedules in the district or regional plans.

This lack of wider awareness has meant that sites have sometimes been exposed and damaged during earthworks and land disturbance that have been undertaken without the prior notification of mana whenua. Once a site is altered, it can never be recovered. Archaeological sites are often buried beneath the surface and are not always evident, therefore any proposed disturbance that is likely to adversely impact on a tūpuna site needs close monitoring or awareness¹¹⁰.

Without a mechanism for alerting mana whenua before works commence, there is potential for degradation and destruction of ngā wāhi tūpuna, wāhi tapu and wāhi wairua to continue. Silent files, which identify general areas rather than an exact location, are one mechanism that can be used to alert prospective applicants to the need to consult with Rangitāne before an application is lodged, without disclosing any sensitive information.

Another potential method is to identify a cultural landscape area or values management area as an overlay on planning maps. Whichever method is used, the objective is to alert applicants to the need to consult with Rangitāne, and for Rangitāne, in agreement with the affected whānau/hapū, to determine the potential for adverse effects and how these can be addressed in a manner that appropriately protects these sites. However, such methods are only effective if a resource consent is required (and applied for) for an activity, and therefore earthworks rules in plans must address this issue.

¹¹⁰ Statement of Evidence of Jason Reuben Warena Kerehi in the matter of: The Wairarapa Ki Tararua Inquiry Wai 863 and the claims by James Rimene and Piriniha Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū – Wai 175

The lack of robust information and inaccurate or incomplete data on sites of significance impedes effective heritage protection in the rohe. The current approach to protection is typically reactive, whereby heritage is investigated only through the resource consent or designation process. There has been little or no proactive investigation of archaeological sites.

When an archaeological site is exposed, one benefit of the scientific information gained through archaeological investigation is that it provides an opportunity to corroborate the mātauranga of the kōrero. This is an opportunity to gain an enhanced understanding of our cultural landscape, which in turn can be used to help protect and enhance our special places and taonga. Rangitāne o Tamaki nui-ā-Rua has developed an Accidental Discovery Protocol which is included in Appendix 3 of this Plan.

11.3 Our goals and aspirations for ngā tūpuna

- To exercise rangatiratanga and kaitiakitanga over our sacred sites and taonga, sustaining and protecting these resources for current and future generations.
- To ensure wāhi tapu and wāhi tūpuna are protected from the adverse effects of earthworks and land disturbance.

11.4 Actions

Rangitāne would like to work in collaborative partnerships with councils and heritage agencies to proactively identify heritage values in areas that are under threat from development and to protect these values and sites through statutory plans, or through other mechanisms¹¹¹. Rangitāne will develop a ngā tūpuna site inventory and related historical narrative. With the support of councils, Rangitāne will:

- co-develop an appropriate mechanism for including this information in statutory plans and maps;
- agree how Rangitāne will be notified of potential activities that might impact on these sites;
- agree how this information and mātauranga Māori will be protected, securely stored and used appropriately, according to Rangitāne tikanga (preferably with details of sites being held by Rangitāne);
- jointly review the earthworks and land disturbance provisions in statutory plans to ensure they work proactively to protect cultural heritage;

¹¹¹ Statement of Evidence of Jason Reuben Warena Kerehi in the matter of: The Wairarapa Ki Tararua Inquiry Wai 863 and the claims by James Rimene and Piriniha Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū – Wai 175

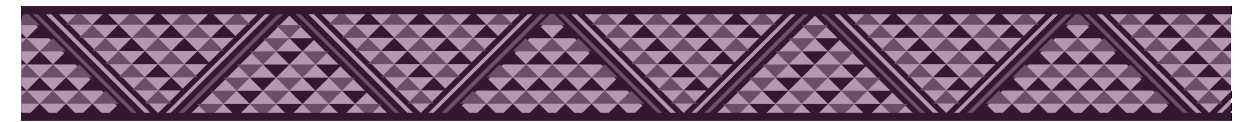
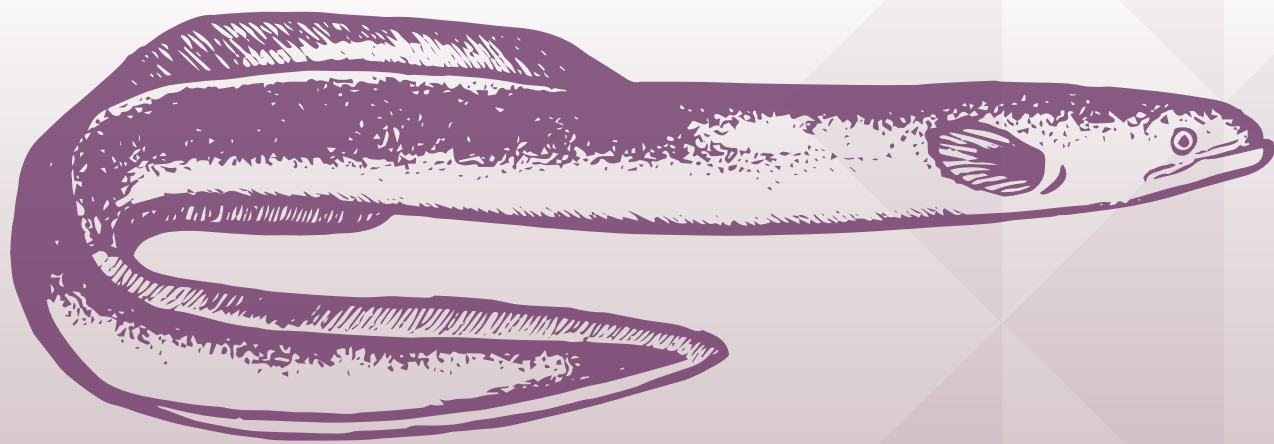
- apply the Accidental Discovery Protocol, including as a routine condition/advice note on all resource consents that involve earthworks.
- Rangitāne request that applicants proposing large scale earthworks, quarrying or any other significant land disturbance, consult with us prior to lodging a consent application. If an application proceeds, Rangitāne requests that applicants adopt the Accidental Discovery Protocol as a voluntary (and precautionary) condition.
- Rangitāne request that councils provide financial incentives to encourage voluntary protection of sites, for example through covenants or heritage orders, in recognition of the significant costs associated with voluntary protection.
- Rangitāne request that councils transfer powers or duties for cultural heritage protection to Rangitāne where appropriate, and after discussion with Rangitāne on areas in which responsibility is sought. Rangitāne may consider applying for heritage protection authority status under the Resource Management Act.

PHOTO: RANGITĀNE



Māku e whiriwhiri.

IMPLEMENTATION



12 Implementation of this EMP

12.1 Introduction

This section of the EMP identifies specific regulatory approaches or other methods that will help external organisations (councils, industry, external stakeholders and central government) to more effectively fulfil their role in actively protecting, managing and enhancing our natural environment.

The actions are intended to ensure there is a practical path to achieve the aspirations of Rangitāne. Rangitāne recognise there are finite resources available and therefore a need to carefully prioritise areas where success is most critical and most likely to achieve the aspirations described in this EMP.

12.2 Recommended methods

- In partnership, councils and Rangitāne develop appropriate conditions for resource consents that address key issues of concern including water takes, point source and diffuse discharges to water, and earthworks¹¹².
- Adopt treatment processes that address cultural concerns in the design of new wastewater infrastructure and in upgrades to existing infrastructure.

¹¹² Draft conditions which are in development are included in Appendix 3.

- In partnership with Horizons Regional Council, prepare development guidelines that provide advice and information for all those interacting with the coast. These development guidelines will identify how actions impact on the coastal environment and what can be done to avoid or mitigate these impacts, whether people are visiting for the day, living along the coast or developing a subdivision.

12.3 Compliance Monitoring and Enforcement

Rangitāne expect cultural monitoring to be a key part of monitoring activities that may have an adverse effect on Tamaki nui-ā-Rua cultural values.

Rangitāne wish to be involved in the design and operation of Council's compliance monitoring programmes. Such programmes should be informed by mātauranga Māori. When designing such programmes, Councils should consider the following:

- Assessing resource consent applications against risk rating criteria (which includes whether the affected environment has cultural values), which is then used to prioritise compliance monitoring inspections.
- Use the risk rating criteria to understand whether an environmental incident is likely to impact an area with high cultural values. Adopt a formal agreement with Rangitāne to inform them of significant non-compliance incidents in their rohe and to seek cultural impact statements from iwi that help determine how to respond to the incident and the enforcement action to take, where appropriate.
- Consider using a restorative justice approach where significant non-compliance has caused considerable harm. This might include asking Rangitāne and/or hapū representatives to explain how the non-compliance has impacted them, and to contribute to developing a remedial plan to address the non-compliance.

He anga whakamua.



APPENDICES



Appendix 1: Deed Plans and Statements of Association

A1.1 Statement of Association – Akitio River and its tributaries

Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua have a particular cultural, spiritual, historical, and traditional association with the Akitio River and its tributaries.

The Akitio River provided a transport route, fresh water, and tuna and koura for Rangitāne travelling from inland settlements to the coast. It also served as one of the earliest boundary markers of Rangitāne territory¹¹³.

The mouth of the Akitio River was an important mahinga kai site, where permanent and seasonal Rangitāne settlements were established for the harvest of mahinga kai, in particular hī ika (fishing) and gathering crayfish, which was dried and transported home¹¹⁴.

A1.2 Statement of Association – Coastal Marine Area

The coastal marine area is of strong significance for Rangitāne people. Whilst most of the kōrero here connects to the landward area, the fishing rohe of Rangitāne extended many miles out to sea and Rangitāne tūpuna intimately knew the nature of the underwater terrain and fishing grounds offshore. Their interests extended well below the sight of land. Te Rua Hikurangi, which runs the length of the East Coast, is a significant feature. Being a deep undersea trench, it brought many deep sea species close in to shore. It was also a migratory route for mammals, koura and tuna (inanga).

While there were many tuku arrangements between Rangitāne and other non-Rangitāne hapū/iwi, Rangitāne maintain their customary rights and interests along their coastal area.

A1.3 Statement of Association – Manawatū River and its tributaries

The Manawatū River has its origins on the eastern side of the Ruahine Range. Its primary source is north of modern day Dannevirke. The catchment also includes the rivers south of the gorge, which stretch all the way back to Pukaha / Mount Bruce. They include Mount Bruce's Stream, Makakahi, Mangatainoka, Tiraumea and Mangahao rivers. All of these waters converge and enter Te Āpiti (the Manawatū Gorge) and flow on through the Manawatū plains and out to sea at Foxton Beach. For Rangitāne, the Manawatū River is an ancestral waterway that many hapū refer to as the awa in their pepeha. When the Tamaki nui-ā-Rua was covered in forest, the river served as a highway for Rangitāne. It was an important means of travel and communication and linked the Rangitāne settlements in forest clearings. Rangitāne had many settlements along the river that provided fresh water and plentiful kai.

¹¹³ Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 12

¹¹⁴ Rangitāne o Wairarapa and Rangitāne Tamaki nui-ā-Rua - Deed of Settlement Schedule: Documents, p. 12

The 6km Manawatū Gorge, which divides the Tararua Range to the south from the Ruahine Range to the north, is known as both Te Āpiti (The Narrow or pass) and Te Au-rere-a-te-Tonga (The Rushing Current of the South). Te Ahu-a-Tūranga and Potae-hine-te-whai-wa rock stand in the middle of the gorge, and tangata whenua recite karakia (incantations/prayers) when passing these rocks to propitiate the spirits and ensure safe travels through the gorge¹¹⁵.

A1.4 Statement of Association – Wainui River and its tributaries

The rivers along the Wairarapa coastline were natural settlement and mahinga kai sites for Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua. The Wainui River rises through inland bush covered hills. The river provided a transport route, fresh water, and tuna and koura for Rangitāne travelling over the hills from inland settlements. The river mouth was important mahinga kai, with both permanent and seasonal Rangitāne settlements for fishing and gathering crayfish, along with gardens on the fertile river flats.

The full Statements of Association can be found here: <https://www.horizons.govt.nz/HRC/media/Media/Iwi%20and%20Hapu/Statutory-Acknowledgements-FINAL.pdf>



PHOTO: RANGITĀNE

¹¹⁵ Cultural Values Assessment for Woodville Sewage Treatment Plant and Pahiatua Sewage Treatment Plant by Peter McBurney, commissioned by Rangitāne o Tamaki nui-ā-Rua, 2014.

Appendix 2: Engagement guide for applicants

A2.1 Rangitāne and the resource consents process

Rangitāne has put together the following guidance for applicants preparing resource consent applications where a proposal has the potential to impact on Rangitāne cultural values, interests and associations with an area or site. The intention of this guidance is to ensure that a collaborative working relationship is established between applicant and iwi, and that all resource consent applications address the values that are most important to Rangitāne.

Rangitāne o Tamaki nui-ā-Rua is the rūnunga authority that represents the hapū of our takiwā. As a rūnunga authority, we protect and advance the collective interests of the iwi. Depending on the application activity, more than one hapū may be affected. We can help you determine this. See section 1 for more about Rangitāne o Tamaki nui-ā-Rua structure.

WHAT TO CONSIDER

There are several factors you should keep in mind when developing your resource consent application:

1. Do you know which iwi/hapū has an interest in the area where your activity is located?
2. Do you understand how the values important to Rangitāne are affected by your activity?
3. Do you have a plan to avoid, remedy or mitigate these effects?
4. Do you understand how your activity fits within Part 2 of the RMA? Part 2 of the RMA requires consideration of cultural values, the relationship of Māori with land and water, kaitiakitanga and the Treaty of Waitangi.
5. Do you know how your activity complies with relevant iwi environmental management plans and statutory plans? This EMP provides guidance on how to look after the values important to Rangitāne and satisfy Part 2 of the RMA. This EMP is a starting point for discussion. Rangitāne prefers that applicants contact them directly to discuss any proposals that might impact on the values described in this plan.
6. Is your proposal located within or close to a Statutory Acknowledgement Area, or could a Statutory Acknowledgement Area be affected by an activity taking place outside the Statutory Acknowledgement Area, for example through downstream or cumulative effects? Appendix 1 provides more information about our Statutory Acknowledgement Areas, and in Section A2.4 of this guidance we explain what a Statutory Acknowledgement is.

AFFECTED PARTY STATUS

Rangitāne, and specifically Rangitāne o Tamaki nui-ā-Rua as representative of the hapū of our northern takiwā, will be considered an affected party if effects on our cultural values will be minor or more than minor – see section 95E of the RMA. If this is the case, you will need to obtain our written approval if you want your application to proceed without notification. Notification means applications are open to submissions, which may be heard at a hearing.

Written approval will also be required if you are proposing an activity that will have minor or more than minor adverse effects within or adjacent to our Statutory Acknowledgement Areas. Please contact us as early as possible if you think we may be an affected party. The following sections provide some guidance on how to engage with us, and how we will respond to your application if we are an affected party.

A2.2 Engaging with Rangitāne

This section provides guidance on how to engage with Rangitāne during the preparation of your resource consent, concession or permit application.

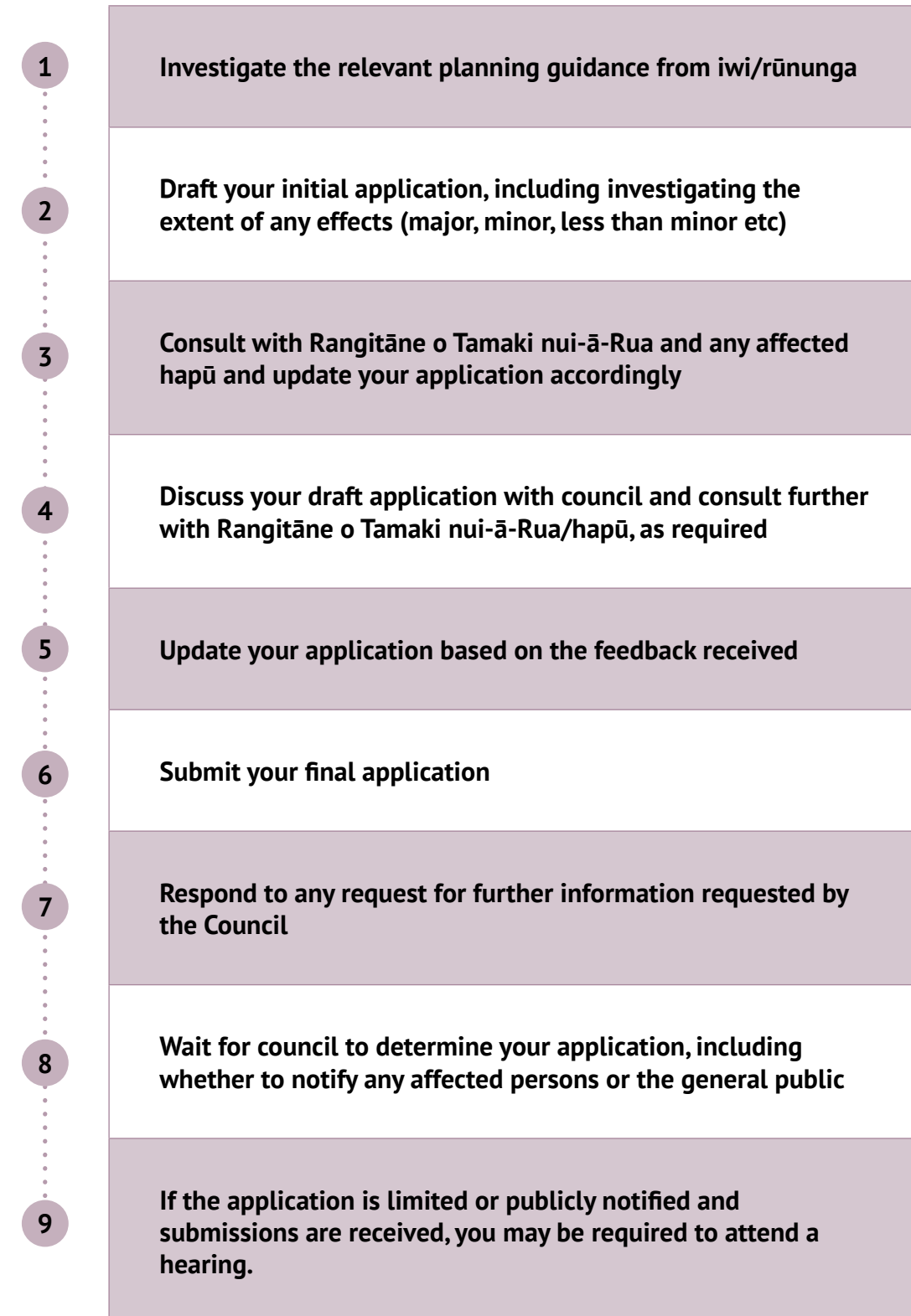
EARLY CONSULTATION IS KEY

Consulting with us early on is important so together we can:

- Form a good working relationship
- Determine if any cultural or environmental values are affected by your application, and what to do about it
- Comply with relevant legislation (such as Part 2 of the Resource Management Act 1991).

As a general guide, you should follow the process outlined on the next page when preparing a resource consent application for any proposal that may have a potential impact on Rangitāne cultural values, interests and associations with an area or site. Engaging with us before you lodge an application can save you a lot of time later on.

Resource consent application process



A2.3 How we assess resource consent applications

This section provides guidance on how Rangitāne will assess draft proposals or submitted applications that we receive from councils or other consenting authorities, where an applicant has not engaged with us during the pre-application stages. If a council or other authorising authority receives an application that relates to the Rangitāne area, the council or other authority who is acting on their behalf will notify us first.

Our assessment process generally has four stages:

STAGE 1	We receive a copy of your application and assess your application for cultural aspects.
STAGE 2	If we don't consider there are any cultural effects of your proposal, or we consider you have addressed any potential cultural effects appropriately, we'll let you and the appropriate authority know (via written notification) that we do not oppose the application.
STAGE 3	If we consider there are potential adverse cultural effects that need investigation, or we are concerned that the mitigation you are proposing is inadequate, we'll let you know what needs to be done to address this and arrange Terms of Engagement with you. This may require further information, investigation and reporting, and there may be costs associated with this.
STAGE 4	When this process is complete, we'll make recommendations to you and the authority.

Here is a bit more information about each stage:

STAGE 1

We will assess your application to identify whether your proposal:

- could impact on any sites of significance to Rangitāne
- may result in any adverse impacts on the taiao which are of concern to Rangitāne
- may result in adverse effects on any cultural values held by Rangitāne.

If we determine that the potential effects have been addressed satisfactorily, your application will move to Stage 2. If there are effects that we consider haven't been appropriately addressed, you might need to engage with us to work through them - go to Stage 3.

STAGE 2

We'll email you and the consenting authority to say we will not oppose the application. We may recommend that routine or standard consent conditions are placed on the consent, and if we do, you'll get a copy of those. Appendix 3 includes examples of the types of conditions we request.

STAGE 3

If we identify that there may be adverse effects on cultural or environmental values arising from your proposal which are unlikely to be satisfactorily addressed by the mitigation or remedies you are proposing, we will discuss these with you. With your agreement, we will draft some Terms of Engagement for addressing this, including associated fees, timelines, and deliverables. Deliverables may include commissioning a Cultural Values Assessment or a Cultural Impact Assessment, and we will expect you to cover the costs of those. Large, complex projects may require a Relationship Agreement between you and Rangitāne o Tamaki nui-ā-Rua.

Cultural Values Assessment (CVA): A Cultural Values Assessment documents mana whenua's cultural values, interests, and associations with an area or natural resource. Such assessments are often necessary to inform a Cultural Impact Assessment (CIA) Report.

Cultural Impact Assessment (CIA): A Cultural Impact Assessment report documents the impacts an application may have on cultural values and areas important to mana whenua. These are technical cultural reports that ensure your AEE (Assessment of Environmental Effects) is comprehensive and has considered and addressed any adverse cultural effects and impacts on potentially affected persons. A CIA is much like other technical reports, such as ecological or hydrological assessments.

Rangitāne may commission an external technician for cultural assessments (if required). You, the technician and Rangitāne will agree on a timeline and process for these assessments.

Relationship Agreement – Whakahononga: Large and complex applications may require a detailed consultation plan and a relationship agreement so we can organise long-term engagement and resourcing. A Relationship Agreement will form part of the Terms of Engagement. You will cover the costs of developing the Relationship Agreement. The steps to preparing and upholding a Relationship Agreement are:

- Together we will draft a Relationship Agreement/Te Whakahononga.
- Ongoing discussion (karu ki te karu - eye-to-eye, email and zoom) continues until you and Rangitāne agree on the terms of the Whakahononga.
- The Whakahononga is signed by both parties.
- While we work together to address cultural aspects of your application, we will all comply with the agreed Whakahononga values.

STAGE 4

Based on the results of the Terms of Engagement work, we'll make recommendations on your application to the council. This may include requesting certain conditions, which we will look to agree with you first.

A2.4 Legislation and laws that require or support engaging with tangata whenua

RMA PRINCIPLES

When processing resource consent applications, councils are required to seek meaningful input from iwi, and councils must recognise and provide for matters of national importance set out in RMA sections 6, 7, and 8.

When they process applications that are in, adjacent to or may affect Rangitāne hapū takiwā, the council must:

- Recognise and provide for Section 6(e) matters – that is the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.
- Have particular regard to section 7(a) kaitiakitanga.
- Take into account the principles of the Treaty of Waitangi.

If you make sure your application complies with sections 6, 7 and 8 first, it will make it faster and easier for the council to process your application. You can do this by engaging with us early.

STATUTORY ACKNOWLEDGEMENTS

RTMR Settlement Act 2017 - A statutory acknowledgement is a formal recognition by the Crown of the particular cultural, spiritual, historic, and traditional associations that an iwi has with a statutory area. A statutory area can include land, geographic features, lakes, rivers, wetlands and coastal marine areas owned by the Crown.

If a resource consent/concession/permit application proposes an activity within, adjacent to or directly affecting a statutory area, the authority must forward a summary of the application to the iwi or their representative for comment.

Heritage New Zealand Pouhere Taonga Act 2014

The Heritage New Zealand Pouhere Taonga Act 2014 says it's unlawful for anyone to damage or destroy any part of an archaeological site without an authority from Heritage New Zealand <https://www.heritage.org.nz/>. If your resource consent/concession/permit application includes work in an archaeological site, get in touch with Heritage NZ.

Applications that include work that is in, next to, or could affect Rangitāne sites of interest also require consultation with (and sometimes approval from) Rangitāne. Work could be earthworks for subdivision, forestry operations, mining, road construction, building, landscaping or fencing.

If applicants start work without an authority, Heritage New Zealand can require the work to stop immediately, until an authority is granted.

*I orea te tuatara, ka
puta ki waho.*



Appendix 3: Draft consent application conditions and advice notes

Horizons Regional Council, Tararua District Council and Rangitāne o Tamaki nui-ā-Rua Resource Consent Application Conditions and Advice Notes

GENERAL

1. All sewerage treatment will be 20m from any boundary. At the building consent stage for the development, the location and design of the on-site services will be assessed and checked as per the requirements of the District Plan and Building Act (1991). Any on-site systems shall be located well away from the nearby waterways and designed in a manner that ensures there are no adverse effects on this waterway. See the One Plan wastewater rules (14-14), and the manual for onsite wastewater design Table 2.2 and District Plan Setback Rules under Section 5.4.10. There is a 20-metre setback from waterways requirement, and you will also be required to demonstrate that discharge is above groundwater levels.
2. Setback from waterways – 20 metres setback. Schedule F, historic heritage 50 metres setback.
3. (For non-notified use Advice Notes and discussion with Applicant)
4. Rangitāne recommends waterway protection i.e. fencing and riparian planting.
5. The landowner agrees to provide access to members of Rangitāne for Cultural and Environmental Monitoring (CEM) of the waterway of concern in this application. Any request for access must be for reasonable times and with suitable notice. All requests for access must be made direct to the owners.
6. The consent notice will be imposed on the titles of the new lots and remain until someone seeks a change or cancellation. This will require a full reassessment by Council, Rangitāne and any other affected parties, as per the subdivision consent, before any changes could be made.
7. ADVICE NOTES for non-notified, CONDITION for Discretionary/Non-Complying (Applicant to discuss with iwi): Cultural monitoring: access to waterways for cultural monitoring purposes would support NPSFM Te Mana o te Wai monitoring. The landowner agrees to provide access to members of Rangitāne for cultural monitoring purposes. Any request for access must be for reasonable times and with suitable notice. All requests for access must be made direct to the owners.

DOMESTIC WASTEWATER

8. ADVICE NOTE: Preference to install secondary wastewater systems.

SURFACE WATER TAKES

9. CONTROLLED WATER TAKES (not below minimum flow): Consideration of alternative collection, storage and recycling water.
10. DISCRETIONARY (below minimum flow): Prompts questions – consideration of alternatives, recycling (use of green water). This could be represented by a flowchart (for Rangitāne). Use controlled water takes Advice Notes and planner to incorporate into Conditions after discussion between Applicant and iwi.

GROUNDWATER TAKES

11. DISCRETIONARY: Same system as surface water takes. DISCRETIONARY (below minimum flow): Prompts questions – consideration of alternatives, recycling (use of green water). This could be represented by a flowchart (for Rangitāne). Use controlled water takes Advice Notes and planner to incorporate into Conditions after discussion between Applicant and iwi.

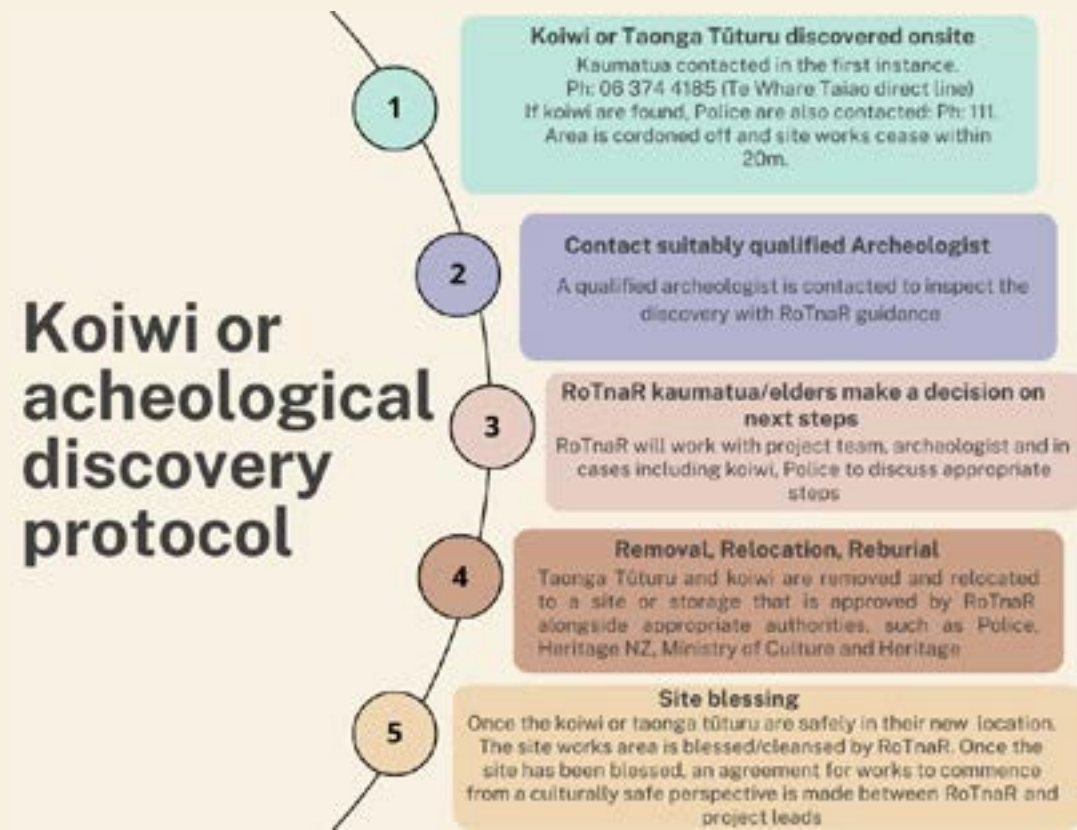
ACCIDENTAL DISCOVERY PROTOCOL

12. Materials discovered, including artefacts or Koiwi (human remains), are to be left as they lie and cordoned off until tribal elders (who will be contacted by Rangitāne) have been able to visit the site and make an assessment. The tribal elders will then make a decision (alongside the Police in the case of koiwi) on what will happen to the Taonga or Koiwi. Recording of the site is to be done by a qualified archaeologist working alongside Rangitāne. In the event of an archaeological site, waahi tapu or koiwi being discovered or disturbed during the activities authorised by this consent, the consent holder shall immediately cease further works, in the immediate vicinity of the accidental discovery, and inform:
 - Rangitāne o Tamaki nui-ā-Rua (06) 374 4185
 - The appropriate authority (District or Regional Council); and
 - Heritage New Zealand (04) 472 4341.

Further work in the immediate vicinity of the accidental discovery shall be suspended while iwi carry out their procedures for removal of taonga. The appropriate manager of the authorising authority will advise the consent holder when work at the site may recommence.
13. ADVICE NOTE: In the event that human remains (koiwi) are found, the police should be contacted immediately, and all works shall cease until advice is given that works can recommence.
14. In the event of an archaeological site, waahi tapu or koiwi being discovered or disturbed during the activities authorised by this consent, the Consent Holder must immediately cease further work and inform:
 - Rangitāne o Tamaki nui-ā-Rua (06) 374 4185
 - The appropriate authority (District or Regional Council)
 - Heritage New Zealand (04) 472 4341 and
 - the Police.

Further work in the immediate vicinity (50m radius or other determined area, on a case-by-case basis) at the site must be suspended while iwi carry out their procedures for removal of taonga. The Manawatū-Whanganui Regional Council’s Consent Monitoring Team Leader will advise the Consent Holder when work at the site may recommence.

- 15. ADVICE NOTE: In the event that human remains are found, the Police should be contacted immediately and all works must cease until advice is given that works can recommence.
- 16. ADVICE NOTE: Heritage NZ, National Office, can be contacted on (04) 472 4341.
- 17. ADVICE NOTE: Manawatū-Whanganui Regional Council’s Consent Monitoring Team Leader can be contacted on 0508 800 800.
- 18. ADVICE NOTE: Taranua District Council Manager Regulatory Services (06) 374 4080



FORESTRY PRACTICES

Forestry block owners (both private and public ownership) are to comply with NPS-FP for best practice forestry management. In locations where forestry plantation blocks border our awa and whenua, Rangitāne are given the opportunity to provide input into Compliance, Monitoring and Enforcement¹¹⁶ discussions, particularly when non-compliance situations arise that will have adverse environmental effects. Where any sites of significance are suspected within a forestry harvest site, Rāngitane are to be contacted in the first instance and steps followed as stated in Appendix 3 ‘Draft consent application conditions and advice notes’.

116 environment.govt.nz/assets/Publications/Files/best-practice-guidelines-cme.pdf, pg 30

Appendix 4: Rangitāne iwi

Rangitāne Tū Mai Rā

Rangitāne Tū Mai Rā Trust (RTMR)¹¹⁷; is the Post Settlement Governance Entity for Rangitāne o Tamaki nui-ā-Rua and Rangitāne o Wairarapa. The Rangitāne Tū Mai Rā Trust has received all the Treaty Settlement assets from the Crown as per their RTMR Settlement Act 2017 and is responsible for the overall management of those assets. The takiwa of Tamaki nui-ā-Rua is depicted by the Area of Interest in the RTMR Settlement Act 2017 (deed plan OTS – 204 – 01).

Rangitāne o Wairarapa

Rangitāne o Wairarapa Incorporated (RoW)¹¹⁸ is the Rūnunga authority that represents the southern regions of Rangitāne. The Rūnunga covers a wide range of roles and responsibilities including (but not limited to) community leadership, cultural advice, resource management, customary fisheries, treaty settlement, working with Crown and Local Government, relationship building with other iwi, local businesses and other services, arts and cultural heritage, and provision of social, youth and whānau ora services.



117 <https://www.tumaira.nz/>

118 <https://www.rangitane.iwi.nz/whowear>

Te Rangitāne O Manawatū

Rangitāne o Manawatū (RoM) is based in Palmerston North, and represents their whanau and hapū to promote educational, spiritual, economic, and cultural advancement and well-being. Tanenuiarangi Manawatū Incorporated ('TMI')¹¹⁹: has been the mandated iwi authority for Rangitāne O Manawatū since 1989. TMI services are mainly provided through its subsidiaries; Best Care (Whakapai Hauora) Charitable Trust, Kia Ora FM 89.8 and Te Hotu Manawa O Rangitāne O Manawatū Marae Charitable Trust.



119 <https://tmi.maori.nz/Services/Services.aspx>

Te Runanga a Rangitāne o Wairau

Te Runanga a Rangitāne o Wairau¹²⁰ are in Te Tau Ihu o te Waka - at the top of the South Island. Four different entities form a post-settlement group, Rangitāne o Wairau Settlement Trust – 2010 (the post-settlement governance entity), Te Rūnunga o Rangitāne o Wairau Trust (Charitable) 2006 (the mandated iwi organisation), Rangitāne Investments Limited and Rangitāne Holdings Limited. Te Runanga a Rangitāne o Wairau provide representation and advocacy for iwi members across a range of social and political issues affecting Rangitāne o Wairau.



120 <https://www.rangitane.org.nz/>

Glossary

TE MANA O TE WAI WATERBODY TYPES	
Wai māori	Fresh water
Puna manawa	Springs
Manawa whenua	Aquifer/groundwaters
Awa	River
Manga	Creek
Wai iti	Small stream
Repo	Wetland
Ripo	Rapids
Roto	Lake
Wai Tai	Marine

TE MANA O TE WHENUA LAND TYPES	
Tupuna Whenua	Original Whakapapa connection.
Mana Whenua	Ancestral lands' most permanent inhabitant of a particular region
Tangata Whenua	Interested connection. People of the land, but may not whakapapa to the whenua.
Maunga	Mountains
Puke	Other traditional vantage points or hills
Whenua	All land types for kainga, maara kai, etc.
Ngahere	Forests
Takutai	Coastal

OTHER TERMS	
Atua	Gods
Hauora	Well-being
Huringa āhuarangi	Climate change
Kaimoana	Seafood
Kaitiaki	Guardians
Kanohi ki te kanohi	Face to face
Karu ki te karu	Eye to eye
Kāuru	Headwaters
Mahinga mātaītai	Customary seafood gathering sites
Manu	Birds
Maramataka	Māori lunar calendar
Maunga	Mountain/s
Mauri	Life force
Ngahere ora	Forest management/healthy areas of forest
Ngarara	Insects
Ngohi	Fish
Rohe	Home territory
Rongoā	Traditional Māori healing
Taiao	Environment
Takiwā	Area, territory, region
Takutai moana	Marine and coastal area
Te Ao Tūroa	The natural world
Tupuna	Ancestors
Wāhi tapu	Sacred sites of significance
Wāhi tupuna	Physical sites of ancestral significance
Wāhi wairua	Spiritual areas of significance
Whenua	Land
Whenua ora	Land management/healthy areas of land

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