

IN THE WAITANGI TRIBUNAL
OF NEW ZEALAND

IN THE MATTER OF: The Treaty of Waitangi Act 1975

A N D

IN THE MATTER OF: The Wairarapa Ki Tararua Inquiry
Wai 863

A N D

IN THE MATTER OF: 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**

STATEMENT OF EVIDENCE OF JASON REUBEN WARENA KEREHI

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Introduction

Mihi

1. My full name is **JASON REUBEN WARENA KEREHI**. I am the youngest son of Te Raako Warena Kerehi (Muaupoko, Rangitāne, Ngāti Kuia, Te Arawa) and Mere Rehutai Paku (Rangitāne o Wairarapa, Ngāti Kahungunu o Wairarapa tuturu). I whakapapa to all the hapū and marae of the Wairarapa and have a strong affiliation to both iwi of the Wairarapa area. My main hapū affiliations lie with Ngāti Hāmua and Ngai Tumapuhiaarangi. I live and work here in Masterton. Annexed and marked “A” and “B” are copies of my Rangitāne/Ngāti Hāmua and Ngai Tumapuhiaarangi whakapapa.
2. My evidence provides background on my work at Greater Wellington Regional Council including the Wairarapa Coastal Strategy. It also discusses the relationship of Rangitāne iwi to the Wairarapa coast and discusses issues relating to the iwi’s role in the protection, management and development of the coastal environment.

Personal Background

3. I was born here in Masterton in 1967 and attended local schools through to the seventh form at Wairarapa College. I worked for six years in the Department of Social Welfare before moving overseas in 1989 spending most of the next 7 years in England.
4. I returned to New Zealand at the end of 1996 and enrolled at Victoria University, Wellington to undertake a Bachelor of Commerce and Administration degree. I completed a double major in Management studies and Māori Business in 2000 and graduated the following year.
5. In January 2001 I was employed as Māori Policy Advisor for the Greater Wellington Regional Council, Wairarapa Division. My role includes

facilitating the relationship between the seven iwi of the region and council but focussing mainly on the two iwi within the Wairarapa. My role has extended to deal with many of the hapū, marae and Māori committees of the area as well as with local and central government agencies.

6. In June 2003 I was appointed to the Executive Committee of the Rangitāne o Wairarapa Incorporated Society. I have also taken up a role as Rangitāne's board representative in the Pukaha-Mt Bruce Partnership with the Department of Conservation and the National Wildlife Trust.
7. In September of 2003 I was approached by and appointed to the Wairarapa Rural Education Programme [WaiREAP] governance board. Through my position at the regional council and my relationship with Rangitāne I am pursuing the development of educational resources on local Māori history and tikanga that will be available to all the schools throughout the Wairarapa.

Mahi

8. The creation of the Māori Policy Advisor position at Greater Wellington was in recognition that council needed to give more impetus to its relationship with Wairarapa iwi. The facilitation of this relationship is my main task. As Māori Policy Advisor I also advise council in matters Māori, including planning and providing appropriate training opportunities for staff and councillors.
9. Greater Wellington actively promotes training opportunities for iwi members in resource management issues and council business. Greater Wellington runs 4 to 5 iwi technical workshops a year. Recent workshops have covered issues such as the changes to Local Government Act 2002 and what that means for Māori involvement in the decision-making process; iwi representation on Council committees; and gravel extraction.

10. One of my responsibilities as Māori Policy Advisor is the development and management of iwi projects with local iwi. This has seen a number of initiatives undertaken with tangata whenua at different levels to meet the objectives outlined in the Regional Policy Statement and environmental aspirations of iwi

11. Wairarapa iwi projects with Greater Wellington that I have had involvement with include:
 - Restoration and protection of the Taumatarāia Urupa at Taueru [Taueru Urupa Committee];
 - Fencing of wāhi tapu sites at Riversdale Golf Course and Riversdale Church [Ngai Tumapuhiaarangi Marae Committee];
 - Fencing and planting of Okautete Marae Reserve [Ngai Tumapuhiaarangi Marae Committee];
 - Restoration of Punaruku Lagoon/Wetland – Ngawihi, Palliser Bay [Kawakawa 1B Trust];
 - Native planting's at Tumakoko and Amahua urupa, Gladstone [Hurunuiorangi Marae Committee];
 - Restoration of Homewood Wetland [Morris Whanau Trust];
 - Restoration of Okautete Native Bush Reserve – pest plant eradication and training of hapū member [Ngai Tumapuhiaarangi Marae Committee and the Ngapine Tarawa Trustees];
 - Development of a GIS wāhi tapu database [Rangitāne o Wairarapa Inc];

- Development of Environmental Education Sheets [Rangitāne o Wairarapa Inc]; and
 - History of Ngāti Hāmua Report [Rangitāne o Wairarapa Inc].
12. As you can see from the above list, the council has managed to work with a variety of Māori entities at all levels throughout the Wairarapa but it must be stressed that the essential relationship is between Greater Wellington and iwi. All of these projects have received the endorsement of either iwi. The projects range from small physical planting exercises to extensive document preparation e.g. historical analysis and recording.
13. My role includes working with all facets of the planning industry, notably iwi, hapū, marae, regional and district council staff, Ministry for the Environment, Historic Places Trust, DoC, Federated Farmers, developers, surveyors, consultants, academics and tribunal staff.
14. Throughout my tenure I have been exposed to a wide range of views on resource management and believe this has provided me with the opportunity to hear different opinions on the issues I discuss in the remainder of my evidence. That is:
- Rangitāne’s relationship with the Wairarapa coast; and
 - Protection, Management and Development of the Coastal Environment

The Rangitāne Relationship with the Wairarapa Coast

15. Over the past two years I have been involved with two reports that have investigated sites of significance for the tangata whenua in the Wairarapa. The first was the Heritage Technical Report [2002] prepared by me for the Wairarapa Coastal Strategy and the second is the unpublished report

“History of Hāmua – Paramount hapū of Rangitāne o Wairarapa” [2004], written by Joseph Potangaroa, which I edited.

16. Throughout the research and writing period of these reports we were fortunate in being able to discuss the oral traditions of Wairarapa hapū with local Māori historians and kaumātua and reference the large amount of research already undertaken by local iwi. We also sought references from many published and unpublished sources.

17. The relationship of Rangitāne with the Wairarapa coast extends back to the arrival of the descendants of the Kurahaupō waka. Rangitāne oral tradition states that Whātonga, captain of the Kurahaupō waka, first arrived in the Wairarapa at a place called Rangiwakaoma, known today as Castlepoint, soon after settling in Mahia Peninsula and Heretaunga [ca. late 14th century]. Whātonga established a pā site atop the Castlepoint reef where the lighthouse is now sited. This pā was known as Matirie Pā. The site of this pā had an obvious strategic advantage overlooking the inner lagoon, one of the few refuge harbours along the treacherous Wairarapa coastline. A Māori village was established on the inner harbour and it is likely that Matirie was used as a strategic retreat. Further korero refers to Matirie as being a pā site for rangatira.

(Refer Map 7 Rangitāne Map Booklet #E39)

18. The site of Matirie lasted for over 500 years and William Colenso in 1843 and Clifford, Weld and Vavasour in 1844 noted the location of these pā. Part of the last remaining whare on this site was moved in later times to a location near the Whakataki Hotel, 4.5 kilometres to the north and was renamed Whakataki Pā. This pā burnt down in the mid 20th century. The name ‘Matira’ [another version of the original name] is still associated with a neighbouring property. Whakataki Marae is a marae of the Te Hika o Papauma hapū.

19. As the descendants of the Kurahaupō waka dispersed around the lower North Island, the tribe of Rangitāne became prominent in the main Wairarapa valley and along the coastline. The following table is a record of sites along the Wairarapa coastline where Rangitāne hapū were present. This table also shows the association of the hapū with a particular area of the coastline and in some instances, precise locations (Column 3). There is no distinction made as to what period these hapū were resident on the coastline, just an indication that they were present at this place sometime in our history. No distinction is made either as to whether settlement was permanent, as some hapū travelled to the coast seasonally to gather kaimoana and to live with relatives. It is known that certain hapū had permanent gardens in place along the coastline and that they returned to to coincide with the harvest seasons.
20. General locations of hapū with Rangitāne associations in Wairarapa ki Tamaki Nui a Rua – Coastal hapū.

Hapū	Area	Marae/pā
Te Hika o Papauma	Owahanga – Rangiwhakaoma	Owahanga, Papauma, Whakataki
Ngāti Hāmua,	Mataikona – Whareama	Te Ikapurua, Mangahoreka, Otautu, Whakataki, Rangiwhakaoma, Otuhaumi, Pā Harakeke, Waimimiha, Whareama
Ngāi Uri o Whātonga	Mataikona – Whareama	Matirie
Ngāti Te Umu	Mataikona – Whareama	
Ngāi Tara	Mataikona – Whareama	Pamaramarama, Otautu, Taraoneone
Ngāti Ira	Mataikona – Whareama	
Ngāti Matangiuru	Mataikona – Whareama	
Ngai Tamahau	Mataikona – Whareama	
Ngāti Te Hina (Te Whiti)	Mataikona – Whareama	

Hapū	Area	Marae/pā
Ngāti Hāmua	Whareama – Te Awaiti	Oruhi, Motukairangi, Te Unuunu, Arawhata, Waikekeno, Wharaurangi, Pahaoa, Te Awaiti
Ngai Tumapuhia	Waipupu - Awhea	Motuwaireka, Uruti, Okautete, Kaihoata, Te Unuunu, Wharaurangi, Awhea
Ngai Te Ao	Whareama,	Whareama, Pukaroro
Ngāti Moeteao	Pahaoa	
Ngāti Meroiti	Pahaoa	
Ngāti Tipi	Pahaoa	Pahaoa
Ngāti Hinetauira	Wairarapa Moana	
Ngāti Tukoko	Wairarapa Moana	
Ngāti Te Whakamana	Wairarapa Moana	Upokokirikiri, Te Whare o Keno
Ngāti Hāmua	Kawakawa – Wairarapa Moana	Whatarangi, Te Kopi, Upokokirikiri

Note: Many of these sites are mapped on Maps 7 and 9 of the Rangitāne Map Booklet (#E39).

Relationships with the Coast Today

21. Rangitāne people have continued to enjoy a relationship with the Wairarapa coast right through to the present. This relationship manifests itself in many ways. Rangitāne whanau still own some land (albeit minimal) along the coastline. They maintain their whakapapa and ancestral links to the land and even to landmarks that have since been sold. For instance, Te Unuunu or Flatpoint has been in private ownership for several generations but it retains a special connection to Rangitāne, as it was a place where our people lived for centuries, where they fished and where they launched their waka.
22. Our relationship with Tangaroa and Hinemoana is retained in our whaikorero, and it is to them who we give thanks for the provision of kaimoana. Our people have retained intimate knowledge of the fishing areas along the coast and know the seasons for gathering kai such as paua, kina, karengo and crabs.

Relationship with other Coastal Hapū

23. Although Rangitāne hapū settlements appear along all parts of the coastline as shown in the previous table, I would like to take this opportunity to elaborate on the relationship between Rangitāne and two major coastal hapū Te Hika o Papauma and Ngai Tumapuhiaarangi because it is indicative of the closeness of coastal hapū.

Pou Whenua

24. In Joseph Potangaroa's report "History of Ngāti Hāmua", he quotes koro Jim Rimene as he relates the story of a marker that was once situated just north of Whakataki and south of Mataikona. This marker was known by the coastal hapū as 'Pou Whenua'. The marker was destroyed in the 1920s but it has been described as being a stone plinth "five feet high, and twelve inches by four inches [wide]".

(Refer Map 7, Rangitāne Map Booklet #E39)

25. Rangitāne oral history records the origin of the marker as a symbol of peace between Ngāti Ira [representing Te Hika o Papauma] and Ngāti Hāmua.

"[It was] Hinetearorangi and her two sons that put up that marker depicting peace between Ngāti Ira [Pakuia and his brother Turanga] and Ngāti Hāmua. Her two sons were Matangiuru and Te Hinaariki."

26. Pikihuia Savage, nee Manihera, a descendant of both Ngāti Hāmua and Te Hika o Papauma confirms this korero in the Castlepoint Centenary publication [1948].

"The sandstone marker was put there by Hinetearorangi, of the Hāmua tribe, as a bond of friendship and promise never to fight again between the Hāmua and Hikaopapauma tribes."

Ngai Tumapuhiaarangi

27. Rangitāne have a very close association with Ngai Tumapuhiaarangi hapū. Tumapuhiaarangi was a direct descendant of Te Awariki, a younger sibling to Hāmua. Annexed and marked “C” is the whakapapa linking Hāmua to Tumapuhiaarangi.
28. During a series of interviews by Joseph Potangaroa for a report to the Ministry of Fish on Customary Fishing, he recorded Koro Jim Rimene as he speaks of the relationship between Hāmua and Tumapuhia.

“I came across this letter written many years ago, it was written by Tamawhakakitea. He was a recorder, like a reporter ... writing Māori history. In this letter he spoke about Potangaroa, Tumapuhia, Rakairangi, Rakaiwhakairi, Hinewaka and Hāmua when they protected the coastline. Tamawhakakitea records that at one time Potangaroa asked the Tumapuhia, hapū, “Who do you stand for? Who do you recognise as a rangatira down that area?” Tumapuhia replied, “Ko toku tupuna nei ko Hāmua.” [Tamawhakakitea lived during the late 19th and early 20th century.]”

Wairarapa Coastal Strategy

29. In providing comment on coastal issues I will first give the background to the Wairarapa Coastal Strategy project that I was involved with through my mahi at Greater Wellington.
30. The *Wairarapa Coastal Strategy* (the Strategy) was a joint initiative of the Masterton, Carterton, and South Wairarapa District Councils, Rangitāne o Wairarapa, Ngāti Kahungunu ki Wairarapa, and Greater Wellington Regional Council. It was built on strong community input and provides a long-term vision and guidance for management of the coast.

31. The Strategy was produced in response to increasing pressure for development on the coast and in recognition that our actions today can impact on the opportunity for future generations to be able to use, visit and enjoy the coast.
32. It is a *non-statutory* document, which means it has not been prepared as a requirement under law and does not have the power of legislation. It considers the many and varied issues of coastal management which are not all covered by one piece of legislation, and includes a range of innovative, community based solutions to address a number of these issues.
33. The Strategy was developed through comprehensive public consultation over a two-year period.

Heritage Technical Report

34. Eight technical reports were written to feed into the preparation of the Wairarapa Coastal Strategy. One of these was the Heritage Technical Report (the Report) that I researched and wrote. The Report provides an overview of the statutory framework of heritage provisions. It notes the mythological stories associated to our tupuna and includes a timeline of occupation over the past 800 years and gives an inventory of sites along the Wairarapa coast. It provides an analysis of what heritage is important and why, and highlights the pressures threatening heritage. The Report also comments on what methods are used to protect heritage in the Wairarapa, recommends improvements to existing responses, and suggests new responses.
35. The Report notes the following key facts for the Wairarapa coast:
 - The Wairarapa coastline is rich in heritage values;
 - Sites of Māori occupation occur along all parts of the coastline;

- The Wairarapa coast has had some form of occupation, albeit discontinuously in some parts, over the last 800 years;
- The southern coastline is referred to in mythology as a significant settlement of Kupe, recognised as the first person to journey to Aotearoa;
- Archaeological investigations recognise sites along the southern coastline as being some of the oldest in New Zealand, sharing this distinction with sites in the Far North;
- The Wairarapa coastline was a coastal highway between Whanganui-a-Tara (Wellington) and Ahuriri (Napier) that continued to be used by the first European settlers, missionaries and run-holders;
- Iwi/hapū sources have identified tribal links for the entire coast in most cases showing a succession of hapū occupation over time;
- The New Zealand Archaeological Association [NZAA] database shows that there are 295 recorded sites along the coast;
- There is a great deal of archaeological investigation along the southern and lower-eastern coastline up to Pahaoa. Further north of this point the number of investigated sites become less. The stretch of coastline between Whareama and Castlepoint shows only five recorded sites, inferring an “*absence of information as opposed to information of absence*”;
- There are some rare archaeological sites, including; stone quarries, and made-soil sites;
- There is an absence of official recorded data but additional information sourced from iwi and hapū is highly valuable;

- Known whakapapa traces hapū links to certain sites; and
- Desirable historical locations are still desirable today for the same reasons i.e. access to freshwater, good fishing, flat coastal land, access inland and strategic (now scenic) locations.

Statutory Responses and Performance of Councils

36. The Report assessed national, regional and districts policies and commented on their effectiveness thereof.
37. Although heritage protection is well covered in policies at all levels, the practical application of these policies was lacking. For instance, the Historic Places Act 1993 is the principal overarching legislation for protection of heritage but it is only effective if Historic Places Trust (HPT) is made aware of any potential damage to an archaeological site or wāhi tapu. As such it works reactively and, in a sense, is not policed. This could be more effective if HPT and heritage agencies were proactive in examining archaeological values along the coastline in areas under threat by development and actively lobbied councils to protect these areas either in district and regional plans, or through other mechanisms.
38. The importance of heritage is recognised by Greater Wellington Regional Council in its Regional Policy Statement and the Council is active in consulting with iwi on most consents but heritage is not deemed as significant a priority as the core responsibilities of air, water, soil, biodiversity and transport. A recent example of this “prioritisation” was the decision not to produce a Regional Heritage Plan.
39. Greater Wellington’s heritage performance has however been lifted through meaningful involvement at iwi level to develop computer-based heritage inventories. The recent iwi project with Rangitāne o Wairarapa Inc has led to the development of a GIS layer from which council can refer to when assessing consent applications. If a consent application appears near to a

recorded site then the iwi representative is contacted and has the opportunity to speak directly with the developer or applicant.

40. While regional councils can control some activities that threaten heritage (e.g. earthworks) it is at district planning level where controls over *land use and development* on or nearby heritage values can be most effective. Built heritage is well represented in the district plans, however listings of archaeological or culturally significant sites are lacking. While the destruction, removal, modification or alteration of any archaeological sites listed in the district plans is a discretionary activity (that is, requires resource consent), the lack of listed sites means this provision gives little protection to the hundreds of known sites that aren't listed. Only Masterton District lists all 31 coastal NZAA sites in their plan and also includes two pā sites in the Heritage Features Schedule. Carterton has one listed wāhi tapu area, and South Wairarapa does not list any.
41. Another mechanism to protect heritage is through education and incentives. Masterton and South Wairarapa Districts have both made progress in terms of public education on heritage matters by way of brochures that set out consultation matters. Masterton District has also introduced financial incentives to identify and protect archaeological sites. Carterton District has not yet addressed its policy to '*encourage an awareness of the need to protect heritage resources amongst the community*'.

Threats to Cultural Heritage

42. The Heritage Technical Report lists the main threats to physical and cultural heritage as:
- Lack of robust information [on heritage values];
 - Inaccurate or incomplete data;
 - Impact of subdivision or sprawl from existing settlements; and

- Earthworks

Lack of Robust Information

43. The lack of robust information on heritage along the Wairarapa coast impedes effective heritage protection and planning of development. The current approach to protection is reactive whereby heritage is investigated as sites come up for development or a change in land use. There has been little or no proactive investigation of archaeological sites in the recent past.

Inaccurate or Incomplete Data

44. The cost of a comprehensive heritage investigation may be financially beyond the means of this community so a more practical approach may be to focus initially on identifying, recording and protecting sites that are of high importance or under immediate threat. In recent times, iwi have been the primary organisation involved in proactive heritage investigation. No serious archaeological investigation has been undertaken outside of a consent application (i.e. a reactive approach) for a number of years. Rangitāne are developing a wāhi tapu database and Ngāti Kahungunu intends to undertake a similar exercise in the near future. Iwi continue to have heritage as a high priority in terms of their function and response.

Impact of Subdivision or Sprawl

45. Impact from subdivision and residential sprawl was one of the key issues that led to the development of the *Wairarapa Coastal Strategy*. Part of the problem with the Wairarapa coast was the ad hoc nature of development. Little or no strategic planning had been carried out so infrastructure was not planned for, green belts or reserves had not been factored in and cumulative negative impacts including those on heritage had not been considered.

Earthworks

46. The Report also highlighted that earthworks are a threat to heritage. Earthworks pose an irreversible threat to archaeological sites. Once a site is altered it can never be recovered. Heritage sites are often buried beneath the surface and are not always evident therefore any proposed disturbance needs close monitoring or awareness.

Recommendations from the Coastal Strategy

47. The Heritage Technical Report provided some key recommendations that were refined during the consultation period and included in the finished *Wairarapa Coastal Strategy*.
48. These recommendations were set out under four main headings: education, co-operation, investigation and regulation. The full text of the Heritage chapter is annexed and marked “D” and a summary of the recommendations are provided below.

Education

49. The Strategy recommends that visitors to the coast are informed and educated about heritage values. It also recommends that iwi and heritage agencies work together to develop education resources for landowners, industry, schools and the general public.

Co-operation

50. One of the recommendations that have already been implemented from the Strategy is the publication of development guidelines. *Caring for our Coast – A guide for coastal visitors, residents and developers* provides advice and information for all people who interact with the coast as to how their actions impact on the environment whether they are visiting for the day, living along the coast or developing a subdivision.

51. The guidelines outline how to do a heritage assessment and advise potential developers to do their research first and to talk to iwi early on in the planning process.
52. Other recommendations in the Strategy encourage a collaborative approach between councils, iwi and heritage agencies to further identify heritage values.

Investigation

53. The Strategy recommends that criteria for assessing and defining significant heritage are developed. It also recommends that significant heritage is identified through active investigation and these sites are protected in the District Plan. The Strategy also highlights the need to monitor the effectiveness of heritage measures by way of assessing the number and quality of sites included in the district plans and the effectiveness of the district plans in avoiding, remedying or mitigating adverse effects on heritage.

Regulation

54. The Strategy recommends that resource consent applications include an assessment of the likely impacts of the activity on heritage values on the site.

Summary of the Wairarapa Coastal Strategy

55. The *Wairarapa Coastal Strategy* and *Caring for the Coast* were completed and published in March 2004. The recommendations have been well received by coastal users, landowners and potential developers. The guidelines provide a uniform approach for everyone to observe and uphold and have already been endorsed by some major coastal property owners.

56. Some of the recommendations of the *Wairarapa Coastal Strategy* are to be adopted into the Combined Wairarapa District Plan.
57. Although, the inclusion of iwi in the development of the Strategy as an equal partner is commendable, the recommendations are now at the discretion of the individual councils as to whether they are adopted and/or enacted upon. Iwi have no further involvement in the monitoring of the Strategy other than as an interested party.

Rangitāne's Role in the Protection, Management and Development of the Coastal Environment

58. The role of protection, management and development of the Wairarapa Coast over the past 100 years has fallen to the Territorial Local Authorities and to some extent coastal landowners. Rangitāne's role and that of tangata whenua has at best been minimal and generally non-existent.
59. Other witnesses discuss the finer details of Rangitāne's involvement in resource management [Elizabeth Burge], rünanga history [Piri Te Tau] and fisheries [Joseph Potangaroa], but here I wish to touch on the resource management role that the iwi has taken towards coastal matters.
60. Rangitāne, as joint kaitiaki of the coastal area [along with Ngāti Kahungunu and other Wairarapa hapū] have been involved in the management of the coast since time in memorial and definitely since the implementation of the RMA. Unfortunately, this involvement has generally been no more than as a consulted party on activities carried out by government agencies and developers.
61. The caretaker role has been carried far more so by government agencies and local government such as regional and district councils and the Department of Conservation acting on behalf of the Crown. More recently, the iwi have been 'consulted' on the activities undertaken by these agencies but there has been little or no collaborative approach.

Dealing with Resource Management Issues

62. Since the establishment of the Rangitāne Incorporated Society, Rangitāne has had a succession of officers responding to resource management issues on behalf of the iwi. For several years this position was not resourced and personnel undertook this role on a voluntary basis. Most notable was the service of Horipo (Dane) Rimene. Dane has been working with the consent side of rūnanga operations for over a decade, many of these years without pay. Throughout this period Dane and his colleagues have managed to upskill themselves, not only in the consent process, but also with changing legislation and local government initiatives. Coupled with this is the ongoing relationship building that Rangitāne has developed with councils, developers, consultants and local industry.
63. Rūnanga staff have mainly been self-taught in the consent process over the years, Liz Burge provided a major boost in terms of adding academic skills to the iwi response and continues to help out when the need arises.
64. While the involvement of the iwi as a full partner to the Wairarapa Coastal Strategy with full voting rights was a positive step forward Rangitāne have not, other than that project, been involved in anything more meaningful in resource management than as a consulted party.

Resource Management Problems for Rangitāne – ‘The Wairarapa Coast’

65. The main problems for Rangitāne, in terms of being able to respond adequately to resource management issues along the coast, is that they lack the resources to effectively deal with consultation requirements and the lack of a *meaningful* relationship with those agencies that do manage the coastal area.

The Resource Management Act 1991

66. When the RMA was first enacted in 1991 it required applicants and councils to consult with iwi. Therefore there was an expectation that iwi were set up to deal with those seeking sign-off and that they were capable of responding in an effective manner. There was also an expectation that Territorial Authorities, and to some degree, applicants, would have the capacity to deal with this new duty. This has not been the case and even today some Territorial Authorities are struggling to effectively consult with iwi. For example, after 13 years of working under the requirements of the RMA not one of the district councils has an agreed Memorandum of Understanding with Rangitāne o Wairarapa. More recently, Rangitāne have had little involvement in the development of the draft Combined Wairarapa District Plan, which ultimately provides future planning rules for the entire coastal area.
67. The Crown in effect, set up a system that required Territorial Authorities, iwi and applicants to engage in consultation but failed to ensure all parties had the capacity and resources to do so.
68. The iwi were left to deal with developers, local councils, DOC, and industry representatives all seeking consent sign-off. Iwi were expected to provide a 'one-stop shop' that any consent seeker could approach. Iwi had to align the environmental concerns of hapū, marae and whanau. They had to organise their lines of communication so that the consents were being advised to the right kaitiaki and the right responses were getting back to the applicant. They also had to become proficient in resource management legislation and council processes. On top of all of this they were expected to do all of these things with limited resources, guidance and support and for no monetary compensation.
69. This system was also imposed on Territorial Authorities many of whom had no previous experience in dealing with the Māori community, and little knowledge of tikanga Māori or how it impacted on their roles and

responsibilities. While Territorial Authorities were in a somewhat better financial position than iwi, they still lacked support from central government.

Lack of Resources

70. In my experience as a Māori Policy Advisor I recognise that these concerns are shared by many, if not all iwi. Some iwi have tried to seek financial compensation from councils or applicants only to be told that the RMA indicates that there is no obligation to pay iwi for their services.
71. In one instance I am aware of, an iwi [not Rangitāne] sent an invoice to an applicant seeking reimbursement for their time spent responding to a consent only for this to be refused. Ironically, the same applicant had sent an enquiry to the NZAA (Archaeological Assoc.) and received an invoice for \$45 for this service. There was no evidence of a refusal to pay this fee.
72. Lack of resources means that the task that Rangitāne staff undertake to respond to consents becomes a financial burden on the iwi. This money needs to be found from other sources and often it is covered by the surplus left by the delivery of unrelated contracts. This however hides the true cost to iwi of responding to resource consent issues.
73. The cost to Rangitāne include staff time, research and investigation, office equipment, collation and storing of information and general administration expenses. Consultation also means that the iwi must often communicate with hapū, marae, whanau and kaumātua and the travel and time costs associated with this.
74. Greater Wellington provides financial support for regional council related consents. Greater Wellington also provides financial support to the iwi for capacity building such as communication costs and to supplement iwi consent staff wages.

75. In regards to resource consent issues Rangitāne receives no funding from any of the three-district councils (Masterton, Carterton and South Wairarapa) even though responses to district council consents makes up nearly half of the unit's workload. Rangitāne are duty bound to respond to all consents to ensure that development or activities do not damage sites of significance or degrade important cultural values but are not resourced to do so.
76. The local district councils often state that the rating base is too small to assist iwi financially but the obligation to consult with iwi remains. So, iwi are caught between the duty to protect their heritage and the reality that there is little or no recompense for doing so.
77. Financial assistance isn't the only resource that needs to be dealt with. There is a real need to build capacity within iwi authorities. The most urgent requirement is professional development within iwi in terms of dealing with resource management. Dealing with consent issues, consent authorities, hearings and even the Environment Court is daunting for anyone. This places unrealistic expectations on poorly resourced iwi to keep up with legislation and council processes. Although the occasional resource management workshop is offered, there needs to be targeted training for iwi representatives to help raise their professional level.

Developing Relationships

78. The second issue of developing meaningful relationships is something that Rangitāne are very keen to progress. Rangitāne have always considered themselves to be kaitiaki of the natural coastal resources (along with other Wairarapa mana whenua groups) but recognise that this role is, to some degree, being carried out by the local Territorial Authorities. Therefore it is vital to develop a relationship with the authorities so that Rangitāne values can be incorporated into that guardianship role.
79. Rangitāne have an agreed Memorandum of Understanding (MOU) with Greater Wellington and this relationship has been building since 1993,

however as Liz Burge states that this (MOU) has not quite manifested itself truly within the policies of the regional council. For example, when all the discharge consents (Oxidation ponds throughout the Wairarapa) came up for renewal the iwi was asked for its comment. The iwi's response was the same for each consent. They were adverse to discharges to Wairarapa rivers and waterways in line with Rangitāne tikanga. The consents were eventually granted and allowed discharges to continue into streams and rivers. So whilst regional council met their obligation to consult with iwi, iwi views are not always incorporated into the final decision.

80. None of the three district councils have an agreement or MOU with either Wairarapa iwi, although South Wairarapa have an established Māori Standing Committee that includes marae, hapū and iwi representatives. Simply signing an MOU is not the final solution as any two parties can make an agreement but it can be the first step to developing a *meaningful* relationship. That relationship can be defined in a memorandum that sets out protocols on how the relationship should work but what makes the relationship work is an ongoing commitment by both parties. This commitment needs to permeate throughout both organisations so that staff and representatives [Councillors, kaumātua or board members] can interact in a meaningful manner at all levels.

Potential Solutions

81. Below I have listed some solutions to address the issues I have just highlighted.

RMA

82. Iwi and Territorial Authorities need support from the Crown to respond effectively to resource consent consultation requirements. This support could be in the form of financial assistance, providing technical support or through capacity building, including clarifying legislation.

Resourcing

83. The Crown should consider the potential for iwi to undertake a more substantial role as kaitiaki for the coastal area. Protection of wāhi tapu remains a high priority for iwi as well as ensuring that cultural values are incorporated into future strategic planning of the coastal areas.
84. I am confident that protection of significant wāhi tapu along the coastal area will continue to be a high priority and that if iwi were to receive significant resourcing then they will be able to enforce their kaitiaki status to protect these sites. This could take the form of fencing off wāhi tapu; maintenance of wāhi tapu, ensuring access to sites i.e. developing and maintaining paper roads, further research of heritage, potential to purchase properties with high cultural significance or working with landowners directly to protect sites.
85. Funding from district councils remains an area that iwi wish to pursue. There needs to be widespread recognition and appreciation that the service that iwi provide in the consent process comes at a financial cost and that this cost needs to be shared.
86. One solution is that the consent fee is raised to include compensation for iwi investigation on all consents. This means that district councils become responsible for setting performance standards with iwi, negotiating a reasonable fee with iwi, charging and receiving costs from applicants and monitoring and developing the iwi's performance. This standard of response would need to be developed between iwi, councils and industry representatives. In turn, this would also benefit relationships between all parties, raise professional levels and define customer expectations.
87. Central Government agencies can help to improve professional development of iwi through sponsorship or scholarship of iwi staff to upskill in academic courses. They could also facilitate workshops and seminars.

Relationship Building

88. Iwi need to be involved in the decision-making process for management of the coastal area. They need to be involved in the strategic direction-setting of government agencies with an interest in the Coast. Therefore the first step that needs to be taken is for these decision-making bodies to meet with iwi, with the intention to develop a meaningful relationship and an agreement or understanding. The development of this relationship agreement requires active participation of all involved so that both parties share the responsibility of writing and implementing the terms of the agreement.
89. Iwi require the tools to be able to effectively contribute to the decision-making process. This may involve further education or training in council processes and legal advice being made available to them.
90. Territorial Authorities need assistance so that they can become more effective in dealing with iwi. This assistance needs to come from central government agencies such as Local Government New Zealand, Ministry for the Environment, and Te Puni Kokiri.
91. Finally, iwi and these agencies need to work together to incorporate tangata whenua values into policy, procedures and actions.

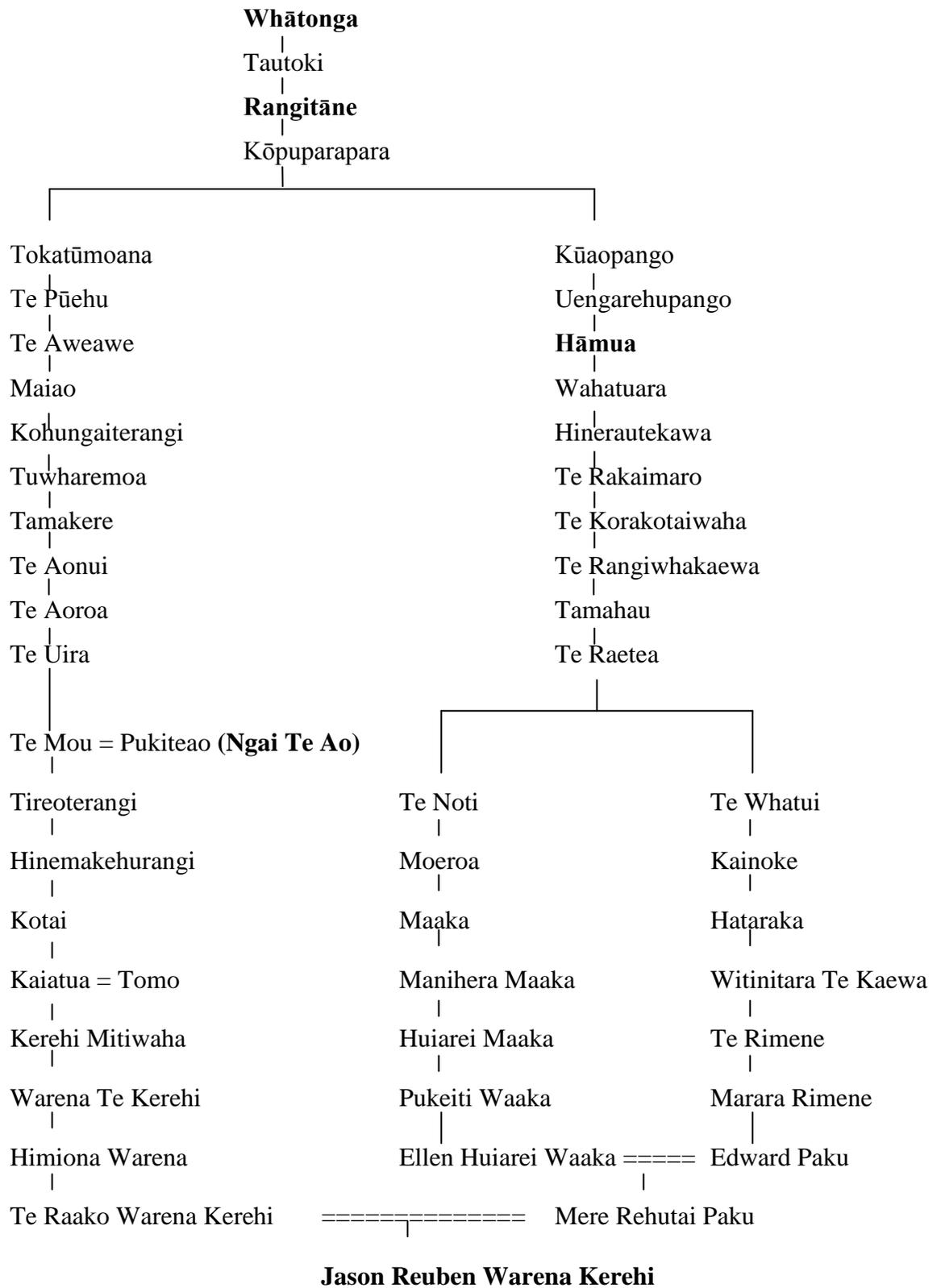
Summary

92. Rangitāne maintain their position as kaitiaki of the coastal area along with other mana whenua groups. They want to be involved in the decision-making process for management and development of the coastal area and are willing to work with government agencies to achieve this aim. They recognise the need to upskill themselves to be more effective in the decision-making process but also offer huge potential in terms of resource management. They acknowledge that government agencies struggle to develop and maintain meaningful relationships with iwi but believe that this

should be a reason not to. Just because it may be hard does not mean we shouldn't try.

93. Resourcing iwi to be effective kaitiaki would go a long way towards restoring the balance between iwi and government agencies in terms of management of the coastal area. Financial assistance from government agencies and professional development would also increase the effectiveness of iwi in terms of managing coastal resources.

APPENDIX “A” – Kurahaupō – Rangitāne – Hāmua whakapapa



APPENDIX “B” – Ngai Tumapuhiaarangi whakapapa

Kurahaupō waka

Toitehuatahi
 Rongoueroa
Whātonga
 Tautoki
Rangitāne
 Kopuparapara
 Kuaopango
 Uengarehupango
 Te Awariki
 Ngaroa
 Ngarue
 Tunuiarangi
 Wakanui
 |
 Kohuipu
 |
 Hinengatiira
 |
 Te Ikaraeroa

Takitimu waka

Tamatea Arikinui
 Rongokako
 Tamatea
Kahungunu
 Kahukuranui
 Rakaihikuroa
 Hinetaraku
 Rangimatakoha
 Rakaimoari
 Kahukuramango
 Humarie
 Tataiaho
 Tuwairau

Te Ikaraeroa ===== Rakaitekura

I

Tumapuhiaarangi

I

Rongomaiaia

I

Hikaturama

I

Te Rangiputohe

I

Hokotaonga

I

Te Whai

I

Te Rerewa (1W) ===== Hoani ===== Pouhokio (2W)

I

Hariata

I

Te Maiwaho Anaru ===== Paremokimoki

I

Te Waikohai Te Hiwa

I

Kahutia Terangi Paku

I

Edward Mangahao Paku

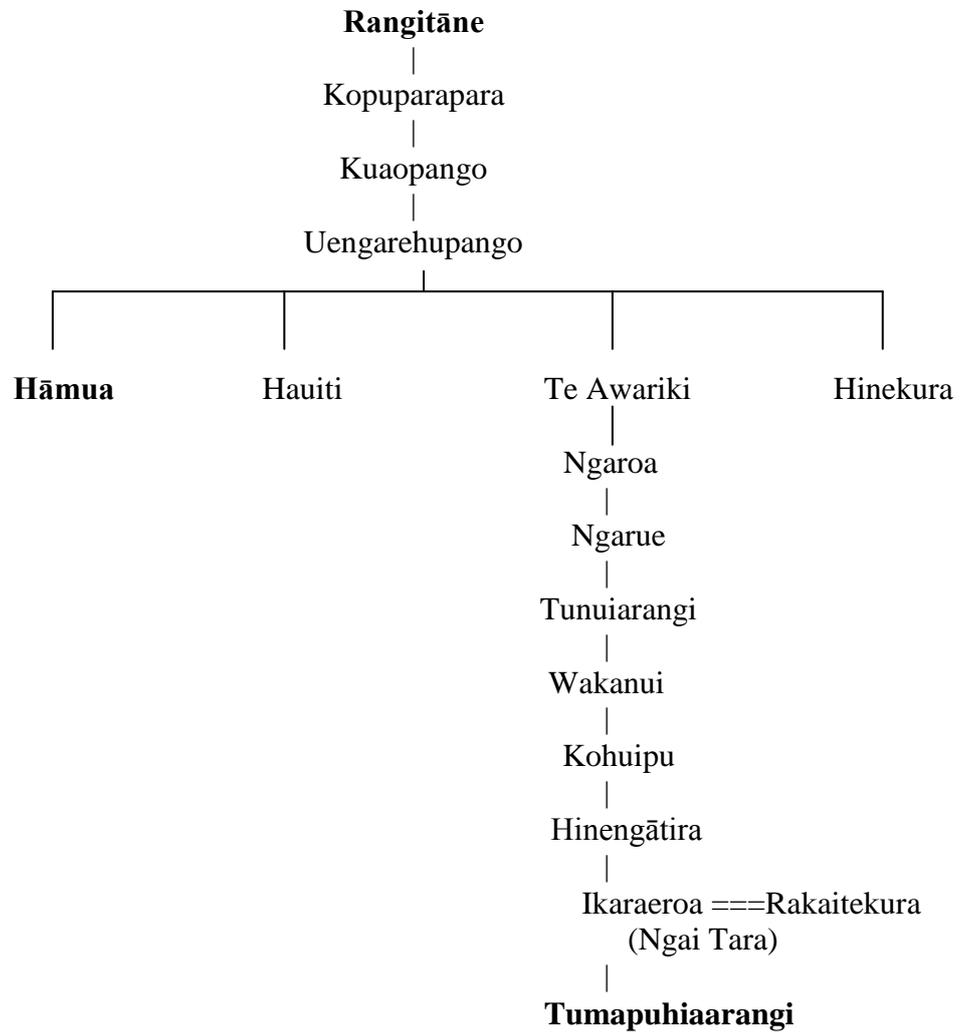
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Mere Rehtai Paku

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Jason Reuben Warena Kerehi

APPENDIX “C” – Whakapapa linking Ngai Tumapuhia and Hāmua



APPENDIX “D” – Wairarapa Coastal Strategy – Heritage Chapter pp 18-21

What is Heritage and why do we care?

The Wairarapa Coast has a rich history of Maori and European settlement. People have lived and worked at the coast for hundreds of years and these associations contribute to people’s ‘sense of place’. The heritage on the Wairarapa Coast is unique and special because it represents *our* history. Unfortunately there has been limited investigation and documentation of our physical and cultural heritage. Much of it goes unnoticed because it is buried underground or can be lost because it relies on being passed on by word of mouth. We run the risk of losing our heritage without ever knowing where it is, what it can tell us, and how important it is.

Both physical and cultural heritage contribute to our understanding and appreciation of the past. Physical heritage includes the remains of middens, whare and garden stone walls. It also includes homesteads, shipwrecks and lighthouses. Physical heritage is a non-renewable resource. If we lose it, it is gone forever and cannot be re-established.

Cultural heritage includes stories, mythology and interpretation of our past. It tells us about how people lived, the food they cultivated, how they travelled, land they developed, and of sites where an important event took place. Cultural heritage can be lost if these stories are not documented or if traditional skills are lost through lack of use. At the moment our knowledge about the physical and cultural heritage of the Wairarapa Coast is incomplete. This can lead to problems if people are not aware of or do not appreciate heritage values on their land until they want to do something that could impact on that heritage. It can contribute to the feeling by some that heritage is an impediment to development rather than an asset to the community.

We can help to change this by learning more about the physical and cultural heritage of the Wairarapa Coast, sharing knowledge and increasing our appreciation of heritage. In this way we will be able to retain our unique heritage for many generations to come.

Issues

1. Our current knowledge and documentation of heritage is uneven and some parts of the coast have had minimal or no heritage investigation. Without knowing where, or how significant, heritage is it is difficult to protect it.
2. There is insufficient support and incentive for landowners to protect heritage. This means heritage is often seen as an impediment to development rather than an asset to the community.
3. Often people’s appreciation of heritage is low. Even district and regional councils who have heritage as one of their responsibilities often give heritage

a lower priority compared with other core functions. This often means heritage is not protected.

4. Poorly designed and located subdivision, development, roads or tracks and changes in land use can destroy or degrade heritage. Activities like earthworks and forestry can damage heritage sites, which are often hidden underground.
5. Heritage is a limited resource that cannot be replaced. Future developments in archaeological research may be able to tell us more about the past, but this will not be possible if heritage sites are destroyed.
6. In recent times there has been limited investigation into physical and cultural heritage on the Wairarapa Coast. Lack of investigation reflects and reinforces the poor appreciation of heritage and hampers heritage protection, education and tourism opportunities.
7. Heritage sites that have been identified and verified are not always identified and protected in district or regional plans. This means people may not be aware of sites and may inadvertently damage them.
8. In some specific circumstances iwi or hapu are reluctant to reveal the location or information on certain heritage sites as release of this information may result in conflict with other hapu or desecration of a site.

Goals

1. Our knowledge about the location and significance of physical heritage is increased.
2. Our knowledge and understanding of cultural heritage on the Wairarapa Coast is increased.
3. Significant heritage of the Wairarapa Coast is retained for generations to come.

Policies

As a community we will:

1. Encourage and support investigation and documentation of physical and cultural heritage of the Wairarapa Coast.
2. Encourage and support stewardship and protection of physical and cultural heritage of the Wairarapa Coast.
3. Raise the profile of heritage within councils and the community and encourage and support programmes to increase people's appreciation of physical and cultural heritage.

4. Manage information that has been identified by iwi as sensitive, in a way that will protect the information, and the heritage it relates to.
5. Ensure subdivision, land use and development are designed to avoid negative impacts on heritage of the Wairarapa Coast.
6. Ensure the protection of significant physical and cultural heritage of the Wairarapa Coast, and avoid subdivision, land use and development that would destroy or degrade significant heritage sites.
7. Encourage and support investigation to verify recorded heritage sites and ensure verified sites are given adequate protection.

Recommendations

Education

1. Inform and educate visitors to the coast about heritage sites.
This could include the use of signs and brochures, heritage trails and reserves.
2. Develop education material and programmes for landowners, industry and schools.
This should be done in partnership with iwi and heritage agencies and could include exhibitions, open days, displays in libraries, books and brochures.

Co-operation

3. Promote best practice subdivision and development guidelines that include information on consultation with iwi and heritage organisations and heritage assessments.
The Coastal Guidelines provide this information and their distribution and use should be encouraged.
4. Work with and support other organisations to identify and verify heritage sites.
This could include: supporting work by iwi setting up wāhi tapu databases; including heritage in iwi management plans; supporting the New Zealand Archaeological Association in verifying existing sites; and working with Historic Places Trust to identify significant heritage.
5. Share information on cultural and physical heritage with other agencies (unless it has been identified as sensitive and should not be shared) to enhance and add to existing historic records.
6. Work with iwi to develop protocols for council use of iwi information including its use in District Plans.

7. Actively pursue the establishment of reserves and walkways in the coastal environment to protect heritage sites, meet demand for access, and educate people about heritage.
This could involve working with willing landowners, councils and Department of Conservation.
8. Support physical and legal protection of heritage sites.
This could include providing a rates rebate for landowners who voluntarily protect a heritage site, or financial assistance to restore or fence a heritage site.

Investigation

9. Develop criteria for assessing and defining *significant* heritage.
10. Identify significant heritage through active investigation of sites, and protect these sites in the District Plan.
Investigations should include consultation with iwi, New Zealand Archaeological Association, Historic Places Trust and the public.
11. Investigate the purchase or other legal protection of highly significant heritage sites to ensure they are not destroyed or degraded.
12. Monitor the effectiveness of heritage protection measures.
This could include assessing the number and quality of sites legally protected or included in the District Plan, and the number of sites damaged or destroyed.

Regulation

13. Require resource consent applications to include an assessment of the likely impacts of the activity on heritage values of the site.
How to do this is outlined in the Coastal Guidelines, and in some cases is as simple as talking to your local iwi and Historic Places Trust.