



HĀMUATANGA

TE MAHERE WHAKAHAERE O
Rangitāne Tū Mai Rā Trust
Iwi Environmental Management Plan

December 2024



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This page: Te Awa Pokere o Tamakuku and Puehutai looking towards Puketoi Pae Maunga by TWT

Kupu Whakataki Foreword

Nau mai, haere atu tāku kupu ki a Rangitāne tāngata, ki a Rangitāne hapū, ki a Rangitāne whenua, ki ngā whakahaere hoki o te rohe, kia rongo mai koutou i ngā kōrero tuku iho, tuku atu e tiakina ai tō tātau taiao. Tēnei rā ko te mauri o Rangi, tēnei rā ko te mauri o Papa, tēnei rā ko ngā mōrehu o Te Tapere-nui-o-Whātonga, tēnei rā ko te mātauranga o rātau mā e karanga ana kia mārama, kia tipu, kia tiakina hoki ngā whenua, ngā moana, ngā arawai, ngā ararangi. Toitū te kupu, toitū te reo, toitū te whenua, toitū te taiao, turuturu ōwhiti whakamaui kia tina, tina. Haumi ē, hui ē, taiki ē!

As chair it is my pleasure to write this foreword for the 'Hāmuatanga Iwi Environmental Management Plan'.

It is my hope that our Rangitāne whānau will use this document to help guide and support delivery of sound thinking and clear actions in respect of environmental matters and also increase the active protection of our natural environment and taonga for present and future generations.

This Plan is an empowering document which supports the vision of the Rangitāne Tū Mai Rā Trust to guide and inform decision making by empowering whānau, hapū, marae and Rūnanga as kaitiaki of our rohe.

There are several messages within the plan, one of these being that Rangitāne Tū Mai Rā Trust and the two Rangitāne Rūnanga will participate and be proactive in every way possible in the decision-making process for our natural environment and taonga.

As a settled Iwi, we have more opportunities for better relationships with local councils and to work more effectively in guiding changes, reviews and development of district and regional plans and statements so our Rangitāne values can be properly recognised, provided for and honoured. We are hopeful that the Trust can continue to build on these strong relationships into the future.

There is still much work that needs to be done. We must continue to adapt and evolve to meet the changing environment and needs of our whānau and communities. As new kaupapa taiao and resource management issues emerge and statutory regulations change, we will remain flexible and update or review the Plan as appropriate.

I sincerely congratulate all those involved over the last few years who have brought this document together, as it takes the Rangitāne Tū Mai Rā Trust and our whānau on a new journey to protect our takiwā and taonga for our future.

As stated in the Plan consultation with the Trust and two Rūnanga is still required for any type of impact on our natural environment and taonga. The Hāmuatanga Iwi Environmental Management Plan is not a replacement for kanohi-ki-te-kanohi dialogue. We look forward to working with authorities, agencies and resource users on the proper management, utilization and protection of our taiao.

Mauri ora
Sonya Rimene



Chairperson of Rangitāne Tū Mai Rā Trust Board

Tūtohunga Acknowledgements

Rangitāne Tū Mai Rā Trust wish to acknowledge the following for their support and input to this plan:

- Kāhu Environmental
- Kaitiaki and members of the Advisory Rōpū
- Rangitāne Tū Mai Rā Board
- Te Whare Taiao o Rangitāne
- Rangitāne o Wairarapa
- Wider Rangitāne whānau
- Poipoia Limited
- Department of Conservation

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Hāmuatanga – Te Mahere Whakahaere o Rangitāne Tū Mai Rā Trust Iwi Environmental Management Plan is recognised and endorsed by the following who represent the interests of Rangitāne o Wairarapa and Tamaki nui-ā-Rua whānau, hapū, marae and iwi:

- Rangitāne Tū Mai Rā Trust Board
- Rangitāne o Wairarapa Incorporated
- Rangitāne o Tamaki nui-ā-Rua Charitable Trust

This Plan has statutory weight under sections 5-8, 61, 66, 74 and 108 of the Resource Management Act 1991.

This plan does not:

- supersede or replace any planning documents prepared by our two Rūnanga (Rangitāne o Wairarapa or Rangitāne o Tamaki nui-ā-Rua);
- alleviate or replace any obligation to consult with whānau, hapū or the Rūnanga;
- preclude the Rūnanga from adopting alternative policy positions in areas outside of our Treaty Settlement Lands.

This plan is available for viewing at tumaira.nz – Rangitāne Tū Mai Rā Trust or email info@tumaira.nz

Executive Summary

The Wairarapa and Tamaki nui-ā-Rua environment provides the people of Rangitāne and our wider community with an amazing variety of resources. It is a taonga. The air that we breathe, and the mountains, forests, lakes, rivers, coast, sea and indigenous biodiversity are treasures that provide for and sustain life. This natural environment and resources were gifted to us from our ancestors. Along with this gift comes the responsibility of kaitiakitanga and rangatiratanga, to ensure they are safeguarded for us and our future mokopuna.

This Hāmuatanga Iwi Environmental Management Plan (the **Plan**) has been developed to provide consistent guidance and advice on various environmental issues and the current statutory context and approaches for managing these issues. It draws on several legislative and national direction instruments and the part they play in offering Māori (Rangitāne) a voice in the planning and management of our environment and resources. The Treaty of Waitangi/Te Tiriti o Waitangi provides a foundation for these instruments.

The Plan is a collection of information from Rangitāne documentation, historical reports, Treaty and contemporary research, workshops and Rangitāne strategic plans. It outlines how we want our Hāmuatanga respected and expresses our expectations regarding the important issue of Manaaki for our whenua, awa, manga, takutai moana, rangi, all life within our taiao, our whānau, hapū, Rūnanga and future opportunities. It also provides the principles for consultation and engagement based on our tikanga. This plan is a living document that we will review and update.

By naming this plan 'Hāmuatanga', we celebrate the whakapapa connections that our people have across Wairarapa and Tamaki nui-ā-Rua based on our common descent from our ancestor Hāmua.

In this plan, Rangitāne refers to all who descend from or affiliates to Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua whānau, hapū, marae or iwi. Rangitāne also includes the various organisations or bodies that have been established to manage the individual and/or collective affairs and interests of Rangitāne whānau and hapū. This includes Rangitāne Tū Mai Rā Trust, Rangitāne o Wairarapa Incorporated and Rangitāne o Tamaki nui-ā-Rua Charitable Trust and any other structures that Rangitāne o Wairarapa and Tamaki nui-ā-Rua may establish to consider matters of relevance under this Plan.

The Plan contains some narrative about Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua, but this is only a brief overview. For more in-depth narrative and further understanding of Rangitāne identity and values, we refer you to the various management plans and documents that both Rūnanga have.¹

Who should use this plan

The Plan has been developed and written with five groups of readers in mind:

- I. the Trust, as a centralised planning tool to achieve agreed outcomes;
- II. the Rūnanga to use as a planning tool, as a referencing and guiding document to support their mahi;
- III. Rangitāne o Wairarapa and Tamaki nui-ā-Rua whānau and hapū, to use as a reference and guide;
- IV. the Plan provides direction to local, regional and national government agencies; and
- V. for other stakeholders or anyone conducting any activities that could impact on our people, culture or taiao.

¹ Rangitāne o Wairarapa website – Rangitāne o Wairarapa (rangitane.iwi.nz); and Rangitāne o Tamaki nui-ā-Rua website – www.rangitane.co.nz

Navigating the plan

In an overview of the Plan, it describes the process by which resource users and others engage with Rangitāne Tū Mai Rā Trust (the Trust) in resource and environmental management. Those wishing to engage with the Trust should read this part, before considering matters in further sections and parts of this document. The plan is divided into six main sections:

1

Section One: He Kupu Arataki

This section introduces you to the Plan, its purpose, a brief description of how it was developed, how we intend to monitor its use and when we plan to review and/or update the plan.

It provides a brief introduction of who Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua are, our takiwā and the two Iwi entities who service our whānau, hapū, marae and iwi.

Moving forward to Treaty settlement claims information, we look briefly at the Settlement of Historical Claims, the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 and the various Cultural Redress sites and items received through the settlement process and who Rangitāne Tū Mai Rā Trust are.

2

Section Two: Hononga

This section describes how the Trust would like to build positive and robust relationships (together with and for our whānau, hapū, marae and Rūnanga) with local, regional and national environmental policy makers and decision makers.

Through the Deed of Settlement 2016, the Trust and two Rūnanga have entered into relationship agreements and/or protocols with the Ministry of Environment and the Department of Conservation. These agreements are summarized in this section.

We describe how we would like government and non-government organisations to work with Rangitāne and what is expected regarding engagement, consultation and all decision-making, including our expectation of alignment with the principles of Te Tiriti o Waitangi/the Treaty of Waitangi. In the context of caring for te taiao, Rangitāne has processes in place dependent on the circumstance and/or issue at hand, including mechanisms for resource consent processes and submissions.

3

Section Three: Legislation and Planning Framework

For use by government and non-government planners and resource users.

This section provides information on key Rangitāne cultural and environmental documents. A brief description is provided for the documents with their purpose and how they link into environmental decision-making processes. This includes Statutory Acknowledgements, Deeds of Recognition, Crown Protocols, as set out in our legislation. A link to the document can be found if accessible online, together with guidance to whom you should contact for accessing, and further information and discussion.

There is also information on the various environmental boards of which the Trust sits, and which have a delegated Rangitāne representative.

For use by Rangitāne

This section collates and reviews key legislation at the local, regional and national government level relevant to environmental management and planning and details the Crown obligations under Te Tiriti o Waitangi/The Treaty of Waitangi.

Across the Wairarapa and Tamaki nui-ā-Rua takiwā there are two regional councils and four district councils. The Plan collates the key planning instruments and policies across these organisations in diagram and table form to support ease of access and use, with links to the various documents:

1. Long-term Plans (these outline council's vision, priorities, and activities for a ten-year period)
2. District and Regional Plans (manage land use and environmental protection and include objectives, policies and rules for managing natural and physical resources)
3. Regional Policy Statements (provide an overview of the resource management issues and include the policies and methods to achieve integrated management of natural and physical resources)
4. Strategies (set out approaches to how council's aim usually in collaboration with other organizations to achieve specific goals, such as economic development, sustainability, or public health over multiple years)
5. Policies (these are guidelines with specific information for decision-making on various issues such as housing, transport, and community services). These are rules.
6. Bylaws (local laws made by councils to address issues within their communities, such as noise control, animal management and public safety). These are regulations.

Guidance is then given on the various central Government legislation and national direction instruments and statutory responsibilities towards Māori (Rangitāne) contained within these documents. These include documents such as:

- Te Tiriti o Waitangi/The Treaty of Waitangi
- Resource Management Act 1991
- Local Government Act 2002
- Conservation Act 1987
- National Policy Statement for Freshwater 2020
- Other legislation and national direction instruments

Summaries are given with relevant information to support and guide whānau, hapū, Rūnanga and the Trust with mahi in environmental decision-making and planning. Links are also provided to these documents and to the Appendices where a further breakdown is given.

These instruments are subject to change to reflect the aspirations of the Government of the day. As there are changes to these instruments, we will update this guidance.

4 Section Four: Cultural Matters

This section provides a brief overview of cultural matters for the Trusts approaches to environmental management, including the expectations Rangitāne have for the sharing and use of their mātauranga. It is important to understand that not all information is open to everyone, it is a gift with the expectation that you will honor it as such, and therefore provide appropriate protections for its use.

In line with protection is that of taonga, this section touches on scientific research proposals, our data sovereignty and GE modification. Rangitāne has best practice principles and aspirations that we require those seeking Rangitāne support to know and understand. There are also direct referrals to the two Rūnanga taiao rōpū for documentation which may need to be completed.

A description of Rangitāne values and desired outcomes for te taiao are listed and summarized in a table, to support and guide decision-making. For those who would like more information and a deeper understanding of Rangitāne cultural and environmental values, we refer you to the Rūnanga and two Pou Tikanga.

5 Section Five: Environmental Framework

This section outlines the Trusts views on various environmental issues, which ultimately have given rise to the Trusts approach to addressing issues regarding the management of te taiao and its resources throughout our takiwā. This Plan does not cover all environmental issues of concern; however, it is a starting point that provides guidance regarding Rangitāne environmental values and interests.

The information has been broken into seven parts with various issues listed that the Trust has identified. A description is given for each issue on how it impacts on Rangitāne and their values:

1. **Hau o te takiwā (Air space between Rangi and Papa)**
 - Air quality
 - Discharges to air
 - Electromagnetic Radiation
2. **Te huri o te āhuarangi me ōna whakaputanga mōrearea (Climate and Hazards)**
 - Mōrearea (Natural hazards)
 - Te Anumatao (Climate Change)

3. Te wai māori ki a Maru (Freshwater)

- Tino rangatiratanga
- Allocation, take and use of wai Māori
- Agriculture, horticulture and the health of wai Māori
- Urban environments and freshwater pollution
- Modification of water bodies

4. Te whānau a Tangaroa (Fisheries)

- Depletion of kai resources
- Customary fishing

5. Takutai moana (the Coast and Ocean)

- Tino rangatiratanga
- Development and use of the coastal environment
- Rangitāne as kaitiaki of the coast
- Climate change and the coastal environment
- Marine reserves
- Invasive species

6. Whenua (Land)

- Loss of indigenous habitat
- Lack of integrated management of land and water
- Infrastructure and urban development
- Heritage protection
- Soil and food security
- Forestry
- Regenerative agriculture

7. Tānenuiarangi (Natural Heritage and Biodiversity)

- The Wai 262 Claim
- The rapid loss of species and habitat
- Pest management and biosecurity
- Bioprospecting
- Whenua managed by DoC
- Management of flora and fauna on Māori land

8. Infrastructure and Industry

- The information in this part has been broken into three subparts with various issues listed that the Trust has identified. A description is given for each issue on how it impacts on Rangitāne and their values:
 - i. Energy, Transport, Water Services
 - Energy generation and transmission
 - Transport networks
 - Water infrastructure services
 - ii. Mining and Quarrying, Oil, Gas and Minerals
 - Extraction activities
 - iii. Waste and Hazardous Waste
 - Waste and the circular economy
 - Hazardous substances

Each part contains in table format Rangitāne objectives, policies and actions which have been developed to mitigate environmental issues.

Use by Rangitāne

This section can be used as a guiding tool to support our aspirations and mahi for such things as: the various district, regional and national programs and processes (such things as resource consent applications/submissions to plans), and any on the ground initiatives that we may have. The Tables also list relevant documents that whānau, hapū, Rūnanga and the trust can refer to for further support and guidance in their mahi.

Use by government and non-government planners and resource users

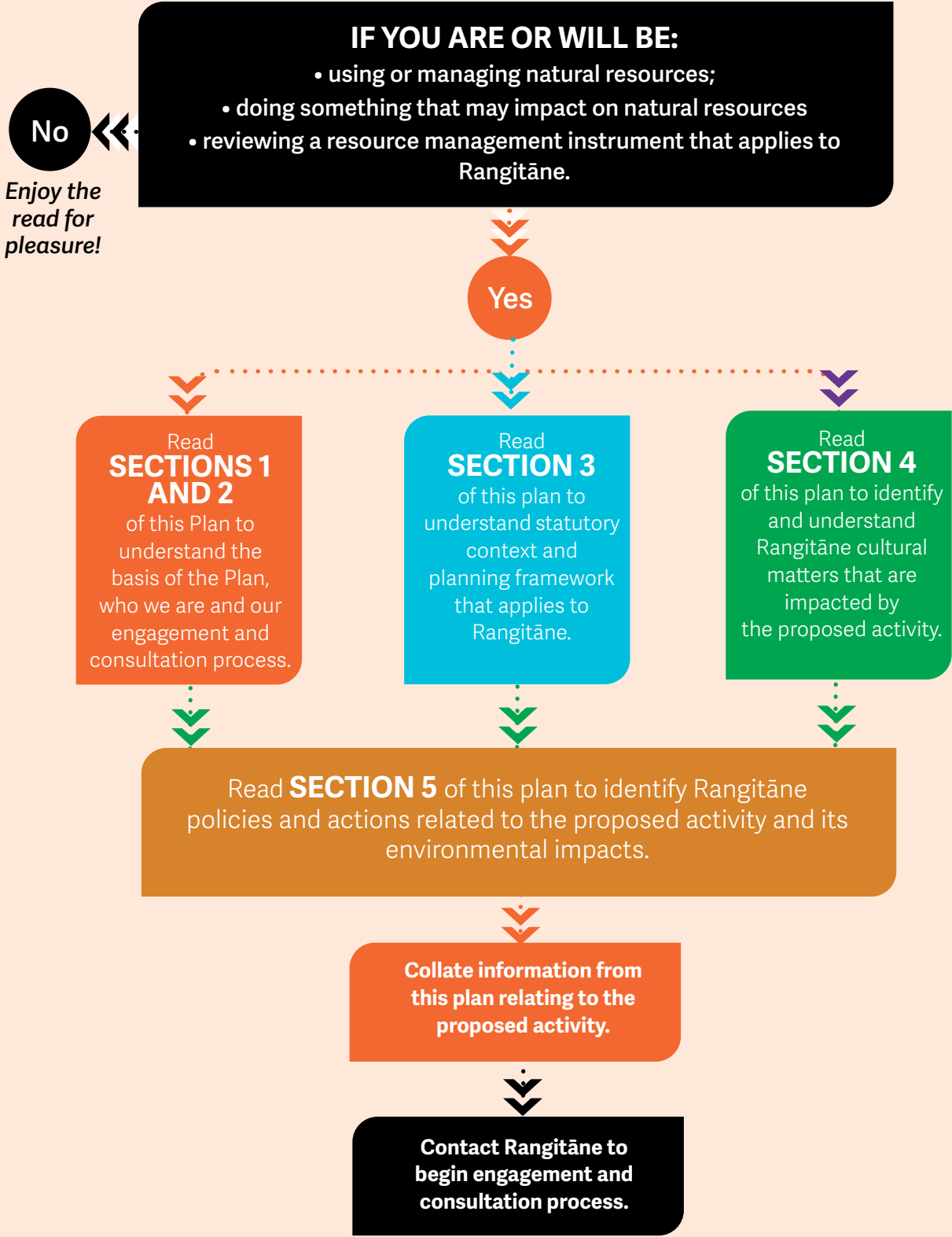
This section can be used as a guiding tool for all decision-makers, planners and resource users. It states what the Trusts views are regarding particular activities and environmental and resource use. Also, what the Trust requires to be included or implemented into statutory functions, plans and applications from resource users. The Table also lists relevant documents that we encourage you to refer to for further guidance and direction on Rangitāne objectives and processes regarding management of te taiao and resources.

6 Section Six: Appendices

This section contains tables of the various government legislation, in which we have attempted to articulate into a useable form for whānau, hapū, marae, Rūnanga and the Trust, and also resource users. We want this to be a tool that brings the various environmental and resource management legislation and national direction into one place.

There are links that allow for direct access to the various documents should they be accessible online.

Figure 1: Flow Chart Guide to this document



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Photo: Mataikona River after Cyclone Gabriel by Te Whare Taiao o Rangitāne



SECTION ONE: He Kupu Arataki

Hāmuatanga Iwi Environmental Management Plan (the Plan) provides various frameworks to support the work of the Trust in resource and environmental management, and conservation. Rangitāne Tū Mai Rā Trust is the Post Settlement Governance Entity (PSGE) for Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua.

This Plan is a strategic document that is intended to guide discussions at a Te Tiriti partnership level. It sets out our whakapapa and connection to the taiao, the core values and principles that guide our decision-making and expresses our high-level aspirations for te taiao.

It is not possible to capture or articulate every dimension of our te Ao Māori relationship with the taiao, or how our values and relationships should be appropriately provided for or protected. Therefore, the engagement and decision-making values and principles should be used as a guide for establishing a dialogue and framing an appropriate response.

At times the whānau, hapū, and Rūnanga of Rangitāne o Tamaki nui-ā-Rua and Rangitāne o Wairarapa may express different perspectives from what is set out in this Plan. Reference to this Plan is not a substitute for establishing enduring relationships with or as mana whenua. It is important to ensure their early and ongoing involvement in policy development, decision-making, and implementation or enforcement processes, and others that may impact on their cultural values and relationships with te taiao.

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.

Purpose of the plan

The purpose of this Plan is to provide a statement of the Trusts values and aspirations for natural resource and environmental management in our takiwā (see Map 1). This is achieved by identifying environmental resources and issues within takiwā, and the legislations and policy that have been set up to safeguard and manage resource use and activities. The Plan seeks to further guide the management of those resources from a Rangitāne perspective and therefore, ensuring that our relationship with our Treaty settlement assets, and our wider area of interest is recognised and acknowledged.

The primary objectives are to ensure that any activities conducted within our takiwā and in particular in and around our treaty settlement assets, are conducted in a culturally and environmentally responsible manner according to Rangitāne tikanga and values. It provides specific guidelines and mitigation measures that safeguard our people and taiao.

Development, monitoring and review of the plan

The development of this Plan began primarily by engaging with key whānau and Rūnanga members. Developing the plan gave the Trust a forum to discuss shared values and issues, which then aided in the production of policies and actions needed to address issues of resource and environmental management significant in our takiwā. The following methods were used to inform and develop the Plan:

- An Advisory Rōpū - made up of key representatives from the Rūnanga and whānau members, responsible for overseeing and guiding the development of the plan.
- Workshops - several held with key whānau and hapū, the Trust board and Chief Executive, our Rūnanga (Board members, General Managers, Pou Tikanga and Taiao kaimahi), and other practitioners (internal and external) who have worked with Iwi Management Plans (IMP). This provided an opportunity to discuss a range of options for the Plans development and identify what needs to be included and what would work best for the development of a collective iwi environmental management plan.
- Interviews - held with Pou Tikanga, kaumātua and whānau with the knowledge and experience of the taiao past and present, and resources or activities of cultural importance.
- Documents - existing information provided a solid basis for the issues, objectives, policies and actions. The documents consisted of existing Rangitāne iwi plans and strategies, Cultural Impact Assessments (CIA), Cultural Values Assessments (CVA), Rangitāne Deed of Settlement documents, submissions, Poipoia Ltd Literature Review, technical reports, historical documents and other written information.

This Plan will be monitored, reviewed and updated by the Trust to ensure its relevance. The Trust will monitor the use of the Plan by whānau, hapū, Rūnanga, local authorities, other stakeholders and resource users to assess effectiveness of the Plan. A full review will be undertaken after one year as current legislation are changing and there after every five years or at any other time when and if issues emerge or significant change is required in the Plan.

1.1. He tuhinga peha

1.1.1. Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua

Rangitāne trace their origins to Whātonga, one of three rangatira who commanded the Kurahaupō waka as it sailed to Aotearoa. According to tradition, the canoe was hewn out of a tree from the Tawhitinui forest, in the Pacific homeland Hawaiki. It survived an epic voyage across the Pacific Ocean and with a final landing at Nukutaurua, a small bay on Māhia Peninsula. There, the canoe is said to have been turned into stone by the tohunga Hau.

Whātonga eventually left Nukutaurua and shifted to the Cape Kidnappers area where he established a Settlement. He built a house there which he named 'Heretaunga', in time his settlement became known as Heretaunga as did the wider Hawkes Bay delta area. He married Hotuwaipara, and their son Tara/Taraika became the ancestor of the Ngāi Tara people. Whātonga's second wife, Reretua, bore him a son, Tautoki, and a daughter, Rerekitaia. Tautoki married Waipuna, a great-granddaughter of the great navigator Kupe, and their child was named Rangitāne (also known as Rangitānenui, Tānenui-a-rangi and Rangitānenui-a-rangi) – from whom the iwi took its name.

Some generations later, the Rangitāne tribe migrated to Tamaki nui-ā-Rua (around present-day Dannevirke), Wairarapa, Te Whanganui a Tara (Wellington), Wairau in the south, and Manawātū and Horowhenua to the west. Rangitāne people continue to claim mana whenua in these places² and the four takiwā of the Rangitāne iwi maintain their mana within their respective rohe.

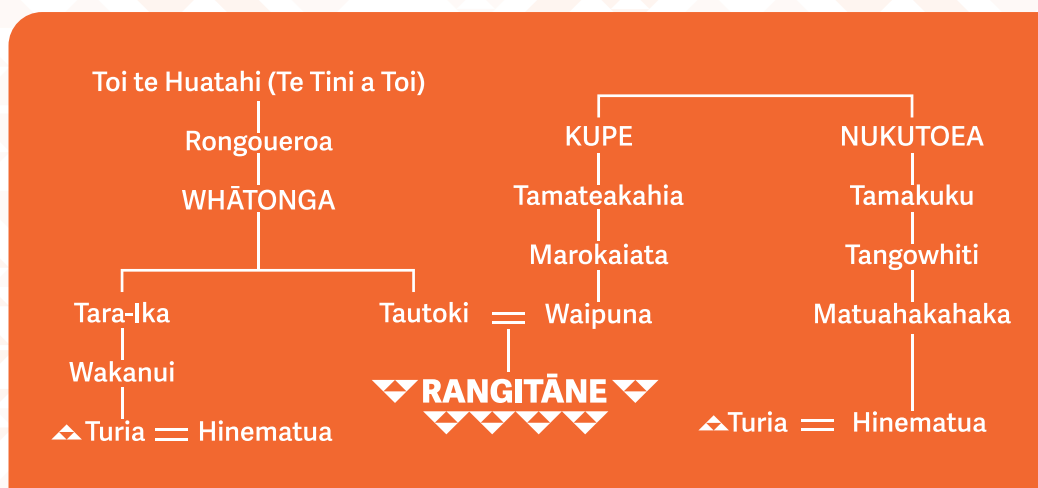


Figure 2: Whakapapa, as set out in the Deed of Settlement, 2016, pg 2

1.1.2. The takiwā of Rangitāne o Wairarapa Tamaki nui-ā-Rua

The Rangitāne area of interest spans from north of Dannevirke to Poroporo, down to Cape Palliser, and encompasses the wider Wairarapa and Tamaki nui-ā-Rua regions. Together the Tamaki nui-ā-Rua and Wairarapa regions comprise approximately 2.5 million acres.

Tamaki nui-ā-Rua

The Tamaki nui-ā-Rua takiwā comprises the eastern side of the Tararua and Ruahine Ranges, Te Tapere-nui-o-Whātonga (the old Seventy Mile Bush) and is also embraced by the eastern or coastal area from Poroporo to Mataikona. The area consists of Te Awa Pokere o Tamakuku (Eastern Manawātū River), Wainui, Akitio and Owahanga Rivers and their catchments. The landscape that surrounds and feeds into these catchment's consists of elevated valleys, steep hill country and broad terraced river valleys. Rangitāne customary interests also exist in areas north and west of the traditional Tamaki nui-ā-Rua district, but within the Rangitāne area of interest.

Rangitāne o Tamaki-nui-ā-Rua Charitable Trust (RoTnaR)³ is the Rūnanga authority which represents the hapū of the Tamaki nui-ā-Rua rohe and is based in Dannevirke.

Wairarapa

The Wairarapa takiwā comprises the eastern side of the Remutaka and Tararua Ranges, the area south of Tamaki nui-ā-Rua and Te Tapere-nui-o-Whātonga and is also embraced by the eastern coast from Mataikona down to the southern coast at Palliser Bay and Cape Palliser. The area consists of the Ruamāhanga River and Wairarapa Moana Catchments, including the many rivers that drain into these waterways. It also includes the eastern rivers that drain into the Pacific Ocean, among an array of majestic landscapes and biodiversity.

² Mason Durie and Meihana Durie, 'Rangitāne - The origins of Rangitāne', Te Ara - the Encyclopaedia of New Zealand. Accessed at <http://www.TeAra.govt.nz/en/rangitane/page-1>

³ Rangitāne o Tamaki-nui-ā-Rua Charitable Trust <https://www.rangitane.co.nz/>

Rangitāne o Wairarapa Incorporated (RoW)⁴ is the Rūnanga authority who represent the hapū of the Wairarapa rohe of Rangitāne and are based in Masterton.

The Rūnanga

Rangitāne o Wairarapa Incorporated and Rangitāne o Tamaki nui-ā-Rua Charitable Trust are the two Rangitāne Iwi entities we refer to as 'Rūnanga' throughout this document. They provide a wide range of cultural, political, educational, environmental, development and economic and primary health services to the whānau and communities of their respective areas.

In the environmental and cultural spaces, the Rūnanga take responsible for such things as, but not limited to:

- On the ground, active kaitiakitanga;
- Direct engagement with councils and developers;
- Provider of content to Tū Mai Rā for national and council issues where required;
- Provide views or have authority delegated in regard to specific matters; and
- Engage with whānau on the ground to drive local advocacy.



Photo: Te Hui a motu Rangitāne o Wairarapa o Tamaki nui-ā-Rua.

4 Rangitāne o Wairarapa (rangitane.iwi.nz)

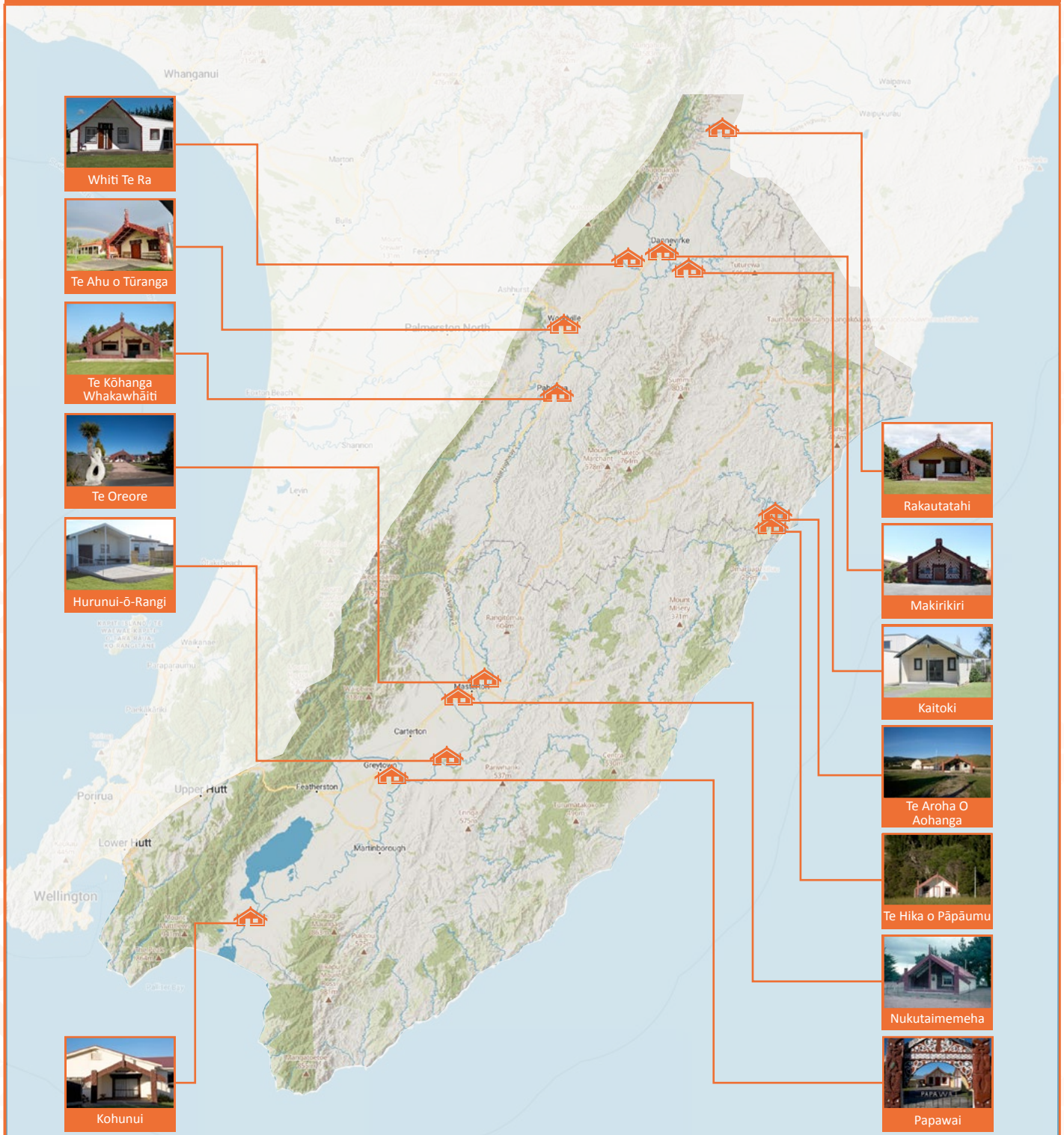


Map 1: Rangitāne Tū Mai Rā (Rangitāne o Wairarapa Tamaki nui-ā-Rua) Area of Interest. Accessed at: Deed of Settlement Schedule: Attachments, p. 1 and 4, Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua- Attachments - Signing version 6 August 2016 https://www.tearawhiti.govt.nz/assets/Treaty-Settlements/FIND_Treaty_Settlements/Rangitane-o-Wairarapa/DOS_documents/Rangitane-o-Wairarapa-Deed-of-Settlement-Attachments-6-August-2016.pdf



Photo: Rākau by Te Whare Taiao

Rangitāne o Tamaki nui-ā-Rua and Rangitāne o Wairarapa Marae



Map 2: Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua current day Marae.
Map Source: Dan Brown SOLmedia Ltd.

1.1.3. Rangitāne o Wairarapa and Tamaki nui-ā-Rua Marae and Hapū today



RĀKAUTĀTAHI MARAE

Ngāti Ruatōtara, Ngāti Rangitotohu, Ngāi Tahu



MĀKIRIKIRI MARAE

Ngāti Mutuahi,
Ngāti Te Rangiwhaka-ewa



KAITOKI MARAE

Ngāti Pakapaka,
Ngāti Te Rangiwhaka-ewa



WHITI TE RĀ MARAE

Ngāti Te Rangiwhaka-ewa,
Ngāti Pakapaka



**TE AHU A TŪRANGA
MARAE**

Ngāti Te Koro,
Ngāti Te Rangiwhaka-ewa



**TE KŌHANGA
WHAKAWHĀITI MARAE**

Ngāti Hāmua,
Te Kapuarangi



**TE AROHA O AOHAंगा
(PĀPĀUMA) MARAE**

Te Hika o Pāpāuma



**TE HIKA O PĀPĀUMA
MARAE**

Pāpāuma



TE ORE ORE MARAE

Ngāti Hāmua,
Ngāti Ruateika



**NUKUTAIMEMEHA
MARAE**

Ngāti Hāmua



**HURUNUI O RANGI
MARAE**

Ngāti Tāneroroa, Ngāi Tahu,
Ngāti Te Atawhā,
Ngāti Raekaumoana



PAPAWAI MARAE

Ngāti Moe



KOHUNUI MARAE

Ngāti Te Whakamana,
Rakaiwhakairi

1.1.4. Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua Deed of Settlement of Historical Claims 2016⁵

In 2010, Rangitāne o Wairarapa Inc and Rangitāne o Tamaki nui-ā-Rua Inc (the Rūnanga authorities), who collectively represent their respective hapū and areas, established the Rangitāne Settlement Negotiations Trust and entered into negotiations with the Crown for the comprehensive settlement of Rangitāne historical Treaty claims.

In August 2016 a Deed of Settlement between the Crown and the Trust was signed which included an agreed historical account, Crown acknowledgement and apology for the lack of recognition of Rangitāne as an iwi of the Wairarapa and Tamaki nui-ā-Rua rohe, as well as the acts and omissions that breached the Crown's obligations under Te Tiriti o Waitangi/The Treaty of Waitangi and which had far-reaching social, cultural and political impacts for Rangitāne.

The Settlement also included cultural, financial, and commercial redress (through transfer of landbank properties of the Office of Treaty Settlement) and stipulated several mechanisms intended to recognise the cultural, historical and traditional associations of Rangitāne within their rohe. The redress package includes: vesting of significant sites, overlay classifications, statutory acknowledgements and name changes (see Table 1).

1.1.5. Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017⁶

In August 2017 the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act was enacted, giving effect to the Deed of Settlement 2016. The Crown recognised the mandate of the Rangitāne Negotiations Trust in October 2011, to represent the whānau and hapū of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua in negotiating a comprehensive historical Treaty settlement. A Deed of Settlement was then signed on 11 May 2016 by Rangitāne and the Crown.

Through the apology and settlement, the Crown seeks to restore its honour and atone for its wrongs by easing the burden of grievance that has been carried for generations. The Crown also seeks to develop a new relationship with the whānau and hapū of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua that has trust and respect for Te Tiriti o Waitangi/The Treaty of Waitangi and its principles.⁷



⁵ Accessed at: *Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua- Deed of Settlement - Signing version 6 August 2016* (tearawhiti.govt.nz)

⁶ Accessed at: <https://www.legislation.govt.nz/act/public/2017/0038/latest/DLM6929717.html>

⁷ *Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua, Deed of Settlement of Historical Claims, 6 August 2016, sections 3.18 – 3.26, pp. 78-79. Accessed at Rangitane-o-Wairarapa-Deed-of-Settlement-6-August-2016.pdf* (tearawhiti.govt.nz)

1.1.6. Rangitāne Tū Mai Rā Trust

The Rangitāne Tū Mai Rā Trust (the **Trust**) is the Post Settlement Governance Entity for Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua. Established in March 2014 the Rangitāne Tū Mai Rā Trust has received all the Treaty Settlement assets from the Crown and is responsible for the overall management of those assets and for determining post settlement initiatives for its tribal base.

Through Te Tiriti o Waitangi/The Treaty of Waitangi 1840, international declaration and conventions, Te uri o Rangitāne Tū Mai Rā estates and territory: statutory area of interest covers the land and coastal marine area of the Wairarapa and Tamaki nui-ā-Rua rohe (see Map 1).

The two Rangitāne iwi entities; Rangitāne o Wairarapa Incorporated and Rangitāne o Tamaki nui-ā-Rua Charitable Trust, are not subsidiaries of the Trust. However, in accordance with the provisions of the Rangitāne Tū Mai Rā Trust Deed, the Trust and the two Rūnanga have established relationship agreements.

In the environmental and cultural spaces, the Trust take responsibility for such mahi as, but not limited to:

- Enabler of Taiao advocacy at an iwi level through the Rūnanga;
- Treaty Settlement Acknowledgements;
- National Issues and Iwi Authority for RMA Issues dependant on korero from the Rūnanga;
- Support capacity and capability; and
- Providing support for connecting the kaupapa across the iwi.

An objective of this Plan is to build on this relationship agreement with the two Rūnanga and provide support. The Trust's Mahere Rautaki 2023-2028, states that its role is to:

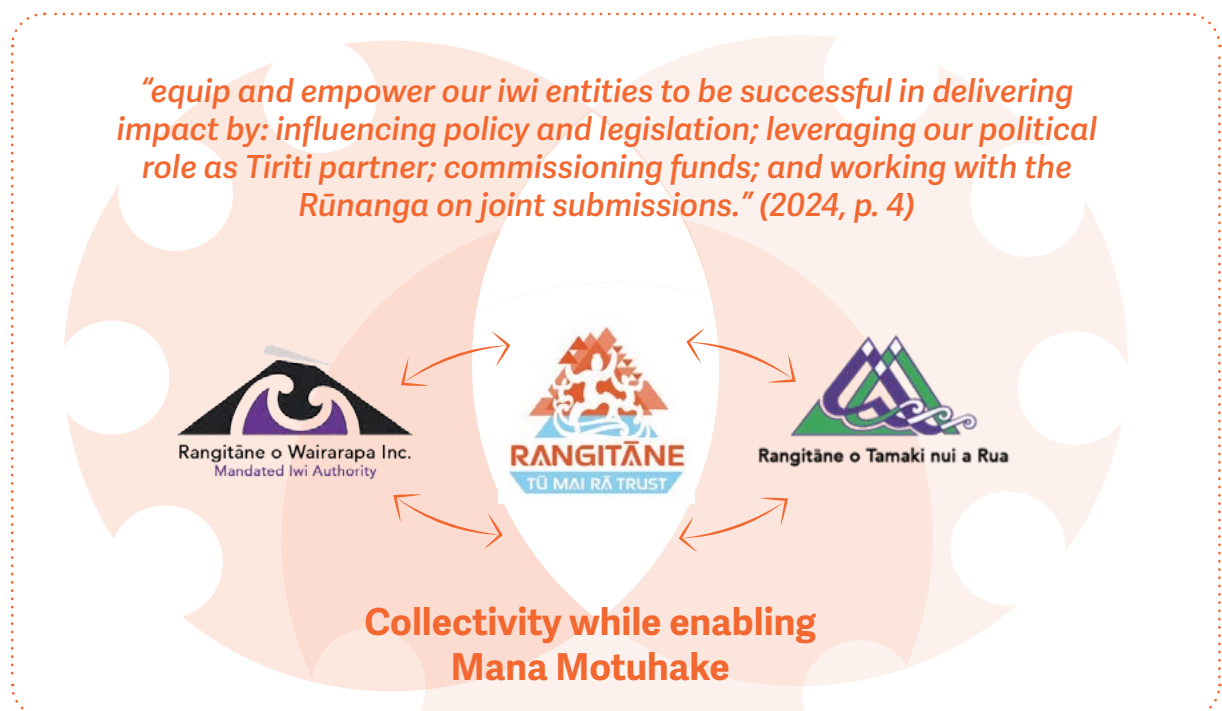


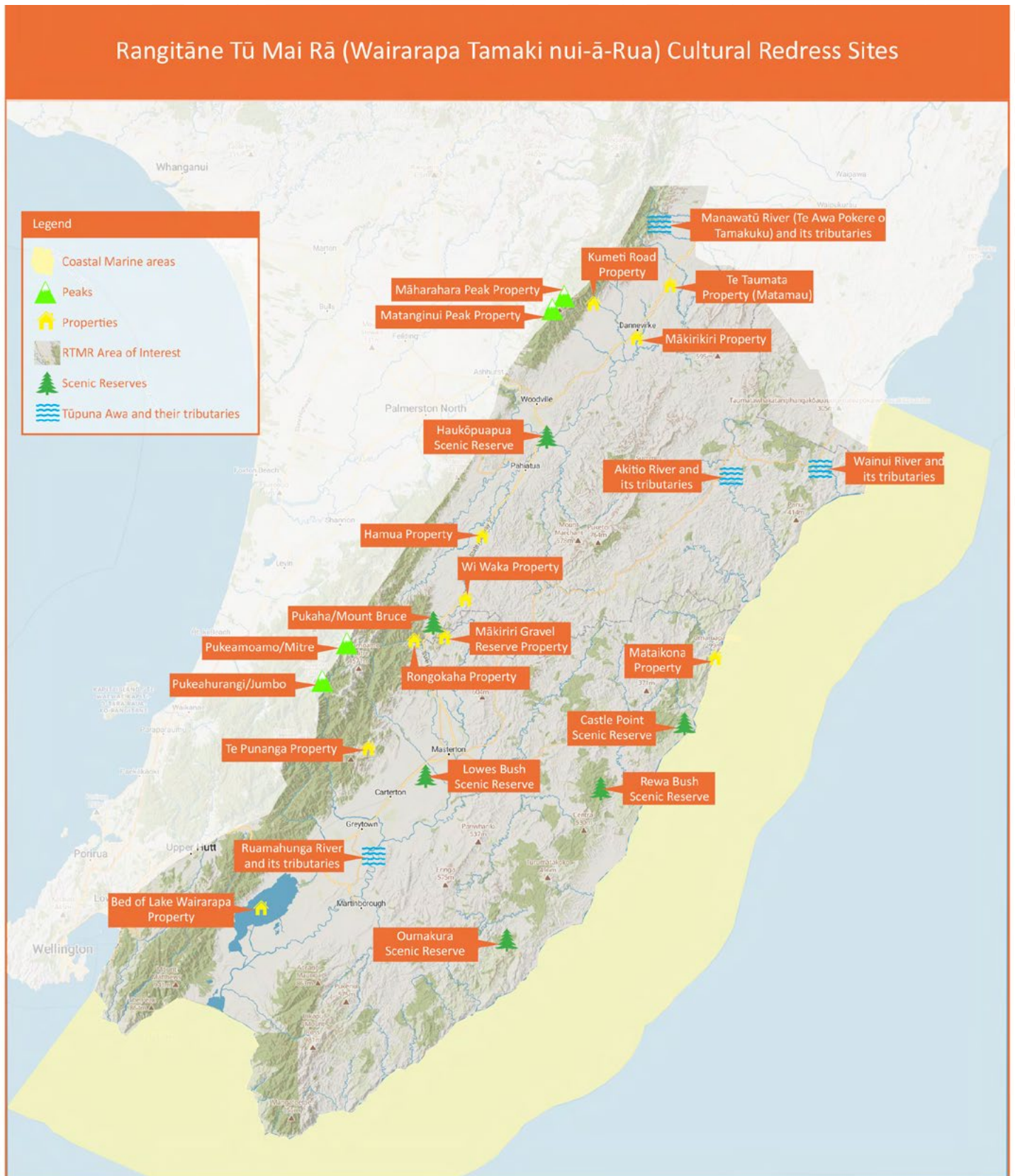
Figure 3: Rangitāne o Wairarapa and Tamaki nui-ā-Rua Iwi Entities Relationship

Table 1 Rangitāne o Wairarapa & Rangitāne o Tamaki nui-ā-Rua Cultural Redress sites⁸

Vesting of Significant Sites	Overlay Classifications	Statutory Acknowledgements	Name Changes
Te Taumata property (Matamau)	Haukōpuapua Scenic Reserve	Wainui River and its tributaries	Rimutaka Range to Remutaka Range
Hāmua property	Pūkaha/Mount Bruce National Wildlife Centre Reserve	Akitio River and its tributaries	Rimutaka Stream to Remutaka Stream
Kumeti Road property (Ruahine Forest Park entrance)	Pūkaha/Mount Bruce Scenic Reserve	Manawatū River and its tributaries within the Area of Interest (Te Awa Pokere o Tamakuku)	Rimutaka (hill) to Remutaka
Rongokaha property (Ruamāhanga River just south of Pūkaha)	Shared redress for Castlepoint Scenic Reserve	Ruamāhanga River and its tributaries	Rimutaka Forest Park to Remutaka Forest Park
Wī Waaka property (south of Eketahuna)		Coastal Marine Area	Otahoua to Ōtahua
Māharahara Peak (Ruahine Ranges)		Pukeahurangi/Jumbo	Mitre to Pukeamoamo/Mitre
Matanginui Peak (Ruahine Ranges)		Pukeamoamo/Mitre	Jumbo to Pukeahurangi/Jumbo
		Rewa Bush Conservation Area	Haukopua Scenic Reserve to Haukōpuapua Scenic Reserve
		Oumakura Scenic Reserve	Mount Bruce Scenic Reserve to Pūkaha/Mount Bruce Scenic Reserve
		Lowes Bush Scenic Reserve	Mount Bruce National Wildlife Centre Reserve to Pūkaha/Mount Bruce National Wildlife Centre Reserve
Jointly vested:			
• Mākirikiri Gravel Reserve (Pūkaha/Mount Bruce)			
• Mataikona property			
• Bed of Lake Wairarapa property			
Vested in Rangitāne and People of Aotearoa:			
• Pūkaha/Mount Bruce Wildlife Centre Reserve			
• Pūkaha/Mount Bruce Scenic Reserve			
Vested in the Tupuna Te Rangiwhaka-ewa:			
• Mākirikiri property (Dannevirke)			

⁸ Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua Deed of Settlement, pp. 88 - 96. Accessed at Rangitane-o-Wairarapa-Deed-of-Settlement-6-August-2016.pdf (tearawhiti.govt.nz)

Map 3: Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Cultural Redress Sites





SECTION TWO: Hononga (Relationships and Engagement)

The Trust recognises that relationships are key to achieving positive environmental outcomes. These outcomes enable a pathway for our cultural and environmental values and aspirations to be included or provided for in district, regional and national environmental policy making and decision-making processes. The Trust welcomes opportunities to participate in reviews, policy and strategy development, historical research and other environmental activities.

Through the Deed of Settlement 2016, the Trust and two Rūnanga have entered into [relationship agreements and protocols](#) with the Department of Conservation and the Ministry for the Environment. In summary, these relationship agreements and inputs to processes and decisions, require that positive and enduring working relationships are guided by a commitment to:

- the principles of Te Tiriti o Waitangi/the Treaty of Waitangi
- understand Ko Aotearoa Tenei (WAI 262) Te Tiriti Claim
- a positive and collaborative approach
- act in good faith, with transparency and accountability
- an enduring and evolving relationship
- respect the independence of each party, including respective mandates, roles and responsibilities
- share knowledge and expertise, including mātauranga Māori and the latest scientific methods
- acknowledge that the respective parties may only make commitments within their resources and capacity⁹

The Trust seeks to work with all relevant crown agencies and stakeholders to develop a shared understanding and pathway forward to strong and enduring relationships.

This Plan expresses the expectations the Trust have when engaging with the Crown or Crown representatives, local government, researchers, interest groups and resource users in matters which affect te taiao (the natural environment). These expectations are drawn, in part, from the Post Settlement Governance Entity Deed (2016) and the Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017¹⁰. It also provides a guide for how we will support our whānau, marae, hapū, and Rūnanga duties for te taiao and make decisions about management of our Treaty Settlement assets and around government legislation.

To provide for early, meaningful and effective engagement:

- Establish and maintain relationships early in the process and duration of project/activity
- Learn about who you are engaging with - our values and relationships with te taiao and more
- Be genuine, honest and open about what your intentions are
- Agree realistic timeframes, appreciating that we will have other commitments
- Be aware of the values you bring to the relationship and project, and work to develop shared values
- Build enduring relationships over the long-term that extend beyond individual projects¹¹
- Provide practical support to enable whānau, hapū, marae and Rūnanga to engage in taiao matters. Support could take several forms, including financial assistance, technical support, or capacity building¹²

9 Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua and The Trustees of the Rangitāne Tū Mai Rā Trust and the Crown. Deed of Settlement Schedule: Documents, sections. Accessed at: <https://www.govt.nz/assets/Documents/OTS/Rangitane-o-Wairarapa-and-Rangitane-Tamaki-nui-a-Rua/Rangitane-o-Wairarapa-Deed-of-Settlement-Documents-6-August-2016.pdf>

10 Accessed at: [Rangitāne Tū Mai Rā \(Wairarapa Tamaki nui-ā-Rua\) Claims Settlement Act 2017 No 38 \(as at 12 April 2022\), Public Act – New Zealand Legislation](#)

11 Potter, H., & Rauika Māngai. (2022). A WAI 262 Best Practice Guide for Science Partnerships with kaitiaki for research involving taonga: Lessons from Māori voices in the New Zealand Science Sector. Dunedin, NZ: Rauika Māngai. Accessed at: [Wai262-Report-Rauika-Māngai.pdf \(rauikamangai.co.nz\)](#)

12 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

2.1. Working with Rangitāne

Rangitāne expects that all decision-making will be in line with the principles of Te Tiriti o Waitangi/The Treaty of Waitangi. The Treaty principles have developed over time to reflect our nation's maturing understanding of all that the Treaty means, and to suit the changing world we find ourselves in. The principles need to be relevant to the situation at hand.

In the context of caring for the taiao, Rangitāne agrees with the 'sliding scale' identified by the Waitangi Tribunal in the *Ko Aotearoa tēnei: A report into claims concerning New Zealand law and policy affecting Māori culture and identity* (2011). That is, there are different ways that Māori (Rangitāne) rights and interests in taonga should be protected, depending on the circumstances. For some matters, Rangitāne seeks full decision-making to be in the hands of us as kaitiaki. For other matters, we consider it appropriate to form a partnership with the Crown, and to genuinely share decision-making. Lastly, there are matters where we only require the ability to influence Crown decisions that affect kaitiaki relationships, such as through formal consultation mechanisms¹³. We will determine where an issue sits on this sliding scale, as matters arise.

The Waitangi Tribunal has also stated that the right to tino rangatiratanga and the responsibility of kaitiaki should be protected to the greatest extent practicable. Also, that the right of Māori to exercise tino rangatiratanga carries the obligation for Māori to act as kaitiaki in relation to all taonga (2011, pp. 8, 15-17). This is how Rangitāne sees the world too.

We also believe that recognising and providing for the relationship of Rangitāne and our culture and traditions with the natural environment means more than simply providing opportunities for cultural 'use'. It is about ensuring we are enabled and have the ability to care for the taiao, and that we can connect with it by simply having access to it. Ensuring that it is a physically and spiritually safe place for us to interact with, and that we can develop and pass on our knowledge about te taiao and our practices within it.

2.1.1. Resourcing engagement and consultation

Like many iwi organisations, we suffer from intense demands on our time, as we are invited to consult and partner in an increasingly complex policy environment. The political direction in Aotearoa is currently leading major reform across large intergenerational issues such as drinking and waste waters, local government, infrastructure delivery, climate change adaptation and carbon emissions reduction. This places a significant burden on our resources, time and personnel. Many government agencies and councils have varying understanding or capability to engage with us. We consider it is important to build capacity and capability throughout our partner organisations, as well as within our own whānau, hapū and Rūnanga, if a partnering approach is to succeed.

We are committed to our duty as kaitiaki, and to ensuring that our tikanga and kawa is upheld in resource and environmental management. The traditional rohe of Rangitāne covers an extensive area and therefore requires engagement across multiple local authorities and government agencies. This requires effective communication and a commitment to building and maintaining positive relationships¹⁴.

¹³ Mead, A. (2021). Panel presentation, webinar on the history and impacts of Wai 262, 21 July 2021, cited in: Potter, H., & Rauika Māngai. (2022).

¹⁴ Rangitāne Literature Review, Poipoia Ltd (unpublished).

The importance of whānau, hapū, Rūnanga and the Trust's participation in resource management and decision-making is important not only because of Rangitāne's unique status as mana whenua and kaitiaki. But also, to ensure that decision-makers give effect to Te Tiriti o Waitangi/The Treaty of Waitangi and legislation such as the Resource Management Act 1991¹⁵. The Crown has a duty to make informed decisions on matters which affect the interests of Māori (Rangitāne). Iwi retained tino rangatiratanga over our resources and taonga. Thus, the Crown also has a duty to share decision-making on matters affecting Māori (Rangitāne), or to provide for Māori (Rangitāne) to retain decision-making over these matters.

The best forum for discussing issues with whānau, hapū, Rūnanga and the Trust can take a wide range of forms, depending on the topic and level of complexity. For some simple issues, we may only require written communication. For other issues, a process may need to include hui where information is received, further hui where information is debated and considered; and then again, hui where whānau, hapū, Rūnanga and the Trust make their views known. For complex matters, this process of receiving, processing and feeding back on issues might be iterative. Time and resources need to be set aside for this. It is important to check in with us at the beginning of engagement to see what our preference is for each matter and how this is resourced.

Those looking to engage with us (the Trust and two Rūnanga) should recognise and appreciate that the service that we provide comes at a financial cost, and that this cost needs to be shared¹⁶. Resource consent applicants and other stakeholders requiring consultation are charged on a user pays basis for the time involved in consultation and feedback.

2.1.2. The resource consent process

Where resource consent applications are considered for consultation and feedback, we ask that you:

- Regarding best practice for resource consent applicants, go directly to the appropriate [Rangitāne o Wairarapa](#) and [Rangitāne o Tamaki nui-ā-Rua](#) Rūnanga for engagement.
- Consult with the Trust where proposals might affect our Rangitāne o Wairarapa and Tamaki nui-ā-Rua Claims Settlement lands (refer [Table 1](#)).
- Both Rangitāne Rūnanga have Taiao units mandated to deal with these areas, and who will act on behalf of whānau, hapū, marae and iwi.
- Regional and District' Councils to develop ongoing relationships with the Trust, and the Rūnanga and relevant iwi planning documents.
- Regional and District' Councils to provide summary reports on resource consent applications with intentions to develop or use resources within takiwā to the Rūnanga Taiao units.
- Detailed Resource Consent Processes are reflected in the Rūnanga iwi planning documents, of which this Plan supports and advocates for.

¹⁵ Statement of Evidence of Jason Reuben Warena Kerehi in the matter of: The Wairarapa Ki Tararua Inquiry Wai 863 and the claims.

¹⁶ Ibid.

- Rangitāne o Wairarapa Tamaki nui-ā-Rua have statutory acknowledgement for a number of sites and areas. This allows us to cite within feedback to resource consent applications as evidence our association with the area, as stated in our Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017:

“The trustees and any member of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua may, as evidence of the association of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area” (Office)

2.1.3. Submissions

Where submissions are required to formal consultation processes, we ask that you:

- Ensure that both the Trust, [Rangitāne o Tamaki nui-ā-Rua](#) and [Rangitāne o Wairarapa](#), are provided with sufficient information to make informed decisions and submissions.
- Provide sufficient time for us to respond, recognising that preparation of our submission will likely require us to consult and discuss matters with whānau, hapū, marae and iwi representatives.
- Approach the consultation with an open mind, and genuinely consider our submission.
- Report back to us, either in writing or in person, in relation to any decisions you make in relation to that consultation¹⁷.



¹⁷ Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua and The Trustees of the Rangitāne Tū Mai Rā Trust and the Crown. Deed of Settlement Schedule: Documents. Accessed at: <https://www.govt.nz/assets/Documents/OTS/Rangitane-o-Wairarapa-and-Rangitane-Tamaki-nui-a-Rua/Rangitane-o-Wairarapa-Deed-of-Settlement-Documents-6-August-2016.pdf>



- Rangitāne o Wairarapa Tamaki nui-ā-Rua have statutory acknowledgement for a number of sites and areas. This allows us to cite within submissions as evidence our association with the area, as stated in our Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017:

“The trustees and any member of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua may, as evidence of the association of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua with a statutory area, cite the statutory acknowledgement that relates to that area in submissions concerning activities within, adjacent to, or directly affecting the statutory area” (Office of Treaty Settlements)

Photo: By Rene Kahukura Iosefa



SECTION THREE: Legislation and Planning Framework

The Hāmuatanga Plan is part of a larger network of iwi, regional and territorial planning documents. The Plan sits alongside two regional councils (Horizons and Greater Wellington) and four districts (Taranaki, Masterton, Carterton and South Wairarapa) policy statements, strategies and plans. Also, the strategies and plans prepared by Te Papa Atawhai/Department of Conservation, and other planning documents, as the voice of the Trust for our Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua people.

3.1 Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua

It is the Trust's intention that this overarching IMP will strengthen relationships and support cultural and resource and environmental management plans prepared at the whānau, hapū, marae and Rūnanga level. A tool to be used to support the Rūnanga and whānau who are at the forefront of exercising kaitiakitanga, rangatiratanga and manaakitanga, within our area of interest (Map 1). The idea is that the Plan will sit alongside of existing IMPs, as an umbrella that supports the information contained within them.

These plans are taonga in their own right and remain valuable sources of information of cultural and environmental values and history. If inconsistencies exist between documents, then the highest standard, target or measure within the documents is preferred, provided it fits with best practice.

Te Tapere Nui-o-Whātonga Cultural and Environmental Management Plan (EMP)¹⁸

This document is a Rangitāne framework for effective cultural and environmental management of natural and physical resources within the Tamaki nui-ā-Rua takiwā.¹⁹ This plan was completed and lodged with local and regional councils, and non-government agencies in 2023. The purpose is to record and articulate the cultural and environmental values, principles and associations of Rangitāne o Tamaki nui-ā-Rua with Te aotūroa. Produced by Te Whare Taiao o Rangitāne, as a guiding document for whānau, hapū, marae and iwi in the first instance, but also the Crown (including Local and Regional Councils), key stakeholders and all other resource users. For further information and use of this document we refer you to [Te Whare Taiao o Rangitāne](#).



Te Kāuru Taiao Strategy²⁰

The purpose of this strategy was to document and articulate strategies and actions for caring for all waterways, lands and all resident life within te taiao, and the people in the Eastern Manawatū River Catchment. The document was produced in 2016 by Te Kāuru Eastern Manawatū River Hapū Collective, to guide the whānau and hapū in decision making in all matters that have impact on the air, water, the land (including rocks and minerals) and all life forms, including the people in the Eastern Manawatū River Catchment. It also provides a record for local and regional councils, key stakeholders and others to consider, respect and include in all environmental decision-making processes.²¹ For further information and use of this document we refer you to [Te Whare Taiao o Rangitāne](#).



¹⁸ Accessed at: [Te-Tapere-Nui-o-Whātonga.pdf \(horizons.govt.nz\)](#)

¹⁹ Ibid, pg 12.

²⁰ Accessed at: [TeKauruStrategyDocumentLowResolution-\(1\).pdf \(horizons.govt.nz\)](#)

²¹ Ibid, pg 7.



Photo: Manawātū River and Gorge

Te Ia Wairua

Rangitāne o Wairarapa have a planning document 'Te Ia Wairua Implementation Plan 2023-2024. This document is about ensuring there is a strategic plan in place to ensure the voices and values of our Wairarapa whānau, hapū and marae are captured, heard and implemented or protected. The purpose is to record and articulate a plan to restore the flow to waterways within the takiwā of Wairarapa, and also the flow of mātauranga to ngā wai. The document was produced by and for Te Ia Wairua Rōpū and the Rangitāne o Wairarapa Leadership Team, whānau, hapū, marae and iwi. It sets out a strategic and coordinated approach to enabling whānau engagement, voice, and leadership into processes such as: changes to policies, legislation, regulation, and associated work programmes.²² For further information and use of this document we refer you to [Rangitāne o Wairarapa](#).

3.1.1. Manawātū River Advisory Board

As part of their Treaty of Waitangi Settlement of Historical Claims (2015), Rangitāne o Manawātū agreed to form an advisory board regarding freshwater management issues in the Manawātū River catchment of which falls within the Trusts rohe. The intention of the Board is to work collaboratively with Horizons Regional Council with the purpose of addressing and promoting the health, wellbeing, sustainable use and mana of the Manawātū River.²³ The Board will take on an advisory role to Horizons Regional Council in response to Manawātū River Catchment freshwater management issues under the Resource Management Act 1991, of which the Council is required to have regard to. The Rangitāne Wairarapa and Rangitāne o Tamaki nui-ā-Rua settlement legislation provides for the governance entity to appoint a member to the advisory board.²⁴

²² Te Ia Wairua Implementation Plan 2023-2024 – Restoring the flow of our mātauranga to our Wai (2023). By Te Ia Wairua Rōpū

²³ Rangitāne o Manawātū Deed of Settlement 2015. P.g. 31.

²⁴ Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua Deed of Settlement Summary. Accessed at Rangitane-o-Wairarapa-and-Rangitane-Tamaki-Nui-a-Rua-Deed-of-Settlement-sum.pdf (tearawhiti.govt.nz)

3.1.2. Wairarapa Moana Statutory Board

The purpose of this statutory board is to act as a guardian of Wairarapa Moana and the Ruamāhanga River catchment, for the benefit of present and future generations. The board governs as the administering body of the Wairarapa Moana reserves and manager of the Wairarapa Moana marginal strips. Through providing leadership on sustainable management for the Wairarapa Moana and Ruamāhanga River catchment, the Board enables and promotes their restoration, protection and enhancement.²⁵

The Board came out of three Acts that were finalised in 2022 with the settling of Treaty of Waitangi historical claims with the Crown. The Act relevant to the Trust is:

Te Rohe o Rongokako Joint Redress Act 2022. This Act gives effect to specific cultural redress shared between Rangitāne and Ngāti Kahungunu and provided for in the respective deeds of settlement.

The Board membership comprises of ten members, of which the Trust has one appointed trustee. There is also a committee of the Board that has been established to prepare and recommend a natural resources document. The members of this committee comprise of eight members, of which the Trust has two appointed trustees.

3.2. Legislative obligations and responsibilities to Trust

3.2.1. Statutory Acknowledgements and Deed of Recognition

A statutory acknowledgment and deed of recognition are formal acknowledgements of the mana of Rangitāne o Wairarapa and Tamaki nui-ā-Rua. They show recognition of the cultural, spiritual, historical and traditional associations Rangitāne have with a particular site or area.

A statutory acknowledgement area provides for the Trust, Rūnanga, and any member of Rangitāne o Wairarapa and Tamaki nui ā Rua to cite it as a recognised statement of association with the area. It automatically makes the Trust and the Rūnanga interested parties in Council resource consents, plan changes, or designations, Heritage New Zealand Pouhere Taonga authorities, DOC concessions, and environment court proceedings; and directs relevant councils to provide us with summaries of resource consent applications²⁶.

The below listed statutory acknowledgements are offered by the Crown and is in accordance with section 33 of Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 (Table 6, SAA. See also Table 1). By being listed within the Rangitāne o Wairarapa and Tamaki nui-ā-Rua Deed of settlement, it enhances the whānau, hapū, and Rangitāne iwi entities the ability to participate in specified resource management processes for these sites and areas (2017).

The two Regional and four District councils listed within this Plan (refer section 3.3. - Relevant Regional and District Authorities Regulatory System), are required under the Resource Management Act 1991 to include these statutory acknowledgements in their regional and district policies and plans.

²⁵ Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua and the Trustees of the Rangitāne Tū Mai Rā Trust and the Crown, Deed of Settlement of Historical Claims. Pg. 104

²⁶ RoTnaR CIA for Te Ahu a Turanga: Manawatū Tararua Highway, Prepared for NZTA 2020. Accessed at Te Ahu a Turanga: Cultural Impact Assessment D – Ngāti Raukawa (nzta.govt.nz). Pg 11

Table 2 Statutory Acknowledgement Areas (SAA) and Deed of Recognition Areas (DRA) (2017)

SAA	DRA	Location (as shown on deed plan)
Lowes Bush Scenic Reserve (Taratahi)	Lowes Bush Scenic Reserve (Taratahi)	OTS-204-07
Oumakura Scenic Reserve (Glenburn)	Oumakura Scenic Reserve (Glenburn)	OTS-204-08
Pukeahurangi/Jumbo (Tararua Forest Park)	Pukeahurangi/Jumbo (Tararua Forest Park)	OTS-204-09
Pukeamoamo/Mitre (Tararua Forest Park)	Pukeamoamo/Mitre (Tararua Forest Park)	OTS-204-10
Rewa Bush Conservation Area (Ngāumu)	Rewa Bush Conservation Area (Ngāumu)	OTS-204-11
Akitio River and its tributaries		OTS-204-02
Coastal Marine Area (from Poroporo/ Cape Turnagain to Turakirae Head)		OTS-204-03
Manawatū River and its tributaries within area of interest (Te Awa Pokere o Tamakuku)		OTS-204-04
Ruamāhanga River and its tributaries		OTS-204-05
Wainui River and its tributaries		OTS-204-06

In the Deed of Settlement, the Crown offers deeds of recognition of five significant sites of which the Crown is obliged: “to consult with Rangitāne on specified matters and have regard to their views regarding their special associations certain areas.” (2017) (Table 6, DRA).

3.2.2. Crown Protocols

In the Deed of Settlement, the Crown agreed to protocols between Rangitāne and the Ministers responsible for: the taonga tūturu protocol; and the Crown Minerals Protocol. These protocols set out how the Crown will interact and consult with Rangitāne when carrying out statutory duties and functions within the takiwā of Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua (2017).

3.3. Relevant Regional and District Authorities Regulatory System

The role of the Trust extends across the rohe of two regional councils and four district councils. Within this sub-section, we have identified plans, policies and bylaws of which all territorial and regional councils within the takiwā of Wairarapa and Tamaki nui-ā-Rua have. Section 30 of the RMA sets out the functions, powers, and duties of regional and district councils under the Act and it is in the council’s performance of these tasks that our Treaty partnership should be given expression to.

Thus, the Trust seeks to empower this partnership and be engaged in the preparation, implementation and review of all resource and environmental policies and management instruments.

This list are those instruments in which all six councils have in their own rights:

- Long Term Plans (LTP)
- Annual Plans
- State of the Environment Monitoring Reports (SoE)

We have further listed below the individual instruments of each of the five council. This list is not exhaustive and is just an example of their resource policies and management instruments in which are relevant to this Plan and the Trusts cultural and environmental aspirations.

3.3.1. Horizons Regional Council

In 2017 Horizons Regional Council (HRC) combined their resource policy and management instruments into one document titled the One Plan, a “one stop shop”.



- [One Plan](#) (OP) - Operative regional policy and plans in relation to the OP activities:

Table 3 One Plan – Regional Policy Statements and Plans sections

Part 2: Regional Policy Statements	Pages	Part 3: Regional & Coastal Plans	Pages
Issues of Significance to Iwi Authorities	5-32	Air	9-28
Air	35-43	Coastal Marine Area	17-44
Coastal Environment	45-57	Land and Freshwater	45-156
Land and Freshwater	59-97	Ecosystems & Indigenous Biodiversity	157-162
Ecosystems & Indigenous Biodiversity	99-106	Financial Contributions	163-165
Energy, Infrastructure and Transport	107-112	Coastal zones	167-174
Hazards and Risks	113-127	Coastal Precincts (multi zone)	175-176
Historic and Cultural Values	129-132		
Natural Character	133-136		
Natural Features and Landscapes	137-142		
Urban Form and Development	143-145		

Other HRC Plans:

- [Regional Land Transport Plan 2021-31](#)
- [Regional Public Transport Plan 2022-32](#)
- [Regional Pest Management Plan 2017-37](#)
- Regional Wetland Inventory and Prioritisation
- [Civil Defence Emergency Management Group Plan](#)

3.3.2. Tararua District Council

Listed in the table below are Tararua District Councils (TDC) key resource and environmental management instruments.



Table 4 TDC – resource policy and management instruments

Plans	Policies	Strategies	Bylaws
<ul style="list-style-type: none"> • Operative District Plan (July 2021, currently being reviewed at the time of drafting of this plan) • Dannevirke Domain Reserve Management Plan (September 2010) • Civil Defence Plan • Waste Management and Minimisation Plan • Tararua District Reserves Management Plan (currently being drafted as at the time of developing this Plan) 	<ul style="list-style-type: none"> • Significance and Engagement Policy • Asset Management Policy (2017) 	<ul style="list-style-type: none"> • Housing Strategy (August 2022) • Urban Growth Strategy (2024) • District Strategy – Thriving Together 2050 (October 2023) • Infrastructure Strategy 2021-51 	<ul style="list-style-type: none"> • Water Supply Bylaw 2019 • Solid Waste Bylaw 2018 • Wastewater Drainage Bylaw 2018 • Trade Waste Bylaw 2018

3.3.3. Greater Wellington Regional Council

Listed below are Greater Wellington Regional Councils (GWR) key resource and environmental management instruments (not an exhaustive list).



Table 5 GWR – resource policy and management instruments

Plans	Policies	Others
<ul style="list-style-type: none"> • Natural Resources Plan (NRP) for the Wellington Region (2023) • Regional Plan for Discharges to land (amended 2003) • Regional Soil Plan (amended September 2003) • Regional Coastal Plan for Wellington Region (May 2000) • Regional Air Quality Management Plan (amended September 2003) • Regional Freshwater Plan (amended 2012) • Regional Pest Management Plan 2019-39 • Floodplain Management Plan/s for Wairarapa Catchments • Wellington Regional Land Transport Plan (2021) • Wellington Regional Public Transport Plan 2021-31 	<ul style="list-style-type: none"> • Operative Regional Policy Statement (current version) for the Wellington Region 15 December 2023 	<ul style="list-style-type: none"> • Greater Wellington Parks, Forests and Reserves Bylaw (2016) • Biodiversity Strategy 2016 • Wellington Region Emergency Management Office Community Resilience Strategy Second Edition • Regional Wetland Inventory and Prioritisation • Climate Change Strategy

3.3.4. Three Wairarapa District Councils

Listed in the table below are the key resource and environmental management instruments for Masterton District Council (MDC), Carterton District Council (CDC) and South Wairarapa District Council (SWDC). Included within is the councils' combined policies and management instruments as well as individual instruments.



Table 6 *Three Wairarapa District Councils combined and individual policies and management instruments (these lists are not exhaustive).*

WAIRARAPA COMBINED THREE DISTRICT COUNCIL'S PLANS AND BYLAWS			
<ul style="list-style-type: none"> • Wairarapa Combined District Plan • Wairarapa Solid Waste Management and Minimisation Bylaw 2021 • Wairarapa Consolidated Bylaw 2019: Part 2 – Public Places (including Parks & Reserves); Part 5 – Water Supply; Part 8 – Wastewater; Part 9 – Trade waste 			
SWDC Plans	SWDC Policies	SWDC Strategies	SWDC Bylaws
<ul style="list-style-type: none"> • Land Transport Asset Management Plan June 2018 • Water Asset Management Plan June 2018 • Wastewater Asset Management Plan June 2018 • Parks and Reserves Management Plans 	<ul style="list-style-type: none"> • Significance & Engagement Policy 2021 • Māori Policy • Coastal Erosion Policy 	<ul style="list-style-type: none"> • Ruamāhanga Climate Change Strategy July 2020 • Waste Management Education Strategy 	<ul style="list-style-type: none"> • Featherston Londonwood Water Race Bylaw 1936 • Moroa Water Race Bylaw 2007
CDC Plans	CDC Plans cont'd	CDC Strategies	
<ul style="list-style-type: none"> • Stormwater Asset Management Plan 2022 • Wellington Region Waste & Minimisation Plan 2017-23 • Wastewater Asset Management Plan 2021 	<ul style="list-style-type: none"> • Water Supply Asst Management Plan 2021 • Reserve Management Plan 2021 	<ul style="list-style-type: none"> • CDC Infrastructure Strategy 2024-54 (Draft) 	



MDC Plans	MDC Policies	MDC Strategies	MDC Bylaws
<ul style="list-style-type: none"> • Climate Action Plan 2022 • Assessment of Water and Sanitary Services (2018) • Masterton Water Safety Plan (2018) • Parks & Open Spaces Asset Management Plan 2021-31 • Roading Asset Management Plan 2021-31 • Storm Water Asset Management Plan 2021-31 • Waste Management and Minimisation Plan 2023-29 • Wastewater Asset Management Plan 2021-31 • Water Supply Asset Management Plan 2021-31 • Wellington Region Waste Assessment 2016 • Water Conservation Plan • Solid Waste Asset Management Plan 2021-31 	<ul style="list-style-type: none"> • Road and Street Naming Policy (December 2017) • Significance and Engagement Policy 2023 • Street Tree Policy 2010 	<ul style="list-style-type: none"> • Wellbeing Strategy Environmental Development • Wairarapa Biodiversity Strategy • Wairarapa Coastal Strategy 	<ul style="list-style-type: none"> • Water Races Bylaw 2019

3.4. National Government Legislation

3.4.1. Te Tiriti o Waitangi – The Treaty of Waitangi (1840)

As the founding document of Aotearoa, Te Tiriti o Waitangi recognises the partnership between Māori (Rangitāne) and the Crown imposing several obligations on both parties. Te Tiriti provides for the exercise of Kāwanatanga by the Crown, while protecting Te Tino Rangatiratanga of Māori (Rangitāne) in respect to their natural, physical and metaphysical resources, and cultural heritage. In practise the Trust envisage this as meaning that Rangitāne who are kaitiaki and mana whenua over their taonga tuku iho, will determine and have influence over matters that affect them.

Article One in the Māori version of Te Tiriti o Waitangi, Māori people agree to a central administrative government that will govern the country (but do not cede their sovereignty).

Under Article Two, it guarantees Rangitāne the full exclusive and undisturbed possession of their lands, forests, fisheries and other properties:

English Text

*"Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs..."*²⁷

Māori Text

*"Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangitira ki nga Hapu – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te Wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wāhi wenua e pai ai te tangata nona te Wenua, ki te ritenga o te utu e wakarite ai e ratou ko te kai hoko e meatia nei i te Kuini hei kai hoko mona"*²⁸

Translation

*"The Queen of England agrees to protect the chiefs, the sub-tribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand, the Chiefs..."*²⁹

Under Article Three, it guarantees the treatment and protection of Māori (Rangitāne) as equal to British citizens.

²⁷ [The full text of Te Tiriti o Waitangi | The Treaty of Waitangi | Te Papa](#)

²⁸ *ibid*

²⁹ [The full text of Te Tiriti o Waitangi | The Treaty of Waitangi | Te Papa](#)

Photo: Tararua Pae Maunga looking east over DoC Hut by DoC



The Crown in its governing role, makes laws to promote the sustainable management of natural and physical resources. Thus, there are several New Zealand statutes and legislation that refer to Te Tiriti o Waitangi and its principles which include those listed below:

For Rangitāne the principles can generally be summarised as follows.

- The Treaty set up a partnership. The partners – Māori (Rangitāne) and the Crown – have a duty to act reasonably and in good faith. As partners, decision-making needs to be shared.
- The Crown has a duty to actively protect Māori (Rangitāne) interests.
- The Crown has a duty to remedy past breaches.
- Māori (Rangitāne) retain tino rangatiratanga over our resources and taonga. This includes management of resources and other taonga according to Māori (Rangitāne) culture.
- Taonga include all valued resources and tangible and intangible cultural assets.
- Māori (Rangitāne) have all the rights and privileges of citizenship and must be treated equitably.
- The Treaty grants the Crown the right to govern.
- The needs of both Māori (Rangitāne) and the wider community must be met, which will require compromise.
- The Crown cannot avoid its obligations under the Treaty by conferring authority on some other body.

3.4.2. Resource Management Act 1991

The Resource Management Act 1991 (RMA) is a primary piece of legislation for sustainable management of land, soil, air, freshwater and the coastal marine area resources in Aotearoa and explicitly considers Māori (Rangitāne) issues and the Treaty of Waitangi/Te Tiriti o Waitangi. Part 2 of the RMA is of particular importance to the Trust and the implementation of this IMP.

In section 5 it states “Sustainable management” means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural wellbeing and for their health and safety while –

- (a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and
- (b) safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and
- (c) avoiding, remedying, or mitigating any adverse effects of activities on the environment.³⁰

Throughout the RMA are various provisions and mechanisms for local government to involve Māori (Rangitāne) in planning and decision making of natural and physical resources. – from taking account of Rangitāne values and world views, to transferring of powers to the Trust and/or the Rūnanga. Some key provisions and mechanisms include the requirement for all persons exercising functions and powers (including policy/plan making and resource consent processes) .³¹

³⁰ [Resource Management Act 1991 \(1\).pdf. Pg 71](#)

³¹ *Ibid.* Pgs 71-72.

Section 6 – to recognise and provide for, as a matter of National Importance and specifically identifies:

- the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapu, and other Taonga;
- the protection of historic heritage from inappropriate subdivision, use, and development;
- the protection of recognised customary activities;

Section 7 - have particular regard to Kaitiakitanga;

Section 8 - take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

Specific reference is made throughout the RMA to iwi management planning documents. As such, Regional and District councils are required to “...take into account any relevant planning document recognised by an iwi authority and lodged with a local authority...”, under the provisions of Sections 61(2A)(a), 66(2A)(a) and 74(2A). This is relevant to local authorities preparing a Regional Policy Statement, Regional and District Plans.³²

The RMA provides a range of opportunities for Rangitāne to participate in resource management planning, decision-making and implementation. This includes being involved in, and influencing, the RMA processes which form the core of resource and environmental management in Aotearoa. Such processes as: policy development processes, consenting processes, notices or requirements, alterations to designations, monitoring and compliance processes. Refer to **Appendix 1** for a detailed account of RMA parts specific to Māori (Rangitāne).

This Plan applies to all relevant sections of the RMA and is to be taken account of as a relevant planning document for an Iwi Authority as outlined in the RMA.

3.4.3. Local Government Act 2002

The Local Government Act (LGA) 2002 is the governing statute for our six Councils in the Wairarapa and Tamaki nui-ā-Rua rohe. This framework provides for and promotes the social, economic, environmental and cultural well-being of their communities, while taking a sustainable and future driven development approach.

There are provisions in the LGA which relate specifically to the Crown’s responsibility to take appropriate account of the principles of the Treaty of Waitangi/Te Tiriti o Waitangi, and to take consideration of Māori (Rangitāne) interests. All while maintaining and improving opportunities for Māori (Rangitāne) to contribute to local government decision-making processes, this includes fostering development and capacity to contribute to these processes. Local authorities must also provide relevant information for these purposes.

Section 4 – acknowledges the Crown’s responsibility under the Treaty of Waitangi and improvement of opportunities for Māori to contribute to local government decision making.

Part 2 and 6 – set out the principles and requirements for Councils to facilitate engagement and participation with and for Māori in decision making processes.

³² [Resource Management Act 1991 \(1\).pdf, Pgs 185, 192 and 202.](#)

The following list is activities subject to LGA processes:

- Environmental management e.g. environmental policy, regulatory processes (consents, compliance monitoring, environmental health);
- Solid waste collection and recycling;
- Pest management;
- Parks and reserves management;
- Cultural facilities and resources;
- Development and maintenance of infrastructure e.g. stormwater systems, sewage network and treatment systems, landfills, roading network, and water supply.

The Trust has an important role to play in the local government planning and decision-making and seeking opportunities to proactively advance Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua interests through LGA processes. Refer to **Appendix 2** for a detailed account of LGA parts specific to Māori.

3.4.4. Conservation Act 1987

The Conservation Act 1987 (CA) is a piece of legislation that promotes the conservation of natural and historic resources, including the recreational use of these resources, and establishes the Department of Conservation (DoC). The Act provides for the acquisition and management of conservation areas, protected areas and stewardship areas. It also seeks to preserve and protect all indigenous freshwater fisheries and freshwater fish habitats and recreational freshwater fisheries. Refer to **Appendix 3** for a detailed account of CA parts specific to Māori.

DoC is responsible under the CA to manage and protect species and ecosystems of Aotearoa, while providing for the public enjoyment of public conservation lands and conserving historic resources in protected areas. The Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017 (and the Deed of Settlement 2016), contains various provisions and responsibilities for DoC in terms of Deeds of Recognition, relationship agreement, management input, place name changes, taonga species management, DoC protocols. Another responsibility is regarding the processing of concessions and other permissions under the CA and Reserves Act 1977.

Section 4 – requires DoC to give effect to the principles of the Treaty of Waitangi.

Part 3A – requires DoC to manage all conservation areas and natural and historic resources in accordance with numerous statements of policies, management strategies and plans.

Part 3B – concessions are required to undertake any activities in conservation areas that are not authorized in general policy, management strategies and plans. Notification and consultation with iwi are required to discuss proposals and assess any cultural effects prior to lodging an application. The Act provides opportunities for the Trust and the Rūnanga to be involved in conservation policy and implementation.

Section 27A – the Minister of Conservation can agree to enter a ‘Ngā Whenua Rāhui’ kawenata with the owner of any Māori land or Māori lessee of Crown land held under a Crown lease to preserve and protect the natural and historic values of the land, or Māori spiritual and cultural values associated with the land.

Section 29 – the Minister may enter into any agreement, contract, or arrangement with any person to carry out the conservation of any natural or historic resource. Thus, the whānau and hapū of Rangitāne can manage their land for conservation purposes and its natural and historical values can be protected as if it was a conservation area.

Schedule 1 – lists some 26 other Acts that DoC administers to which section 4 obligations also attach.



3.4.5. National Policy Statement for Freshwater Management 2020

The National Policy Statement for Freshwater Management 2020 (NPS-FM 2020) provides our local authorities with national policy settings that they must comply with. One of the highlights of the NPS-FM is that it recognises the national significance of freshwater for all New Zealanders and brings Te Mana o Te Wai to the forefront of all freshwater management.

Te Mana o Te Wai – is the fundamental concept underpinning the NPS-FM and refers to the vital importance of water and the need to prioritise the mana and mauri of wai. The NPS-FM directs all aspects of freshwater management and requires councils to actively involve tangata whenua when determining the local approach to ‘giving effect’ to Te Mana o te Wai. The hierarchy of obligations lists the priorities of Te Mana o Te Wai, but is also imbedded throughout the NPS-FM:

- (a) First, the health and well-being of water bodies and freshwater ecosystems
- (b) Second, the health needs of people (such as drinking water)
- (c) Third, the ability of people and communities to provide for their social, economic, and cultural well-being, now and in the future.

With the increased pressures on managing the demand of water, it is vital for local and regional councils to have clear directions in their plans. These must include objectives, policies and methods that promote positive effects, and avoid, remedy, or mitigate adverse effects on the health and well-being of waterbodies, freshwater ecosystems, and receiving environments. Adopting an integrated approach, ki uta ki tai, as required by Te Mana o te Wai. Refer to **Appendix 5** for a more detailed account of NPS-FM.

3.4.6. Other legislation and national direction instruments

There are numerous other Acts, policy statements and environmental standards that are relevant to this Plan and provide for the administration and management of land, soil, air, freshwater, coastal marine area, flora and fauna, and other taonga and resources in Aotearoa. While explicitly considering Māori issues and the Treaty of Waitangi/Te Tiriti o Waitangi, which recognises the partnership between Māori (Rangitāne) and the Crown.

These legislative frameworks or regimes also provide for and promote the social, economic, environmental and cultural well-being of Aotearoa communities, while taking a sustainable and future driven development approach. For a list and detailed account of other legislation, refer to **Appendix 4 and 5**.

In order to gain insight into the framework for environmental management within New Zealand's national direction, the RMA has a hierarchy of policy statements and plans (**see Figure 4**) (2013):

- at a national level you have national environmental standards (NES) and national policy statements (NPS).
- at the regional level you have regional policy statements (RPS), which support the regional plans. These regional plans are required to 'give effect' to RPS, and in turn required to 'give effect' to NPS.
- at the district level you have district plans that are adopted by each district council. These plans are generally required to be 'not inconsistent' with regional plans and required to 'give effect' to RPS, and in turn required to 'give effect' to NPS.

Figure 4: Hierarchy of Plans

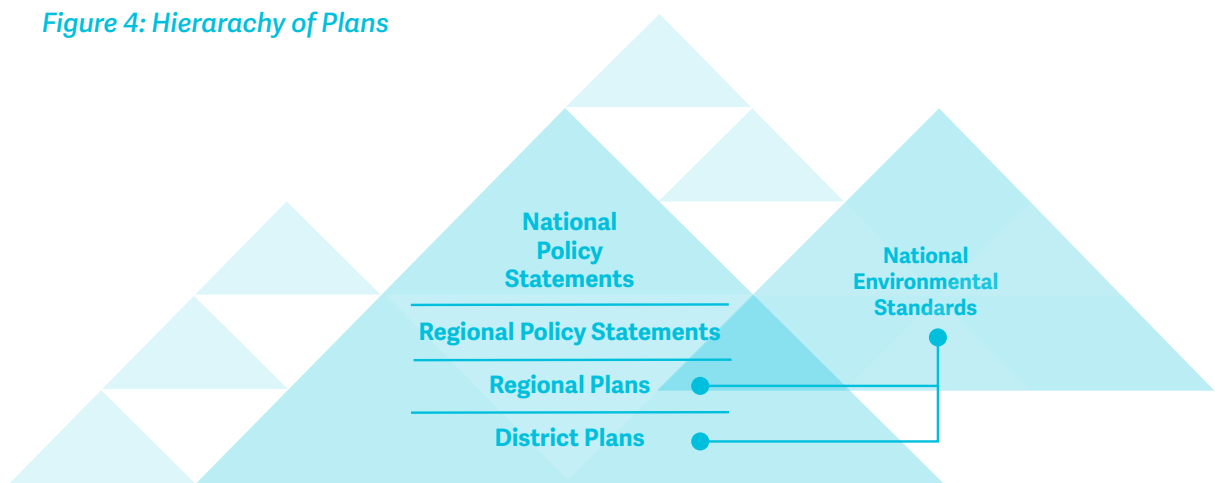


Photo: Kererū by Joseph Pōtangaroa



SECTION FOUR: Cultural Matters

**Rangitāne see our waters, lands and environment
as part of our whakapapa in which we are inextricably
interlinked. As can be seen in our pepeha:**

***Ko Ruahine, Tararua, Puketoi,
Remutaka nga tūpuna maunga
Ko Te awa Pokere o Tamakuku, Wairau,
Akitio, Owahanga, Ruamāhanga ngā tūpuna awa
Ko Te Tapere nui o Whātonga te ngahere***

Activities within these and other environments and landscapes were carefully regulated and were completed in strict adherence to tikanga. They raised their children in amongst the ngahere, along the banks of the rivers and streams and when afforded on the tides of the moana in an environment that taught them that to desecrate the natural world was to desecrate oneself. Their environments and landscapes provided their food and other resources needed for their requirements and survival. According to Kanwar et al (2015, p. 1), literature suggests there has been an increase in recognition to include Māori values in resource management. As their knowledge and inherent interdependency with the natural environment can inform and develop resource management within environmental and legislative systems. With the principles of kaitiakitanga and care for Papatūānuku and Ranginui, Māori have knowledge systems and practices of traditional environmental management that would be of huge benefit in today's world (Commission, 2012, p. 20).

4.1. Mātauranga Rangitāne

There are many ways whānau, hapū, marae and iwi define mātauranga Māori. For Rangitāne mātauranga is knowledge and ways of understanding, seeing and learning that are developed within and from Māori philosophies and world views. It is grounded on whakapapa and the whānaungatanga between all things. It recognises the connections between all life forces, both seen and un-seen. Mātauranga Māori includes knowledge that is specific to whānau, hapū and iwi. It comes in many forms, including but not limited to oral histories, karakia, waiata, protocols and practices. It is living and dynamic – both handed down from the tūpuna and growing and developing every day. It helps us to understand, interpret and explain the world. It governs how we act as kaitiaki and determines our responsibilities to our whānau in the taiao. Lastly, mātauranga Māori is comprised of levels. These levels have different processes, requirements or conditions for how they can be attained. It is not a given that every person has access to all elements of mātauranga Māori.

In recognising mātauranga Māori, we recognise that all knowledge systems sit within their own world views and cultural contexts. They all have their own underlying philosophies. Recognising mātauranga Māori acknowledges that there are other ways of seeing and knowing, outside of the dominant Western approach. It acknowledges that in a country based on the partnership of two societies, both knowledge systems are valid.

In the context of environmental management, Rangitāne has the following expectations for the management and application of our environmental and cultural knowledge.

- Applicants, councils, the Department of Conservation, crown agencies and departments, researchers and environmental groups will ask Rangitāne what is known about an area in the early stages of developing applications, plans and projects, rather than only relying on external contractors or expertise.
- Environmental groups, the Department of Conservation and regional councils will seek to work collaboratively with Rangitāne on restoration and protection programmes in our rohe.
- The Department of Conservation and regional councils will protect whole systems, rather than focusing on individual species.
- Planning instruments will ensure mātauranga Māori can be deployed, passed on to the next generation, and developed. An example of this from freshwater planning is setting flows and allocation limits. A number of our practices centre on specific flows. For example, catching tuna heke relies on high flows in autumn. Flow regimes should account for this.
- Where Rangitāne is spending time to provide mātauranga, that time will be recompensed, in the same way you would expect to pay for advice or information from other experts.
- Rangitāne view it as the role of Crown agencies and local government to support the protection, transfer and development of Rangitāne mātauranga.

Despite our desire to participate in all kaupapa, we will have to prioritise. At times, we may not be able to supply the information councils or government agencies need. The key message, however, is that respecting our knowledge base means coming to Rangitāne and asking. Where we can assist, we will.

We also note that a key aspect of mātauranga Māori is that not all information is open to all people. Some knowledge is protected, so that it can be safeguarded from abuse. When you approach a Rangitāne person or group of people who hold our knowledge, please understand that the information given to you is a gift, with the expectation that you will honour it as such.

Protection of Rangitāne mātauranga is paramount and should be protected, respected and used appropriately under strict terms and guidelines agreed to by Rangitāne.

4.2. Developing scientific research proposals involving taonga

Rangitāne support and wish to see the best practice principles and guidelines set out in Rauika Māngai: A Wai 262 Best Practice Guide for Science Partnerships with kaitiaki for research involving taonga. Lessons from Māori voices in the New Zealand Science Sector, June 2022 applied in any scientific research involving their taonga. These principles and guidelines seek to uphold the vision of the Wai 262 claimants' – that is 'Māori control of Māori things'. Research which involves taonga should be predicated on the development of Tiriti-based partnerships between scientists and the kaitiaki of those taonga.

The greater the effects of the proposed research upon the kaitiaki relationship, the greater the right of involvement of kaitiaki (Tribunal W., 2011).

In short, these best practice principles are:

- be informed
- develop respectful relationships with kaitiaki
- kaitiaki leadership of taonga aspects of science projects
- co-leadership across all aspects of science projects where taonga are not involved
- co-design projects with kaitiaki
- ensure reciprocity and benefit sharing relationships with kaitiaki
- build the research capacity and capability of kaitiaki
- respect and care for the people you work with
- use te reo Māori respectfully
- ongoing learning, upskilling and policy development to build best practice.

Referral:

We refer you here to email the relevant Rangitāne Rūnanga (RoW and/or TWToR), who have iwi planning documents, forms and processes. Scientists and researchers must understand these processes as they may be required to refer to the Rūnanga documents. We advise engaging directly with the Rūnanga to consult and complete any forms they may have.

4.3. Data sovereignty

Te Mana Rararunga defines Māori Data Sovereignty as “the right of Māori to access, to use, and to have governance and control over Māori Data”. In this way “Māori data sovereignty supports tribal sovereignty and the realisation of Māori and iwi aspirations³³”.

Rangitāne have the following standards:

- That our rights and interests in data are recognised and upheld
- That we have access to data for and about our people (in particular those who are registered as Rangitāne) and our taiao and that this data is safeguarded and protected from inappropriate use
- That we use data for and about our people and our resources to help transform the lives of our people and the taiao, for our collective and individual wellbeing
- That for data concerning Rangitāne people or the taiao that is developed externally (for example by the Crown or local government), there is partnership in the governance and/or ownership of that data and its use
- That Rangitāne grows our capacity to develop our own data infrastructure and security systems.

The Trust seek opportunities towards co-developing protocols for data storage, protection and access with our partners in Crown agencies, local government and research institutes.

Referral:

We refer you here to email the relevant Rangitāne Rūnanga (RoW and/or TWToR), who have iwi planning documents, processes and forms around the protection and safeguarding of data. We advise engaging directly with the rūnanga to consult on and complete any forms they may have.

³³ Te Mana Rararunga: Maori Data Sovereignty Network. Accessed at: <https://www.temanararunga.maori.nz>

4.4. Genetic Engineering

Genetic engineering, also known as genetic modification, refers to the artificial manipulation of DNA to change the genetic make-up of an organism (plant or animal). This modifying and altering of genes poses many ethical questions in Te Ao Māori³⁴ and is a controversial issue both within New Zealand and globally. The use and application of genetic engineering for things such as medicines and food are increasing throughout the world.

Rangitāne are concerned about the effects of genetic engineering on the mauri and whakapapa of our plant (flora) and animal (fauna) species, especially our indigenous species. The Te Tapere nui o Whātonga EMP (Rangitane, 2023) states that: “Whakapapa is woven through all living things, including people, soil, animals, ngahere, wai and throughout the moana, interfering with any aspects of the living world interrupts the natural balance”. It is important to Rangitāne that our views on the potential adverse consequences of this practice are outlined and therefore recognised, to ensure no disruption to our cultural beliefs or the natural balance.

Genetic engineering has the potential for negative and/or unforeseen outcomes that may arise from modifying the DNA of our flora and fauna species, and the introduction of new organisms. Such outcomes could include the unknown impacts on animal organs from the various modification techniques, or the ability of flora and fauna to reproduce thus endangering their future.



Photos:

-Fire pit discovery Te Ahu a Tūranga Roding Project by
Te Whare Taiao o Rangitāne

-Te Waha o Te Kuri

34 Accessed at: Te-Tapere-Nui-o-Whātonga.pdf (horizons.govt.nz), p. 77



Photo: Kahutara Lagoon by GWRC

Rangitāne have the following standards:

- That applicants appropriately engage and consult with Rangitāne in respect to their genetic engineering or modification application prior to their submission to the Environmental Protection Authority and/or other regulatory agencies. This includes adequate time to assess the application and discuss any concerns Rangitāne may have. This relates to humans, animals, insects, water-based organisms and all forms of vegetation and other.³⁵
- That information and processes are transparent on the development and use of genetically modified organisms and/or the introduction of new organisms, which includes the consideration of the risks and threats.
- That applications for genetic engineering have positive impacts and benefits. They must also demonstrate that there are no unacceptable risks to humans, flora and fauna and our indigenous ecosystems in order for our support.
- That relevant authorities and all resource users, managers, applicants and decision-makers must give effect to Rangitāne values and interests in any proposal to develop or introduce new or genetically modified organisms.

³⁵ Accessed at: *Te-Tapere-Nui-o-Whātonga.pdf* (horizons.govt.nz), p. 85

4.5. Rangitāne values and outcomes for te taiao

Table 7

Value	Description	Desired outcomes
Wai Māori (freshwater)	Water is the basis for all life. To us as Rangitāne, it is taonga, something to be cherished and looked after. Wai holds mauri – a spiritual life force. To keep the mauri intact, we must look after the water.	<ul style="list-style-type: none"> • Wai is recognised as essential to all life and respected for its taonga value ahead of all other values. • Rangitāne are recognised as mana whenua and kaitiaki of the waterbodies in our takiwā and are empowered and resourced by local and central government to manage, restore and monitor the health of waterbodies. • Te Mana o Te Wai and its hierarchy of obligations in the NPSFM recognised and upheld.
Āhua (natural character)	<p>Biological, visual and physical characteristics all contribute to āhua. The āhua of our waterways is characterised by the natural form and function of the awa, the natural movement of sediment, the voice of the awa, the habitat which the wai is home to, and the ecosystems and life it supports.</p> <p>The āhua of the takutai moana includes the natural and evolving form of the physical landscape, the interaction between the whenua and moana, flora and fauna, natural processes and patterns and the way we experience the coastal environment. This includes the roar of the ocean, the salty smell of the sea, and the sounds of thriving populations of native birds and other wildlife.</p>	<ul style="list-style-type: none"> • The natural form of all waterbodies in the Rangitāne takiwā are protected, and streams and rivers are able to meander and take their desired paths. • Where waterbodies have been previously modified, they will be restored. For streams, rivers and lakes, this includes daylighting, removing barriers to fish passage, reinstating meanders, widening, and rebattering. It might also include reconnecting to riparian wetlands and fencing headwater seeps. It may include reinstating natural hydrological regimes. • Estuaries, coastal lagoons, river mouths, dunes and other coastal features are able to follow their natural patterns of movement and sediment transportation and deposition over time. • The sound of the waves and whistle of the wind catching sand is the dominant soundscape. The smell of wai moana can be experienced. • The coastal environment is largely free of permanent structures and buildings

Value	Description	Desired outcomes
Tino rangatiratanga (sovereignty)	<p>The exercise of tino rangatiratanga over freshwater by Rangitāne, means the right to make decisions about freshwater resources.</p> <p>In Te Tiriti o Waitangi/ The Treaty of Waitangi, the Crown guaranteed Māori tino rangatiratanga. One way to give effect to tino rangatiratanga in a modern context is to establish joint governance and management of freshwater.</p>	<ul style="list-style-type: none"> • Rangitāne make decisions on, manage and monitor freshwater environments of significance to us. • For all other freshwater environments, Rangitāne are partners in freshwater decision-making, through mechanisms such as co-governance and co-management agreements. • The legal weight of iwi management plans is enhanced. • Councils fund or resource Rangitāne to enable us to meaningfully engage in the management of freshwater in our takiwā. In addition to the above bullet points, this also includes resource consent and plan change processes. • Rangitāne require regular reports by those with a statutory role responsible for regulating the health of freshwater. • Allow for the controlled, monitored, managed (yet willingly accepted) re-establishment of bush throughout the original Te Tapere nui-o-Whātonga area by landowners, farmers, industry, rural and urban activities alike so that much if not all of the above can be realistically returned to play their 'by nature' intended role. This role is over and in areas such as waterway's, gullies, ravines and other unstable lands. So that nature may again be given release to do what it knows best, to allow all life to benefit and indeed flourish even mankind itself.
Mātauranga Māori (Māori knowledge system)	<p>Knowledge and ways of understanding, seeing and learning that are developed within and from Māori philosophies and world views.</p> <p>Our people hold special and unique mātauranga relating to wai Māori and takutai moana, which must be recognised and protected.</p>	<ul style="list-style-type: none"> • The mātauranga Māori of Rangitāne is protected and recognised as integral to all planning processes and taken into account and incorporated into local and central government decision making and monitoring. • Central and local government, and other crown agencies empower and resource Rangitāne to: <ul style="list-style-type: none"> - Share, where appropriate, our unique mātauranga, our values and aspirations with the wider community, through education and the use of visitor or public information (such as signage and other creative artworks or means, etc.) - Work together to re-instate Māori place names.

Value	Description	Desired outcomes
<p>Mahinga kai (food gathering)</p> <p>Hī Ika (fishing)</p>	<p>Mahinga kai generally refers to species that have traditionally been used as food or for other resources. It also refers to the places those species are found and to the act of gathering / catching them. Seafood is known as kai moana.</p> <p>Many native fish species in Aotearoa (such as īnanga, kōaro and kōkopu) need to move downstream from freshwater to the sea and back during their lifecycles.</p> <p>Mahinga kai is also inclusive of other natural resources, such as:</p> <ul style="list-style-type: none"> • Stones • Wood • Tools • Clay used for dyes • Plants used for rongoā (medicine) • Plants used for raranga (weaving) 	<ul style="list-style-type: none"> • Mana whenua and the wider community can safely access mahinga kai sites. • Kai moana and Freshwater kai is safe to harvest and eat. • The quantity and level of wai is sufficient to support habitat for mahinga species across all life stages. • Transfer of knowledge is able to occur about the preparation, storage and cooking of kai. • Taonga or other desired species are protected and plentiful enough for long-term harvest and are present across all life stages and are an appropriate size and quality. • Regulatory agencies and the community understand the inter-connected relationship between the near shore and deep-water ecosystems, and the migratory processes of indigenous freshwater species. • Migratory species are able to travel from the sea, upstream into freshwater environments, and back, unhindered. Unnatural barriers to fish migration at the takutai moana, and at the mouth of rivers and streams are removed so that mahinga kai species can travel freely at all times. • Regulatory agencies acknowledge the relationship of Rangitāne with the wai Māori and takutai moana and the importance of maintaining customary fishing and take steps to protect and restore wild fish stocks to enable this traditional practice to continue.
Papa kāinga	<p>The provisions in district plans often frustrate the ability of mana whenua to establish papakāinga in the coastal environment, due to restrictions on density and the number of dwellings per lots.</p>	<ul style="list-style-type: none"> • Coastal papakāinga are provided for in regional and district plans.

Value	Description	Desired outcomes
<p>Wai tapu (sacred water)</p> <p>Wai ora (healing water)</p>	<p>Wai tapu represent the places where rituals and ceremonies are performed, or where there is special significance to tangata whenua.</p> <p>Wai ora refers to the water of pristine quality which is used for healing.</p> <p>Rituals and ceremonies include, but are not limited to:</p> <ul style="list-style-type: none"> • tohi (baptism) • karakia (prayer) • waerea (protective incantation) • whakatapu (placing of rāhui) • whakanoa (removal of rāhui), and • tuku iho (gifting of knowledge and resources to future generations). 	<ul style="list-style-type: none"> • Wai tapu are free from waste, contaminants and excess sediment. • There is no mixing of the wai tapu with other sources of wai. • Species in the wai are protected. • Rangitāne can safely access wai tapu sites. • Rangitāne are empowered to use rāhui where necessary. • Rangitāne are empowered to use rāhui where the mauri of wai Māori and takutai moana has been degraded or is at risk of being degraded. Rāhui holds statutory weight, and can apply not only to managing depleted fisheries, but to any element of the coast and wai Māori where the mauri has suffered.
<p>Wāhi tūpuna (ancestral places)</p> <p>Wāhi tapu (sacred place)</p>	<p>Wāhi tūpuna are places of great ancestral significance.</p> <p>Wāhi tapu are sacred places, where access is often prohibited or restricted. For Rangitāne wāhi tapu includes but is not limited to:</p> <ul style="list-style-type: none"> • Rangitāne settlements, mara and mahinga kai areas, pathways and trails that our tūpuna used • historical pā, whare wānanga, urupā, kāinga, marae • sites, areas and places where historical events took place or for cultural purposes such as artefacts, objects and structures (eel weirs) • monuments, landscape features, and archaeological taonga that are found within our lands 	<ul style="list-style-type: none"> • Mana whenua can restrict access to wāhi tapu where it is not appropriate for people to visit (through the use of fencing and signage). • There is safe access for mana whenua to visit wāhi tūpuna. • We are able to purchase properties with exceptional cultural significance. • We can work directly with landowners to protect sites. • Sites of significant heritage are identified and protected through district and regional plans, or other regulatory mechanisms. • Development of a taonga register to assist in the protection and safeguarding of any sensitive sites and information so it is appropriately protected. • Accidental Discovery Protocols (ADP) are incorporated and adhered to in projects and activities management of archaeological sites and for any taonga that is discovered. Refer here to both Rūnanga who have documentation and processes for this. • Where Rangitāne chooses to do so, the appropriate information is shared, and education and signage is provided, on the importance of wāhi tapu and wāhi tūpuna.

Value	Description	Desired outcomes
Kaitiakitanga	<p>As kaitiaki in our rohe, we have a duty to protect and care for te taiao and its life supporting capacity. This includes all living things, marine mammals for example, which Rangitāne have a strong connection to, and kaitiaki responsibility for.</p> <p>Rangitāne have relationship agreements with DOC, the Ministry for Environment and MPI, for the purpose of fostering a positive, collaborative, and enduring relationship, whereby we can work together fulfil our mutual environmental aspirations.</p>	<ul style="list-style-type: none"> • Our whenua tūturu (permanent) sites are recognised, in line with Rangitāne's relationship agreement with DOC. • Rangitāne and DOC will work together to protect wāhi tapu, wāhi tūpuna and other sites of significance, according to our tikanga, including the discovery of kōiwi. • Where Rangitāne consider sites of significance require active protection, DOC will discuss with us methods to achieve this and will implement those actions. • DOC and other relevant agencies recognise and provide for Rangitāne's role and responsibilities as kaitiaki. This includes following tikanga. • In accordance with the relationship agreement, DOC shall discuss opportunities and processes for collaboration on field projects, such as pest control, vegetation and habitat protection, and aquatic and estuarine restoration. • We are resourced and assisted by MPI to develop an Iwi Fisheries Plan for our rohe, as outlined in the relationship agreement. • Rangitāne are resourced and supported by MPI to develop customary fishing regulations within our rohe.

Photo: Lake Wairarapa from Remutaka Trig



SECTION FIVE: Environmental Framework

Rangitāne o Wairarapa and Rangitāne o Tamaki nui-ā-Rua ("Rangitāne") have lived in this region for close to 30 generations. Ever since Whātonga first set foot on the northern reaches of the Tararua Ranges near the Manawatū Gorge (Te Apiti), where he first sighted the great expanse of bush that he claimed for himself on behalf of his descendants. He used his name to claim this area which was as Rangatira of his ilk did in their days, thus the forest bears his name (Te Tapere-nui-o-Whātonga) (Crown, Deed of Settlement of Historical Claims, 2016). We trace our connection to the coastal marine area from Te Aho a Maui (Cape Turnagain) to Turakirae back to our earliest Māori ancestors. Rangitāne have maintained continuous occupation of the Wairarapa and Tamaki nui-ā-Rua regions right up until today (2016). We wish for this relationship to be recognised, respected and upheld.

We consider our lands, mountains, rivers, wetlands and lakes as taonga, as part of our identity, as significant sources of food and other resources, and as integral to our spiritual and material well-being. This environment has been degraded over time through deforestation, introduction of exotic species and pests, urban, agricultural and industrial waste, road works and drainage works, and these changes have detrimentally affected the relationship of our communities to our taonga and has been a source of distress and grievance for Rangitāne (2016). Historical lack of recognition of Māori (Rangitāne) cultural values and practices has limited the ability of our people to exercise kaitiakitanga (or stewardship) over our natural environment and taonga (2016).

Our tikanga and identity is intrinsically linked with the natural elements of the Rangitāne takiwā and gives rise to ongoing responsibilities to protect and ensure the ongoing well-being of these taonga. Our people have always viewed themselves as kaitiaki of the lands, waterways, flora and fauna within our takiwā (2016). We wish to continue to protect our indigenous flora and fauna, our sites of significance and our lands and waters. We want our mana whenua status to continue to be recognised, and to enhance our kaitiaki duty (2016).

Structure

- *Issues: describes the issues of concern that impact or has the potential to impact on the overall health and wellbeing of the matter discussed in the section.*
- *Tables outlining objectives, policies and actions towards the issues of the section.*
 - **Objectives:** outlines goals that represent the preferred state or condition of the environment and may address the matters raised in the issues section.
 - **Policies:** outline the course of action required to achieve the objectives.
 - **Actions:** outline Rangitāne position on tasks, methods or mitigation measures to promote and support the policies.

5.1. Hau o te takiwā (Air space between Rangi and Papa)

Air is an essential element in life and the environment, of which Rangitāne recognise as a taonga derived from Ranginui (the Sky Father). Ranginui is adorned by celestial bodies such as the sun, moon and stars giving forth to life and light. As with our other taonga, air has its own mauri and life supporting capacity. The discharge of contaminants to air can have adverse effects on our taonga, people, and on our sites and resources of significance. Ensuring that our air quality levels, and air amenity values are protected and enhanced is important for the health and wellbeing of our environment and our Rangitāne whānau.

Electromagnetic spectrum is a natural resource and thus another taonga derived from Ranginui. It is otherwise known as 'Radio Spectrum', radio or air waves and radio frequencies. Prior to 1989 no one owned the rights to this spectrum, everyone had free access of these radio frequencies. However, in 1989 saw the establishment of the Radio Communications Act, which set the Crown as the manager of radio frequencies thus reforming this free access (Waitangi Tribunal). The Crown then proceeded to auction off the right to manage the radio spectrum and specific frequency (p. 3). In 1999 the Wai 776 Claim was lodged claiming that the Radio Communications Act 1989 fails to acknowledge Māori (Rangitāne) rangatiratanga over the radio spectrum, and that the Crown is ignoring the Treaty principles of partnership. In 2019, the Crown agreed to set aside radio spectrum for Māori, from this the Māori Spectrum Working Group (MSWG) was established to secure Māori rights and interests and to develop an enduring relationship that will hold and manage those interests.³⁶

³⁶ Māori Spectrum Working Group comprises representatives of Treaty of Waitangi claimants and others. The website was established in 2023. Accessed at [Home | Maori Spectrum](#)



Photo: Papa & Rangi - Air Space (Lake Wairarapa)

5.1.1. Issues

Air quality

The decline of air quality due to air pollution and the build-up of contaminants degrade and reduce the mauri of air and impacts on the health and wellbeing of Rangitāne people, indigenous habitats and associated species.

Discharges to air

Discharges of contaminants to air, hazardous pollutants and particulate matter impact on air quality, indigenous biodiversity, cultural heritage and the people of Rangitāne. Discharge from such things as: odours, gases, pesticides, intensive urban development, traffic volume, loud and consistent noise and visual contamination.

The adverse effect of discharges to air is significant to Rangitāne, particularly if near to marae, urupā, papakāinga and cultural heritage areas.

Radio spectrum

Rangitāne have an interest in radio spectrum and have a right to a share in this spectrum and resource, especially as the Crown has an obligation (and where there is an opportunity) to promote and protect the Māori language and culture (1999, p. 12). Rangitāne interest in the radio spectrum range from benefits for: healthcare, digital enterprise and jobs, education opportunities and revitalisation of te reo Māori, rural economy and connectivity.

Photo: Tararua Pae Maunga by DoC



Table 8

Objective and Policy	Action	Reference Documents
<p>Air Quality</p> <p>OBJECTIVE:</p> <p>The mauri of air is protected for the health and wellbeing of people and te taiao.</p> <p>POLICY:</p> <ul style="list-style-type: none"> To ensure that where relevant the mauri of air is restored and maintained to air quality levels that sustain a healthy environment and healthy people. To support funding and/or subsidies for clean home heating initiatives and insulation that reduce emissions. 	<ul style="list-style-type: none"> (a) Ensure limits and controls for air emissions protect and restore the mauri of air. (b) Encourage and support efficient home insulation and clean heating programmes to reduce fine particle emissions (c) Encourage incentives and subsidies to support technological improvements which will decrease the number of pollutants to the air. (d) Promote measures that improve energy efficiency and minimize emissions. This includes the use of clean forms of energy (e.g. solar and wind), efficient transportation (e.g. carpooling, public transport and bikes), better designed built environments (e.g. buildings, urban planning), using alternative products and making more sustainable consumer choices, and efficient use of equipment and resources (e.g. appliances, fossil fuels, maintenance of plant and machinery, waste disposal and recycling). (e) Require councils and resource users to monitor, collect and report air quality information and data, and make it accessible to Rangitāne and others. (f) Encourage industry to implement best practice or best practicable options for improving air quality (i.e. native planting projects) 	<ul style="list-style-type: none"> Te Tapere nui o Whātonga EMP Te Ia Wairua Te Kauru Taiao Strategy CIAs RMA 91 NES – Air Quality 2004 NES – Telecommunications facilities 2016 HRC One Plan GWR council – Regional Air Quality Management Plan 2003 TDC Operative District Plan 2021 Wairarapa Combined District Plan Councils SoE Monitoring Reports
<p>Discharges to air</p> <p>OBJECTIVE:</p> <p>The realm of Ranginui is managed appropriately and protected from further degradation.</p> <p>POLICY:</p> <ul style="list-style-type: none"> To ensure discharges to air do not impact negatively on the ability of Rangitāne to provide for and enjoy cultural activities and events. People and taonga are protected from the adverse effects of discharges to air. All persons discharging contaminants into the air avoid, remedy or mitigate any adverse effects arising from that discharge 	<ul style="list-style-type: none"> (a) Mitigate or eliminate discharges to air that may have any negative effect on people, marae, urupā and papakāinga, wāhi tapu, all sites of significance. (b) Rangitāne must be involved in decision making on discharges to air. (c) Ensure consented discharges to air are managed and mitigated to avoid any adverse effects on air quality. (d) Implement strategies to control the cumulative effects of discharges to air. (e) Encourage the use of native plantings and/or restoration projects to offset or mitigate agricultural, industrial and residential discharges to air. (f) Ensure potentially offensive air discharges are contained within the property industry boundaries of the consent holder. (g) Those with a statutory role responsible for regulating the health of our air to regularly report and make monitoring information for air discharge consents accessible. (h) Ensure rules for light and/or noise pollution do not limit customary use activities, places or events. 	

5.2. Te huri o te āhuarangi me ōna whakaputanga mōrearea (climate and hazards)

In Māori tradition, Tāwhirimātea is the god of the weather. To let light into the world, his brothers separated their parents Ranginui and Papatūānuku. But Tāwhirimātea did not agree to this. To show his anger he sent out his children, the winds, and clouds that brought rain and thunderstorms, an atua versus atua battle of God's scenario. In Climate Change, we have a Gods versus mankind battle on our hands, and if we don't take heed we may not win as the Gods (atua) are a formidable foe, as we have experienced of recent.

The weather is very important to the people of Rangitāne. The seasons, the wind and the rain influence our daily activities and with our diverse geography, reaching from the maunga (mountains) to the moana (sea), means that it is susceptible to a number of natural hazards. The Rangitāne takiwā includes the wild Remutaka, Tararua, Ruahine, Waewaepa, Puketoi Ranges, Raikatia, Paeroa, Maungaraki, Aorangi Ranges and a long stretch of beautiful, rugged coastline that runs from Palliser Bay, all the way up to where the Wainui River enters the sea and Poroporo. The natural hazards that arise in these landscapes can result in risks to:

- The physical health and safety of our whānau, hapū and iwi
- Marae, urupā, whare and community amenities and facilities owned and/or used by mana whenua (resulting in physical damage and destruction, with subsequent financial consequences arising from repair, relocation, or upgrading to increase resilience)
- Sites of significance
- The health and mauri of te ao tūroa and te wai
- Habitats and species important to Rangitāne (including mahinga kai and rongoā)

Wai Māori

We are witnessing many impacts on te taiao from a changing climate, such as increased ambient air temperatures. As a result, rising temperatures in our rivers and streams, may lead to significant pressure on freshwater fish and mahinga kai species, such as longfin eels, as they have evolved within certain temperature ranges. Warmer water temperatures will also impact nutrient cycling and primary productivity. As freshwater environments warm, invasive species such as water hyacinth may also become more prevalent.

Wai tai

The takutai moana and marine environments will face many challenges due to climate change. Our moana absorbs carbon dioxide released into the atmosphere, which can cause it to become more acidic. Species that grow calcium carbonate shells – like plankton, molluscs and crustaceans — struggle to grow and maintain their shells when ocean waters become too acidic. Rising seas and coastal erosion will impact all coastal species. Warmer waters and changing currents will impact oceanic productivity and the abundance of prey species like krill and plankton. These animals form the base of the food web so changes to them will have flow on effects for all other species. Warmer waters around Aotearoa may also encourage more invasive species and diseases to establish here and spread.

Whenua

Many native birds and insects living on land will be affected by climate change. The timing of seasonal activities like flowering, breeding, growth and migration may alter as the climate changes, disrupting relationships between species.

Diverse ecosystems such as alpine, sub-alpine, lowland, and coastal forests are likely to be modified and altered by direct and indirect changes in climate regimes. Some species will find more suitable habitats beyond their current geographic ranges, while other species will not be able to move and will find their current habitat increasingly unsuitable. Warming that results in a loss of alpine habitat is likely to have a major impact on native alpine plants and animals.

Changes in temperature and rainfall patterns are also expected to lead to increased annual fire risks, with significant implications for indigenous terrestrial ecosystems and species. Most native tree species in Aotearoa have evolved without fire, and as a result cannot survive even low intensity fire. Forest recovery after significant fire events may take centuries.

Hauora, wairua and mauri

Te huringa āhuarangi has a vast impact and influence on our taiao, affecting our natural ecosystems, built environment, infrastructure and economy. These have cascading effects on our people which include on our hauora tinana (physical health), hauora hinengaro (mental wellbeing), our wairua (spirituality), and our ahurea tuakiri (cultural identity). The impacts of te huringa āhuarangi are already being felt by vulnerable whānau in our takiwā and throughout Aotearoa.

We have a history of coastal occupation, and many of our sites of significance are concentrated along the coastline and are at risk of damage from rising sea levels and climate exacerbated coastal hazards. Many of our wāhi tapu, wāhi tūpuna and other important sites are also situated next to our inland roto (lakes), awa (rivers) and manga (streams), or within our ngahere (forests), and are therefore vulnerable to flooding, drought and fires.

Te huringa āhuarangi will impact the plants and animals in our takiwā, through shrinking habitats, loss of indigenous species (such as the Huia) and the increased prevalence of existing and new invasive species. This poses risks for our ability to access taonga, practice mahinga kai and rongoā, and maintain our mātauranga and traditional skills, expertise and values. In turn this will adversely impact our customary practices, cultural identity, social cohesion and the hauora of our people. The inability to gather kaimoana also has economic and social consequences because this practice has always helped our whānau who are on lower incomes.

5.2.1. Issues

Mōrearea (Natural Hazards)

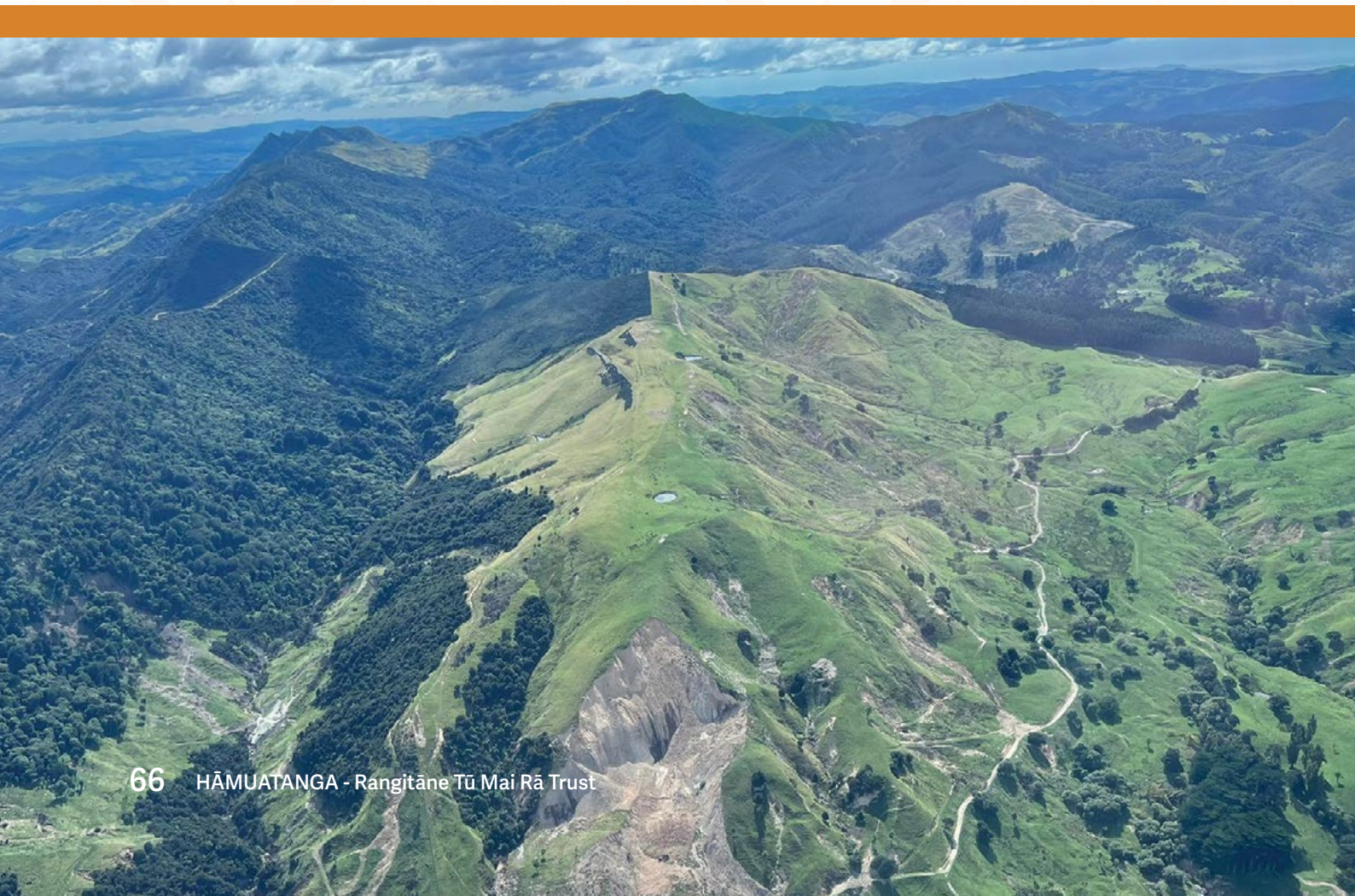
The primary hazards experienced in the takiwā of Rangitāne are earthquakes, landslides and subsidence, flooding and coastal hazards. Our takutai moana is at risk of coastal hazards such as tsunamis, storm surges and erosion. There are also many significant rivers in our takiwā, such as the Ruamāhanga River, Manawatū River, Akitio River, Wainui River, and the Wairarapa Moana lakes and wetlands complex. Many of these river systems will frequently flood.

The ways in which Rangitāne can be affected by these earthquake, landslip and subsidence, flooding and coastal hazards are:

- Physical damage and destruction to our property, buildings and māra (gardens).
- Serious injury or death of our whānau and our communities due to falling debris and unsafe buildings during earthquakes or landslides, or from rapidly rising floodwaters
- Damage to the water supply network, or onsite systems we rely on for safe drinking water
- Contamination of groundwater drinking sources due to saltwater intrusion
- Contamination of mahinga kai due to broken wastewater pipes or overloaded sewage treatment systems
- Excess sediment entering our streams where we harvest mahinga kai, due to flooding, landslides/subsidence or liquefaction following an earthquake
- Damage to key public infrastructure which we rely on
- Isolation from community services and emergency services due to damage or destruction of roads and key transport routes.
- Damage to, or loss of our agricultural crops due to flooding
- Poor living conditions for, or loss of, livestock due to flooding
- Serious health problems due to the movement of pathogens in water during severe flood events
- Loss of our people's lives due to storms, strong ocean currents, or rapidly rising rivers.

Photo: Damage done by Cyclone Gabriel

-Landslide into Maitaikona awa By Te Whare Taiao o Rangitāne



Te Anumatao (Climate Change)

Climate Change impacts are seen in the uneven distribution of precipitation from east to west of the North Islands axial range which borders our rohe's eastern boundary. Precipitation is captured on the Ruahine, Tararua and Remutaka mountain ranges and falls on the westside while the dry falls on the east side, this affects the recharge of the water systems (Schiele, 2015). This climatic issue leads to water stress, with serious negative impacts on the mauri and health of aquatic ecosystems (WWF, 2007).

Greenhouse gas (GHG) emissions, from both our past and present, have committed the Earth to significant climate change for the next century and beyond. In Aotearoa, there are a number of hazards expected to arise from te huringa āhuarangi (climate change) that are likely to result in significant risk to our wellbeing. In the Greater Wellington and Whanganui-Manawātū regions, te huringa āhuarangi is predicted to result in the following hazards and changes³⁷ :

- Heatwaves (higher air and water temperatures at both day and night), thus significant increase in the number of hot days and also significant decreases in frost occurrence;
- Drought (low seasonal rainfall) will potentially increase, both in intensity and duration;
- Changes in climate seasonality (longer summers and shorter winters);
- Increased storms and extreme winds;
- Change in mean annual rainfall (spring rainfall will reduce by up to 15% in eastern areas);
- Reduction in snow and ice cover (reducing snowline)
- Freshwater flooding event increases (high intensity, frequency and persistence of rainfall);
- Coastal and estuarine flooding (increase in tide inundation, rising groundwater, changes in sedimentation)
- Sea level rise;
- Increased coastal erosion (cliffs, beaches)
- Increased landslides and soil erosion
- Ocean chemistry changes (changes in ocean nutrient cycling, acidification/decreasing pH)



*Photos: Karakia by Matua Manahi pre construction works for the Rakaiatai Road Bridge by Te Whare Taiao o Rangitāne
-Mataikona bridge washed away*

Freshwater, terrestrial and marine ecosystems and biodiversity in Aotearoa are likely to be affected by the warming temperatures and changing patterns of precipitation. Vulnerable flora and fauna will face habitat loss and, in some cases, extinction. Increasing GHG emissions and global warming is impacting on our health and wellbeing, indigenous habitats, associated species and our cultural heritage.

³⁷ Key categories of hazards arising from climate change that are most likely to result in substantial risks to the nation's wellbeing, Table B1-2. Arotakenga Huringa Āhuarangi: A Framework for the National Climate Change Risk Assessment for Aotearoa New Zealand. Accessed at: <https://environment.govt.nz/publications/arotakenga-huringa-ahuarangi-a-framework-for-the-national-climate-change-risk-assessment-for-aotearoa-new-zealand/>

5.2.2. Climate Change and Natural Hazard objectives, policies and actions

Table 9

Objective and Policy	Action	Reference Documents
<p>Awareness of, and resilience to the impacts of climate change</p> <p>OBJECTIVE:</p> <p>Rangitāne whānau awareness of and resilience to climate change, and inclusion in decision-making.</p> <p>POLICY:</p> <ul style="list-style-type: none"> • Knowledge about the cause and effect of climate change within whānau, hapū, marae and iwi. • Prevent and avoid the exacerbation of adverse effects of natural hazards that are associated with climate change. • Rangitāne involvement or ideal lead in the development and review of solutions, strategies and plans which are not government imposed. 	<ul style="list-style-type: none"> • Adequate information and data collection to analyse the state of the environment and impacts of climate change. • Require early access to information to inform decision making. • Strong communication and education. • Adequate resourcing from central and local government. • Promote and support: improved land use activities and practices, and urban planning to reduce transport emissions into the air; and the use of solar energy measures to reduce energy use. • Restoration planning for wetlands and lagoons must take into account the potential for future sea level rise associated with climate change. • Ensure our marae are appropriately resourced to act as civil defence posts in the event of a local natural hazard event (e.g. alternative energy sources, sufficient water supply, etc...) • Ensure our whānau, hapū, marae and iwi know how to prepare for natural hazard events and what to do in an emergency. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • RMA 91 • Climate Change Response Act 2002 • RM (Energy and Climate Change) Amendment Act 2004 • LGA 2002 • Environment Act 1986 • NPS – Greenhouse Gas Emissions from industrial process heat 2023 • NPS – Renewable electricity generation 2011 • Councils SoE Monitoring Reports • Councils Civil Defence Plans • HRC One Plan • GWR Climate Change Strategy • TDC Operative District Plan • Wairarapa Combined District Plan 2023 • MDC Climate Action Plan • SWDC Ruamāhanga Climate Change Strategy 2020

Objective and Policy	Action	Reference Documents
<p>Te huringa āhurangi and natural hazards in decision-making</p> <p>OBJECTIVE:</p> <p>Councils respond to and include Rangitāne values and interests in their policy and decision-making, and the most up-to-date information is available on natural hazards, climate change, and associated risks.</p> <p>POLICY:</p> <ul style="list-style-type: none"> Local and central government recognise, and make consideration of Rangitāne values and aspirations in planning and decision-making for natural hazards and climate change Rangitāne mātauranga in relation to natural hazards and climate change is incorporated into, and informs, policy and decision making Mauri and wairua of the people, and the cultural and spiritual hauora are intact and safeguarded 	<ul style="list-style-type: none"> Councils actively engage and work in partnership with Rangitāne on their values and needs to address natural hazard events and climate change and use this knowledge to manage the impacts of natural hazards. For example: sea level rise; increased salination to waterways; warming oceans and effects; rainfall changes and amounts; and changes to ecosystems and habitats. When assessing natural hazards and climate change risks, and/or developing measures, ensure the mauri and wairua of the people, and that cultural and spiritual hauora are protected. All decision-making bodies should adopt a precautionary principle in relation to resource management, conservation and environmental planning where there is uncertain, unknown, or little understood, but potentially significantly adverse effects from natural hazards and climate change. All decision-making bodies should recognise and provide for the values of Rangitāne when considering measures to avoid, remedy or mitigate any potential adverse effects of natural hazards and climate change within our takiwā 	<ul style="list-style-type: none"> Te Tapere nui o Whātonga EMP Te Ia Wairua RMA 91 Climate Change Response Act 2002 RM (Energy and Climate Change) Amendment Act 2004 LGA 2002 Environment Act 1986 NPS – Greenhouse Gas Emissions from industrial process heat 2023 NPS – Renewable electricity generation 2011 Councils SoE Monitoring Reports Councils Civil Defence Plans HRC One Plan GWR Climate Change Strategy TDC Operative District Plan Wairarapa Combined District Plan 2023 MDC Climate Action Plan SWDC Ruamāhanga Climate Change Strategy 2020

Objective and Policy	Action	Reference Documents
<p>Land use and te huringa āhurangi and natural hazards</p> <p>OBJECTIVE:</p> <p>All activities and land use, takes into account te huringa āhurangi and natural hazards to avoid, mitigate or remedy adverse effects to te taiao.</p> <p>POLICY:</p> <ul style="list-style-type: none"> Minimise and avoid further adverse effects of natural hazards associated with climate change All aspects of subdivision, development, land use and activities recognise, encourage and provide incentives for resource efficiency to avoid further contributing to climate change and associated natural hazard effects 	<ul style="list-style-type: none"> Ensure that subdivision, use and development does not increase the risk from, occurrence of, or the adverse effects of natural hazards or climate change. For the mitigation of natural hazard and climate change effects, maintain and protect existing natural buffers, and use natural protection measures in preference to structural solutions. Ensure district and regional plans restrict land use and activities in areas prone to natural hazards and/or areas that would create a demand for hard protective infrastructure. Recognise and manage the risk and potential effects of climate change and natural hazards in land use planning. Retire and appropriately revegetate erosion prone lands, including riparian areas and steep slopes, to avoid accelerated erosion from extreme weather events. We will assess the suitability of our whenua for afforestation/reforestation to harness the multiple functions of forests, from supporting biodiversity and ecosystem services, to carbon capture and controlling erosion, and to contribute to lessening climate change risks for terrestrial ecosystems and biodiversity. 	<ul style="list-style-type: none"> Te Tapere nui o Whātonga EMP Te Ia Wairua RMA 91 Climate Change Response Act 2002 RM (Energy and Climate Change) Amendment Act 2004 LGA 2002 Environment Act 1986 NPS – Greenhouse Gas Emissions from industrial process heat 2023 NPS – Renewable electricity generation 2011 Councils SoE Monitoring Reports Councils Civil Defence Plans HRC One Plan GWR Climate Change Strategy TDC Operative District Plan Wairarapa Combined District Plan 2023 MDC Climate Action Plan SWDC Ruamāhanga Climate Change Strategy 2020

Objective and Policy	Action	Reference Documents
<p>Increasing GHG emissions and global warming</p> <p>OBJECTIVE:</p> <p>Obligations to reduce GHG emissions met.</p> <p>POLICY:</p> <ul style="list-style-type: none"> • Support initiatives to reduce our GHG levels and hit international target recommendations in the Intergovernmental Protocol on Climate Change (IPCC) ³⁸ • Educate whānau on methods to help reduce GHG emissions. 	<ul style="list-style-type: none"> • Incorporating low impact design, use of renewable energy, and the minimisation of greenhouse gas emissions. • Promote and support targets and limits for the reduction of GHG emissions to meet international targets in line with IPCC recommendations. • Encourage transport systems that provide the most efficient and effective use of resources and achieve reductions in emissions. • Encourage waste management practices that avoid methane and other GHGs being lost to the atmosphere. • Promote and support initiatives that encourage and reward the protection and restoration of indigenous forests, biodiversity and natural heritage values significant to Rangitāne (replant Te Tapere nui o Whātonga). • Support education opportunities with Rangitāne whānau and communities, around methods to reduce our GHG emissions. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • RMA 91 • Climate Change Response Act 2002 • RM (Energy and Climate Change) Amendment Act 2004 • LGA 2002 • Environment Act 1986 • NPS – Greenhouse Gas Emissions from industrial process heat 2023 • NPS – Renewable electricity generation 2011 • Councils SoE Monitoring Reports • Councils Civil Defence Plans • HRC One Plan • GWR Climate Change Strategy • TDC Operative District Plan • Wairarapa Combined District Plan 2023 • MDC Climate Action Plan • SWDC Ruamāhanga Climate Change Strategy 2020

38 <http://www.ipcc.ch/>

5.3. Te wai māori ki a Maru (Freshwater)

To Rangitāne waterbodies are taonga, and part of their whakapapa, and as such they have an enduring relationship with the freshwater bodies that flow on, through and under their whenua. This is described as the water flows through the arteries of Papatūānuku like blood in the body of a man and circulates with Ranginui, connecting the above with the surface below (Collective, 2016, p. 21). In comparing our waterways according to our culture with the blood vessels of our bodies, taking into account that 90% of our food economy was customarily and traditionally water based. Mankind, however, has reduced our waterways to veins as they are now just conveyer belts of contaminants and waste.

Rangitāne consider wai to be the lifeblood that flows and sustains all life forms; its mauri is vital for life. The state of the wai reflects the health of land, ecosystems and the people who rely on it for its life-giving properties. The entire river systems and their interconnected parts are imperative to our identity, livelihood, cultural, physical, economic, and spiritual sustenance. Our tūpuna lived along the banks of our waterways where they gave birth in specific parts of the river, specific washing sites, baptismal sites and other wāhi tapu sites of significance. There are many korero pūrakau that are handed down from generation to generation, these teach values and principles. They say that if the river is unwell, then that was reflected in the life of the people. They cared for the river and the river cared for them.

Within the takiwā of Rangitāne there are extensive networks of waterways, including nationally significant rivers and lakes such as the Manawatū and Ruamāhanga Awa, and the Wairarapa Moana. A large part of our traditional economy was based on water and current economic activities in the takiwā also largely rely on water.

Most of our freshwater issues come from how we use the water. These issues have been caused by urbanization and agricultural intensification which has put pressures on water quantity (Naovalat, 2015). Research suggests that freshwater biodiversity is suffering from issues such as over-abstraction, and to add to this, is effects of climate change that are being felt through changes to the hydrological cycle (WWF, 2007).

5.3.1. Issues

Tino rangatiratanga of wai Māori

We are not able to exercise tino rangatiratanga over our significant rivers. Legislation has vested the bed and management of rivers in other agencies, which have entire control over these rivers and their freshwater resources. Water is treated as a commodity that can be divided, mixed, and transferred, which means that our traditional associations with water are lost.

Allocation, take and use of wai Māori

The current water allocation framework in our takiwā, and in Aotearoa in general, does not reflect Te Tiriti / the Treaty partnership. Nor does it account for the complexity of the relationship that we as whānau, hapū and iwi have with water, or for this to be reflected in policy and plans. In some catchments the demand for water is greater than the amount available, this is somewhat due to water allocation being consented before there was adequate knowledge on what was or is actually available within a water system.

A common mistake in the management of water allocation according to the OECD (2015), is assuming that the impact of climate change on water supply is gradual. However, time has shown that climatic shifts and changes in rainfall and temperature patterns within the takiwā, have changed the water flow and availability in water systems. These changes have seen a in streamflow, which in turn impacts on the amount of available water for consumptive use (2015).

Agricultural and Horticultural farming practices, place considerable pressure on wai Māori, as irrigation requires substantial quantities of water to be taken from lakes and rivers, or from groundwater sources.

Agriculture, horticulture and the health of the wai

Intensification of farming, in particular dairy farming, has severe impacts on the health of the wai and surrounding taiao. The removal of riparian planting reduces biodiversity, decreases available shade and shelter, and results in increased stream temperatures and unstable stream banks. Livestock access to waterways compacts soils reducing infiltration capacity, destabilises stream banks resulting in erosion, damages species habitat, and reduces water quality through the direct input of nutrients and microbes from animal waste.

In combination with the expansive removal of wetlands on private farmland, livestock agriculture is responsible for significant nutrient loading in our water bodies. The consequences are increased periphyton growth and algae blooms and fish habitat becoming severely compromised.

Horticulture can also generate pollutants, through the heavy use of fertilisers and chemicals such as pesticides. These contaminants make their way into waterways via runoff and spray drift. The potential impacts of horticultural contaminants include the loss of fish and invertebrate species, decreased dissolved oxygen, and the bioaccumulation of contaminants such as mercury in fish and animals, which can then be consumed by people.

Groundwater often flows beneath agricultural land where it is at risk of contamination from nitrate, pathogens and pesticides. Nitrate is the most widespread of these contaminants, and enters the soil from animal wastes, nitrogen-fixing legumes, and fertilisers. Groundwater is a source of deep, pristine wai Māori. Contamination of this untouched water is deplorable. We do not support the take of clean, high-quality water, or the return of polluted wai, with degraded mauri, to our waterways.

Mahinga kai species are reducing in numbers due to a decline in water quality, quantity and the loss of suitable habitat. Some mahinga kai species have become entirely absent from our freshwater bodies, while others are present, but are unable to be harvested due to small populations, poor health of the species, contaminant bioaccumulation, or being undersized.

Photo: Wairarapa Moana Wetlands Planting Day



Urban environments and freshwater pollution

Our urban environments place pressure on wai Māori in many ways:

1. Demand on water for drinking water, and other urban uses, which reduce the levels and flows of surface water bodies and aquifers
2. Water pollution from the direct discharge of sewage and industrial waste, which includes pathogens and hazardous substances and degrades the mauri
3. Water pollution from the diffuse discharge of stormwater
4. Piping of streams, which results in loss of habitat (especially for spawning) and velocity barriers
5. By introducing barriers to fish passage, for example perched culverts
6. By altering the hydrology, due to impervious surfaces, which increases the frequency and volumes of stream flashes.

Modification of waterbodies

We consider diversion of water from one catchment to another to be culturally offensive and unacceptable. An example of where water diversion has had significant environmental and cultural impacts is the diversion of the Ruamāhanga River in the 1960s as part of a flood protection scheme, so that it no longer fed into Lake Wairarapa. Many if not all of our rivers have been straightened and stop banked, lake levels have been reduced, and groundwater levels lowered. Our repo have been replaced with numerous channels and drains which divert water into our rivers and lakes. Our rivers and lakes have become more and more eutrophic (enriched with nutrients) and diminished in life-supporting capacity.

Following Pākehā settlement, the draining of repo (wetlands) for occupation and agriculture resulted in extensive loss of wetland habitat and species and degradation of rivers and lakes, severely diminishing the mauri of the wai. Drainage has resulted in the loss of most of the wetlands in Aotearoa and has altered the natural character of rivers and lakes. In the Manawatū-Whanganui region alone, they have lost over 98% of their wetlands (Park, 2013). The result of wetland disturbance or destruction is a loss of biodiversity and disruption in the ecosystem services they provide (Tandon, 2021). Many have forgotten their value and instead see them as aesthetically unpleasing, dark, uninhabited, boggy wastelands just waiting to be transformed into productive, useable landscapes (Garnder, 2011, p. 5). There are also many that just don't know and have never been taught of their value, sadly missing out and misinterpreting these culturally rich and inhabited places.

Gravel extraction in waterbodies can result in modification of the natural form of the river, lowering of the riverbed, and altering of the sediment composition. Changes to the form of the river and the sediments of its bed can have significant effects on communities of benthic invertebrates, small creatures living within the gravel, and fish. These changes can have significant adverse effects on the natural character of the river, as well as disrupting and destroying the habitat of species that are taonga to us.

Each of these land uses have flow-on effects for mahinga kai sites, where they can suffer considerable harm, or can be completely lost. Construction and other works in the beds of rivers and lakes destroy mahinga kai and their habitat, including spawning areas³⁹.

³⁹ Section 32 Report: Maori Values for the Proposed Natural Resources Plan for the Wellington Region. Greater Wellington Regional Council. Accessed at: Section-32-report-Maori-values.PDF (gw.govt.nz)



5.3.2. Freshwater objectives, policies and actions

Table 10

Objective and Policy	Action	Reference Documents
<p>Water quality</p> <p>OBJECTIVE:</p> <p>Activities do not reduce water quality or have an impact on the health and wellbeing of people, and/or effects on receiving environments and ecosystems.</p> <p>The mauri of freshwater is restored and enhanced, and Te Mana o Te Wai protected</p> <p>POLICY:</p> <ul style="list-style-type: none"> • All discharges of pollutants or contaminants to water should be avoided. • Water quality supports healthy ecosystem functioning • Restoration and protection of water bodies within our takiwā • Indigenous aquatic ecosystems are restored and maintained. • Sedimentation is managed to protect and restore the mauri of water. • Physical characteristics of waterways are enhanced and/or restored 	<ul style="list-style-type: none"> • Ensure no new discharge of wastewater to water under any circumstances. Preference is to land, and use long term, outcome driven sustainable methods. • Encourage progressive reduction of existing discharges of wastewater to water bodies, including coastal water, with a defined timeframe included in plans, after which time no discharges of wastewater to water will be allowed. • Ensure activities and natural resource use restore, protect, enhance and maintain indigenous aquatic biodiversity, including continued development of indigenous biodiversity / habitat corridors. • Encourage the use of indigenous species to establish riparian buffer zones and ecological corridors along waterways and drains to enhance and protect healthy functioning ecosystems. • Ensure water level flows protect the quality and integrity of water and provide for customary use and practices. • Encourage a no stock access to waterways to avoid erosion, effluent and sediment issues. • Monitor and control activities taking place in river, lake beds and wetlands • Identify areas of high biodiversity value to protect and enhance. • Conduct riparian cultural health assessments to measure improvements and to inform resource users and the public on maintaining healthy riparian environments. • Recognition and use of Rangitāne monitoring and assessment tools to compile base line information and assess the state of freshwater resources. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • Te Kauru Taiao Strategy • CIAs • RMA 91 • Water Services Act 2021 • Freshwater Fisheries Regulations 1983 • LGA 2002 • Conservation Act 1987 • Environment Act 1986 • NPS-FM 2024 • NES – Sources of drinking water 2007 • NES – Freshwater 2020 • HRC One Plan • Councils SoE Monitoring Reports • GWR Councils Regional Freshwater Plan & Regional Wetland Inventory Prioritisation • TDC Operative District Plan 2021 & Water Supply Bylaw 2019 • Wairarapa Combined District Plan • Wairarapa Consolidated Bylaw 2019 • MDC Water Conservation Plan 1

Objective and Policy	Action	Reference Documents
<p>Hazardous substances</p> <p>OBJECTIVE:</p> <p>No hazardous substances enter waterbodies.</p> <p>POLICY:</p> <ul style="list-style-type: none"> All discharges from roads, vehicle repair and wash sites should not enter into water. 	<ul style="list-style-type: none"> Rangitāne oppose the discharge of hazardous substances to surface water bodies, or to land where it will enter and have adverse impacts on groundwater quality. Rangitāne oppose the discharge of hazardous substances into the stormwater and wastewater networks. 	<ul style="list-style-type: none"> Te Tapere nui o Whātonga EMP Te Ia Wairua Te Kauru Taiao Strategy CIAs RMA 91 Water Services Act 2021 Freshwater Fisheries Regulations 1983 LGA 2002
<p>Water allocation</p> <p>OBJECTIVE:</p> <p>Water is allocated in a manner that restores and protects the health and wellbeing of water bodies within our takiwā</p> <p>The volume of water allocated for people to use does not reach or exceed the sustainable limits of any waterbody or system.</p> <p>POLICY:</p> <ul style="list-style-type: none"> Rangitāne values and interests are recognised and provided for in water allocation regimes, therefore having the ability to contribute to the achievement of cultural and environmental values 	<ul style="list-style-type: none"> The health and well-being of the wai and waterbodies is the first priority when allocating water. Councils to consider how much water the waterbody needs to be healthy rather than what the lowest possible flow it can sustain. Ensure a higher rate of recharge to waterways than abstraction, over the long term. Effective water allocation mechanisms need to be developed that adequately manage the use of our water systems. Allocation, take and use of water should be done so with an understanding of, and consideration of, the current and future impacts of climate change. Rangitāne support the allocation of water for long-term and sustainable use, and not for short term economic gains. The short-term use of water must not compromise the long-term use of wai Māori for current and future generations. Where there is no further water available for use, catchments should be referred to as “closed”. No new abstraction or water permits in over allocated water catchments. Encourage appropriate water recycling and water storage. Allocation frameworks will recognise Rangitāne rights and interests in freshwater. Encourage progressive reduction of over allocated waterways, with a defined timeframe included in plans, after which time water resource users must have an alternative water source in place. Rangitāne do not support the transfer of water permits where the waterbody or catchment is over allocated, or where the allocated take is not being used. 	<ul style="list-style-type: none"> Conservation Act 1987 Environment Act 1986 NPS-FM 2024 NES – Sources of drinking water 2007 NES – Freshwater 2020 HRC One Plan Councils SoE Monitoring Reports GWR Councils Regional Freshwater Plan & Regional Wetland Inventory Prioritisation TDC Operative District Plan 2021 & Water Supply Bylaw 2019 Wairarapa Combined District Plan Wairarapa Consolidated Bylaw 2019 MDC Water Conservation Plan 1

Objective and Policy	Action	Reference Documents
<p>Hydroelectricity</p> <p>OBJECTIVE:</p> <p>Hydroelectricity does not have a significant impact on the mauri of the wai, surrounding landscape and environment, mahinga kai habitats and / or species.</p> <p>POLICY:</p> <ul style="list-style-type: none"> • Rangitāne values and interests are recognised and provided for in the damming, diversion or altering of landscapes and the natural flows and levels of a body of water. 	<ul style="list-style-type: none"> • Policies and rules on taking, use damming and diversion of water are designed to protect the relationship of Rangitāne values with freshwater. • Hydro-electricity generation should not breach national bottom lines in the NPS FM (and these bottom lines should address both freshwater quality and quantity). • Rangitāne do not support the degradation of our freshwater from construction and use of energy infrastructure, such as hydroelectricity. • Rangitāne are partners in planning and decision-making around the potential impacts of hydroelectricity systems on wai māori which include: <ul style="list-style-type: none"> - impaired or obstructed fish migration; - altered water levels; - altered hydrological regime; - modified channel form; - loss of species habitat; and - damage to banks and floodplains. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • Te Kauru Taiao Strategy • CIAs • RMA 91 • Water Services Act 2021 • Freshwater Fisheries Regulations 1983 • LGA 2002 • Conservation Act 1987 • Environment Act 1986 • NPS-FM 2024 • NES – Sources of drinking water 2007 • NES – Freshwater 2020 • HRC One Plan
<p>Activities in the beds and margins of freshwater</p> <p>OBJECTIVES:</p> <p>Freshwater bodies are managed and protected from future and/or further degradation from activities within or near to beds of rivers, streams, lakes, wetlands and their riparian zones.</p> <p>POLICY:</p> <ul style="list-style-type: none"> • To ensure the protection and restoration of native riparian vegetation along all waterbodies • All river works activities protect and maintain Rangitāne cultural and environmental values. • Rangitāne values are recognised and provided for around gravel extraction. 	<ul style="list-style-type: none"> • All waterways in the urban and built environments have indigenous vegetated healthy functioning riparian margins. Where there are areas that have existing exotic vegetation along margins, promote the inclusion or replacement with native species. • All new residential, commercial, industrial, and other urban activity and built environments have buffers or set back areas. • Ensure all agricultural and land use activities and practices have an appropriate buffer or setback from waterways and riparian margins. • All river works activity is undertaken in a manner that protects the bed and margins of the waterway from disturbance. • Rangitāne oppose the use of wetland, river and lake beds and their margins for farming activities, such as: conversion to pasture, and growing of winter feed crops. • Ensure any river works activity that results in the loss or damage of riparian vegetation includes measures to replace or restore vegetation with appropriate indigenous species. • Rangitāne require that any spoil is appropriately disposed of, with a preference for the use of spoil as compost. • Ensure measures are in place around any structure in the bed or margin of a waterway, to support and enable fish passage. • Ensure gravel extraction is undertaken in areas where there is no surface or groundwater flow, and that methods used avoid or minimise sedimentation. • Ensure any activities maintain the natural character of the waterway. 	<ul style="list-style-type: none"> • Councils SoE Monitoring Reports • GWR Councils Regional Freshwater Plan & Regional Wetland Inventory Prioritisation • TDC Operative District Plan 2021 & Water Supply Bylaw 2019 • Wairarapa Combined District Plan • Wairarapa Consolidated Bylaw 2019 • MDC Water Conservation Plan 1

Objective and Policy	Action	Reference Documents
<p>Wetlands</p> <p>OBJECTIVE:</p> <p>Wetlands are healthy, enhanced and protected from damage, destruction and further reductions. With the overall net gain in wetland areas within takiwā as wetlands are restored.</p> <p>All planning and regulations for land use adjacent to wetlands restores and maintains wetland mauri and health</p> <p>POLICY:</p> <ul style="list-style-type: none"> • Increase awareness around wetlands and ensure no loss of existing natural wetland area. • Restore the mauri of wetlands. 	<ul style="list-style-type: none"> • Raise awareness and understanding of the taonga value of wetland ecosystems. • Ensure the cultural value of wetlands is recognised and included in council's assessments of wetlands. • Recognise and enhance the natural infrastructure of wetlands as a major asset in combating and adapting to climate change. • Ensure recognition, preservation and/or restoration and enhancement of all wetlands. • Ensure planning rules, policies and methods prevent further reduction in wetland areas. That measures are in place to avoid, remedy or mitigate any actual or potential adverse effects of land use and development activities on cultural and environmental values. • Support initiatives to identify and map wetlands and increase wetland inventory 	<p>Refer to reference documents at beginning of Table 10</p>

5.4. Te whānau a Tangaroa (Fisheries)

Our fisheries are threatened by the changing climate. Fluctuations in ocean temperatures can result in declines in productivity, and changes to the spatial distribution of fish and shellfish. Species that have evolved within certain temperature ranges will be particularly vulnerable, such as snapper, crayfish, pāua, kina and mullet. Climate-induced Ocean acidification will make survival harder for organisms that rely on calcification, such as calcified algae, corals, shellfish, as well as some species such as starfish and kina. Warming waters will exacerbate the pressures we already experience from invasive species.

5.4.1. Issues

Depletion of kai resources

Overfishing is taking more fish from an ecosystem than can be replaced by natural processes such as breeding and migration. 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.

Crown practices, policies, acts and omissions have allowed the depletion of kai moana through overfishing and degradation of the marine environment, leading to the loss of crayfish, fish, pāua, karengo, shellfish and other traditional kai moana. We consider this to be a breach of Te Tiriti /the Treaty principles, and in particular the principle of active protection⁴⁰.

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



Photo: Tuna by TWT

Customary fishing

A depletion in wild fish stocks due to commercial fishing has led to the current fisheries compliance laws and quota management systems. Our people did not make this problem, however we now face severe limitations because of it⁴¹. We have been unable to exercise tino rangatiratanga over our customary fisheries resources such as pāua, kuku, kōura, hāpuka, kahawai and whitebait, or maintain our customary practices associated with the resources of the foreshore, seabed, and sea⁴².

41 *Statement of Evidence of Joseph Michael Pōtangaroa 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 Rangitaane iwi of Wairarapa and their constituent hapū.* – Wai 175

42 *Wai 863: Wairarapa ki Tararua district inquiry claims Final Statement of Issues, February 2004. Part 2.*

5.4.2. Fisheries objectives, policies and actions

Table 11

Objective and Policy	Action	Reference Documents
<p>Commercial fisheries</p> <p>OBJECTIVE:</p> <p>Commercial fisheries activities undertake best practice method and that they align with Rangitāne values and interests, to ensure the longevity of the industry and fish stocks for future generations.</p> <p>Establish relationships, partnerships and opportunities for Rangitāne within commercial fisheries.</p> <p>POLICY:</p> <ul style="list-style-type: none"> Relationships and partnerships with key stakeholders, managers and agencies are established and maintained to enable whānau, hapū, marae and iwi to reconnect with their fisheries. 	<ul style="list-style-type: none"> There must be significant repercussions for fishing operations which result in litter and discharges and pollutants entering the water. Rangitāne are opposed to dredging and trawling. Ensure bylaws contain provisions that enable Rangitāne people to share, manage, research, restore and protect resources. Establish relationships with commercial fishing entities within our takiwā to enable regular communication between these entities, kaitiaki and Rangitāne people to ensure information flow to make informed decisions on fisheries management. Ensure measures are in place to avoid or mitigate activities that adversely affect the mauri of fisheries. Councils undertake a survey of fisheries to gain a baseline understanding of current state of fisheries, to track and monitor commercial fisheries activities in takiwā. Recognition and use of Rangitāne monitoring and assessment tools to compile baseline information and assess the state of freshwater resources. Ensure Rangitāne are involved in any allocation and use of coastal space (for e.g. aquaculture activities) in the decision-making process. 	<ul style="list-style-type: none"> Rangitāne o Wairarapa and Tamaki nui-ā-Rua Deed of Settlement 2016 Te Tapere nui o Whātonga EMP Te Ia Wairua RMA 91 LGA 2002 Conservation Act 1987 Treaty of Waitangi (Fisheries Claims) Settlement Act 1992 Takutai Moana Act Foreshore and Seabed Act 2004 Fisheries Act 1996 NES – Marine Aquaculture 2020
<p>Customary fisheries</p> <p>OBJECTIVE:</p> <p>Rangitāne reconnected with traditional fisheries.</p> <p>Rangitāne customary management, harvest and use of fisheries are protected and restored.</p> <p>POLICY:</p> <ul style="list-style-type: none"> Provisions are made for Rangitāne involvement in the management of customary fisheries 	<ul style="list-style-type: none"> Enable resource users to work collectively with Rangitāne to enhance river fisheries and marine areas. Develop and support projects towards recreating pā tuna, habitat restoration, and wananga to help re-establish relationships between Rangitāne and their fisheries. Ensure partnerships and relationships between Rangitāne and Governments are established to share learnings and understandings of each other's function, roles and responsibilities in fisheries management. Ensure Rangitāne users, other users and regulators of fisheries have an understanding and/or demonstrate appropriate recognition of tikanga, kawa and mātauranga in the use or regulation of fisheries. Ensure regional aquaculture policies and plans enable Rangitāne to develop aquaculture for customary purposes to support existing or depleted mahinga kai areas. 	

5.5. Takutai Moana (the coast and ocean)

Wai moana is known as the water of the ocean; wai tai refers to its composition (it is saline), and takutai refers to the coast or shore. The ocean is known as the Te Moana nui a Kiwa, the Great Ocean of Kiwa, but is personified in Hinemoana, the second wife of Kiwa. Kiwa is a guardian of the ocean waters. Fish are the descendants of Tangaroa, who is the God of all the animals/fish of the ocean. There is kōrero of taniwha who live below the water in dangerous spots, and who pull swimmers, divers, and fishermen to their deaths. The taniwha serves as a warning against the strong currents (Crown, p. 9).

The sea has great spiritual importance to Rangitāne. Like wai Māori, wai tai which has a superior quality to it, is used to cleanse and heal, and is collected for ceremonial purposes. Just like the whenua, the moana is a water-based pharmacy for our people. For example, wai moana is used to heal wounds, ground pāua shell is used to treat skin conditions, burns, and karengo is used to assist with allergies.

Our ancestral relationship with the coast was reflected in the traditional migration to seasonal fishing camps and the use of coastal lagoons or estuaries as natural stopping points for travellers to shelter (Crown, p. 8). Our ancestors had numerous permanent and seasonal occupational sites that ran the length of the coastline. Kāinga on the beach were used as a base to harvest kōura, īnanga, kina, pāua, oysters and other shellfish, shark, and species of ngohi. 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 settlements (p. 8)⁴³.

The hī ika (fishing) takiwā of Rangitāne extended many miles out to sea and our tūpuna knew the nature of the underwater terrain and offshore fishing grounds intimately⁴⁴. Hāpuku, kahawai, pāua, kuku, and crayfish were amongst the fish and shellfish collected. Edible seaweeds were also harvested.⁴⁵

Our oral traditions refer to significant pā, kāinga, tauranga, pakanga, tūpuna, toka, tupua, and taniwha along the takutai moana. Many wāhi tapū are also to be found along the coast. Traditionally sand dunes were used for burials, and urupā can be found along the coastline⁴⁶.

Archaeological sites of early Māori settlement along the Wairarapa coast can be traced back to Rangitāne occupation⁴⁷. While there were many tuku (gifting) arrangements between Rangitāne and other iwi and hapū, we maintain our customary rights and interests along our coastal area⁴⁸.

43 The locations used by Rangitāne hapū for occupation and coastal resource use include: Tautāne, Wainui, Akitio, Owahanga, Mātaikona, Whakataki, Rangiwakaoma, Outhaumi, Waimimiha, Whareama, Oruhi, Motukairangi, Uruti, Okautete, Kaihoata, Te Unuunu, Waikēkeno, Pukaroro, Te Awaiti, Matakitaki, Ngāwihi, Te Kawakawa (Palliser Bay), and Ōnoke Moana.

44 Accessed at: <https://www.govt.nz/assets/Documents/OTS/Rangitane-o-Wairarapa-and-Rangitane-Tamaki-nui-a-Rua/Rangitane-o-Wairarapa-Deed-of-Settlement-Documents-6-August-2016.pdf> Pg 9

45 He Kōrero Tuku Iho mā: Rangitāne o Wairarapa Traditional History, p. 51-52

46 Ibid, p. 8

47 Ibid, p. 8

48 Ibid, p. 9

5.5.1. Issues

Tino rangatiratanga of takutai moana

We have not been able to exercise tino rangatiratanga over our coast and its resources. The protection, management, and development has fallen to territorial authorities and, to some extent, coastal landowners. Our role as tangata whenua has at best, been minimal and generally non-existent, and often no more than a consulted party on activities carried out by government agencies and developers. There has been little or no collaborative approach to the management of the takutai moana⁴⁹.

Rangitāne hapū have been involved in Kai moana customary fisheries for the management of the customary food gathering arrangements within the whānau, hapū and iwi of Te Hika o Pāpāuma. Their area of management is from the Mataikona river in the south to Poroporo in the north.

Development and use of the coastal environment

The coast is facing growing pressure from recreational activities, and the infrastructure required for residential and commercial activities. The demand for space along the coast can result in restrictions to public access, impacts on natural character, historic character and coastal landscapes, increased risks from natural hazards, and adverse effects on coastal biodiversity. Where development is not managed well, this can have significant impacts on the mauri of the takutai moana, through the degradation of coastal features (such as dunes and cliffs), habitat (such as unique coastal vegetation), water quality (of coastal lakes, estuaries and lagoons) and wāhi tapu (such as pā and urupā).

The moana is the ultimate receiving environment for many contaminants generated on land, whether it be point source discharges direct to the moana, diffuse discharges from activities within the coastal environment, or discharges from river systems. Stormwater discharges often contain elevated concentrations of sediment and pollutants that are harmful to the moana. Diffuse discharges from agricultural activities often contain very high quantities of nutrients such as nitrate and phosphate. When entering the moana, this can cause enrichment of the seabed, and reduce the availability of dissolved oxygen, which can have lethal effects on aquatic life. Unfortunately, wastewater is still discharged into the ocean today. Not only does wastewater in our moana have public health implications, it also impacts the mauri, results in increased nutrient loading of the wai, reduces the available dissolved oxygen, and can be fatal for marine ecosystems. Contaminants, including pathogens from wastewater, can make it unsafe to harvest or eat kaimoana.

Improved roading has given far greater access to the coast, a situation that has benefited those wishing to access the coast to fish, but that has put added pressure upon kai moana⁵⁰.

Recreational activities such as dog walking can also threaten our native wildlife through disturbance, injury and even death, if not done appropriately and safely. Dogs can impact many species, but in particular, have been known to disturb sunbathing seals and penguins returning to their nests⁵¹.

49 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

50 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

51 <https://www.doc.govt.nz/our-work/lead-the-way/>

Rangitāne as kaitiaki of the coast

As kaitiaki of the takutai moana, we have struggled to fulfil this role of protector, due to the environmental legislation we are bound by. We must watch as our taiao degrades and its mauri diminishes, with little power to take meaningful action to prevent this. While the Fisheries Act 1996 provides for limited (and voluntary) rāhui in the form of temporary closures, this can only be executed by the Minister of Fisheries on recommendation.

Macca hearings have been in progress and Rangitāne have been involved from Cape Palliser to Poroporo.

There is also an interconnected relationship between the near shore and deep-water ecosystems, that the Crown has failed to sustainably manage and protect. Of particular relevance is the migratory processes of many indigenous freshwater species and in particular tuna (eel).

Climate change and the coastal environment

Hazards are compounding at the takutai moana, because of increased coastal erosion and inundation due to storms and sea-level rise, rising groundwater and salinisation in coastal lowlands, and the increased exposure of our coastal infrastructure and communities.

Sea level will continue to rise for at least several centuries, posing an ongoing challenge for the transition to more sustainable coastal communities. Retreating from at risk areas is one way of managing the risks of climate change and natural hazards. See part 5.2 for more on climate change and natural hazards.

Marine reserves

In Aotearoa, marine reserves are areas where fishing, removing or disturbing any marine life, is prohibited. However, there is no legal mechanism to create marine reserves beyond the boundaries of the coastal marine area, and the current framework fails to give effect to the principles of Te Tiriti by not allowing for cultural use and connection. We maintain a deep connection with the marine environment and are extremely concerned that so many sensitive marine ecosystems remain largely unprotected.

Invasive species

Invasive non-indigenous species are a considerable threat to the takutai moana. They can predate on, compete with or crowd out indigenous species, fundamentally changing the nature of habitats and species they support. Not only do invasive species pose a risk to our species, but they also threaten our

*Photo: Owahanga Station Moana looking towards
Mataikona Rangiwhakaoma by Shontelle Peeti*



ability to safely practice hī ika and gather kai moana at the coast.

5.5.2. Coastal and marine objectives, policies and actions

Table 12

Objective and Policy	Action	Reference Documents
<p>Use and development of the coastal and marine environment</p> <p>OBJECTIVE:</p> <p>Recognition and support for the cultural and environmental relationships and values Rangitāne have with the coastal and marine environment.</p> <p>POLICY:</p> <ul style="list-style-type: none"> • Ensure Rangitāne values and interests in coastal and marine areas and activities are recognised and given effect to. 	<ul style="list-style-type: none"> • Rangitāne kaitiaki should be resourced to undertake monitoring of the coast. • Opportunities are provided for Rangitāne to participate at all levels of planning and decision-making in coastal and marine management and governance. • Regular reports by those with a statutory role responsible to regulating the health of our coastline. • We do not support the use of vehicles on our sensitive foreshore and seabed's, including sandy and pebble beaches, dune systems and native grasslands. • We support the limited provision of safe, environmentally sensitive vehicle access to the coastline where it is necessary for the launching of boats, and it is not in proximity to coastal wāhi tapu. • Visitors to the coast should be informed and educated about cultural values at the takutai moana. • Councils and heritage agencies be more proactive in examining archaeological values along the coastline in areas under threat by development, and these areas should be protected in district and regional plans, or through other mechanisms⁵². • We are strongly opposed to our takutai moana being included in any offshore exploration permit block or minerals programme. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te la Wairua • Rangitāne o Wairarapa and Tamaki nui-ā-Rua Deed of Settlement 2016 • RMA 91 • LGA 2002 • EEZ Act 2012 • Foreshore and Seabed Act 2004 • Takutai Moana Act • Heritage NZ Pouhere Taonga Act 2014 • Protected Objects Act 1975 • NZ Coastal Policy Statement 2010 • HRC One Plan • Councils SoE Monitoring Reports • GWR Council Regional Coastal Plan • TDC Operative District Plan 2021 • Wairarapa Combined District Plan
<p>Discharges at takutai moana</p> <p>OBJECTIVE:</p> <p>To enhance, restore and protect the mauri of takutai moana.</p> <p>POLICY:</p> <ul style="list-style-type: none"> • The mauri of takutai moana is protected from discharges. 	<ul style="list-style-type: none"> • We strongly oppose the discharge of poorly treated wastewater into the wai moana or the coastal environment. • We oppose the discharge of untreated stormwater to wai moana. • Ensure appropriate land management practices are in place that reduce or eliminate non-point source discharges, animal effluent from stock access to coastal waterways, and seepage from septic tanks in coastal regions 	

⁵² 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

Objective and Policy	Action	Reference Documents
<p>Beached Marine Mammals</p> <p>OBJECTIVE:</p> <p>Appropriate management procedures are in place and in line with Rangitāne values and interests.</p> <p>POLICY:</p> <p>Relevant agencies and Rangitāne agree on appropriate protocols and guidelines for the management of beached marine mammals.</p>	<ul style="list-style-type: none"> • DoC protocols consider and provide for Rangitāne values, interests, tikanga and kawa to manage beached marine mammals appropriately. • Processes in the protocols should outline the steps Rangitāne wish to take in responding to beached marine mammals, such as: recovery, use, storage, distribution and burial. 	<p>Refer to reference documents at beginning of Table 12</p>

5.6. Whenua (Land)

Our old people told us that the land is our earth-mother - Papatūānuku. Not only is she precious but she is vulnerable to the actions of people. ... We are told that we have a physical and spiritual connection to the land, that we whakapapa to the land and to Papatūānuku and in that sense we can never be disconnected from her nor can our responsibility to care for her because she will remain long after we have gone. We are reminded that we must care for her so that she may continue to nourish our children and those that follow after. (2015 Submission)⁵³.

Papatūānuku represents many things to Rangitāne. Whenua (land) and oneone (soils) provide a basis for life and are fundamentally important to our identity – as demonstrated by the term ‘tangata whenua’ (people of the land.) Whenua provides a tūrangawaewae – a place where a person can stand and feel they belong. Whenua also means placenta. Humans are born of Papatūānuku, are sustained by her placenta (the land) and return to her upon death. It is tradition following childbirth to return the placenta to Papatūānuku by burying it in a significant place.

The maunga (mountains) that form the body of Papatūānuku and the ngahere (forests) that cover her like a korowai (cloak), make up te whenua. The Puketoi, Ruahine, Tararua, Remutaka, Maungaraki, and Aorangi ranges are just a few of the key features in Rangitāne identity and history, and of considerable significance to Rangitāne. The maunga are also home to the mātāpuna (source) of many awa (rivers) of significance to Rangitāne (2016, p. 43).

In former times, the maunga served many purposes for our people. In autumn, hapū would migrate to seasonal camps in the mountains to snare birds and kiore, to forage for berries, kōrau and fern root for food, mokimoki used for scenting oils⁵⁴ and plants used for rongoā. Historical narratives describe bird-snaring as a significant economic activity for the people of Rangitāne⁵⁵. Families would wait for the berries to start falling from the trees in autumn because this would determine the time when the kererū and kiore were fattest and therefore easiest to catch⁵⁶.

⁵³ Rangitāne Literature Review, Poipoia Ltd

⁵⁴ He Kōrero Tuku Iho mā: Rangitāne o Wairarapa Traditional History, p. 57

⁵⁵ Ibid, p. 53

⁵⁶ Statement of Evidence of Joseph Michael Pōtangaroa 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 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 system⁵⁷.

The expanse of forest east of the Ruahine and Tararua 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 (resource) of Whātonga’ and is also known as Seventy Mile Bush⁵⁸. 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 physical features within the Rangitāne takiwā (2016, p. 6).

The ngahere provided supplies of timber for firewood, buildings and waka, and kai for harvest. The rich lowland forest soils were valued for cultivation and māra (gardens) were often established on fertile river flats. Medicinal plants for rongoā were gathered to maintain the health of Rangitāne communities (2016, p. 6 & 9) and harakeke (flax) provided an important resource for clothing, kete and mats⁵⁹. The ngahere was home to many pā sites and natural clearings provided ideal places to establish kāinga (villages) and māra (p. 6).

A vast area of Te Tapere-nui-o-Whātonga was cut down to make way for agriculture, roading and railways. Wetlands were drained for farming. This was to the detriment of many Rangitāne kāinga (villages), and resulted in the loss of food, timber, weaving and medicinal resources. The huia, which was incredibly valued by Rangitāne, became extinct because of habitat loss (Crown, p. 42), predation and hunting. Deforestation and drainage schemes were followed by the introduction of exotic grasses, crops and animals. This adversely impacted on traditional practices such as the gathering of mahinga kai and contributed to the loss of mātauranga Māori and tikanga (p. 42).

There are numerous significant sacred sites and sites of importance to the iwi within the Ruahine and Tararua ranges and particularly along the gorges formed by the rivers, such as the Manawatū and Ruamāhanga awa, whose sources start in the Ruahine and Tararua Ranges. Many of these sites are not mapped formally.

Earth and soil

In te ao Māori, soil is taonga. It is also whānaunga – it holds ancestral connections and is the root of tūrangawaewae and whakapapa⁶⁰. Soil is a source of shelter, kai, paint, storage, protection in war, and manaakitanga⁶¹. There is an intrinsic relationship between soil and Māori sovereignty, wellbeing and spirituality⁶². Being able to provide for people through growing kai was essential to upholding mana. This required looking after the soil to ensure it remained fertile and understanding that growing food is part of a cycle of reciprocity that must always benefit land, water and people.

Māori managed mutually beneficial relationships with the soil through practices such as modifying soils using gravel, sand, shells or charcoal, or fertilising soils with weeds and ash⁶³.

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

58 Statement of evidence of Manahi Paewai representing Rangitāne o Tamaki Nui a Rua

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

60 Te Mahi Oneone Hua Parakore: A Māori Soil Sovereignty and Wellbeing Handbook Edited by Jessica Hutchings (Ngāi Tahu, Ngāti Huirapa, Gujarati) and Jo Smith (Kāi Tahu, Kāti Māmoe, Waitaha) Harvest: Fresh Scholarship from the Field (Free Range Press, August 2020). [New Book: A Māori Soil Sovereignty and Wellbeing Handbook - Jessica Hutchings](#)

61 Muru-Lanning, C. A world beyond our feet: Rethinking our relationship with where we grow our kai. October 20, 2020. Accessed at: <https://thespinoff.co.nz/food/20-10-2020/a-world-beyond-our-feet-rethinking-our-relationship-with-where-we-grow-our-kai>

62 Ibid.

63 Ibid.



5.6.1. Issues

Loss of indigenous habitat

The considerable forest clearance in our takiwā has caused our people to suffer physically, psychologically and spiritually from the loss of the forest and its taonga (bird, insect, lizard and plant life) (Crown, p. 42). The little hill country with significant indigenous habitat that remains is in Crown or private hands. This failure to actively protect the ngahere and its taonga is a breach of Te Tiriti o Waitangi⁶⁴.

Pastoral land uses and commercial forestry have accelerated soil erosion, particularly in steep hill country. Wetlands no longer function as nutrient and sediment traps or provide flood mitigation due to draining and grazing.

Lack of integrated management of land and water

Non-point-source discharges from land uses such as forestry and dairy farming (nutrients, pathogens) and from urban areas (untreated stormwater) adversely impact on waterbodies and the mauri of the wai.

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 to respond to the threats of climate change. Flora and fauna and climate change are addressed in sections 5.8 and 5.3 of this Plan.

We acknowledge that there is a short term – long term tension associated with many current land uses, especially when people's economic wellbeing is affected (2016, p. 37). However, actions for short term economic gain must not compromise the wellbeing of future generations.

⁶⁴ Wai 863: Wairarapa ki Tararua district inquiry claims Final Statement of Issues, February 2004.

Infrastructure and urban development

Rangitāne are both users and developers of infrastructure and urban development, which help us to access recreation, health, education, business and employment. A partnered approach to the delivery of infrastructure and new urban development is needed, to ensure that our values and aspirations are reflected in projects from planning to construction. Strengthening partnerships requires effective engagement that starts early, uses best practice and is proportional to the issue, nature and strength of our interests. When developing and delivering new infrastructure and urban development, the process and what is finally delivered, must recognise and provide for our cultural heritage, identity and mātauranga Māori.

Heritage protection

Loss of title to land does not automatically mean loss of heritage, but our alienation from the land has inevitably resulted in a decline in knowledge of our past associations⁶⁵. Our relationship with particular areas of the whenua is often not well understood or recognised by those making decisions about the use and development of land (or water). Through subdivision and development, the special nature of important areas becomes fragmented, and we risk losing the sense of 'belonging' that we have with a particular place⁶⁶.

Wāhi tūpuna are the physical evidence of our historical occupation and connection with a place. Wāhi tūpuna may be archaeological sites (such as a shell midden), or prominent landscape features, for example former pā sites. The degradation and destruction of places, sites and areas with which our people have a spiritual, cultural or historic connection, causes much grief. In the past, whānau, hapū, and iwi have been reluctant to disclose the location of significant sites, especially where these sites are wāhi tapu, or sacred sites⁶⁷. This meant that many of our sites of significance have not been recorded and publicly protected, either through resource management plans or the Historic Places Act 1993. As legislative protection for heritage is predominantly reactive; and triggered by discovery and often damage to an archaeological site or wāhi tapu, it gives little protection to the hundreds of known sites that are not listed⁶⁸.

Threats to our physical and cultural heritage include⁶⁹:

1. lack of robust information on heritage values
2. inaccurate or incomplete data
3. impacts of subdivision and sprawl from existing settlements
4. earthworks and land disturbance.

Earthworks pose an irreversible threat to archaeological sites. Once a site is altered it can never be recovered, for example is the fire pits on the southern end of the Ruahine ranges which were uncovered during the construction of the Te Ahu a Turanga roading project. Because such sites are often buried beneath the surface, they are not always evident. More proactive approaches to raise awareness are needed to prevent removal, destruction or alteration of these sites⁷⁰.

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

66 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

67 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

68 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 Pirinihia Te Tau for and on behalf of the Rangitāne iwi of Wairarapa and their constituent hapū – Wai 175

69 Ibid.

70 Ibid.

Soil and food security

We consider any adverse impacts on soil, or life that lives within the soil, such as worms and naturally occurring micro-organisms, as culturally undesirable. This is particularly the case in respect of noke (native earthworms) which are a taonga. Noke are important as a source of food for culturally significant manu, are used in traditional fishing methods e.g. toitoi tuna (eel bobbing) and feature in our Māori cosmogeny e.g. stories concerning Māui and the mortality of humans⁷¹.

Threats to fertile soil include increasing urbanisation, development of large-scale infrastructure and roads, use of fertilisers and pesticides, and relentless horticulture, agriculture and forestry stripping nutrients from the soil without replenishment. This threatens the mauri of the whenua.

In terms of measuring the quality of the soil, commercial operations typically focus on soil fertility, which can be defined as the capacity of the soil to provide essential nutrients (such as nitrogen and phosphorous) for plant growth and optimum profitability. Soil health is more than a balance of plant supporting nutrients. Healthy soil will support numerous ecosystem functions and is dependent on physical, chemical, and biological properties, such as pH, moisture levels, compaction, aeration, the presence of macro and micro-organisms, organic matter, heavy metals/trace elements and the ratio of carbon to nitrogen.

Agricultural practices such as livestock farming can have significant impacts on the health of the soil, through trampling and compaction of the soil, which reduces the ability of oxygen to circulate and can result in reductions in microbial activity (for those who require oxygen). Excessive fertiliser use can result in a surplus supply of reactive nitrogen and phosphorous, which threatens the quality of the soil and results in the emissions of ammonia and nitrogen oxides to the air and loss of nitrate and phosphorous to water bodies.

⁷¹ Environmental Protection Agency. Māori Perspectives Report: Amendment of the Fire Fighting Chemicals Group Standard (APP203289). Appendix. Accessed at: <https://www.epa.govt.nz/assets/Uploads/Documents/Hazardous-Substances/Fire-Fighting-Chemicals-Group-Standard-consultation/Amendments to Fire Fighting Group Standard 2017 PFAS Maori Perspectives Report.pdf>

Photo: Stock grazing in a wetland



The use of pesticides and fungicides can also have significant impacts on the soil, often containing heavy metals such as zinc, copper and lead. These can be toxic to the soil, animals, aquatic life and human health, if the concentration is too high. Heavy metals can also bioaccumulate in larger organisms and pass through the food chain.

The use of forestry practices such as the removal of stumps and intensive cycles of harvesting can diminish the organic matter content of soils (essential for healthy functioning) and disrupt the natural carbon and nitrogen cycle. Certain species, such as *Pinus radiata*, can also lead to acidification of the soil, if not managed correctly.

An alternative approach that is practised by Māori hua parakore, or organic agriculture and horticulture growers, is to adopt agri-food practices that are informed by an understanding of the interconnections and interdependencies between land, food, people and waterways. These practices use a holistic, systems-based approach and aim to achieve multiple outcomes – which include well-being, building social and economic capital and maintaining and enhancing natural capital⁷².

Forestry

Māori own 40 per cent of the commercial forests in Aotearoa. Commercial forestry plantations are vulnerable to climate extremes such as high intensity storms, droughts and wildfires. More frequent and severe droughts, particularly across eastern areas of the takiwā, are very likely to affect production yields and product quality. An increase in the prevalence of invasive pests and diseases can also impact monocultural plantations such as *Pinus radiata* and douglas fir.

72 Muru-Lanning, C. *A world beyond our feet: Rethinking our relationship with where we grow our kai*. (October 20, 2020)

Accessed at: <https://thespinoff.co.nz/food/20-10-2020/a-world-beyond-our-feet-rethinking-our-relationship-with-where-we-grow-our-kai>

Photo: Hill side planting of natives after forestry harvesting, for road protection and soil stabilization by Carbon Environmental Ltd.



Photo: TWT planting natives on new roundabout for the Woodville end of Te Ahu a Turanga roading project



Regenerative agriculture

From a te ao Māori perspective, the use of genetically modified organisms (GMO) or synthetic inputs disrupts the whakapapa and vitality of the natural world⁷³. Regenerative agriculture is an opportunity to switch on-farm inputs from synthetic chemical fertilisers to natural fertilisers and minerals and make other adaptive changes in management practice⁷⁴ to optimise farm performance. Research suggests that regenerative agriculture 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 biodiversity.⁷⁵



73 Letica, S. 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. (2021). Accessed at: <https://ourlandandwater.nz/regenag> and <https://www.landcareresearch.co.nz/publications/regenag>

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

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

5.6.2. Land objectives, policies and actions

Table 13

Objective and Policy	Action	Reference Documents
<p>Native Habitats</p> <p>OBJECTIVE:</p> <p>Native habits within takiwā are protected.</p> <p>POLICY:</p> <p>Ensure no further losses of native habitats.</p>	<ul style="list-style-type: none"> • Natural wetland and forest ecosystems are now very rare. It is essential that all remaining wetlands and lowland forests are protected from use and development, and from any further degradation and we demand strong provisions for their protection. • There is no further loss of native habitats, including our native forests and wetlands. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • Rangitāne o Wairarapa and Tamaki nui-ā-Rua Deed of Settlement 2016 • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • Treaty of Waitangi Act 1975 • Historic Places Act 1993 • NPS-HPL 2022 • NPS-UD 2020 • NES – Commercial Forestry 2023 • NES – Assessing & Managing Contaminants in Soil to Protect Human Health 2011 • NES – Storing Tyres Outdoors 2021 • HRC One Plan • GWR Council Regional Plan for Discharges to land 2003 & Regional Soil Plan • TDC Operative District Plan 2021 • Wairarapa Combined District Plan • Councils SoE Monitoring Reports
<p>Integrated management</p> <p>OBJECTIVE:</p> <p>integrated and catchment-based approach to manage issues.</p> <p>POLICY:</p> <p>Ensure Rangitāne values and interests upheld.</p>	<ul style="list-style-type: none"> • Issues which affect Papatūānuku are managed holistically, rather than separating management of land from the management of freshwater. • Rangitāne strongly object to any activity that has the potential to cause blemish, pollution and devastation to Papatūānuku. If people or 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 better, if they were degraded previously. 	
<p>Infrastructure and urban development</p> <p>OBJECTIVE:</p> <p>Rangitāne have a prominent and influential role in infrastructure and urban planning and development.</p> <p>POLICY:</p> <p>Urban planning and development conducted in accordance with best practice principles, and infrastructure services provide for the environmental, social, economic and cultural needs of Rangitāne.</p>	<ul style="list-style-type: none"> • Rangitāne values and aspirations are reflected in new infrastructure and urban development projects from planning to construction. • The delivery of new infrastructure and urban development must recognise and provide opportunities to express our cultural heritage and identity. • Ensure long-term environmental sustainability and land use practices in line with Rangitāne values are considered in planning and decision-making processes, such as annual plans, infrastructure and strategic planning, plan and policy development and consenting processes. 	

Objective and Policy	Action	Reference Documents
<p>Regenerative Agriculture</p> <p>OBJECTIVE:</p> <p>Improvements in land, water and food systems from holistic alternative farming practices.</p> <p>POLICY:</p> <p>Holistic Māori approaches incorporated into farming practices.</p>	<ul style="list-style-type: none"> • We strongly support Māori hua parakore, or organic agriculture and horticulture which adopts holistic growing practices that encourage diversification rather than monocultures. • Rangitāne supports research which is being conducted to explore the possibilities of adopting regenerative agriculture on a widespread basis across the takiwā, to achieve more holistic wellbeing. • Rangitāne oppose the release of GMO into the environment, until such time as we can fully address any concerns, we may have that are associated with GMO. This includes concerns relating to kaitiakitanga, rangatiratanga and whakapapa. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • Rangitāne o Wairarapa and Tamaki nui-ā-Rua Deed of Settlement 2016 • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977
<p>Heritage</p> <p>OBJECTIVE:</p> <p>Rangitāne significant sites respected and protected.</p> <p>POLICY:</p> <p>To ensure Rangitāne maintain and protect sites of importance.</p>	<ul style="list-style-type: none"> • That we as Rangitāne exercise rangatiratanga and kaitiakitanga over our sacred sites and taonga, sustaining and protecting these for current and future generations. • The numerous and significant sacred sites and sites of importance to Rangitāne are protected from use and development that will adversely affect the characteristics and qualities that provide for the relationships we have with them, and their associated values. • Rangitāne wish to see a more proactive approach to the identification of heritage values which are under threat from development, and to the protection of these values and sites. 	<ul style="list-style-type: none"> • Treaty of Waitangi Act 1975 • Historic Places Act 1993 • NPS-HPL 2022 • NPS-UD 2020 • NES – Commercial Forestry 2023 • NES – Assessing & Managing Contaminants in Soil to Protect Human Health 2011 • NES – Storing Tyres Outdoors 2021 • HRC One Plan • GWR Council Regional Plan for Discharges to land 2003 & Regional Soil Plan • TDC Operative District Plan 2021 • Wairarapa Combined District Plan • Councils SoE Monitoring Reports

Objective and Policy	Action	Reference Documents
<p>Soil conservation and food security</p> <p>OBJECTIVE:</p> <p>Soil and food security can sustain our physical, spiritual and cultural wellbeing.</p> <p>Healthy and life sustaining soils and landscapes.</p> <p>POLICY:</p> <p>Ensure soil health, including the health of organisms in the soil, is maintained and restored.</p> <p>Ensure best practice land and soil management practices.</p>	<ul style="list-style-type: none"> • Re-establish our traditional gardening knowledge in order to protect our soils, thereby empowering our people to practice manaakitanga, whānaungatanga and kaitiakitanga, which are values and practices often strained by the pressures of rising living costs, urbanisation and the ongoing impacts of colonisation. • To maximise opportunities to create local Māori food systems that are self-sustaining and community focused. • To achieve healthy, life sustaining soils and landscapes we must: <ul style="list-style-type: none"> - understand and improve the health of soils and the health of the land; - better understand and reduce the loss of soil through erosion; - ensure that farming practices are in harmony with land capability and capacity; - reduce mono-cropping. • The contribution that the whenua makes to sustaining a healthy community, not only as a source of food but also through emotional and spiritual connections and relationships, must be reflected in decision-making. • Ensure best practice methods used in earthworks and vegetation removal to minimise erosion and soil loss. • Encourage minimising inappropriate land use activities on steep or otherwise erosion prone land. • Rangitāne do not support clearance of indigenous vegetation and soil disturbance on highly erosion prone land. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • Rangitāne o Wairarapa and Tamaki nui-ā-Rua Deed of Settlement 2016 • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • Treaty of Waitangi Act 1975 • Historic Places Act 1993 • NPS-HPL 2022 • NPS-UD 2020 • NES – Commercial Forestry 2023 • NES – Assessing & Managing Contaminants in Soil to Protect Human Health 2011 • NES – Storing Tyres Outdoors 2021 • HRC One Plan • GWR Council Regional Plan for Discharges to land 2003 & Regional Soil Plan • TDC Operative District Plan 2021 • Wairarapa Combined District Plan • Councils SoE Monitoring Reports

Objective and Policy	Action	Reference Documents
<p>Land use practices</p> <p>OBJECTIVE:</p> <p>Land management and use enhance and protect the natural environment.</p> <p>POLICY:</p> <p>The mauri of whenua is protected and enhanced, and land management and use is sustainable.</p> <p>Land use prioritises the protection and restoration of the māuri of land and its resources.</p>	<ul style="list-style-type: none"> • Ensure best practise methods and sustainable land management practices are applied to improve soil nutrient balance and prevent erosion. • Encourage the identification and protection of erosion prone land areas and promote restoration initiatives that ideally use locally sourced indigenous plants. • Ensure councils and others identify and record information about the location and nature of contaminated sites, and that clean up where and when possible by those responsible are completed or held accountable. • Indigenous vegetation areas are enhanced and, where possible, expanded or established to improve and restore the mauri of land. • Ensure any application of nutrients, typically nitrogen and phosphorus, avoids adverse effects on Rangitāne values to protect and enhance the mauri of the land. • Any discharges to land are appropriate to the soil type and slope, and the absorptive capacity of that land site. • Ensure regular testing and monitoring of discharge to land sites to avoid over saturation and therefore the contamination of soil, and/or run off and leaching. In the event that accumulation of contaminants in the soil is such that the mauri of soil is compromised the discharge activity must change or cease. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • Rangitāne o Wairarapa and Tamaki nui-ā-Rua Deed of Settlement 2016 • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • Treaty of Waitangi Act 1975 • Historic Places Act 1993 • NPS-HPL 2022 • NPS-UD 2020 • NES – Commercial Forestry 2023 • NES – Assessing & Managing Contaminants in Soil to Protect Human Health 2011 • NES – Storing Tyres Outdoors 2021 • HRC One Plan
<p>Forestry</p> <p>OBJECTIVE:</p> <p>Opportunities for whānau, hapū and iwi within forestry.</p> <p>Management and planning in line with Rangitāne interests and values.</p> <p>POLICY:</p> <p>Promote the establishment of native forestry operations in the takiwā alongside other commercial operations.</p>	<ul style="list-style-type: none"> • Ensure commercial forestry activities do not occur in areas of significance to Rangitāne. • Require provisions are in place for existing commercial plantations that are located in areas significant to Rangitāne, such as: harvesting is followed with planting of native species. • Rangitāne do not support the granting of global consents for activities associated with commercial forestry. • Require buffers and setbacks of at least 20 metres from any sites of significance to Rangitāne, including wetlands, waterways, or remnant indigenous forest areas. • Buffers to be planted with indigenous plant species that are locally sourced, to provide a refuge for bird and insect species at harvest time, erosion and sedimentation control. 	<ul style="list-style-type: none"> • GWR Council Regional Plan for Discharges to land 2003 & Regional Soil Plan • TDC Operative District Plan 2021 • Wairarapa Combined District Plan • Councils SoE Monitoring Reports

5.7. Tānenuiarangi (Natural Heritage and Biodiversity)

We as Rangitāne have always viewed ourselves as kaitiaki of the lands, waterways, flora and fauna within our takiwā. Our tikanga and identity is intrinsically linked with the natural world in our takiwā, and this gives rise to ongoing responsibilities to protect and ensure its ongoing wellbeing (2016, p. 41).

We understand that most ecosystems require a diversity of life forms to exist and function properly and to sustain the multitude of services which ecosystems provide us with (Harmsworth, 2013). For us, it is clear that our social, economic, cultural and spiritual well-being are dependent on healthy natural systems and the conservation and protection of all living things, habitats and ecosystems.

The Māori world view of ecosystems:

- Is based on ancestral, genealogical bonds explained through whakapapa (we see ourselves as part of ecosystems, not separated from them)
- Sees a reciprocal relationship between humans and the environment as fundamental for food, shelter, recreation, cultural practice, arts, and human wellbeing
- Seeks to understand the whole system, not just parts of it
- Is supported by a knowledge system – mātauranga Māori – which has developed over thousands of years, dating back to our ancestors' life in Polynesia and the trans-Pacific migrations, and which continues to evolve
- Is that all living things are dependent on each other – this creates a natural order, balance or equilibrium. When one part of this system is adversely affected, this causes a shift to other parts of the system which are most closely related and eventually the entire system becomes out of balance, or 'un-well'
- Aims to achieve intergenerational equity, with natural, treasured resources passed from one generation to the next in as good a condition as it was passed to them, or better.

For our ancestors, plants and animals were a source of food and rongoā (medicine) and materials for weaving, buildings, art, and ornamentation. These species remain important to us today so that we can continue our customary practices and meet cultural obligations. For example, we require access to these species to show manaakitanga (hospitality) to guests on the marae, provide whānau with traditional kai, heal people using age-old remedies, and perform rituals in accordance with proper methods and materials⁷⁶. We value plants, birds and insects for both their tangible uses and their intangible values (for example as spiritual guardians or guides), and for their contemporary values as well as their historic or remembered cultural values (Harmsworth).

Today our people are still dependent on and value ecosystems, not just in traditional terms, but due to our interests in agriculture, forestry, fishing, aquaculture, horticulture, urban and rural development, and eco-tourism (Harmsworth). Healthy functioning ecosystems provide us with safe and ethical food to eat, clean freshwater to drink, and oxygen to breathe.

⁷⁶ Kaupapa Kura Taiao for the Environmental Protection Agency. Māori Perspectives Report (MPR): Amendment of the Fire Fighting Chemicals Group Standard (APP203289), 20 October 2020. Accessed at: https://www.epa.govt.nz/assets/Uploads/Documents/Hazardous-Substances/Fire-Fighting-Chemicals-Group-Standard-consultation/Amendments_to_Fire_Fighting_Group_Standard_2017_PFAS_Maori_Perspectives_Report.pdf



Photo: Kaka by Pūkaha

5.71. Issues

The Wai 262 Claim

Wai 262 is one of the most significant and far-reaching claims that has been considered by the Waitangi Tribunal. This pan-tribal claim covered key issues including the misappropriation of mātauranga Māori through research processes, the protection of Māori knowledge systems, the protection of native flora and fauna, and cultural intellectual property rights. Although it is over 30 years since the Wai 262 treaty claim submission, Māori engagement with the Crown on this important kaupapa continues, as the Crown finally turns to consider how it might respond.

The rapid loss of species and habitat

The speed of land use change is putting pressure on Aotearoa New Zealand's unique ecosystems and species, causing loss and degradation of species and habitat⁷⁷. Habitat loss, fragmentation and degradation are three key drivers⁷⁸. For Māori, this widespread loss and degradation is demonstrated by the decline in the spatial extent and quality of customary resources and the increasing difficulty we have in accessing these resources. The statistics are sobering and alarming:

- 1,123 of our species are classified as Threatened, including 531 Nationally Critical species and 215 Nationally Endangered species.⁷⁹
- 3,333 of our species are classified as At-Risk.⁸⁰
- Approximately 90% of wetlands have been lost since pre-human times due to draining, ploughing, or burning. Of the 10% that remain, 60% are in a severely degraded state.
- More than 80% of Aotearoa New Zealand was covered with indigenous forest before human arrival. In 2018, this was reduced to 27%⁸¹.

77 Ministry for the Environment & Stats NZ, 2022, *New Zealand's Environmental Reporting Series: Environment Aotearoa 2022*, p 19. Accessed at: [Ministry for the Environment & Stats NZ, 2022, New Zealand's Environmental Reporting Series: Environment Aotearoa 2022, p 19. Accessed at: https://environment.govt.nz/assets/publications/environment-aotearoa-2022.pdf](https://environment.govt.nz/assets/publications/environment-aotearoa-2022.pdf)

78 *Environment Aotearoa 2020 'Pohutukawa'*, cited in EDS submission on Exposure Draft NPS for Indigenous Biodiversity, 21 July 2022. Accessed at: <https://eds.org.nz/wp-content/uploads/2022/07/20220721-EDS-NPSIB-Submission-final.pdf>

79 Accessed at: NZTCS

80 Ibid

81 Accessed at: <https://eds.org.nz/wp-content/uploads/2022/07/20220721-EDS-NPSIB-Submission-final.pdf>

Photos: Fungi and Fern by Pūkaha

Because Aotearoa is a remote land that has been separated from other lands for a very long time and has many plants and animals that are only found here, it is hard for those plants and animals to adapt to new threats. For example, Aotearoa New Zealand has an unusually high proportion of native animals with low mobility (e.g., flightless insects or birds). These are particularly susceptible to invasive mammalian predators, such as stoats and rats, and are slow to spread to new habitat. There is a clear link between the biodiversity crisis and the climate crisis. The threats to indigenous biodiversity from climate change are addressed under the climate change section of this plan.



Pest management and biosecurity

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



The most effective approach will be a balance of engagement, education and behaviour change, research which incorporates both Western science and mātauranga Māori, and operations on the ground (surveillance, monitoring and control)⁸².

We consider biosecurity programmes work best when there are working links with Māori in the field, as different hapū practising kaitiakitanga have different ways of working, which reflect their knowledge of their local area. Local responses which reflect local ecologies will be the most successful, using a combination of innovative and traditional methods and technology. We are happy to use technology if it helps make this ever-growing task easier, but we consider that any tools which are developed should also reflect our knowledge.

If we are informed of the latest research about incoming 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 us⁸³.

82 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*.

83 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*.



Photo: Kawakawa by Joseph Pōtangaroa

Our preference is that anthropogenic compounds are not relied on for this work, unless there are no other viable alternatives.

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 acknowledgement⁸⁴.

Bioprospecting

There is widespread interest within the science sector in bioprospecting and biodiscovery. These disciplines often seek to use the indigenous biological knowledge of communities, such as mātauranga Māori, to identify natural products that can be used to develop commercial products⁸⁵.

Māori are the custodians of mātauranga Māori. We have both the right and the obligation to protect and secure the integrity of our mātauranga. If scientific research is exploring the use of mātauranga Māori, the kaitiaki who hold that knowledge must be at the forefront of making decisions about this – we must have both leadership and oversight of this work⁸⁶; alongside acknowledgement. Kaitiaki should also share in the benefits of bioprospecting based on their species or knowledge. This isn't just about financial benefit; purely 'transactional funding approaches' disregard the critical importance of kaitiakitanga, mana motuhake and whakapapa. It is important that mātauranga is not extracted and used without understanding its wider context⁸⁷.

To assist researchers and scientists working in this space, best practice guidelines have been prepared to ensure the fundamental right of Māori to define and control their own lives and knowledge, and arising from that, the right and responsibility to determine if the taonga they are kaitiaki of may be researched and used by scientists, and if so, for what purpose⁸⁸. We refer you here to [Section four: Cultural Matters](#).

84 Accessed at: https://link.springer.com/chapter/10.1007/978-3-319-76956-1_5

85 Kukutai, T., McIntosh, T., Boulton, A., Durie, M., Foster, M., Hutchings, J., Mark-Shadbolt, M., Moewaka Barnes, H., Moko-Mead, T., Paine, S.-J., Pitama, S. & Ruru, J. Te Pūtahitanga: A Tiriti-led science policy approach for Aotearoa New Zealand. (2021) Auckland: Ngā Pae o te Māramatanga. Accessed at: http://www.rauikamangai.co.nz/wp-content/uploads/2021/06/CB_TePutahitanga_A4_2021_inner_Digital_final.pdf

86 Ibid.

87 Ibid.

88 Potter, H., & Rauika Māngai. A WAI 262 Best Practice Guide for Science Partnerships with Kaitiaki for research involving taonga: Lessons from Māori voices in the New Zealand Science Sector. Dunedin, NZ: Rauika Māngai. (2022) Available at: <http://www.rauikamangai.co.nz/wp-content/uploads/2022/06/Wai262-Report-Rauika-Ma%CC%84ngai.pdf>

Whenua managed by DoC

As set out in the Deed of Settlement, we are seeking to rebuild and maintain our kaitiaki role, based on Te Tiriti and its principles, and to ensure that the Department of Conservation manages land in its care in a manner consistent with Rangitāne tikanga and kawa (2016). Our Relationship Agreement provides for early consultation when the Department of Conservation is undertaking business planning processes, such as determining potential projects, annual work budgets and priorities.

The Department of Conservation's work programmes prioritise the survival of threatened species, in particular those most at risk of extinction. Our priorities may differ, based on our desire to protect te ao tūroa holistically, as well as our economic, cultural and spiritual relationships with different species than those prioritised by the Department of Conservation. We consider that we are best placed to manage te ao tūroa and seek the autonomy to do so.

Where concessions are made available for economic opportunities within conservation land within our takiwā, Rangitāne members should be given the first offer of refusal. This recognises the historic loss of our economic base and the ongoing effects this has on our people's wellbeing.

At times we may wish to share knowledge about our values and relationships with the takiwā with visitors and the general public. We will seek the Department's assistance to do this. We consider this is important to increase visitors' enjoyment and understanding of this heritage, and to develop awareness of the need for its conservation.

Management of flora and fauna on Māori land

We understand that up to 50 per cent of the land cover on Māori-owned land is indigenous vegetation⁸⁹. Te Wai Māori have highlighted to government that the Biodiversity Collaborative Group (who were responsible for developing an early draft of the National Policy Statement on Indigenous Biodiversity), identified several barriers that prevent the maintenance and enhancement of indigenous habitats within Māori land. These include lack of physical access, multiple ownership, lack of access to bank lending, the inefficiencies of legal processes in comparison to privately owned non-Māori land, and lack of coordinated access to land information and support for owners across agencies and service providers. It is important to recognise these barriers when designing ways to respond to the biodiversity crisis.

We agree with Te Wai Māori, that additional guidance, funding and support should be provided for Māori landowners to incentivise active protection of indigenous biodiversity on Māori land. This recognises their unique position and that policy measures should not unfairly impact on Māori or worsen the disadvantages our people face as a result of historic confiscation and loss of land⁹⁰.

⁸⁹ Te Wai Māori submission on the Submission on the Ministry for the Environment and Department of Conservation's Discussion Document and Proposed National Policy Statement for Indigenous Biodiversity, accessed at: <https://waimaori.maori.nz/wp-content/uploads/2020/07/Te-Wai-M%C4%81oris-response-to-the-national-policy-statement-for-indigenous-biodiversity.pdf>

⁹⁰ Ibid.

Photo: Tūi by Joseph Pōtangaroa



5.7.2. Tānenuiarangi objectives, policies and actions

Table 14

Objective and Policy	Action	Reference Documents
<p>Kaitiakitanga and tino rangatiratanga</p> <p>OBJECTIVE:</p> <p>Rangatiratanga and Kaitiakitanga responsibilities and our mātauranga knowledge systems are valued equally alongside Western science.</p> <p>POLICY:</p> <p>To Ensure Rangitāne are able to access, use and protect mahinga kai resources, Rongoā resources and other valuable ecosystems services as guaranteed by Te Tiriti o Waitangi.</p>	<ul style="list-style-type: none"> • Through strong relationships with DOC, MfE, MPI and the regional councils, our kaitiaki duty is enhanced and enabled, so that we can provide for the restoration and protection of the health and wellbeing of our taikiwā, for present and future generations. • Our mātauranga knowledge systems are valued equally alongside Western science and contribute equally to decisions on how to restore, manage and enhance ecosystems and species, and address biosecurity risks. Rangitāne are partners in all decision-making processes for conservation and resource management. • Ensure Rangitāne have the ability to participate in initiatives to protect and sustain seed stocks for species endemic to Rangitāne rohe for future generations. • Rangitāne led initiatives to replant indigenous species as appropriate in ecological corridors along waterbodies and water systems, rural shelter belts, roadsides, subdivisions, and urban and amenity plantings throughout takiwā. • Ensure that indigenous biodiversity is recognised and provided for as the natural capital of papatūānuku, providing essential and invaluable ecosystem services. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • NPS-IB 2023 • HRC One Plan • GWR Council Regional Pest Management Plan 2019-39 • TDC Operative District Plan 2021 • Wairarapa Combined District Plan • MDC Wairarapa Biodiversity Strategy • Councils SoE Monitoring Reports

Photo: Weta by Joseph Pōtangaroa



Objective and Policy	Action	Reference Documents
<p>Loss of habitats and species</p> <p>OBJECTIVE:</p> <p>The diversity of natural heritage areas, habitats and ecosystems are preserved in a healthy state.</p> <p>POLICY:</p> <p>Indigenous biodiversity within takiwā is maintained through restoration, enhancement and protection.</p>	<ul style="list-style-type: none"> • All remaining wetlands and lowland forests are protected from use and development, and from any further degradation and we demand strong provisions for their protection. • There is no further loss of native habitats, including our native forests and wetlands. • A much more holistic approach is needed to effectively tackle our biodiversity challenges. The government needs to move away from policy silos – one policy statement for freshwater, another for terrestrial biodiversity, another for the coast – this lack of integration has not helped protect or maintain biodiversity. • Ensure Rangitāne are provided with the opportunity to participate in the development of regional biodiversity initiatives to ensure that indigenous biodiversity is maintained, enhanced and protected. • Encourage the development of inventories and biodiversity monitoring frameworks. • Strengthen regulatory mechanisms to protect and enhance the biodiversity of ecosystems within takiwā. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • NPS-IB 2023 • HRC One Plan • GWR Council Regional Pest Management Plan 2019-39 • TDC Operative District Plan 2021 • Wairarapa Combined District Plan • MDC Wairarapa Biodiversity Strategy • Councils SoE Monitoring Reports
<p>Pest management and biosecurity</p> <p>OBJECTIVE:</p> <p>The establishment and spread of invasive pest and weed species is identified and progressively and effectively controlled.</p> <p>POLICY:</p> <p>Plant and animal pests are identified, managed and controlled.</p>	<ul style="list-style-type: none"> • Rangitāne are full partners in biosecurity programmes and involved at all levels when government agencies or regional councils are planning, prioritising and implementing programmes or systems. The role and values of Rangitāne with regard to biosecurity are acknowledged, recognised and enhanced, including our role as kaitiaki, and our intimate knowledge of the environment and its taonga. • Rangitāne will contribute to decision-making on pest control programmes within the takiwā, including a say on which tools or methods are used, monitoring and assessment of programmes, and co-ordination of pest control with other landowners • Encourage and support private landowners and conservation groups that undertake weed and pest control programmes. • Ensure pest control measures, including trapping, poisoning, spraying and removal, is best practice and in line with Rangitāne values, and therefore minimises any risk or threat to indigenous species. • Encouraging minimal use of hazardous substances, giving preference to natural solutions and lowering application rates of herbicides, pesticides and other toxic control tools. • Require control agents, including biological control agents to demonstrate no-effect on non-target species or a minimal effect that may be acceptable to Rangitāne before agents are introduced. 	

Objective and Policy	Action	Reference Documents
<p>Bio-prospecting</p> <p>OBJECTIVE:</p> <p>Indigenous flora and fauna, and mātauranga Māori is protected with regard to the use and development of indigenous species.</p> <p>POLICY:</p> <p>Support the findings on the WAI 262 claim (2011)</p> <p>Rangitāne mātauranga cannot be used without their consent.</p>	<ul style="list-style-type: none"> Decisions on bio-prospecting are made jointly by the Crown and Rangitāne, where they involve our species and traditional knowledge. Our kaitiaki oversee any use of their mātauranga in a research context; and share in the benefits of any bio-prospecting which is based on their species and/or mātauranga Māori. Researchers and scientists should follow the best practice guidelines which honour the Wai 262 Treaty Claim Protect Rangitāne intellectual property rights with respect to indigenous flora and fauna. 	<ul style="list-style-type: none"> Te Tapere nui o Whātonga EMP Te Ia Wairua CIAs RMA 91 LGA 2002 CA 1987 Heritage NZ Pouhere Taonga Act 2014 Environment Act 1986 Protected Objects Act 1975 Reserves Act 1977 NPS-IB 2023 HRC One Plan GWR Council Regional Pest Management Plan 2019-39 TDC Operative District Plan 2021 Wairarapa Combined District Plan MDC Wairarapa Biodiversity Strategy Councils SoE Monitoring Reports
<p>Management of flora and fauna on Māori land</p> <p>OBJECTIVE:</p> <p>Rangitāne led opportunities.</p> <p>POLICY:</p> <p>To ensure restoration and protection of flora and fauna.</p>	<ul style="list-style-type: none"> Establish native nurseries to propagate and cultivate our taonga species, educate our tamariki and provide a source of plantings. Additional funding is made available to assist Māori landowners to actively protect indigenous flora and fauna on their lands. 	



Photo: Kihikihi by Joseph Pōtangaroa

Objective and Policy	Action	Reference Documents
<p>Whenua managed by Department of Conservation (DoC)</p> <p>OBJECTIVE:</p> <p>Rangitāne involved in the ongoing and future management of DoC lands.</p> <p>POLICY:</p> <p>To ensure Rangitāne values and interests is included in management of conservation lands.</p>	<ul style="list-style-type: none"> • Ensure that land managed by the DoC within takiwā is looked after in a manner consistent with Rangitāne tikanga and kawa. • All species within conservation land are restored and enhanced, and our people have access to plants, animals and minerals for cultural harvest and use. • DoC and Rangitāne will jointly develop and agree a Cultural Materials Plan which provides for access to, restoration, enhancement and use of cultural materials within takiwā. The plan will identify sites, species, quantities, conditions, methods of harvest, and monitoring. Following agreement on the plan, relevant statutory authorisations will be issued a copy to enable members of Rangitāne to take and use cultural materials in accordance with the authorisation. The plan will be reviewed every five years. • Rangitāne expects to be consulted on all Statutory Authorisation applications within Conservation Land which may have an impact on the spiritual, cultural or historic values of Rangitāne, those values will be reflected in the decision-making process. • Rangitāne expects to be consulted at an early stage, and to contribute to decision-making about proposed activities in relation to conservation land within its takiwā; including but not limited to: establishing new or reclassifying any conservation land, vesting or management appointments under the Reserves Act 1977, any other management arrangements with third parties and the disposal of conservation land, as set out in our Relationship Agreement with the Department of Conservation . • Where concessions are made available for economic opportunities within conservation land within our takiwā (for example for recreation/tourism), Rangitāne expects that its members should be given the first offer of refusal. • To share knowledge with visitors and the public on our natural and historic heritage, and on our values and aspirations, within conservation land. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • NPS-IB 2023 • HRC One Plan • GWR Council Regional Pest Management Plan 2019-39 • TDC Operative District Plan 2021 • Wairarapa Combined District Plan • MDC Wairarapa Biodiversity Strategy • Councils SoE Monitoring Reports
<p>Landscapes</p> <p>OBJECTIVE:</p> <p>Significant cultural, spiritual, natural and ecological landscapes, features and locations are protected and enhanced.</p> <p>POLICY:</p> <p>Rangitāne relationship with these significant landscapes restored, and any adverse effects from activities and uses avoided.</p>	<ul style="list-style-type: none"> • Ensure resource use and activities maintain and restore connections between ecological corridors and landscapes and enable species to exist within their natural ecological range. • Mitigation measures for the management of effects includes, where appropriate, the restoration of ecological corridors and landscapes. • Ensure significant landscapes are protected from destructive activities such as vegetation clearance and earthworks. • Ensure significant landscapes, features, locations and associated view shafts are protected from development or any other adverse effects on their character or amenity values. 	

5.8. Infrastructure and Industry

5.8.1. Energy, Transport and Water Services Issues

Energy generation and transmission

The Rangitāne rohe is a prime location for alternative energy sources, such as: hydroelectric dams, wind and solar farms. Research for clean, renewable energy generation developments is promoted although any activities are subject to the management of effects and protecting and enhancing the mauri of the environment and Rangitāne values. The Ruahine, Tararua and Puketo ranges are three significant Rangitāne maunga that have already established wind farms and proposed future locations. The effects on Rangitāne values and interests from wind energy generation that, amongst other things, disrupts the line of sight to wāhi tapu or our significant maunga and where the structure disrupts or has the potential to destroy a wāhi tapu. There is also the run of the river that dams where the structure and infrastructure built has the potential to disrupt or destroy wāhi tapu and impact on native fisheries, water flows and levels and create barriers to fish passage.

Transport networks

The Rangitāne takiwā transport network and infrastructure is vital in connecting the small and dispersed communities, which are important for services such as health and education, employment and markets, as well as to friends and whānau. The small rating bases and large rural land areas, place pressure on the ability of relevant councils to meet the costs of providing transport infrastructure, which impact on whānau, hapū, marae, iwi and other members of the public.

The low population density of our small rural areas and towns, reduce options, resulting in a high reliance on private motor vehicle for daily activities and trucks for freight. The transport network is critical to industry in our takiwā, particularly agriculture and forestry.

*Photo: Te Ore Ore Marae, Whakaoriori Masterton -
Richard Jones & Sonya Rimene*





Photo: Wairarapa Moana by SWDC

Water infrastructure services

There are numerous water infrastructure services scattered throughout the Rangitāne takiwā, which supply water, treat and dispose of stormwater and sewage systems. The development and upgrades of these water infrastructures have and continue to increase pressure on existing water resources. Community and industry water supplies has aided in the degradation of water quality, quantity and use, impacting on Rangitāne values and interests in waterways.

The water takes for supplying our towns and communities with water, is being impacted by the quantity of water within our rivers and streams. Climate change is having a huge impact on the recharge to these water bodies; thus some water take sites are currently in rivers and streams that are over allocated as they no longer have the quantity within them to cater to the demand.

There are major concerns with respect to contaminants, sediment loading, treatment and management of these wastewater infrastructure and systems. Discharge of wastewater and stormwater to our waterways continues to affect Rangitāne cultural and environmental values, which in turn will affect the cultural and environmental values of the wider community.



Photo: Dannevirke water storage with floating cover

5.8.1.1. Energy, transport and water services infrastructure objectives, policies and actions

Table 15

Objective and Policy	Action	Reference Documents
<p>Water infrastructure</p> <p>OBJECTIVE:</p> <p>Environmental standards employs best and most practicable practices.</p> <p>A robust cultural and environmental framework (based on bottom lines) is established to assess water infrastructure.</p> <p>POLICY:</p> <p>Best practice methods and solutions are implemented for each water infrastructure site and the receiving environment.</p> <p>All decision-makers recognise our position, with implementation of our values and interests in plans, policies and strategies.</p> <p>Educating whānau and communities to bring about awareness around water use and discharges.</p>	<ul style="list-style-type: none"> • Ensure all water infrastructure services are developed and managed to enhance and protect the mauri of water. • Ensure best practice methods to maintain optimum quality levels of discharge from wastewater to ensure minimal adverse effects on water quality in the receiving environment. • Ensure Rangitāne are actively involved with councils, resource users and developers in water infrastructure development to ensure our cultural interests and values are recognised and acknowledged in developments, plans, policies and strategies. • Encourage a robust evaluation and assessment of land use and our freshwater resources that are supporting our whānau and communities, to ensure future access and availabilities. • Rangitāne support in principle the storage of water through district and regional infrastructure development provided: <ul style="list-style-type: none"> - the storage does not compromise Rangitāne sites of significance; - compromise outstanding natural and cultural characteristics or values of site; - storage relieves pressure on all freshwater systems; - water is harvested on receding flows of floods and freshes. • Ensure critical evaluation of any potential damming, diversion or water storage proposals that have positive effects. • Ensure critical evaluation of cultural and environmental implications of any damming, on-farm storage, or community water schemes and others that may have adverse effects on resources. • Require on site solutions to stormwater management in all new urban, commercial, industrial and rural developments. • Educate by engaging with all water users such as whānau and communities, to bring awareness of stormwater and its interaction with the natural environment, encouraging steps to protect their local environment such as rainwater collection tanks for example. • Require discharge of wastewaters to land based methods, no direct discharge to waterbodies. 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • NPS-IB 2023 • HRC One Plan • GWR Council Regional Pest Management Plan 2019-39 • TDC Operative District Plan 2021 • Wairarapa Combined District Plan • MDC Wairarapa Biodiversity Strategy • Councils SoE Monitoring Reports

Objective and Policy	Action	Reference Documents
<p>Energy generation and transmission</p> <p>OBJECTIVE:</p> <p>Electricity generation, transmission and distribution within our takiwā, has benefits for Rangitāne whānau and other members of our communities while also protecting the mauri of the environment.</p> <p>Rangitāne have strategic and influential roles in decisions about energy extraction and generation within takiwā, as a Treaty partner with specific rights and interests in resources used for energy generation, in particular water</p> <p>POLICY:</p> <p>Ensure there are no negative impacts or effects on people or te taiao from energy generation, transmission and distribution.</p> <p>To ensure Rangitāne and other members of the community have access to reliable, sustainable and efficient energy sources.</p>	<ul style="list-style-type: none"> • Ensure constructive and enduring relationships are established between Rangitāne and developers to enable the consideration and implementation of Rangitāne values within all planning areas of infrastructure. • Rangitāne are involved in the planning and development of all infrastructure and adequately resourced to do so. • Require the biodiversity of indigenous fish species is protected by ensuring unhindered fish passage in designs and construction of in stream structures in all waterways. • Ensure impacts on indigenous biodiversity from electricity generation is in the first instance avoided, or where unavoidable, mitigated, monitored and reported through consenting processes. • Ensure the safeguarding and protection of the natural functioning of ecosystems where energy infrastructure and systems are located. • Support Rangitāne marae, kura and kohanga to develop and access reliable, sustainable and efficient energy sources. • Promote and educate on various ways to reduce energy consumption 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • CIAs • RMA 91 • LGA 2002 • CA 1987 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • NPS-FM 2022 • NPS-HPL 2022 • NPS – Electricity Transmission 2008 • NES – Sources of Drinking Water 2007 • NES – Electricity Transmission Activities 2009 • HRC One Plan • GWR Council • TDC regulations
<p>Transport networks</p> <p>OBJECTIVE:</p> <p>Transport networks connect Rangitāne and communities, industry and business while ensuring that negative environmental impacts are minimised.</p> <p>POLICY:</p> <p>Transport infrastructure avoids where possible or reduces adverse effects on the environment.</p>	<ul style="list-style-type: none"> • Require transport infrastructure projects avoid any adverse effects on significant sites and areas of interest or value to Rangitāne. If unable to avoid, then mitigation measures must be agreed with Rangitāne before project can begin. • Support the planning and installation of sustainable transport measures in urban and rural design and development, such as multi modal transport options (public transport, pedestrian walkways, and cycle ways). All options assist in the reduction of emissions. • Require engagement at the early planning stages of all transport proposals, to ensure there are no risks of the proposal on Rangitāne values. • Rangitāne support improved transport network infrastructure and services to support. • Rangitāne support improved transport network infrastructure and services.' 	

5.8.2. Mining and Quarrying, Oil, Gas and other Mineral Resources Issues

Aotearoa has an impressive geological landscape that has been shaped by millions of years of earthquakes causing uplift and heating of bedrock producing diverse minerals. Extracting of these minerals has been relatively low within our takiwā to date, with just mining or quarrying activities for aggregates such as limestone and riverbed gravels. However, in the past we have been subjected to oil and gas deposit exploration and mining applications both onshore and offshore (Block Offers). Rangitāne are not in support of mining operations, nor oil and gas, or coal extraction and we are concerned technology may advance access to these minerals. We need to move away from petroleum based and coal fired activities to more sustainable options, to achieve our emissions reduction targets.

5.8.2.1. Mining and Quarrying, Oil, Gas and other Mineral Resources activities objectives, policies and actions

Table 16

Objective and Policy	Action	Reference Documents
<p>Extraction activities</p> <p>OBJECTIVE:</p> <p>Rangitāne participation at the highest level of decision-making for all mining and exploration activities.</p> <p>Effective management of any adverse cultural and environmental effects resulting from mineral extraction activities</p> <p>POLICY:</p> <p>Effects of mineral extraction activities are managed, and any associated discharges avoid significant adverse effects on Rangitāne people and the environment.</p>	<ul style="list-style-type: none"> Require resource users, government agencies to engage and consult early with Rangitāne for any mining, quarrying and exploration activities within our takiwā. Ensure Rangitāne cultural and environmental values and interests are recognised and acknowledged in plans, policies, strategies and developments. Ensure all extraction activities occur in such a manner that our Rangitāne values, interests, taonga, wāhi tapu, land and waterways are protected and enhanced. Require that all extraction activities applications or proposals must be accompanied by the appropriate information such as: Assessment of Environmental Effects, site management plans for all aspects of the activity, site rehabilitation plans, and others. This is to ensure that there are no impacts or adverse effects on Rangitāne values. Ensure minerals or mining waste is contained to prevent any contamination of the environment. Rangitāne support initiatives to reduce reliance on mined materials. Promote working with mineral extraction companies to build capacity and capability in these activities and shared understanding of each other's roles and responsibilities. Require adequate resourcing for monitoring capabilities giving effect to kaitiakitanga. Require regular reports by those with a statutory responsibility. 	<ul style="list-style-type: none"> Te Tapere nui o Whātonga EMP Te Ia Wairua RMA 91 LGA 2002 CA 1987 Heritage NZ Pouhere Taonga Act 2014 Environment Act 1986 Protected Objects Act 1975 Reserves Act 1977

5.8.3. Waste and Hazardous Waste

According to our creation stories, birds, insects, trees, plants and humans are descendants of Tāne, and fish and other aquatic species are descendants of Tangaroa. All of these organisms share whakapapa with one another and are closely related. Since birds, insects, trees and plants were created before humans, we view these species as the senior siblings or tuākana in comparison to humans, who are the taina or junior siblings. This tuākana – taina relationship means we have a responsibility to exercise kaitiakitanga, which includes carefully considering the potential risks and impacts of our actions on plants and animals.

Waste and the circular economy

Māori views on waste and recycling emphasise the whakapapa connections between humans and the natural world. We show respect to plant and animal life and the products which are made from them by maintaining their value for as long as possible – for example by finding another use for them. All things need to be designed to become food for something else at the end of their life, or to be transformed into a natural substance, for example through decomposing into soil, nutrients and minerals.

The idea of a Circular economy is very much in line with the Trusts ideas and aspirations towards waste minimisation. In the National Adaptation plan and emissions reduction plan, it states under principle 5 that circular economy: “is an approach that involves eliminating waste and pollution from our economy, keeping resources in use for as long as possible, and recovering value from products and materials at the end of their lifecycle”.⁹¹ The Trust advocates for this and has a number of programs in line to support this reduce, reuse and recycle of products and materials towards waste minimisation.

The Māori (Rangitāne) view on waste has many similarities with the concept of a circular economy. This view acknowledges the mauri (life force) of natural things⁹² and recognises that ecosystems are the first circular economy⁹³.

Hazardous substances

We are opposed to any substance that poses a risk to the natural environment and to any life forms within it. There must be compelling justification for the use of any hazardous substance⁹⁴, especially where this may have an adverse impact on our taonga. In all cases, a precautionary approach should be taken. History has many examples of substances that were thought of as safe later proving to be harmful.

91 Ministry for the Environment. *National adaptation plan and emissions reduction plan: Resource Management Act 1991 guidance note*. November 2022. Pg 17. Accessed at: [national-adaptation-plan-and-emissions-reduction-plan-guidance-note.pdf](https://environment.govt.nz/assets/Publications/Files/national-adaptation-plan-and-emissions-reduction-plan-guidance-note.pdf) (environment.govt.nz).

92 Waste MINZ: *Recommendations for standardisation of kerbside collections in Aotearoa*. Prepared for the Ministry for the Environment (May 2020) Accessed at: <https://environment.govt.nz/assets/Publications/Files/recommendations-for-standardisation-of-kerbside-collections-in-Aotearoa.pdf>

93 See Pare Kore website – Hollie Russell interviews Matt Peryman Taitokerau, 27 September 2021, <https://www.parakore.maori.nz/video-resources/>

94 Kaupapa Kura Taiao for the Environmental Protection Agency. *Māori Perspectives Report (MPR): Amendment of the Fire Fighting Chemicals Group Standard (APP203289) (20 October 2020)*.

5.8.3.1. Issues

Waste and the circular economy

The colonial legacy of the 'take, make, waste' model has led to chronic pollution of our lands and waters, loss of biodiversity, depletion of natural resources, climate change, unhealthy outcomes for people, and rising inequality. It continues to have a disproportionately adverse effect on indigenous peoples across the world.

Microplastics are now universally present in our soil, food, bodies, plants, animals, waterbodies, air and oceans. Our coastal communities that rely on kaimoana for a large percentage of their food are particularly at risk of microplastics contamination.

Plastics are made from oil, which is a fossil fuel. Māori voices on this topic, which we support, highlight the link between waste, pollution and colonialism; and the need to address these issues at the very highest levels of power⁹⁵. Our government needs to take leadership and action on these issues, given that the biggest culprits in the generation of plastic waste are very large corporations⁹⁶.

As a country we have a very poor record on waste minimisation. We are one of the highest waste per capita countries in the OECD and the 10th most wasteful country in the world⁹⁷. The amount of waste we produce is also increasing. Between 2009 and 2019 the amount of waste going to levied landfills increased by 48%⁹⁸. The rate of resource recovery in Aotearoa New Zealand is only 28%.⁹⁹.

Issues like this require us to think and act collectively to affect change. We must develop local solutions and economies rather than continue to be trapped in global consumerism. Authorities such as Teina Boasa-Dean advise that we should re-set and re-establish our relationship with Papatūānuku¹⁰⁰, and that this will demonstrate rangitiratanga and care for the taiao. We support this, and also recognise that this is challenging for our whānau. It is difficult to reduce consumption of non-recyclable plastics and substitute these with alternatives, when non-recyclable products are usually the cheapest and most accessible.

Hazardous substances

We do not support the use of hazardous substances that may potentially poison, harm or adversely interfere with Papatūānuku, including any substances that may affect other species or soils and the life forms that live within the soil. Any level of contamination by hazardous substances is undesirable and concerning – irrespective of the quantity of contaminants, the period of exposure, or the nature, scale and intensity of the adverse effects.

95 Interview with Matt Peryman, see Pare Kore website. Accessed at: <https://www.parakore.maori.nz/video-resources/>

96 Ibid

97 Kaza et al, 2018 as cited in: Waikato Regional Council Technical Report 2021/34. The journey to a circular economy in the Waikato Region (January 2022) Accessed at: <https://www.waikatoregion.govt.nz/assets/WRC/TR202134.pdf>

98 MfE, 2019, cited in WasteMINZ: Recommendations for standardisation of kerbside collections in Aotearoa. Prepared for the Ministry for the Environment (May 2020) Accessed at: <https://environment.govt.nz/assets/Publications/Files/recommendations-for-standardisation-of-kerbside-collections-in-Aotearoa.pdf>

99 Wilson et al, 2017, cited in WasteMINZ: Recommendations for standardisation of kerbside collections in Aotearoa. Prepared for the Ministry for the Environment (May 2020) Accessed at: <https://environment.govt.nz/assets/Publications/Files/recommendations-for-standardisation-of-kerbside-collections-in-Aotearoa.pdf>

100 Teina Boasa-Dean, speaking in Te Tiriti Led Transition to Waste Strategy – You Tube discussion, 24 November 2021, available at: <https://www.parakore.maori.nz/video-resources/>



Photo: Pūkaha Forest and Bruce Stream by Pūkaha

As Rangitāne, we consider the presence of any anthropogenic compound that is unable to be eliminated naturally as having an impact on mauri and resulting in an environment that is unbalanced or unwell. We understand there is a range of established processes and relationships that continuously cycle chemicals through the spiritual states of tapu (restricted state) and noa (relaxed or normalised state). Compounds that resist these natural processes, such as chemical pesticides are therefore likely to be opposed¹⁰¹.

Hazardous substances can have both direct impacts, such as through adverse effects on taonga, or indirect effects, such as affecting the ability to undertake customary practices or to use culturally significant species. As much of our flora and fauna is unique, we are concerned about the robustness of information on the potential impacts of agrichemicals and other anthropogenic substances on our endemic species¹⁰². We do not consider biophysical information on potential effects to be an appropriate substitute for consideration of the spiritual and intangible effects¹⁰³.

In addition to the effects on taonga and associated cultural values and practices, we are concerned about the potential for hazardous substances to enter the food chain and waterways, in particular surface and ground waterbodies used for water supply and mahinga kai¹⁰⁴.

101 Ngā Kaihautū Tikanga Taiao, cited in: Environmental Protection Agency. Māori engagement guideline for hazardous substances notified applications (January 2015). Pg. 6. Accessed at: <https://www.epa.govt.nz/assets/Uploads/Documents/Te-Hautu/0a3d58d8ae/Guide-to-Maori-Engagement-for-HS-applicants-2015.pdf>

102 For example when hazard assessments based on non-endemic species are submitted in applications to the EPA to introduce new chemical agents.

103 Ngā Kaihautū Tikanga Taiao Report – APP201999 Solvigo - To import SOLVIGO, containing Abamectin and Thiamethoxam, as an insecticide for the control of insect pests in onions. Accessed at: <https://www.epa.govt.nz/assets/FileAPI/hsno-ar/APP201999/cad7b23bba/APP201999-APP201999-Solvigo-NKTT-Report.pdf>

104 Kaupapa Kura Taiao for the Environmental Protection Agency. Māori Perspectives Report (MPR): Amendment of the Fire Fighting Chemicals Group Standard (APP203289) (20 October 2020). Accessed at: https://www.epa.govt.nz/assets/Uploads/Documents/Hazardous-Substances/Fire-Fighting-Chemicals-Group-Standard-consultation/Amendments_to_Fire_Fighting_Group_Standard_2017_PFAS_Maori_Perspectives_Report.pdf

5.8.4. Liquid, Solid and Hazardous Waste objective, policies and actions

Table 17

Objective and Policy	Action	Reference Documents
<p>Waste and hazardous substances</p> <p>OBJECTIVE:</p> <p>Reduce our waste with the aspiration of a zero-waste economy.</p> <p>To avoid adverse effects from solid and hazardous waste.</p> <p>The protection and enhancement of Papatūānuku and Ranginui from harmful and hazardous waste.</p> <p>POLICY:</p> <p>Advocate for an equitable, zero waste economy.</p> <p>To leave things in a better state than when they were found.</p> <p>Reduce and design out waste and pollution.</p> <p>Reduce the use of hazardous substances.</p> <p>Eliminate the unsafe disposal of hazardous waste and by-products.</p>	<ul style="list-style-type: none"> • We will advocate for an equitable, zero waste economy. To do this we will: <ul style="list-style-type: none"> - focus on finding local solutions for products which have come to the end of their useful life - develop solutions for managing waste that focus on our values, mātauranga Māori, equity and the Te Tiriti o Waitangi and work within frameworks which uphold tikanga Māori. - educate our whānau, hapū, marae on how to design out and reduce waste, through programmes such as Pare Kore. • We will work to leave things in a better state than when we found them – always thinking about what will be passed to the next generation. • Promote and educate whānau and communities on waste reduction and plastic use. • As individuals and collectives, we will aim to design out waste and pollution through better product, services and system design. We will design, make and use things that are durable and repairable, that can be re-used for the same purpose or a different purpose, and that do not involve the use of toxic substances. • When we have finished using products, we will take advantage of natural processes such as composting and biodegradation and feed these resources back into the natural system. We will follow Papatūānuku's lead and enhance and regenerate natural systems rather than destroy them. For example, we will advocate for regenerative farming practices and use of renewable energy. • Avoid the importation, manufacture or use of any hazardous substances that may have a significant tangible or intangible impact on the environment, its mauri and the cultural, social, spiritual, health, or economic well-being of Rangitāne people. • We prefer the use of chemical control agents that do not bioaccumulate and bio magnify and non-chemical methods like lures and traps. • Adequate resourcing for monitoring capability giving effect to kaitiakitanga. • Regular reports by those with a statutory role responsible for regulating the use of hazardous substances and therefore the health of waterways. • Ensure Rangitāne input into planning and policy around hazardous substances and where waterways are impacted by their use 	<ul style="list-style-type: none"> • Te Tapere nui o Whātonga EMP • Te Ia Wairua • RMA 91 • LGA 2002 • CA 1987 • Waste Minimisation Act 2008 • Heritage NZ Pouhere Taonga Act 2014 • Environment Act 1986 • Protected Objects Act 1975 • Reserves Act 1977 • HRC One Plan • GWR Council regulations • TDC regulations • Wairarapa 3 Districts regulations



Photo: Pūkaha Forest by Pūkaha

SECTION SIX: Appendices

6.1. Appendix 1: [Resource Management Act 1991](#) (3 September 2024 version) – sections that make mention or have a particular regard to Māori

Section	Statement	Reference Documents
5 (2)	States “Sustainable management” means managing the use, development, and protection of natural and physical resources in a way, or at a rate, which enables people and communities to provide for their social, economic, and cultural wellbeing and for their health and safety while – (a) Sustaining the potential of natural and physical resources (excluding minerals) to meet the reasonably foreseeable needs of future generations; and (b) safeguarding the life-supporting capacity of air, water, soil, and ecosystems; and (f) avoiding, remedying, or mitigating any adverse effects of activities on the environment.	71
6	Requirement for all persons exercising functions and powers in relation to managing natural and physical resources to recognise and provide for (all listed points), as a matter of National importance and specifically identifies for Māori (Rangitāne): <ul style="list-style-type: none"> the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tapū, and other taonga; the protection of historic heritage from inappropriate subdivision, use, and development; the protection of recognised customary activities. These can include places, sites, areas, or objects that have special value or significance to Rangitāne (such as mahinga kai sites, taonga raranga, rongoā sites.	71
7	Requirement for all persons exercising functions and powers in relation to managing natural and physical resources to have particular regard (for all listed points) to kaitiakitanga.	72
8	Take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).	72

PART 3 – Duties and restrictions under this Act		
11	x No person may subdivide land, within the meaning of 218, unless the subdivision is – <ul style="list-style-type: none"> effected by the establishment, change, or cancellation of a reserve under 338 of Te Ture Whenua Māori Act (TTWMA)1993. 	77 TTWMA pg 270
14	The taking, using, damming or diverting of geothermal waters for water, heat or energy is not a prohibited activity if it is for the purposes of communal benefit of tangata whenua, in accordance with tikanga Māori and there is no adverse effect on the environment.	82
17	Rangitāne whānau, hapū, marae and iwi can carry out recognised customary activity in accordance with any controls.	87

PART 4 – Functions, powers, and duties of central and local government		
32	<p>Requirements for local authorities in preparing and publishing evaluation reports, must identify and assess environmental, economic, social, and cultural effects anticipated from the implementation of the provisions, including opportunities for economic growth and employment.</p> <p>If the proposal is a proposed policy statement, plan, or change the evaluation report must –</p> <ul style="list-style-type: none"> summarise all advice concerning the proposal received from iwi authorities under the relevant provisions of Schedule 1; 	106
33	A tool to transfer functions, powers, duties to an iwi authority (the Trust and our two Rūnanga);	109
34A (1A)	In delegating powers and functions a local authority must consult tangata whenua through relevant iwi authorities to appoint at least 1 commissioner who understands tikanga Māori and the perspectives of Rangitāne	111
35 (2)(e) & 35(5)	<p>Local authority shall monitor the exercise of a protected of a protected customary right in the rohe, including any controls imposed on the exercise of that right under Part 3 of Takutai Moana Act (TMA) 2011.</p> <p>Records to be kept by a regional council of every protected customary rights order or agreement relating a part of the common marine and coastal area within its rohe.</p>	<p>113 TMA pg 41</p> <p>114</p>
35A	The relevant local authorities must keep and maintain a record of all Rangitāne entities and hapū, including contact details and IMPs.	115
36B	Joint management agreements with public authorities, iwi authorities (the Trust and our two Rūnanga) and groups	123
39 (2)(b)	Hearings to have appropriate procedures and purposes that recognise tikanga Māori, and received evidence written or spoken in Māori.	129
42 (1)	In the protection of sensitive information an order may be made by a local authority on an application or any proceedings in order to avoid serious offence to tikanga Māori or to avoid the disclosure of the location of wāhi tapū.	137
42AA	The provisions of relevant information is required to be given to post-settlement governance entities relating to a resource consent application affecting a statutory area.	140

PART 5 – Standards, policy statements, and plans		
45	The Minister may have regard in preparing a national policy statement, anything which is significant in terms of section 8 of Treaty of Waitangi Act (TWA) 1975.	156 TWA pg 13
46A	The process in preparing national directions must include giving notice and consulting with the public and iwi authorities (the Trust and our two Rūnanga) on the proposed national direction.	158
58	<p>Coastal policy statements may state objectives and policies on the protection:</p> <ul style="list-style-type: none"> of the characteristics of value to tangata whenua such as wāhi tapū, Tauranga waka, mahinga mātaitai, and taonga raranga. of protected customary rights 	168

PART 5 – Standards, policy statements, and plans		
58D (3) (d)(i)	In preparing and approving national planning standards the Minister must establish a process to consider the public, local authorities and iwi authorities (the Trust and our two Rūnanga) with adequate time and opportunity for submissions to be made on the draft.	171
58H (3)	The Ministers must give the public and iwi authorities (the Trust and our two Rūnanga) notice and enough adequate time and opportunity to comment on the proposed revocation of a national planning standard.	173
61 (2)(a), (2A), 66 (2A) (a) & 74 (2A)	Makes specific reference to IMP documents, Regional and District councils are required to “...take into account any relevant planning document recognised by an iwi authority and lodged with a local authority...”. This is relevant to local authorities preparing a Regional Policy Statement, Regional and District Plans. The issues and perspectives provided within this IMP will assist councils in these policy and decision-making processes with regard to Rangitāne values and aspirations.	185 191 201
61 (2)(a), 66 (2)(c) (iii) & 74 (2)(b) (iii)	Councils in changing or preparing a regional or district plan must have regard to any “regulations or bylaws relating to taiapure, mahinga mātaītai, or other non-commercial Māori customary fishing”.	192 201
62	Regional policy statements must include “...resource management issues of significance to iwi authorities ”(the Trust and our Rūnanga)	186
64A (4A)	No imposition of coastal occupation charges on a customary rights or customary marine title groups exercising rights under Part 3 of Takutai Moana Act	189
771 & 770	Iwi participation in legislation around qualifying matters for territorial authorities for applying in residential standards and policy 3 to relevant residential zones, and intensification policies to urban non-residential zones.	211 215
85A	A plan or proposed plan must not allow or permit an activity that will have an adverse effect that is more than minor on a protected customary right carried out under Part 3 of the TMA 2011.	238 TMA pg 41
85AA	Aquaculture settlement area amendment or changes a regional council must make on notices issued under section 12 of the Māori Commercial Aquaculture Claims Settlement Act (MCACSA)2004.	239 MCACSA pg 12
85B	Customary rights group process if a plan or proposed plan does not comply with section 85A	239

PART 6 – Resource consents		
88	Requires resource consent applicants to undertake an assessment of environmental effects (AEE), which is inclusive of cultural effects. Complies with section 62A of the TMA 2011 if it relates to a customary marine title.	258 TMA pg 52
95A & 95B	Sets out notification requirements for consents and for consent applications, depending on factors such as the likelihood of adverse environmental effects of the consent and whether there are any “affected protected customary rights groups, or customary marine title groups relating to the Takutai Moana Act; or holders of statutory acknowledgements”.	277-279
104	Also provides an opportunity for recognition of IMPs in local authority’s consideration of applications for resource consent.	289
108 (9)(b)	Resource consent conditions in relation to financial contribution of which excludes “Māori land within the meaning of Te Ture Whenua Māori Act 1993 unless that Act provides otherwise”.	301

PART 6AA – Proposals of national significance		
149K	In appointing members for a board of inquiry, the member must have knowledge, skill and experience relating to tikanga Māori.	360
149ZCC	The Minister must in relation to limited notification of an aquaculture activity identify any affected protected customary rights group or affected customary marine title group.	383

PART 7A – Occupation of common marine and coastal area		
165E	MACA applications in aquaculture settlement areas can only be granted by a consent authority after consultation with the trustee or iwi.	401
165K (2) & (8)	Allocation authorisations for space in the MACA regarding Crown obligations in regard to under any agreement in principle or deed of settlement, and MACACSA 2004.	406-407
165N (5) & (10)	In approving allocation of MACA requests, the Minister must have regard to ability for Crown to give effect to any obligations under any agreement in principle or deed of settlement and any group or representative of any group of Māori claimants in relation to a claim and MACACSA 2004.	410-411
165ZDA (1)(ii)(B)	Suspension of applications to occupy common marine and coastal areas for the purposes of aquaculture activities if demand for the occupation of that space desires the use of other measures under the MACACSA 2004 that uphold the Crowns settlement obligations.	423

PART 8 – Designations and heritage orders		
186 (7A) (b)	Compulsory acquisition of land does not apply if its protected Māori land.	466

PART 9 – water conservation orders		
199 (2)(c)	A water conservation order may be provided for waterbodies that are considered to be of outstanding significance in accordance with tikanga Māori.	497
204	Notice of application to be served on the relevant iwi authorities.	499
208 (1)(c)	Application for a water conservation order notice shall “be sent to ... the relevant iwi authorities, and every person who made a submission”.	502
209 (3)	A person who makes a submission to the Environment Court on a proposed water conservation order, must within 5 days serve a copy on “...the relevant iwi authorities...”	502

PART 11 – Environment court		
253 (e)	In considering a suitable person to be appointed as an Environment Commissioner or Deputy Environment Commissioner of the Environment Court, the Attorney-General shall have regard to the need for the person to have knowledge and experience in the matters relating to the Treaty of Waitangi and kaupapa Māori.	559
269 (3)	In court proceedings the Environment Court shall recognise tikanga Māori.	569
276 (3)	Evidence by the Environment Court may be received inwritten or spoken Māori.	873

PART 14 – Miscellaneous provisions		
353	In regard to notices and consents in relation to Māori land, Part 10 of TTWMA 1993 shall apply to the service of notices under this Act on owners.	650 TMA pg 160
360B	The Minister of Aquaculture must not make a recommendation on regulations unless notification and consultation has been had with the public, iwi authorities, customary marine title group and any applicant group as defined in section 9 of the TMA 2011.	671 TMA pg 11

SCHEDULE 1 – Preparation, change, and review of policy statements and plans		
Part 1	Preparation and change of policy statements and plans by local authorities: Mana Whakahono a Rohe compliance with iwi, Relationship with iwi participation legislation, Preparation of proposed policy statements/plans in consultation with Māori (the local authority concerned shall consult the tangata whenua of the area who may be so affected, through iwi authorities and tribal Rūnanga), Notification requirements concerning iwi authorities and tangata whenua.	754-776
Part 2	Requests for changes to policy statements and plans of local and authorities and requests to prepare regional plans: Mana Whakahono a Rohe that specifically provides a role for iwi authorities.	782
Part 4	Freshwater planning process: <ul style="list-style-type: none"> Provides a number of opportunities for inclusion of “...any relevant iwi participation legislation, ...or Mana Whakahono a Rohe”. Any person on a freshwater hearing panel or a freshwater commissioner must have an understanding of tikanga Māori and mātauranga Māori, and for the hearing panel be nominated by local tangata whenua. 	789, 798, 803 802, 805
Part 5	Streamlined planning process: Consultation with iwi authorities and use of any relevant iwi participation legislation or Mana Whakahono a Rohe.	809-811

Part 6	• Territorial authorities must prepare and notify any intensification planning instruments where it relates to either iwi participation legislation, consultation with iwi authorities and where it requires local authority to fulfil certain pre-notification requirements to iwi authorities.	819
	• In establishing independent hearing panels, territorial authorities must consult with and consider tangata whenua through iwi authorities and at least 1 member of the panel must understand tikanga Māori and the perspectives of local iwi or hapū.	821
	• Planning documents that are recognised by an iwi authority must be lodged with specified territorial authority and relevant to any obligations arising under any relevant iwi participation legislation, ...or Mana Whakahono a Rohe to the hearing panel.	822
	• Territorial authorities must consider recommendations and make decisions in a manner that is consistent with any relevant iwi participation legislation, ...or Mana Whakahono a Rohe to the hearing panel.	825

SCHEDULE 3A – MDRS to be incorporated by specified territorial authorities

6 (1)(b)	Inclusion of matters of significance such as historic heritage and the relationship of Māori and their culture and traditions with their ancestral lands, water sites, wāhi tapū, and other taonga	839
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SCHEDULE 11 – Acts that include statutory acknowledgments

	Acknowledgement of iwi with statutory acknowledgments – Rangitāne Tū Mai Rā (Wairarapa Tamaki nui-ā-Rua) Claims Settlement Act 2017	867
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6.2. Appendix 2: [Local Government Act 2002](#) (1 July 2024 version) – sections that make mention or have a particular regard to Māori

PART 1 – Statement provisions

4	Is the acknowledgement of the Crown's responsibility under the Treaty of Waitangi/Te Tiriti o Waitangi and improvement of opportunities for Māori to contribute to local government decision making	5
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PART 2 – Purpose of local government, and role and powers of local authorities

14	Local authorities should conduct business in an open, transparent, and democratically accountable manner, have regard to the views of all of its communities, and provide opportunities for Māori to contribute to decision-making processes.	39
17	When Councils are transferring responsibilities, they must ensure provisions for any affected co-governance or co-management arrangements that are established by legislation (including Treaty of Waitangi claim settlement legislation) and that are between local authorities and iwi or Māori organisations. Also promotes linkages between communities (including iwi and hapū) and sites of significance	43-44

PART 3 – Structure and reorganisation of local government		
33	Membership of the Commission must have 1 member with a knowledge of tikanga Māori	61
PART 4 – Governance and management of local authorities and community boards		
40	A local authority in any statement must include information: <ul style="list-style-type: none"> • representation arrangements. Including the option or establishing Māori wards or constituencies, and the opportunity to change them; • consultation policies; • policies for liaising with, and memoranda or agreements with, Māori; 	64
PART 5 – Council controlled organisations and council organisations		
57 (3)	When identifying the skills, knowledge, and experience of directors of a council-controlled organisation, the local authority must consider whether they have knowledge of tikanga Māori.	91
60A	Before a council-controlled organisation makes a decision that may significantly affect land or a body of water, it must take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapu, valued flora and fauna, and other taonga.	92
64B (1)	Statement of expectations for council-controlled organisations specifies relationships with iwi, hapū, and other Māori organisations and requires the organisation to act consistently with the shareholders' obligations and agreements with third parties (including iwi, hapū, or other Māori organisations).	94
PART 6 – Planning, decision-making, and accountability		
75	State the obligations of local authorities in relation to the involvement of Māori in decision-making processes	99
77	Requires that a local authority must, in the course of the decision-making process take into account the relationship of Māori and their culture and traditions with their ancestral land, water, sites, wāhi tapū, valued flora and fauna, and other taonga.	101
81 (1)	A local authority must provide opportunities for Māori to contribute to the decision-making processes of the local authority, consider ways in which it may foster the development of Māori capacity to contribute to the decision-making processes of the local authority, and provide relevant information to Māori for the purposes of enabling Māori to contribute to decision making.	103
82 (2)	A local authority must ensure that it has in place processes for consulting with Māori.	104
102 (3A)	The revenue and financing policy must also support the principles set out in the Preamble to Te Ture Whenua Māori Act (TTWA) 1993, on development contributions or financial contributions, and the remission and postponement of rates on Māori freehold land. (Also, in LGA – Schedule 1AA, Part 4, Section 22 (4) & (c), pg 293)	127 TTWA pg 16
108	Policy on remission and postponement of rates on Māori freehold land must state <ul style="list-style-type: none"> • objectives sought to be achieved by remission or postponement of rates • conditions and criteria to be met in order of the remission or postponement 	133

PART 7 – Specific obligations and restrictions on local authorities and other persons		
125 (5)(d)	The requirement in assessing drinking water services may be carried out by the territorial authority, or undertaken on its behalf an iwi or Māori organisation	144

PART 8 – Regulatory, enforcement, and coercive powers of local authorities		
199F (3) (c)	The Minister must ensure in appointing development contributions commissioners that the person has knowledge of tikanga Māori.	199
199K (4) (a)	A development contributions commissioner may make an order that prohibits the communication or publication of any information supplied in the course of deciding a development contribution objection, if satisfied that the order is necessary to avoid serious offence to tikanga Māori or to avoid the disclosure of the location of wāhi tapū.	202
205	A territorial authority must use a development contribution received for reserves purposes for the purchase or development of reserves may include payment where the territorial authority thinks fit, to the trustees or body corporate in whom is vested a Māori reservation to which section 340 of Te Ture Whenua Māori Act (TTWA) 1993 applies, to enhance the reservation for cultural or other purposes.	310 TTWA pg 275

SCHEDULE 3 – Reorganisation of local authorities		
Part 1: 7	<p>The Commission must adopt a process to undertake a reorganisation investigation which includes:</p> <ul style="list-style-type: none"> • affected iwi or hapū and how they will be given an opportunity to engage with the investigation; • recognition and reflection of the nature and extent of the interests of affected iwi or hapū in the outcome of investigation; • the extent and nature of public and stakeholder engagement should reflect the degree of interest of affect iwi or hapū in the issues and reorganisation plan resulting from the investigation; • consultation with all affected iwi or hapū about whether, an how, the proposed reorganisation investigation, or reorganisation plan that may result from the investigation, may affect their relationship with their ancestral land, water, sites, wāhi tapū, valued flora and fauna, and other taonga, or affect their relationship with local authorities. • Notify affected iwi or hapū after adopting or amending a process document (Also in LGA – Schedule 3A, Part 1, Section 6, 365-366). 	321-322
10 (i)	In assessing options for the reorganisation of local government, the Commission must take into account how best to achieve effective provision for any co-governance and co-management arrangements that are established by legislation (including Treaty of Waitangi claim settlement legislation) and that are between local authorities and iwi or Māori organisations (Also in LGA – Schedule 3A, Part 1, Section 9 (i), pg367).	323
11 (b)	Notify all affected iwi or hapū on completion of investigation	324

Part 2: 12	<ul style="list-style-type: none"> • In deciding to adopt a reorganisation plan, the Commission must have regard to existing iwi and hapū interest and the extent to which the proposed changes will maintain linkages between iwi and hapū and sites and resources of significance to them. • The Commission must not adopt a reorganisation plan under this clause that affects the application of any Act that establishes co-governance or co-management arrangements between local authorities and iwi or Māori organisations (including Treaty of Waitangi claim settlement legislation), without first consulting all iwi or Māori organisations to whom that Act applies, the Attorney-General, and the Minister for Treaty of Waitangi Negotiations. • A reorganisation plan must provide for the same level and scope of participation in decision making by iwi or Māori organisations as the arrangement specified in the Act referred to in that subclause. (Also, in LGA – Schedule 3A, Part 2, Section 11, pg 368-369) 	325
14 (2)	The reorganisation plan must describe the extent to which the areas of interest of affected iwi or hapū are included in the district or region, along with the names of the areas of interest.	326-327

SCHEDULE 7 – Local authorities, local boards, community boards, and their members

Part 1: 35 (2)	<p>A local authority has provisions requiring them to be a good employer such as recognition of:</p> <ul style="list-style-type: none"> • the aims and aspirations of Māori; and • the employment requirements of Māori; and • the need for greater involvement of Māori in local government employment. 	421
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SCHEDULE 10 – Long term plans, annual plans, and annual reports

Part 1: 8	A long-term plan must set out any steps that the local authority intends to take, having undertaken the consideration required by section 81(1)(b), to foster the development of Māori capacity to contribute to the decision-making processes of the local authority over the period covered by that plan.	437
Part 3	An annual report must include a report on the activities that the local authority has undertaken in the year to establish and maintain processes to provide opportunities for Māori to contribute to the decision-making processes of the local authority.	450

SCHEDULE 11 – Matters relating to rates relief on Māori freehold land

1	<p>Local authorities must consider under section 108(4) whether, and to what extent, the attainment of any of those objectives (could be prejudicially affected if there is no/likely to be facilitated by the) remission rates or postponement of the requirement to pay rates on Māori freehold land.</p> <p>Objectives incl: traditional purposes, relationship of Māori and their culture and traditions with their ancestral lands, alienation of Māori freehold land, wish of owners to develop the land for economic use, wāhi tapū, importance of land for e.g. marae and papakainga, and environmental reasons.</p>	452
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SCHEDULE 13A – Procedure relating to development contribution objections

Part 1: 8	The development contributions commissioners must establish a procedure that recognises tikanga Māori.	458
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Local Government Act 2002 Amendment Act 2010		
Part 2: 56 (1)(a)	Transitional provisions for review of certain funding and financial policies – a local authority's policy on the remission and postponement of rates on Māori freehold land under section 108(4A) of the principal Act (as inserted by section 25 of this Act).	519

6.3. [Appendix 3: Conservation Act 1987](#) (23 December 2023 version)– sections that make mention or have a particular regard to Māori

PART 1 – Preliminary		
4	Requires DoC to give effect to the principles of the Treaty of Waitangi.	24

PART 3A – Management Planning		
17A – 17N	Requires Doc to manage all conservation areas and natural and historic resources in accordance with numerous statements of policies, management strategies and plans.	45-60

PART 3B – Concessions		
17O – 17ZJ	Concessions are required to undertake any activities in conservation areas that are not authorized in general policy, management strategies and plans. Notification and consultation with iwi are required to discuss proposals and assess any cultural effects prior to lodging an application. The Act provides opportunities for the Trust and our two Rūnanga to be involved in conservation policy and implementation.	61-80

PART 4 – Specially protected areas		
18AA-23B	Provisions to preserve and protect conservation areas for the purpose: <ul style="list-style-type: none"> • of a wilderness area and/or a sanctuary; • recommendation to declare that a wetland be notified to Ramsar; • that its natural and historic resources are protected and also to facilitate public recreation and enjoyment; • its indigenous natural resources shall be preserved; • to protect values and natural states And to have the official geographic name stated in the order.	80-85

PART 4A – Marginal strips		
24	Crown strip of land 20 metres wide extending along and abutting the landward margin of any foreshore, normal level of bed of lake/river/stream. In an artificial lake a strip of land 20 metres wide from the maximum operating water level to the maximum flood level of lake.	86
24A – 24BA	Provisions for reducing, increasing and exemptions to marginal strips if the values or reasons satisfy the Minister	88-91
24D – 24E	Reservation, management and other provisions of marginal strips.	92-99

PART 5A – Sports Fish and Game Councils		
26ZH	Māori fishing rights	122

PART 6 – Miscellaneous		
27A	The Minister of Conservation can agree to enter a 'Nga Whenua Rahui' kawenata with the owner of any Māori land or Māori lessee of Crown land held under a Crown lease so as to preserve and protect the natural and historic values of the land, or the spiritual and cultural values which Māori associate with the land.	150
28	Acquisition of any natural or historic resource for the purpose of conservation.	152
29	The Minister may enter into any agreement, contract, or arrangement with any person to carry out the conservation of any natural or historic resource. Thus the whānau and hapū of Rangitāne can manage their land for conservation purposes and its natural and historical values can be protected as if it was a conservation area.	152
30 (2)	The Director-General may authorise any person to take on or from a conservation area any plant intended to be used for traditional Māori purposes.	153
38	The Director-General may issue permits for hunting in accordance with the management plan of a conservation area or any specified part of it. The Trust has a relationship with DoC and are in the process of working on a management plan for this.	156

6.4. Appendix 4: Other relevant legislation summary

Name	Description	Relevant Section/Part	Page
Te Ture Whenua Māori Act 1993 (TTWM Act) Version as at 23 December 2023	TTWM Act is a piece of legislation relating to Māori land. The Act provides a framework to facilitate and promote the retention, use, development, and control of Māori customary land and Māori freehold land by owners, their whānau, their hapū, and their descendants, protecting wāhi tapū, Marae and papakāinga. It recognises that land is taonga tuku iho of special significance to Māori people.	Part 6: status of lands	127-136
		Part 7: controls on alienation or disposal of customary land or freehold land	137-144
		Section 171: sale of timber, etc...	155
		Part 12: Māori trust activities	186-203
		Section 296: dwelling sites for Māori	240
		Section 315: easements and roadways	254-260
		Section 326A-327: landlocked land	261-266
		Part 15: occupation orders	266-268
		Part 16: surveys of land	268-270
		Part 17: Māori reservations	270-276
		Section 346: prevention of waste on land	278

Name	Description	Relevant Section/Part	Page
Heritage New Zealand Pouhere Taonga Act 2014 (HNZPT Act) Version as at 23 December 2023	<p>The purpose of the HNZPT Act is to promote the identification, protection, preservation, and conservation of the historical and cultural heritage of Aotearoa. The HNZPT Act replaces the Historic Places Act 1993 and streamlines the method of obtaining archaeological authorities, bringing the timeframe for consenting in line with the RMA 91.</p> <p>Archaeologists on sites relevant to Māori, are required to have the skills and competencies relating to recognising and respecting Māori values and have cultural support systems.</p> <p>The Treaty clause reflects the provisions in the Act that would give effect to the Treaty of Waitangi and its principles. The Act includes opportunities for engagement and collaboration with Māori.</p>	Section 4: persons with functions and exercising powers must recognise Māori and their culture and traditions.	6
		Section 7: Crown to give effect to Treaty of Waitangi	12
		Section 27: Council in their functions regarding wāhi tūpuna, wāhi tapū and areas, and other historic places and areas of interest. Must meet the needs of Māori in a culturally sensitive manner.	24
		Section 45: any person applying for approval of an activity on/in a site of interest to Māori must be able to recognise and respect Māori values.	31
		Section 46: an application must include Māori values of the site in detail and a statement on consultation with tangata whenua	32
		Section 47: to conduct a scientific investigation of a site of interest to Māori the applicant must have their consent.	33
		Sections 51 & 62: notification of determination to Māori.	36 & 44
		Section 59: considerations of relationship of Māori and their culture and traditions with their ancestral lands, water, sites, wāhi tūpuna, wāhi tapū, and other taonga.	42
		Section 64: right of appeal on a site of interest to Māori	46
		Sections 66, 69 & 73: Criteria, procedure and notification for entering historic places or area of interest to Māori on the New Zealand Heritage List	47-48, 51 & 53
		Section 67 & 68: applications relating to historic places or areas on Māori land or wāhi tūpuna, wāhi tapū and areas.	49-50

Name	Description	Relevant Section/Part	Page
Marine and Coastal Area (Takutai Moana) Act 2011 Version as at 23 December 2023	<p>The Takutai Moana Act is a piece of legislative framework for the management of the coastal and marine environment. The Act provides for the recognition of Māori customary interests within the common marine and coastal area (CMA), including Customary Marine Title (CMT) and Protected Customary Rights (CPRs). A CPR will effectively exempt land from the application of the RMA providing that it meets the criteria (i.e customary rights have been established within the “common marine and coastal area”). This means that no regional or district plan applies to the activity and a group holding such a right is not liable for payment of any coastal occupation charge. The Act also preserves and protects existing recreational fishing rights, navigation rights and all other existing uses.</p>	Section 4: sets out the purpose of the Act and recognises the mana tuku iho exercised in the CMA by whānau, hapū and iwi as tangata whenua. It also acknowledges the Treaty of Waitangi.	10
		Section 6: restores customary interests in the common CMA.	19
		Section 7: takes into account the Treaty of Waitangi.	33
		Section 11: recognition of customary interests.	37
		Section 36: the Minister in making a determination of an application must take into account whether any historical claims have been made under the Treaty of Waitangi or cultural value of the reclaimed land.	40
		Section 43: Land reclaimed from CMT areas by CMT groups.	41-76
		Section 45: offers to Minister, iwi or hapū, or public.	46
		Part 3: an overview of customary interests in the common marine and coastal area of Aotearoa.	51
		Section 55: a consent authority must not grant a consent for an activity to be carried out in a protected CPR area if the activity will, or is likely to, have a more than minor adverse effect on the exercise of the CPR.	60
		Section 62: requires resource management applicants to notify and seek the views of relevant CMT applicants.	77-93
		Section 68: provides that CMT holders can veto resource consents within their CMT area.	60
		Part 4: provisions around recognition of customary interests.	77-93

Name	Description	Relevant Section/Part	Page
Exclusive Economic Zone and Continental Shelf Act 2012 (EEZ Act) Version as at 23 December 2023	<p>The EEZ Act is a piece of legislation that forms apart of the marine management regime in Aotearoa. The purpose of the Act is to promote the sustainable management of the natural resources in the 200 nautical mile (exclusive economic zone and the continental shelf), and protect the environment there from pollution by regulating or prohibiting the discharge of harmful substances and the dumping or incineration of waste or other matter.</p> <p>The Act contains a process for activities in the exclusive economic zone and extended continental shelf to attain marine consents. The types of activities are inclusive of: prospecting, exploration and/or extraction of petroleum and minerals, aquaculture, carbon capture and storage, and marine energy generation. The activities managed under the Act have regulatory requirements under other Acts as well.</p>	Section 12: to give effect to the principles of the Treaty of Waitangi, and to recognise and provide for the rights and interests of hapū and iwi in relation to te taiao (including purposes and principles in relevant natural resource legislation and planning/policy instruments).	30
		Sections 33 & 59: have requirements of Crown to “take into account” the effects of activities on existing interests as a part of recognising and providing for the Crown’s responsibilities to give effect to the principles of Te Tiriti.	52 & 71
		Sections 52 (5) & 99A (5): a board member must have knowledge of tikanga Māori.	52 & 99
		Section 60 (d): giving effect to the Treaty of Waitangi principles is intrinsically relevant as having regard to the nature of those interests as they can be seen as relevant matters that must be taken into account in assessing the effects of an activity.	73
		Section 158: process for protection of sensitive information to avoid causing offence to tikanga Māori or disclosure of location of wāhi tapū.	136

Name	Description	Relevant Section/Part	Page
Crown Minerals Act 1991 (CMA Act) Version as at 1 April 2024	<p>The CMA governs the management and administration of Crown owned minerals and provides a regime for managing mining activities. This includes a permit process to allocate Crown minerals, and access arrangements to allow landowners to agree (or decline) access to their land. Such minerals include gold, silver and petroleum in Aotearoa (onshore and offshore to 12 nautical miles), and coal, metallic and non-metallic minerals, industrial rocks and building stones. It is the job of the Ministry for Economic Development to grant mineral permits under this Act for prospecting, exploring or mining petroleum and minerals on land or in the seabed.</p>	Section 4: all persons exercising functions and powers shall have regard to the principles of the Treaty of Waitangi.	27
		Part 1A & 1B: sets provisions for reference to the principles of the Treaty of Waitangi. States that on request of an iwi or hapū, a minerals programme may provide that defined areas of land of particular importance to its mana are excluded from the operation of the minerals programme or must not be included in any permit. The Minerals Programme for Petroleum (2013) also sets out provisions for iwi engagement and the Crown's responsibility the active protection of areas of particular importance to iwi.	31-36
		Sections 51: provides that Māori land that is regarded as wāhi tapū by the tāngata whenua cannot be entered for the purpose of carrying out a minimum impact activity without the consent of the owners of the land. Also requires reasonable efforts to be made to consult with those owners of the land able to be identified by the Registrar of the Māori Land Court, and requires the local iwi authority to be given 10 working days' notice of proposed land entry.	82

Name	Description	Relevant Section/Part	Page
Fisheries Act 1996 Version as at 23 December 2023	<p>The Fisheries Act provides a regime for the management and utilisation of fisheries resources while ensuring sustainability and includes taiapure and is administered by the Ministry for Primary Industries. The Act requires that prior to the Minister setting any sustainability measure, or altering a quota management area, the Minister must undertake consultation with interested tangata whenua, and have particular regard to kaitiakitanga.</p>	Section 5: the Act shall be interpreted in a manner consistent with the provisions of the Treaty of Waitangi (fisheries claims) Settlement Act 1992.	47
		Sections 11A, 12, 16, 97(1)(c), S21, 25, & 75A: requires consultation with Māori.	52, 53, 61, 69, 74, 132 & 166
		Section 89: taking of fish, aquatic life, or seaweed in accordance with any Māori customary non-commercial fishing regulations.	158
		Section 121 (2)(a): process for protection of sensitive information to avoid causing offence to tikanga Māori or disclosure of location of wāhi tapū.	204
		Part 9: establishment of a taiapure, significance to Māori for food gathering, spiritual or cultural reasons.	233-242

Name	Description	Relevant Section/Part	Page
Reserves Act 1977 Version as at 23 December 2023	<p>The Reserves Act is a piece of legislation for the preservation and management of areas in Aotearoa possessing:</p> <ul style="list-style-type: none"> • recreational use or potential • wildlife • indigenous flora and fauna • environmental and landscape amenity or interest • natural, scenic, historic, cultural, archaeological, biological, geological, scientific, educational, community, or other special features or value <p>Typically, local authorities and the DoC administer and manage such areas for the benefit and enjoyment of the public. All reserves are required to have a management plan and concessions are required to undertake activities.</p>	Section 8: any suitable person may be appointed as an honorary ranger	19
		Section 46: granting of taking or killing of birds within a scenic reserve previously Māori land, providing it doesn't contravene with Wildlife Act 1953.	67
		Section 76: Minister may enter into an agreement with owner of land or lessee of Crown land which has natural, scientific, scenic, historic, cultural, archaeological, geological, or other values to declare the land protected.	100
		Section 77A: Minister can agree to enter into a Ngā Whenua Rāhui kawenata with the owner of any Māori land or lessee of Crown land.	103

Name	Description	Relevant Section/Part	Page
Biosecurity Act 1993 Version as at 23 December 2023	<p>The Biosecurity Act regulates the exclusion, eradication and effective management of pests and unwanted organisms. A focus on protecting Aotearoa biosecurity through controlling imports and managing unwanted organisms already here (pest management strategies and control operations) and preventing the introduction of unwanted organisms not already established (border control).</p>	Sections 59 & 78: national and regional pest management strategies must specify the actual or potential effects, beneficial or detrimental, what the implementation of the strategy might have on the relationship of Māori and their culture and traditions with their ancestral lands, waters, sites, wāhi tapū and taonga.	104-125
		Sections 63, 72, 76, 83, 92 & 96: requires consultation.	108, 118, 123, 130, 140 & 144
		Sections 63, 72, 76, 83, 92, & 96: notification providing opportunity for input into process.	104, 108, 118, 123, 130 & 144

Other legislation (not a complete list):

- [Treaty of Waitangi \(Fisheries Claims\) Settlement Act 1992](#) – gives clarification around regulations to provide for rights to customary fishing. [Version as of 28 October 2021]
- [Protected Objects Act 1975](#) –for registered collectors of taonga tūturu as it contains regulations regarding their ownership and/or trade. [Version as of 28 October 2021]
- [Environment Act 1986](#) – establishes the MfE and provides regimes for the management of natural and physical resources. [Version as of 23 December 2023]
- [Māori Fisheries Act 2004](#) – implement agreements made and develop collective and individual interest of iwi in fisheries activities. [Version as of 27 July 2024]
- [Hazardous Substances and New Organisms Act 1996](#) – management of hazardous substances and new organisms under the EPA. [Version as of 23 December 2023]
- [Forest Act 1949](#) – to promote the sustainable forest management of indigenous forest land, and carbon sequestration provisions. [Version as of 30 June 2024]
- [Public Works Act 1981](#) – provides for the compulsory acquisition of land for public work, without the agreement of the owner. [Version as of 23 December 2023]
- [Marine Mammals Protection Act 1978](#) – protects all seals, dolphins, whales and porpoises. [Version as of 28 October 2021]
- [Environmental Protection Authority \(EPA\) Act 2011](#) – establishes the EPA and provides for its function and operations. [Version as of 23 December 2023]
- [Foreshore and Seabed Act 2004](#) – provides for ownership, access and customary rights in the CMA. [Reprint as of 1 April 2011]
- [Land Transport Management Act 2003](#) – established NZTA and functions in a way that contributes to an effective, efficient, and safe system. [Version as of 1 July 2024]
- [Wild life Act 1953](#) – enables authorities to hold, catch alive, handle or release, sometimes kill, absolutely protected wildlife. [Version as of 6 May 2022]
- [Waste Minimisation Act 2008](#) – promotes a reduction in the amount of waste generated and disposed of in NZ. (Currently under amendment). [Version as of 1 July 2024]

6.5. Appendix 5: National Policy Statements and National Environmental Standards – sections that make mention or have a particular regard to Māori

Name	Description	Relevant Section/Part	Page
NPS – Freshwater Management 2020 (NPS-FM) as amended in January 2024	The NPS-FM is based on the Te Mana o te Wai concept of restoring and preserving the balance between the water, the wider environment, and the community. Te Mana o te Wai and its hierarchy of obligations, ensure that natural and physical resources are managed in a way that prioritises: (a) first, the health and well-being of water bodies and freshwater ecosystems (b) second, the health needs of people (c) third, the ability of people and communities to provide for their social, economic, and cultural well-being, now and in the future. A fundamental concept throughout the National Policy Statement and is relevant to all freshwater management issues.	Part 1: Te Mana o te Wai fundamental concept and framework (the 6 principles and the hierarchy of obligations)	5-6
		Part 2: the objective of the NPS and its list of 15 policy priorities of particular reference to Māori (Rangitāne) are: Policy 1: Freshwater is managed in a way that gives effect to Te Mana o te Wai Policy 2: Tangata whenua are actively involved and Māori values are identified and provided for	10-11
		Part 3: sets out a non-exhaustive list of things local authorities must do to give effect to the objective and policies in Part 2 and emphasises that the NPS does not limit the general obligation established under the RMA 91. Subpart 1: sets out how local authorities must implement this NPS, particularly in relation to giving effect to Te Mana o te Wai. They must develop long-term visions for freshwater, actively involve Tangata whenua, adopt an integrated approach (ki uta ki tai) and must be transparent in decision-making, Subpart 2: sets out the National Objectives Framework (NOF) for managing freshwater and what every regional council must do: (1) identify Freshwater Management Units (FMUs), special sites and features, (2) identify values and set environmental outcomes, (3) identify attributes, their baseline states, or other criteria, (4) set target attribute states, (6) special provisions for attributes affected by nutrients, (7) limits on resource use, (8) action plans, (9) environmental flows and levels, (10) take limits, (11) monitoring, (12) responding to degradation.	12 12-15 15-23
		Subpart 3: set additional freshwater management requirements on regional councils. Such as: (1) wetlands and rivers definitions, (2) Natural inland wetlands policy, (3) identify, map and monitor natural inland wetlands (one exception), (4) Rivers policy, (5) determination of deposited sediment in rivers, (6) fish passage policy, (7) primary contact sites, (8) water allocation, (9) freshwater accounting systems, (10) assessing and reporting of data, (11) hydro-electric generation schemes, (12) natural occurring processes.	23-35

Name	Description	Relevant Section/Part	Page
NPS – Freshwater Management 2020 (NPS-FM) as amended in January 2024	The NPS-FM is based on the Te Mana o te Wai concept of restoring and preserving the balance between the water, the wider environment, and the community. Te Mana o te Wai and its hierarchy of obligations, ensure that natural and physical resources are managed in a way that prioritises: (a) first, the health and well-being of water bodies and freshwater ecosystems (b) second, the health needs of people (c) third, the ability of people and communities to provide for their social, economic, and cultural well-being, now and in the future. A fundamental concept throughout the National Policy Statement and is relevant to all freshwater management issues.	Appendix 1A & 1B: Compulsory values and other values that must be considered	38-42
		Appendix 2A & 2B: Attributes requiring limits on resource use and action plans	42-63
		Appendix 2C: Sediment classification tables	64-65
		Appendix 3: National target for primary contact	66-67
		Appendix 6 - 7: Principles for aquatic offsetting and compensation	72-75

Name	Description	Relevant Section/Part	Page
NPS – Urban Development 2020 (NPS-UD) Updated May 2022	The purpose of the NPS-UD is to ensure as part of the Urban Growth Agenda, that New Zealand's towns and cities are well functioning urban environments that meet the changing needs of our diverse communities. It sets out the objectives and policies for planning under the RMA 91 and directs councils to remove overly restrictive planning rules and barriers, to plan for growth up and out. Which allows for denser housing in locations where people want to live and that have good access to jobs and existing services such as public transport networks and community facilities.	Part 2: the objectives of the NPS and its 11 policies of particular reference to Māori (Rangitāne) are: Policy 1(a)(ii): enable Māori (Rangitāne) to express their cultural traditions and norms. Policy 9: Local authorities, in taking account of the principles of The Treaty of Waitangi/Te Tiriti o Waitangi in relation to urban environments.	10-12
		Part 3: sets out a non-exhaustive list of things that local authorities must do to give effect to the objectives and policies in Part 2 and emphasises that the NPS does not limit the general obligation established under the RMA 91, of particular reference or relevance to Māori (Rangitāne) are:	14
		Subpart 1 & 2: Councils have to provide sufficient development capacity to meet expected demand for housing and business land and must consider private plan changes where they would add significantly to development capacity.	14-17
		Subpart 3: Councils must use a strong evidence base for their decision making.	
		Subpart 4: Councils must work together to produce Future Development Strategies (FDS), setting out their long-term strategic vision for accommodating urban growth. The FDS must be informed by clause 3.14(1)(d) Māori (Rangitāne), and in particular tangata whenua, values and aspirations for urban development. They must also consult and engage with Māori (Rangitāne), developers and infrastructure providers.	17-18
		Subpart 5: Councils are obligated to prepare a Housing and Business Development Capacity Assessment (HBA), to provide information on the demand and supply of housing and of business land. This must be informed by clause 3.23(2) an assessment of how well the current and likely future demands for housing by Māori (Rangitāne) and different groups in the community are met.	18-21
		Subpart 7: Development outcomes for Zones	21-26
			27-28

Name	Description	Relevant Section/Part	Page
Proposed NPS – Renewable Electricity Generation 2023 (NPS-REG)	The purpose of the NPS-REG is to provide guidance for local authorities by setting out the objectives and policies for renewable electricity generation under the RMA 91, and how they should be dealt with in planning documents.	Part 2: the objectives of the NPS and its 9 policies of particular reference to Māori (Rangitāne) is:	5-6
		Policy 3: Māori (Rangitāne) interests in relation to REG activities are recognised and provided for, including through early engagement, protection of sites of significance, and through enabling small and community-scale REG activities.	
		Part 3: sets out a non-exhaustive list of things that local authorities must do to give effect to the objectives and policies in Part 2 and emphasises that the NPS does not limit the general obligation established under the RMA 91, of particular reference to Māori (Rangitāne) are: Subpart 1: sets out approaches to implementing this NPS, such as considerations of benefits of REG, and in clause 3.5 the recognition and providing for Māori (Rangitāne) interests in relation to REG activities. Subpart 2: sets out what councils must do to manage effects on the environment from REG activities.	7 7-8 9

Name	Description	Relevant Section/Part	Page
NZ Coastal Policy Statement 2010 (NZCPS)	The purpose of the NZCPS is to provide policies and guidance for councils to achieve the purpose of the Act and in their day-to-day management of the coastal environment. The RMA requires there to be a NZCPS at all times as it guides the work of councils in managing activities and development along the NZ coastline. The policies deal with the identification of coastal hazards	Objectives: there are 7 objectives of particular reference to Māori (Rangitāne) is:	10-11
		Objective 3: To take account of the principles of the Treaty of Waitangi, recognise the role of tangata whenua as kaitiaki and provide for tangata whenua involvement in management of the coastal environment	10
		Policies: there are 29 policies that deal with the management of coastal environment, the identification of coastal hazards, natural defences against coastal hazards, subdivision use and development in areas of coastal hazard risk and strategies for protecting significant existing development from coastal hazard risk. Policies that make direct reference to Māori (Rangitāne) is: Policy 2: The Treaty of Waitangi, tangata whenua and Māori heritage Policy 4(a)(iii): co-ordinated management or control of coastal activities on the natural and physical resources in the coastal environment, where hapū or iwi boundaries or rohe cross local authority boundaries. Policy 6(1)(d): recognise tangata whenua needs for papakāinga, marae and associated developments and make appropriate provision for them.	12- 12-13 13 14 1

Name	Description	Relevant Section/Part	Page
National Policy Statement for Highly Productive Land 2024 (NPS-HPL) Amended August 2024	The purpose of the NPS-HPL is to provide clear guidance for councils and improve the management of this land under the RMA 91. Through enhancing the protection of HPL from inappropriate subdivision, use, and development.	Part 2: the objective of the NPS and its 9 policies.	7
		Part 3: sets out a non-exhaustive list of things that local authorities must do to give effect to the objective and policies of this NPS, but nothing in this Part limits the general obligation established under the RMA 91.	8
		Clause 3.3: Tangata whenua involvement	8
		Clause 3.4(4)(b): consultation with tangata whenua when councils are mapping HPL	9
		Clause 3.6(1)(c): cultural benefits inclusion and/or influence in rezoning requirements	10
		Clause 3.8(1)(b) & (3): subdivision on specified Māori land or under Te Ture Whenua Māori Act 1993	11
		Clause 3.9(2)(d): use or development of HPL on specified Māori land	12

Name	Description	Relevant Section/Part	Page
National Policy Statement for Indigenous Biodiversity 2023 (NPS-IB)	The purpose of the NPS-IB is to provide guidance and direction to councils on their roles and responsibilities towards protecting, maintaining and restoring New Zealand's indigenous biodiversity under the RMA 91. It also requires that at the very least there is no further reduction nationally.	Part 1: Preliminary provisions of particular reference to Māori (Rangitāne) is:	5
		Clause 1.4(4): states that nothing in this NPS limits iwi participation legislation	6
		Clause 1.5: decision making principles – references Māori values, relationship, partnership, Te Tiriti o Waitangi, kaitiaki and mātauranga Māori	6
		Part 2: the objective of the NPS and 17 Policies of particular reference to Māori (Rangitāne) is:	14
		Policy 1: IB management takes into account principles of the Treaty of Waitangi	
		Policy 2: Tangata whenua ability to exercise kaitiakitanga responsibilities for IB.	
		Part 3: sets out a non-exhaustive list of things that local authorities must do to give effect to the objective and policies in Part 2 and emphasises that that the NPS does not limit the general obligation established under the RMA 9, of particular reference or relevance to Māori (Rangitāne) are:	15
		Subpart 1: sets out approaches to implementing this NPS, such as roles of tangata whenua in decision making, as partners, and ability to exercise kaitiakitanga protected	15-17
		Subpart 2: sets out what councils must do district-wide when assessing areas that qualify as Significant natural areas (SNAs), that nothing in these clauses have adverse effect on customary use of IB, how SNAs on Māori land are to be managed, and geothermal SNA on specified Māori land requirements.	18-25
		Subpart 3: sets out specific requirements regarding, Māori land, taonga, mobile fauna, restoration, works, vegetation cover, regional biodiversity strategies, monitoring by councils, and information.	25-31

Name	Description	Relevant Section/Part	Page
National Policy Statement for Indigenous Biodiversity 2023 (NPS-IB)	The purpose of the NPS-IB is to provide guidance and direction to councils on their roles and responsibilities towards protecting, maintaining and restoring New Zealand's indigenous biodiversity under the RMA 91. It also requires that at the very least there is no further reduction nationally.	Appendices: Appendix 1: Criteria for identifying areas that qualify as SNAs Appendix 2: Table listing specified highly mobile fauna Appendix 3-4: Principles that apply to the use of biodiversity offsets and compensation Appendix 5: Regional biodiversity strategies	33-37 38-40 41-44 45-46

Other National Direction for NPS and National Environmental Standards (NES)[not a complete list]

- [NPS-Greenhouse Gas Emissions from Industrial Process Heat 2023 \(NPS-IGHG\)](#): The purpose of the NPS-IGHG is to set out national objectives, supporting policies and implementation requirements to guide the work of councils in decisions on resource consents required under the NES-IGHG. The objective is to reduce emissions of greenhouse gases by managing the discharges to air of greenhouse gases (GG) from production of industrial process heat. There are 3 policies.
- [NPS-Electricity Transmission 2008 \(NPS-ET\)](#): The NPS-ET sets out the objective and policies for managing the electricity transmission network under the RMA 91. Its purpose is to provide guidance to local authorities on how to manage adverse effects caused by development and activities of Electricity Transmission. The objective is to facilitate the operation, maintenance and upgrade of the existing transmission network and establishment of new transmission resources to meet current and future needs. There are 14 policies.
- [NES for Electricity Transmission Activities 2009 \(NES-ET\)](#): set out which transmission activities are permitted, subject to conditions to control environmental effects and a framework for consent requirements for activities on existing electricity transmission lines and their associated activities. [Reprint as at 20 May 2014].
- [NES for Telecommunication Facilities 2016 \(NES-TF\)](#): provide rules for the deployment of telecommunications infrastructure across New Zealand, while ensuring the effects on the environment are minimised and managed appropriately.
- [NES for Commercial Forestry 2023 \(NES-CF\)](#): provide regulations to manage the environmental effects of all forestry types, of which includes both plantation forestry and exotic continuous-cover forests (carbon forests) and across eight core forestry activities.
- [NES for Air Quality 2004 \(NES-AQ\)](#): sets a minimum level of health protection for people living in New Zealand and requires councils to manage air quality under the RMA 91 and to monitor areas where air quality is likely or known to exceed the standards. It is made up of seven standards that ban activities that discharge significant quantities of dioxins and other toxics into the air, five standards for ambient (outdoor) air quality, design standard for new wood burners and a requirement for landfills over 1 million tonnes to collect GG emissions. [Reprint as at 1 September 2020].
- [NES for Sources of Human Drinking Water 2007 \(NES-DW\)](#): sets requirements for protecting sources of human drinking water from becoming contaminated. It ensures that drinking water is managed from source to tap. It requires councils to ensure that activities effects on drinking water sources are considered in decisions in the consenting process and regional plans. [Version as at 15 November 2021].
- [NES for Assessing and Managing Contaminants in Soil to Protect Human Health 2011 \(NES-CS\)](#): set of planning controls and soil contaminant values. It ensures that land affected by contaminants in soil is appropriately identified and assessed before it is developed.
- [NES for freshwater 2023 \(NES-F\)](#): regulates activities that pose risks to the health of freshwater and its ecosystems, by setting requirements for carrying out certain activities that pose risks to them and standards for anyone carrying out activities.
- [NES for Marine Aquaculture 2020 \(NES-MA\)](#): sets national rules that replace regional rules for existing marine farms, there are some instances where the regional rules remain in force. The NES will ensure marine farms meet best environmental practice while providing a more certain and efficient process.
- [NES for Storing Tyres Outdoors 2021 \(NES-STO\)](#): provide rules for storage of tyres. The purpose is to ensure the risks of harm to the environment, human health and communities are appropriately managed and fills gaps in regulatory settings that creates incentives to move tyres between regions.

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