



**Ngāti Rārua**  
Te Rūnanga o Ngāti Rārua

# POIPOIA TE AO TŪROA

NGĀTI RĀRUA ENVIRONMENTAL STRATEGY

2021

# Version control

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Cover photo: Naomi Aporo

POIPOIA TE AO TŪROA

# Tīmatanga<sup>1</sup>

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*Tuia te rangi e tū nei,  
Tuia te papa e takoto nei,  
Tuia te muka tangata i takea mai i Hawaiki nui,  
I Hawaiki roa,  
I Hawaiki pāmamao,  
Tuia, whiria ki te muka tangata e tau nei.  
Whiria ki te ihi,  
Whatua ki te wehi,  
Herea ki te mana,  
Tāmaua ki te tapu,  
Kia puta rā ki te whaiāo, ki te ao mārama.  
Tihē i mauri ora!*

<sup>1</sup> This karakia was written by Mataia Keepa for Poipōia Te Ao Tūroa.

# He Waiata Tāwhito o Ngāti Rārua<sup>1</sup>

*Te ao mauru e tauhere mai rā*

*Nā runga ana mai te hiwi kei te Tawāke.*

*Kātahi te aroha ka makuru i ahau*

*Kite te tau rā, e, i rangia i te itinga.*

*Pīrangī noa ake kimi moutere*

*Kia utaina au te ihu o te Rewarewa,*

*Te Waka o Patutahi, hei whiu ki tawhiti.*

*Kia kōparetia te rerenga i Raukawa*

*Kia huna iho, kei kitea e Ngā Whatū.*

*Kia hipa ki muri rā ka titiro kau atu.*

*Kia noho taku iti, te koko ki te Kararupe,*

*Ngā mahi a Kupe, i topetopea iho.*

*Kei whea tē tane aroha ai te itinga?*

*Mō ngā riri ka rukea ki ahau*

*Waiho i roto nei, ka nui te ngākau e!*

*The suspended soothing clouds*

*From above the hill at Tawāke*

*Abounding just now the love from me*

*To the beloved I wed when young*

*Wanting am I to seek an island*

*That I may raise the bow of Rewarewa,*

*The canoe of Patutahi, to fling afar*

*Let the eyes be shaded sailing over Raukawa*

*Lest Ngā Whatū be seen.*

*That we may pass and look at them.*

*That here I lowly sit,*

*In the bay of Kararupe traversed by Kupe.*

*Where is the husband I loved in my youth?*

*As for the anger pouring forth from within me*

*Let it there remain, how intense is the affection*

<sup>1</sup> This mōteatea was composed by Tuhupu of Te Atiawa for her tāne, who left Te Whanaganui a Tara for Te Taihū aboard the waka Te Rewarewa captained by Ngāti Rārua rangatira Heteraka Patutahi. The waiata and its meaning as explained by Hare Rore of Ngāti Rārua was published in the Marlborough Express in 1909. In the late 1990s the waiata was revived and a new rangi, or tune, provided by kuia Aunty Keupe Fairest-Stafford.

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PART A:

# TĪMATANGA KŌRERO

Wairau Valley  
Photo: Melissa Banks

# KUPU ARATAKI | INTRODUCTION TO POIPOIA TE AO TŪROA

## 1.1 He whakapuakitanga | Introduction

Te Ao Tūroa is central to Ngāti Rārua identity and cultural wellbeing. Ngāti Rārua are impelled by deeply held values, including the fundamental tenets of whānaungatanga, kaitiakitanga and manaakitanga, to love and respect Papatūānuku in recognition of her life-supporting function and place in our own whakapapa. The role and realm of Ranginui, the sky parent and domain of the heavens, is also important. It is the interaction between Papatūānuku and Rangī-nui that establishes the balance of nature.<sup>2</sup> Ngāti Rārua are obligated, as kaitiaki of the natural environment, to enhance and maintain the mauri and life support systems of Papatūānuku and Rangī-nui for future generations.

For Ngāti Rārua, all things are interrelated and connected by whakapapa: the divine and the human; the living and the inanimate; the past, present and future. Ngāti Rārua view all natural resources as being gifts from ngā atua kaitiaki. These spiritual guardians maintain the mauri of ngā taonga tuku iho – the treasures of the natural world – which are central to Ngāti Rārua spiritual, cultural and economic wellbeing.

‘Te Ao Tūroa’ means the light of day, the Earth, the enduring world, the natural world.<sup>3</sup> In the context of this strategy, it encompasses the natural, cultural and built environment, together with the social, cultural, economic and physical wellbeing of people.

The focus in Poipoia Te Ao Tūroa is on care for, and nurture of, the natural world. This includes wai (water, in all its forms); ngā wāhi taonga tuku iho (sacred and significant sites and areas); mahinga kai (traditional food and other natural resources, and the places where those resources are obtained); whenua (land); and rerenga rauropi (living things; biodiversity).

In reflection of the interconnectedness of all things, this strategy also contains policies relating to the cultural, economic, social and physical wellbeing of people in both the natural and built environments.

<sup>2</sup> Waitangi Tribunal, 2008. Te Tau Ihu o Te Waka-a-Māui: Report on Northern South Island Claims, Volumes I-III (Wai 785). Volume III, p. 1042.

<sup>3</sup> Ao Turoa - Māori Dictionary (maoridictionary.co.nz)





## 1.2 Te aronga o Poipoia Te Ao Tūroa | Purpose of the strategy

Poipoia Te Ao Tūroa is first and foremost a tool to assist Ngāti Rārua to effectively and authentically engage in environmental management.

The strategy is an expression of rangatiratanga and kaitiakitanga from ngā uri o Ngāti Rārua. It is informed by customary traditions and practices and responds to contemporary environmental management systems.

To achieve this, Poipoia Te Ao Tūroa sets out to:

- Highlight Ngāti Rārua values, priorities and aspirations for environmental management,
- Develop high level operational policy to guide Te Rūnanga o Ngāti Rārua trustees and staff to ensure their mahi is consistent with iwi priorities, and
- Support and build capacity within Ngāti Rārua whānau, hapū and marae to empower them as kaitiaki.

This strategy is also a tool for councils, central government organisations and the wider community to understand the issues of significance to Ngāti Rārua with respect to environmental management.

### ‘The Law of Kupe’

Customary system of traditions and practices inform environmental management, based on whānaungatanga; mana; tapu, utu and kaitiakitanga.

### ‘Cook’s Law’

Long history of law from England. Western economic and social values inform environmental management.

### ‘The Law of Aotearoa’

The contemporary environmental management system.

Partial statutory incorporation of Māori interests and customary traditions in two primary statutes: the Resource Management Act and Conservation Act.

Over 30 other laws and associated policy statements, plans and strategies also regulate environmental management.

Figure 1: Evolution of environmental management in Aotearoa New Zealand<sup>4</sup>

<sup>4</sup> Based on Williams, 2013. “Lex Aotearoa: An Heroic Attempt to Map the Maori Dimension in Modern New Zealand Law” WkoLawRw 2; (2013) 21 Waikato Law Review.

## 1.3 Kia Pai Te Noho | Ngāti Rārua Strategic Plan

This environmental strategy is developed from and aligned with Te Rūnanga o Ngāti Rārua Strategic Plan for 2020–2040, Kia Pai Te Noho.

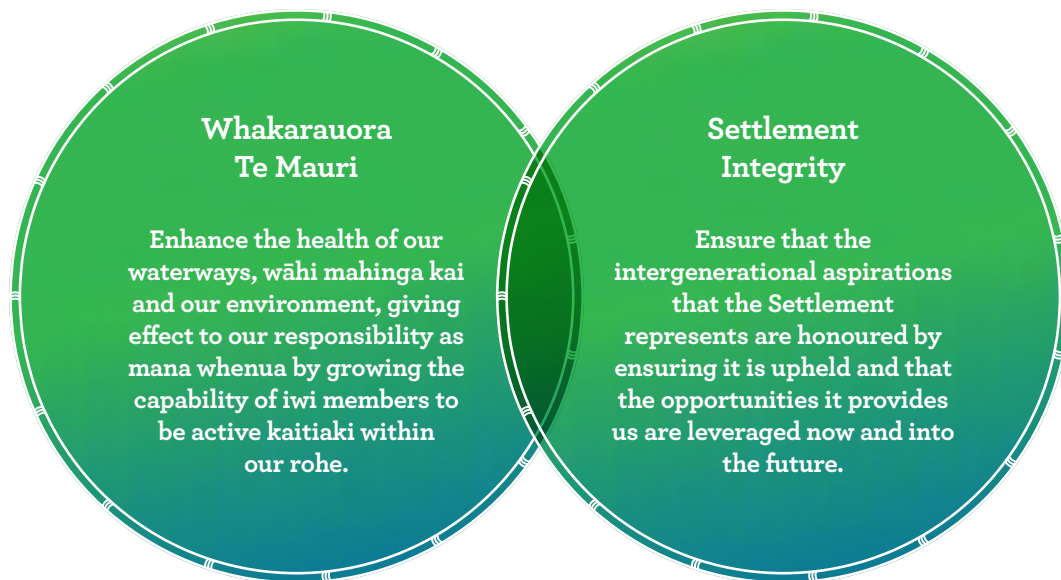
Kia Pai Te Noho derives its name from a whakatauaāki from Ngāti Rārua rangatira Te Tana Pukekōhatu, mokopuna of Turangapeke. His ōhāki (dying speech) charged his descendants to:



**Kia atawhaitia i te tangata i muri i ahau, kia pai te noho.**

Be kind to all peoples, live well.

Key strategic objectives in Kia Pai Te Noho include protecting and enhancing tribal identity and Ngāti Rārua culture, economy, society. It guides the work of Ngāti Rārua trustees and staff across four pou: Taiao (environmental), Mauri Ora (cultural), Hononga (social) and Ohaoha (economic). Kia Pai Te Noho contains two specific environmental objectives:



There are key initiatives across all four pou which are relevant to Ngāti Rārua environmental advocacy and management. Te Rūnanga o Ngāti Rārua ohaoha (economic) and te reo Māori strategies also guide more specific implementation of Kia Pai Te Noho. Where relevant, these plans and key objectives for other pou have been reflected in Poipoia Te Ao Tūroa.

## 1.4 Te whakatipu te mahere | Development of the strategy

A key intention when developing this strategy has been to ensure that it reflects as best as possible the collective environmental vision, values and position inherited by Ngāti Rārua. The process for developing Poipoia Te Ao Tūroa is as important as the outcome.

The following methods were used to develop Poipoia Te Ao Tūroa:

- A review of existing information including historical and existing iwi environmental planning documents to ensure the legacy of previous generations is built on.
- Analysis of the current context for resource management in Te Taihū.
- A series of review sessions with a working party.

## 1.5 Pou tarāwaho | Plan framework

Poipoia Te Ao Tūroa has been developed using a kaupapa Māori planning framework<sup>5</sup> to enable Ngāti Rārua to effectively participate in environmental management planning and processes of significance to iwi, hapū and whānau.

### HUANGA

The outcomes and objectives sought by Ngāti Rārua in the environmental management area.

### TIKANGA

The actions, policies and approaches to be used to implement the kaupapa and achieve the hua.

### KAUPAPA

A platform of core values that Ngāti Rārua, as kaitiaki, are obliged to see fulfilled and protected. When properly implemented, they give rise to the hua, or outcomes sought.



<sup>5</sup> Royal, 2012. Politics and knowledge: Kaupapa Maori and mātauranga Maori. New Zealand Journal of Educational Studies. 47(2).

Poipoia Te Ao Tūroa is based on te ao Māori, which recognises the connections and relationships of ngā tangata with the natural world. Therefore, this strategy contains huanga and tikanga relating to the environmental, social, cultural and economic wellbeing of Ngāti Rārua as this relates to natural and built environments.

The kaupapa, or platform of core values which underlie the strategy, are fundamental and unchanging. The key kaupapa for this strategy are:

- Wairuatanga
- Kaitiakitanga
- Rangatiratanga
- Whānaungatanga
- Pono
- Auaha

## 1.6 Ārotakenga | Plan implementation & review

Version 1 (2021) of the strategy contains broad, high level environmental issues for Ngāti Rārua.

Poipoia Te Ao Tūroa is the start of a positive and proactive journey. This kaupapa will continue to progress as the Ngāti Rārua strategic plan evolves, and as we build our resource management capacity.

The strategy is a living document which will be monitored, revised and updated to ensure it remains relevant to Ngāti Rārua and provides a framework for continuous improvement.



Photo: Naomi Aporo

# NGĀ HONONGA ME TURE MO TE AO TŪROA | ORGANISATIONAL AND LEGISLATIVE CONTEXT

## 2.1 Ngā hononga ki ētahi atu rōpū whakahaere | Relationships with other organisations

Te Rūnanga o Ngāti Rārua interacts with a wide range of groups and organisations in the environmental management area. Our primary relationships are outlined below.

### 2.1.1 Iwi groups

<b>Te Tau Ihu iwi</b>	<b>Tainui Waka</b>	Ngāti Rārua
		Ngāti Koata
		Ngāti Toa Rangatira
	<b>Tokomaru Waka</b>	Te Ātiawa o Te Waka-a-Māui
		Ngāti Tama ki Te Waipounamu
	<b>Kurahaupō Waka</b>	Rangitāne o Wairau
		Ngāti Apa ki te Rā Tō
		Ngāti Kuia
	<b>Manawhenua ki Mohua (MKM)</b>	Iwi-mandated organisation representing hau kāinga in the Mohua (Golden Bay) takiwā and Kahurangi National Park area
		Ngāti Tama ki Te Waipounamu
		Te Ātiawa o Te Waka-a-Māui
<b>Ngāti Rārua Ātiawa Iwi Trust (NRAIT)</b>	Manages landholdings on behalf of descendants of the 109 original landowners of Motueka homelands	Ngāti Rārua
		Te Ātiawa o Te Waka-a-Māui
<b>Wakatū Incorporation</b>	Represents and manages assets on behalf of approximately 4,000 owners who descend from customary Māori landowners in Whakatū, Motueka and Mōhua	Ngāti Rārua
		Ngāti Tama ki Te Waipounamu
		Te Ātiawa o Te Waka-a-Māui
		Ngāti Koata

## 2.1.2 Other organisations

Primary local and central government relationships	
Marlborough District Council Nelson City Councils Tasman District Council	Department of Conservation – Northern South Island Operations Region
Other government organisations	
Heritage New Zealand Pouhere Taonga Fish & Game Councils Ministry for the Environment Environmental Protection Authority	Ministry of Business, Innovation and Employment Ministry for Primary Industries Land Information New Zealand Crown & independent research institutes
Non-government organisations	
Consultation or engagement requests are received from a wide range of environmental groups & projects across the rohe	

## 2.2 He ture mō te ao tūroa | Statutory context

Te Rūnanga o Ngāti Rārua interacts with a wide range of groups and organisations in the environmental management area. Our primary relationships are outlined below.

- Conservation Act 1987
- Crown Minerals Act 1991
- Environmental Protection Authority Act 2011
- Historic Places Act 1993
- Local Government Act 2002
- Marine and Coastal Areas (Takutai Moana) Act 2011
- Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014
- Resource Management Act 1991
- Reserves Act 1977
- Te Ture Whenua Act 1993
- Te Tiriti o Waitangi – Treaty of Waitangi Act 1975
- National Parks Act 1980
- Treaty of Waitangi (Fisheries Claims) Settlement Act 1992

Secondary statutes included, but are not limited to:

- Biosecurity Act 1993
- Climate Change Response Act 2002
- Environment Act 1986
- Fires and Emergency New Zealand Act 2017
- Fisheries Act 1996
- Fisheries (South Island Customary Fishing) Regulations 1999
- Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012
- Forests Act 1949
- Hazardous Substances and New Organisms Act 1996
- Māori Commercial Aquaculture Claims Settlement Act 2004
- Māori Fisheries Act 2004
- Marine Mammal Protection Act 1978
- National Parks Act 1980
- New Zealand Geographic Board (Ngā Pou Taunaha o Aotearoa) Act 2008
- Public Works Act 1981
- Queen Elizabeth the Second National Trust Act 1977
- Urban Development Act 2020
- Walking Access Act 2008

# HE KUPU TAKETAKE | NGĀTI RĀRUA IWI

## 3.1 Hekenga mai ki Te Taihū | Settlement in Te Taihū

Ngāti Rārua originate from the western coast of the King Country region and descend from those tupuna who travelled to Aotearoa aboard the Tainui Waka. Their origins can be traced back to the eponymous female ancestor Rāruaioio. Ngāti Rārua descend from her marriage to Tūpāhau, and their offspring. The name of Rārua was further entrenched with the marriage of their son Karewa to Rāruatere. The children of this marriage came to call themselves Ngāti Rārua.

Ngāti Rārua came to Te Taihū o te Waka-a-Māui (the northern South Island) in the late 1820s and 1830s as part of the great southwards migration of those Kawhia and Taranaki iwi who were in danger of conquest if they remained in their homelands. Ngāti Rārua were participants in the series of taua that came to Te Taihū and were involved in the resulting battles against the resident Kurahaupō peoples. These events were soon followed up by Ngāti Rārua heke of occupation whereby Ngāti Rārua established themselves as tangata whenua.

Ngāti Rārua established pā and kāinga at numerous locations across Te Taihū. In many areas Ngāti Rārua customary rights overlapped and intersected with other iwi. Ngāti Rārua held and managed their lands and resources in accordance with tikanga.

At Te Tai Tapu/West Whanganui on the northern west coast, the Ngāti Rārua chiefs Niho te Hamu and Takerei established pā soon after they arrived in Te Taihū. From there, they turned their attention to the West Coast. After initial conflict with the resident iwi of Ngai Tahu, Niho established two pā, one at Taramakau, south of Māwhera, and the other at Hokitika. For a period Ngāti Rārua lived together with Ngāi Tahu and offered protection to them and their rangatira when a Taranaki iwi threatened conflict. After Niho returned northwards in 1838–39,

Ngāti Rārua continued to exercise rights of occupation and resource harvest along the Tai Poutini coast.

In Mohua (Golden Bay) Ngāti Rārua had pā and cultivations at Tākaka and along the coastal ara (pathways) from Motupipi to Te Matau/Separation Point. Te Iti of Ngāti Rārua occupied a pā at Taupō and Te Aupouri was the chief of a community of Ngāti Rārua at Tākaka. The lands at Motueka, Riuwaka and Mārahau became a significant area of occupation for Ngāti Rārua under their rangatira, Ngapiko, Te Iti, Te Panakenake, and Te Poa Karoro. These districts were rich in resources, including fish, birds and plant life. The Ngāti Rārua rangatira, Ngapiko, had a pā named Hui-te-rangiora at Riuwaka. Another pā, Whakapaetuarua, was established near the Motueka River mouth. In 1842 this pā had a population of about one hundred tūpuna.

The Waimea district was important to Ngāti Rārua as an area for birding and the collection of flax. Ngāti Rārua used the Whakatū district seasonally as a fishing station.

Some Ngāti Rārua settled in the Wairau during the first stages of occupation following the invasion of Te Taihū in the 1820s. Ngāti Rārua shared the occupation of the Wairau with Ngāti Toa Rangatira. The Ngāti Rārua rangatira Tana Pukekohatu, who had for a time settled in Motueka, led a group of Ngāti Rārua back to settle permanently in Wairau. By 1840 Ngāti Rārua were resident throughout the Wairau district and in Port Underwood.

Ngāti Rārua utilised the long-established network of ara that connected these communities from Wairau in the east, up into the Lakes district, across into Whakatū, Mohua, Te Tai Tapu and down the Tai Poutini coast.

### 3.1.1: Te Hekenga Mai





## 3.2 Te rohe o Ngāti Rārua | Ngāti Rārua area of interest

The Ngāti Rārua rohe forms part of the northern region of Te Waipounamu known as Te Taihu o Te Waka-a-Māui (the prow of the waka of Māui). Ngāti Rārua also has historic associations with areas in Tai Poutini as far south as Bruce Bay.

The map below is based on the Area of Interest agreed between Ngāti Rārua and the Crown in the Deed of Settlement signed on 20 April 2013. The Ngāti Rārua rohe includes both the landward areas indicated in the map and the adjacent Te Taihu Coastal Marine Area.

### 3.2.1: Ngāti Rārua Area of Interest



The two main iwi settlements within the Ngāti Rārua rohe are concentrated at Wairau and Motueka. These, and other areas of significance within the rohe, are detailed in the table below.

### 3.2.2: Ngāti Rārua Rohe

<b>Wairau</b>	The rohe of Wairau centres on Waiharakeke (Blenheim) and extends from the Parinui-a-Whiti to Port Underwood, sharing an interest with Ngāti Toa Rangatira and Rangitāne o Wairau to the headwaters of the Wairau awa and then inland to Belvedere Peak.
<b>Motueka</b>	The rohe of Motueka centres on Te Tai-o-Aorere (Tasman Bay) between Māpua to Awaroa, and inland towards Murchison. It includes the Motueka awa and Wharepapa and Pukeone maunga.
<b>Whakatū</b>	The rohe of Whakatū centres on Nelson and includes the catchments of the Mahitahi (Maitai) and Waimeha (Waimea) awa and Maungatapu maunga.
<b>Mohua/Te Tai Tapu</b>	The rohe of Mohua centres on Golden Bay and extends from Awaroa to Onetāhua (Farewell Spit), including Parapara Peak and the Tākaka and Aorere catchments. Te Tai Tapu encompasses the west coast from Onetāhua to Karamea and includes the Whanganui Inlet and the Anatori, Anaweka and Paturau awa.
<b>Lakes &amp; Tai Poutini</b>	Includes Lakes Rotoiti and Rotoroa and Tai Poutini / West Coast, extending from Karamea to Bruce Bay and inland towards Main Divide.

## 3.3 Ngā hapū o Ngāti Rārua

There are five Ngāti Rārua hapū:

- Ngāti Tūrangapeke
- Ngāti Paretona
- Te Arawaere
- Ngāti Pareteata
- Ngāti Kairārunga (sometimes known as Kairārua)

## 3.4 Ngā marae o Ngāti Rārua

Ngāti Rārua are affiliated to five marae. Some marae are shared with other mana whenua iwi.

- Onetahua (Tākaka)
- Te Āwhina (Motueka)
- Whakatū (Nelson)
- Parerārua (Wairau)
- Wairau Pā (Wairau)



## 3.5 Ngāti Rārua Deed of Settlement

The Ngāti Rārua Deed of Settlement was signed on 13 April 2013 and the associated Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Taihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014 was enacted on 22 April 2014.

A list of statutory instruments in the Deed of Settlement is included at Appendix A.

## 3.6 Te Rūnanga o Ngāti Rārua | Ngāti Rārua iwi authority

Te Rūnanga o Ngāti Rārua manages assets, businesses and taonga on behalf of all Ngāti Rārua whānau members. It is the mandated voice and representative for the collective interests of Ngāti Rārua and is actively developing iwi capability and capacity to exercise rangatiratanga and kaitiakitanga over environmental and cultural resources. Environmental mahi carried out by Te Rūnanga o Ngāti Rārua includes:

- Assessment of resource consents, concessions & mining permits
- Participation in council district & regional resource management plan preparation & review
- Responding to consultation requests on council projects - capital infrastructure projects; reserves policy; long term plans and other strategies
- Responding to consultation requests on wide range of environmental projects and developments
- Building capacity and systems to strengthen Ngāti Rārua whānau, hapū and marae involvement in environmental management
- Supporting specific Rūnanga and whānau projects

Te Rūnanga o Ngāti Rārua is also developing several taiao policies, guidelines and tools that will be developed to sit under Poipoia Te Ao Tūroa. These include:

- Cost recovery policy
- Iwi monitoring/accidental discovery protocols
- Engagement guidelines
- A Ngāti Rārua climate change adaptation plan
- The development of a GIS system to record ngā wāhi taonga tuku iho along with the kōrero associated to them



Photo: Naomi Aporo

**PART B:**

# **NGĀ HUANGA ME NGĀ TIKANGA OBJECTIVES & POLICIES**

Mohua/Golden Bay  
Photo: Melissa Banks

# WHAKATAKOTO KAUPAPA HERE | GUIDANCE ON OBJECTIVE & POLICY SECTIONS

The following sections focus on kaupapa of particular importance to Ngāti Rārua. The huanga me tikanga (objectives and policies) are intended to provide guidance at a strategic level. They do not attempt to provide comprehensive coverage of all areas of environmental management.

Just as Te Ao Tūroa itself contains many elements which interconnect and are interdependent, the huanga me tikanga in the following sections intersect and overlap. Users of the strategy should consider all kaupapa sections to gain a full understanding of Ngāti Rārua values, priorities and aspirations for environmental management.

Some terms used within the objective and policies sections are defined here to assist users of Poipoia Te Ao Tūroa:

## *Environmental Management*

Where used in this strategy this term includes all aspects of Te Ao Tūroa – being the natural, cultural and built environments as well as the cultural, economic, social and physical wellbeing of people. Unless otherwise specified, this term refers to both management and decision-making processes.

## *Huanga*

The objective or goal sought by Ngāti Rārua.

## *Tikanga*

The tikanga include both policies (parameters for decision-making) and methods (actions that are to be undertaken), to meet the huanga.

## *Actively*

Ngāti Rārua will work actively to prioritise achievement of this action.

## *Support/Encourage*

Subject to capacity, Ngāti Rārua will support or encourage this course of action.

## *Discourage*

An action or activity which is generally not supported by Ngāti Rārua. Alternatives that avoid or mitigate potential effects will be sought.

## *Oppose*

Ngāti Rārua will work actively to prevent this course of action.

# RANGATIRATANGA | LEADERSHIP AND DECISION-MAKING

Ngāti Rārua seek to exercise effective control, partnership, participation and/or influence in environmental management as kaitiaki within the Te Taihū rohe.

## 5.1 Huanga | Objective

Ngāti Rārua kaitiaki role is enhanced, restored and protected through having:

- Effective influence over, meaningful involvement in, and priority given to kaitiaki interests in all areas of environmental management where decisions are made by others,
- Partnership in environmental decision making and/or management in respect of taonga resources or species,
- Control of environmental decision making and/or management of highly significant sites.

## 5.2 Tikanga | Policies and methods

- I Require recognition that the interests of Ngāti Rārua, as mana whenua and Treaty partners, extend beyond that of stakeholder or community interests.
- II Seek influence at all levels of decision making.
- III Actively participate where legislation or national directions provide for partnership in environmental management of taonga resources.
- IV Participate in central and local government statutory planning processes relating to Te Ao Tūroa where they:
  - directly affect the values, objectives or policies as set out in Poipōia Te Ao Tūroa,
  - are within the Ngāti Rārua rohe, and
  - for planning processes under the Resource Management Act, they are within the area over which Ngāti Rārua actively exercises kaitiakitanga for the purposes of that Act.
- V Participate in other central and local government planning processes on a case-by-case basis, taking into account:
  - Potential effects on Ngāti Rārua values, objectives or policies as set out in Poipōia Te Ao Tūroa,
  - Resourcing capacity and capability.

**VI Take action where the exercise of kaitiakitanga is adversely impacted by inconsistent or inadequate:**

- Implementation of legislative requirements with respect to the principles of the Treaty of Waitangi,
- Implementation of legislation that affects mana whenua involvement in environmental decision making and management, or
- Administration of processes carried out by people performing legislative functions, duties or powers.

**VII Partner with others where the partnership:**

- Enhances Ngāti Rārua influence on environmental outcomes,
- Enables environmental restoration of sites or areas of significance to Ngāti Rārua,
- Allows efficient use of limited resources, and/or
- Supports whānau activities or aspirations.

**VIII Encourage and support the appointment of a person or people with recognised expertise in tikanga Māori and kaupapa Māori resource management to hearing panels and other statutory planning processes which affect kaitiakitanga and/or the wellbeing of Ngāti Rārua whānau.**

**IX Investigate and progress opportunities for transfer of control of environmental decision making and/or management functions, duties and powers in respect of sites of particular significance to mana whenua iwi. These include, but are not limited to:**

- Te Puna o Riuwaka
- Te Waikoropupū
- Kaka Pā Reserve

**X Ngāti Rārua acknowledges that other mana whenua iwi have interests in the sites in Policy 5.2 (IX) and will work with them towards co-management / mahi ngātahi.**

# MAURI | PROTECTING THE LIFE-SUPPORTING CAPACITY OF THE NATURAL WORLD

Mauri is the life force that exists in all things in the natural world, including people. Mauri comprises both physical and spiritual qualities and can be harmed by any activity or development that diminishes the life-supporting capacity of Papatūānuku. Ngāti Rārua as mana whenua and kaitiaki have a customary responsibility to sustain mauri. Ngāti Rārua seek to strengthen and grow their traditional relationships with the environment – **enhancing mauri is at the heart of all our mahi.**

## 6.1 Huanga | Objective

The mauri of the natural environment is protected, enhanced and restored, in recognition that the natural world nourishes and sustains us, and that we in turn have a duty of care.

## 6.2 Tikanga | Policies and methods

- I Protect, enhance and restore the mauri of Papatūānuku and Rangi-nui.
- II Encourage the application of Ngāti Rārua values, knowledges, monitoring and management systems in environmental management and decision making.
- III Support integrated management, ki uta ki tai.
- IV Where capacity allows, support the projects and activities of other individuals and organisations which protect, enhance and restore the mauri of the natural environment.
- V Support activities that value and restore people's connection to the natural world, where they do not have an adverse effect on the natural or cultural values of a place or the wellbeing of Ngāti Rārua whānau.



- VI Oppose discharges that threaten the mauri of air.
- VII Encourage the use of indigenous, site-suitable and locally sourced plant species in all restoration planting.
- VIII Support research that assists in the conservation and recovery of taonga species and ecosystems.
- IX Ensure weed and pest control programs avoid adverse effects on cultural values, while recognising the benefits they provide to rerenga rauropi (indigenous biodiversity).<sup>6</sup>
- X Encourage authorities to find solutions that do not poison wai or whenua.
- XI Discourage the introduction of non-indigenous organisms to control pest species.
- XII Require the preparation of a cultural impact assessment to evaluate risks associated with the use of toxins or introduction of non-indigenous organisms to control pest species within Te Taihu.
- XIII Support initiatives that contribute to the understanding and management of human-induced climate change.



Photo: Naomi Aporo

<sup>6</sup> Rerenga rauropi in relation to this strategy describes the variety and diversity of life on land, in fresh water and the sea, including the habitat of species and the complex networks that interconnect all living things

# WAI | WATER

The policies in this section are intended to guide water management in a manner consistent with Ngāti Rārua values and interests. This does not preclude the responsible use of water, but merely states that the use of water must be secondary to intergenerational protection of the life-supporting capacity of all waterways.

These objectives and policies encompass wai in all its forms – rivers, lakes, puna, repo, groundwater, estuaries and oceans.

## 7.1 Te mana o te wai

### 7.1.1 *Huanga | Objective*

The mana, mauri and wairua of wai is protected, enhanced and restored.

### 7.1.2 *Tikanga | Policies and methods*

- I Require that water is recognised as essential to all life and is respected for its taonga value ahead of all other values.
- II Require recognition that Ngāti Rārua, as mana whenua, have specific and unique rights and interests in how freshwater resources should be managed and utilised in the rohe.
- III Require that decision making is based on intergenerational interests and outcomes.
- IV Require recognition that the responsibility to protect and enhance mauri is held by all those who benefit from the use of water; and that access to take and use water is premised on the responsibility to safeguard and enhance the mauri of that water.
- V Oppose applications for the taking of wai ora<sup>7</sup>.
- VI Proposals that will result in the unnatural mixing of waters from different sources within or between catchments will be assessed on a case-by-case basis to allow consideration of:
  - The perspective of Ngāti Rārua whānau,
  - The current state of water quality, water quantity, indigenous biodiversity and other cultural values within particular waterways,
  - Provision to avoid or mitigate adverse effects on cultural values or interests, and
  - Provision to provide a net restorative benefit to cultural values or interests.

<sup>7</sup> Wai ora is the purest form of freshwater, it is of spiritual significance and used in traditional rituals and healing, which are essential to the hauora, mana and identity of iwi, hapū and whānau.

## 7.2 Water quality, quantity and aquatic ecosystems

### 7.2.1 *Huanga* | Objective

Water quality, quantity and the functioning of aquatic ecosystems are protected, enhanced or restored.

### 7.2.2 *Tikanga* | Policies and methods

- I Require the setting of minimum environmental flow and allocation limits to protect the mauri of wai.
- II Oppose over-allocation of wai.
- III Support restoration of the riparian margins, to enhance water quality and provide habitat and pathways for indigenous species.
- IV Support the recognition and protection of repo for their habitat and biodiversity values and cultural significance.
- V Support the protection or restoration of fish passage for indigenous species.
- VI Support the protection or restoration of the quality of underground water including aquifers and puna in recognition of their intrinsic natural values and cultural associations.
- VII Support the restoration of modified waterbodies to as close to their natural state as possible.



Te Waikoropupū. Photo: Naomi Aporo

## 7.3 Discharges

**‘We used to get a lot of flounder [at the mouth of the Wairau River] ... but that is where Blenheim discharges its sewage, so it has kind of died out.’<sup>8</sup>**

Kowhai Pacey, Ngāti Rārua

### 7.3.1 *Huanga* | *Objective*

To protect the mana, mauri and wairua of wai from adverse effects of discharges.

### 7.3.2 *Tikanga* | *Policies and methods*

- I Oppose the discharge of contaminants to aquatic receiving environments.
- II Oppose the discharge of human wastewater, even when treated, to aquatic receiving environments on the basis that this practice is culturally offensive and is harmful to:
  - the mauri of wai and aquatic ecosystems,
  - human health, and
  - mahinga kai.
- III Oppose the location of wastewater infrastructure and treatment plants on or near ngā wāhi taonga tuku iho or mahinga kai.
- IV Oppose the location of wastewater infrastructure in flood or inundation-prone areas to minimise the risk of overflow events.
- V Oppose the discharge of treated wastewater to land where the area is at risk of flooding or inundation or may otherwise result in the discharge of partially treated wastewater to aquatic environments.
- VI Support low impact design approaches to stormwater management including, but not limited to, the retention and use of existing catchment drainage characteristics, minimisation of impervious surface cover, enhancement of natural ecosystems and maintenance of vegetation within catchments.
- VII Support the planting of stormwater management systems with site-suitable indigenous species, focusing on their ability to absorb water and filter contaminants.
- VIII Support the design of urban stormwater management systems that provide for multiple uses/outcomes including, but not limited to, recreation and amenity.

<sup>8</sup> Te Rūnanga o Ngāti Rārua, 2020. Mahinga Kai Interviews.

# NGĀ WĀHI TAONGA TUKU IHO | SITES AND AREAS OF SIGNIFICANCE

Ngā wāhi taonga tuku iho are an essential part of Ngāti Rārua identity and their protection is central to kaitiakitanga. For the purposes of this strategy, 'ngā wāhi taonga tuku iho' encompass many aspects of cultural heritage, including but not limited to, places, sites and areas associated with:

- Traditional pā sites, kāinga and urupā
- Places of birth or death
- Sites used for ritual and ceremonies
- Battle sites
- Places imbued with the mana of Ngāti Rārua rangatira
- Places recorded in pūrākau, waiata, pepeha and whakapapa
- Ara tāwhito (traditional pathways)
- Traditional mahinga kai

## 8.1 Huanga | Objective

Ngāti Rārua protect and maintain their cultural and spiritual associations with ngā wāhi taonga tuku iho and exercise their role as kaitiaki of these places, sites and areas.

## 8.2 Tikanga | Policies and methods

- I Actively participate in local and central government regulatory policy and consent processes that affect the protection of ngā wāhi taonga tuku iho.
- II Work with councils to develop appropriate systems for recording ngā wāhi taonga tuku iho in district plans, while recognising and mitigating the potential for public recording to lead to the damage or desecration of these sites.
- III Develop Ngāti Rārua capacity and capability to participate effectively in planning processes that affect the protection of ngā wāhi taonga tuku iho.
- IV Where activities may have significant adverse effects on Ngāti Rārua wāhi taonga tuku iho, require the use of appropriate cultural planning and monitoring tools to evaluate risks and identify measures to avoid or mitigate those risks.
- V Where activities may damage ngā wāhi taonga tuku iho, require that appropriately experienced Ngāti Rārua iwi monitors are present to ensure cultural values are managed according to tikanga and kawa.
- VI Oppose the location of new infrastructure on or near ngā wāhi taonga tuku iho.
- VII Require the relocation of existing infrastructure where it affects the mana, mauri and wairua of ngā wāhi taonga tuku iho.
- VIII Promote recognition of Ngāti Rārua tikanga and cultural associations with ana (caves) and puna (springs).

# MAHINGA KAI | PROTECTION OF CUSTOMARY HARVEST

Mahinga kai refers to species and materials that have traditionally been used as food, tools, or other resources that are culturally significant to Ngāti Rārua. It can include fish, shellfish, birds and plants used for kai; stones used for tools, cooking and fire making; natural materials used for dyes; and rongoā (medical plants and materials). It also refers to the places those species and resources are found and to the act of harvesting them.

Mahinga kai is central to the wellbeing and identity of Ngāti Rārua whānau. The necessity of gathering kai for “sheer survival helps to explain its determined transmission from generation to generation in Te Taihū”.<sup>9</sup> But customary resources are more than a means of meeting physical needs. They are central to the core values of kaitiakitanga, whānaukatanga and manaakitanga – and so to the identity of Ngāti Rārua. The application of tikanga and kawa so that mahinga kai can be sustainably used by present and future generations of Ngāti Rārua whānau is of utmost importance.

## 9.1 *Huanga* | *Objective*

Mahinga kai is protected, maintained and managed to enable sustainable use and the exercise of customary practices by present and future generations.

## 9.2 *Tikanga* | *Policies and methods*

- I Ensure the protection, maintenance and management of mahinga kai.
- II Protect access to mahinga kai for Ngāti Rārua whānau.



Photo: Naomi Aporo

<sup>9</sup> Wai 785. Volume III, p. 1049.

# MĀTAURANGA | INCORPORATION OF CUSTOMARY PRACTICES, PRINCIPLES AND TECHNIQUES IN ENVIRONMENTAL MANAGEMENT

## How do we get to a place where we acknowledge each other's tikanga?

Amoroa Luke, Ngāti Rārua kaumatua

Mātauranga Māori is an indigenous knowledge system that uses kawa (cultural practices) and tikanga (cultural principles) to critique, examine, analyse and understand the world. It embodies our inherent and holistic connections to Te Ao Tūroa; to the spiritual realm; to the past, present and future.

Mātauranga Ngāti Rārua is intimately connected to the environment and the experiences our tupuna cultivated through the land. Our mātauranga constantly evolves as we strive to respond to environmental challenges of the present day.

Some tools used by Ngāti Rārua to incorporate customary practices, principles and techniques in environmental management and monitoring are included at Appendix B. These will be further developed as capacity and capability increases.

### 10.1 *Huanga* | *Objective*

Ngāti Rārua tikanga and mātauranga inform and guide environmental management and statutory planning processes within Te Taihū.

### 10.2 *Tikanga* | *Policies and methods*

- I Require that tikanga guides the management of Ngāti Rārua sites and areas of significance.
- II Encourage the incorporation of Ngāti Rārua mātauranga in environmental decision making and management.
- III Require the use of cultural management and monitoring tools to assess the health of the environment and associated cultural values.
- IV Continue to develop cultural monitoring and management tools that incorporate Ngāti Rārua customary practices, principles and techniques.

# TANGAROA | COAST AND MARINE AREA

This section includes objectives and policies related to the realm of Tangaroa, the atua of the sea. Ngāti Rārua have traditional and continuing cultural relationships with the coastal environment, including places that have sustained whānau for generations. This area encompasses Tai Poutini (West Coast), Te Tai Tapu (Northwest Coast), Mohua (Golden Bay), Te Tai-o-Aorere (Tasman Bay) and Te Koko-o-Kupe/Kararupe (Cloudy Bay).

The realm of Tangaroa is a complex system, with many and diverse cultural associations. This section contains tikanga that relate specifically to the coast and marine area and which are not found elsewhere in this strategy. This section should be read in conjunction with all other kaupapa in Part B.

Ngāti Rārua consider that the coast and marine areas are fully integrated with land, air, river and freshwater ecosystems. For this reason, the 'coast and marine area' is not tightly defined in this strategy. The policies in this section encompass both the coastal marine area (CMA) as defined in the Resource Management Act<sup>10</sup>, as well as the beaches, dunes, estuaries, islands, coastal flora and fauna and other elements that interact immediately with the CMA.

## 11.1 *Huanga* | *Objective*

The mauri of Tangaroa is protected, enhanced and restored.

## 11.2 *Tikanga* | *Policies and methods*

- I Require the relationship that Ngāti Rārua have with the coast and marine area to be acknowledged, recognised and provided for in management of the coast and marine area.
- II Actively seek to protect, enhance and restore the mauri of the coastal and marine area.
- III Require a precautionary approach towards proposed activities where effects on the coastal and marine environment are uncertain, unknown or poorly understood.

<sup>10</sup> Generally being the foreshore, seabed, coastal water and air space seaward of mean high-water springs.



IV Assess activities and resource use in the coastal and marine area taking into account effects on:

- Marine and coastal biodiversity,
- Coastal water quality,
- Mahinga kai,
- Ngā wāhi taonga tuku iho,
- Ngāti Rārua access to coastal areas for customary activities,
- Natural character and landscapes,
- Effects on customary fishery resources,
- Monitoring provisions,
- Cumulative and long-term effects.

V Assess erosion protection structures on a case-by-case basis, taking into account:

- Potential effects on the functioning and stability of the surrounding coastal area,
- The need to protect the safety and welfare of people, and
- Natural character and landscape effects.

VI Support the continued development and use of marine cultural health index monitoring for estuaries and the coastal environment.

VII Continue to develop and establish sound research partnerships with other organisations to address issues of importance to tangata whenua regarding the management of the coastal and marine environment.

VIII Actively encourage and support the continued development of protocols between Ngāti Rārua and the Department of Conservation to guide management of stranded marine mammals in the Ngāti Rārua rohe.



Photo: Naomi Aporo

# WHENUA | LAND USE ACTIVITIES AND DEVELOPMENT

**For Ngāti Rārua, land represents life itself. Land unites kinship and individual identity, providing a link between the past, present and future. Land is a “taonga tuku iho” – a treasure held for the benefit of future generations.<sup>11</sup>**

This section focuses on land use activities, practices and policy that can affect the health and vitality of Te Ao Tūroa and the social, economic and cultural wellbeing of Ngāti Rārua.

## 12.1 Papa kāinga development

‘Papa kāinga’ has different meanings depending on the context. This section refers to objectives, policies or rules in district plans that relate to papa kāinga development. Ngāti Rārua consider that in this context ‘papa kāinga’ is development that allows traditional patterns of use (including, but not limited to, housing) on land owned communally by mana whenua iwi, whānau or hapū, so enabling them to maintain their culture and traditions.

### 12.1.1 *Huanga | Objective*

Ngāti Rārua iwi, hapū, whānau and marae can develop their land and housing in ways that enable them to maintain their culture and traditions.

### 12.1.2 *Tikanga | Policies and methods*

- I Seek objectives, policies and rules in planning documents prepared under the Resource Management Act which enable papa kāinga development on Ngāti Rārua iwi, hapū, whānau and marae land.
- II Seek definitions of ‘papa kāinga’ development in planning documents that allow whānau, hapū and iwi to use their land in ways that maintain their culture and traditions and which incorporate:
  - land regarded as Māori land in terms of Te Ture Whenua Māori Act 1996, including multiple owned Māori land and customary land,
  - other land returned to iwi through settlement processes, and
  - all other land owned by Ngāti Rārua within the rohe.
- III Encourage the development of consistent planning provisions for papa kāinga across Marlborough, Nelson and Tasman councils.

<sup>11</sup> Primal Communication, 2002. Ngāti Rārua ki Wairau Environmental Management Plan. p. 21.

## 12.2 Urban development

The term ‘urban development’ in these policies encompasses the development or renewal of housing as well as commercial, industrial or community activities, and amenities, infrastructure, facilities, services or works.

### **12.2.1 Huanga | Objective**

Urban development provides for the economic, social and cultural wellbeing of Ngāti Rārua communities, while protecting natural and cultural resources.

### **12.2.2 Tikanga | Policies and methods**

- I Encourage the provision for affordable housing options in urban developments.
- II Oppose the location of urban development in areas of significance to Ngāti Rārua.
- III Discourage the location of urban development on areas with high natural values.
- IV Discourage greenfield development on highly productive rural land.
- V Support the incorporation of cultural values associated with place in urban developments.
- VI Encourage the use of appropriate Māori names for areas of new urban development.

## 12.3 Farming, horticulture and plantation forestry

The policies in this section are intended to guide farming, horticulture (including viticulture) and plantation forestry activities in manner consistent with Ngāti Rārua values and interests.

### **12.3.1 Huanga | Objective**

Fresh and coastal waters, mahinga kai and ngā wāhi taonga tuku iho are protected from adverse effects of farming, horticulture and plantation forestry activities.

### **12.3.2 Tikanga | Policies and methods**

- I Where activities may have significant adverse effects on Ngāti Rārua ngā wāhi taonga tuku iho, require the use of appropriate cultural planning and monitoring tools to evaluate risks and identify measures to avoid or mitigate those risks.
- II Where activities may damage ngā wāhi taonga tuku iho, require that appropriately experienced Ngāti Rārua iwi monitors are present to ensure tikanga is followed.
- III Support farming, horticulture and forest management practices that:
  - Protect water quality,
  - Minimise loss of indigenous habitat and species, and
  - Protect mahinga kai.

## 12.4 Mining & quarrying

The policies in this section are intended to guide mining activities in a manner consistent with Ngāti Rārua values and interests.

This section does not apply to mineral fossicking rights of iwi. Details in relation to these rights are set out in Subpart 10 of the Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014.

### 12.4.1 *Huanga | Objective*

Mining and quarrying activities do not adversely affect the mauri and wairua of natural resources.

### 12.4.2 *Tikanga | Policies and methods*

- I Mining and quarrying activities that destroy or damage wāhi tapu or wāhi taonga will be opposed.
- II Other mining and quarrying activities will be assessed on a case-by-case basis, taking into account effects on:
  - The quality, quantity and life supporting capacity of fresh and coastal waters
  - Indigenous plants, animals and ecosystems
  - Mahinga kai
  - The potential for net environmental benefits
  - The social, cultural, environmental and economic wellbeing of Ngāti Rārua whānau



Wairau Valley. Photo: Rowena Cudby

## MATATIKI | RESOURCING

Current legislative regimes depend on the ad hoc involvement of Māori individuals and groups, who are often under-resourced to bear the burdens involved. The constraints on the exercise of kaitiakitanga caused by limited resources have been recognised as an issue common throughout Aotearoa and Te Wai Pounamu.<sup>12</sup> This is compounded by an increase in the volume of engagement requests, particularly from local and central government organisations who are seeking to fulfil their legal obligations to Māori.

Ngāti Rārua seeks adequate resourcing so that we can strategically increase capacity and capability. This will allow us to make well-informed contributions and have an effective level of involvement in environmental management processes.

### 13.1 *Huanga* | *Objective*

Build the capacity and capability of Ngāti Rārua to make well-informed contributions and have an effective level of involvement in environmental management in Te Taihū to ensure an effective Treaty partnership.

### 13.2 *Tikanga* | *Policies and methods*

- I Seek increased funding and resourcing from central and local government organisations, including through council long term plan processes.
- II Recover costs for Ngāti Rārua input into environmental advocacy work where this involves:
  - Fulfilment of central and local government statutory requirements
  - Environmental projects carried out by other organisations
- III Seek to partner with other iwi and organisations where this allows more efficient and effective use of resources for priority environmental advocacy work.
- IV Apply, or support applications, for external funding where this enables environmental initiatives of priority to Ngāti Rārua.
- V Strongly encourage councils, central government and community organisations to grow their internal cultural capacity and capability.

<sup>12</sup> Randerson, T. et al., 2020. New Directions for Resource Management in New Zealand. Report of the Resource Management Review Panel; Waitangi Tribunal, 2011. Ko Aotearoa Tēnei: A Report into Claims Concerning New Zealand Law and Policy Affecting Māori Culture and Identity (Wai 262).

# HE ĀPITIHANGA | APPENDICES

Lake Rotoiti  
Photo: Naomi Aporo

# NGĀTI RĀRUA DEED OF SETTLEMENT INSTRUMENTS

The Ngāti Rārua Deed of Settlement is the full and final settlement of all historical Treaty of Waitangi claims of Ngāti Rārua, resulting from acts or omissions by the Crown prior to 21 September 1992, and is made up of a redress package that includes:

- an agreed historical account, Crown acknowledgements and apology to Ngāti Rārua
- cultural redress
- financial and commercial redress.

The Ngāti Rārua settlement was negotiated alongside settlements with the other seven iwi with historical claims in Te Taihū. Some redress in the Ngāti Rārua settlement is joint redress with other iwi or overlaps with redress in other Te Taihū settlements. The settlement legislation that enacts the Ngāti Rārua Deed of Settlement is the Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014.

## 1. Cultural Redress

Cultural redress recognises the traditional, historical and spiritual association of Ngāti Rārua with places and sites owned by the Crown<sup>13</sup> within the Ngāti Rārua rohe. These sites are highly significant to Ngāti Rārua, though it is important to note that they represent only a fraction of the occupation sites, customary areas, urupā, wāhi tapu, māra (gardens, cultivation areas) and other areas in Te Taihū that Ngāti Rārua has traditional, historical and spiritual associations with.

There are various forms of cultural redress provided for in the Ngāti Rārua Settlement.

### 1.1 Parirau Whakaruru | Overlay Sites

The concept of Parirau Whakaruru derives from the traditional Ngāti Rārua tikanga (custom) of people of rangatira (chiefly) status extending their mana and protection over a person or area by placed their cloak over them or it. In this instance, a Parirau Whakaruru extends an 'overlay' of Ngāti Rārua values over specified land managed by DOC. A Parirau Whakaruru does not override or alter the existing status of the public conservation land, but it ensures Ngāti Rārua values are also recognised, acknowledged, and provided for. The New Zealand Conservation Authority and conservation boards are required to have particular regard to Ngāti Rārua values in relation to each area, and to consult and listen to Ngāti Rārua when they prepare plans and strategies in relation to these areas.

The Ngāti Rārua Parirau Whakaruru/Overlay Sites are:

- Te Waikoropupū Springs Scenic Reserve
- Heaphy Track (northern portion)
- Farewell Spit Nature Reserve
- Wairau Bar and Wairau Lagoons (part of the Conservation Area Wairau Diversion Mouth and part of the Wairau Lagoons Wetland Management Reserve)

<sup>13</sup> At the date of Settlement.





## 1.3 Deeds of recognition

Deeds of Recognition must be issued over specified SAs managed by the Minister of Conservation (through DOC) and the Commissioner of Crown Lands (through LINZ).<sup>14</sup> Deeds of Recognition create an obligation on those organisations to consult with Ngāti Rārua and to have particular regard to its views in relation to the management of these areas. See Table 2 for the SAs which also have Deeds of Recognition.

### 1.3.1: List of Ngāti Rārua Statutory Acknowledgement & Deeds of Recognition

Maps showing the statutory acknowledgements for all Te Taihū iwi can be viewed at: Statutory Acknowledgements.

Statutory Acknowledgement	Deed of Recognition
Abel Tasman Monument	√ (DOC)
Anatori River and its tributaries	√ (LINZ)
Anaweka River and its tributaries	√ (LINZ)
Aorere River and its tributaries	√ (LINZ)
Buller (Kawatiri) River and its tributaries	√ (LINZ)
Kaiteriteri Scenic Reserve	√ (DOC)
Kaka Point	
Lake Rotoiti, Nelson Lakes National Park	√ (DOC)
Lake Rotoroa, Nelson Lakes National Park	√ (DOC)
Maitai River and its tributaries	√ (LINZ)
Maungatapu	√ (DOC)
Motueka River and its tributaries	√ (LINZ)
Para Swamp Wildlife Reserve	√ (DOC)
Parapara Peak	√ (DOC)
Paturau River and its tributaries	√ (LINZ)
Pukeone / Mount Campbell	√ (DOC)
Riuwaka River, and Resurgence, and its tributaries	√ (LINZ)
Separation Point [West of] / Te Matau	√ (DOC)
Te Taihū Coastal Marine Area	
Waimea, Wai-iti and Wairoa Rivers and its tributaries	√ (LINZ)
Wairau Lagoons and Te Pokohiwi/Boulder Bank Historic Reserve	
Wairau River Diversion Conservation Area	√ (DOC)
Wairau River, marginal strips	√ (DOC)
Wairau River, Omaka River, and Ōpaoa River and their tributaries	√ (LINZ)
Westhaven (Te Tai Tapu) Marine Reserve and Westhaven (Whanganui Inlet) Wildlife Management Reserve	
Wharepapa / Arthur Range	√ (DOC)

<sup>14</sup> Section 50, Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014.

## 1.4 Vest and gift back

The settlement provided for two sites – Kākā Point and Te Tai Tapu – totalling approximately 28,602.0209 hectares, to jointly vest in Ngāti Rārua and certain other Te Taihu iwi on settlement date and then re-vest back in the Crown seven days later as a gift to the people of New Zealand.

## 1.5 Vesting of sites

The settlement provided for eight sites to be vested in the full and exclusive ownership of Ngāti Rārua, and eight sites jointly vested in Ngāti Rārua and one or more other iwi in Te Taihu. The vesting of these sites is subject to specific conditions including protection of conservation values and public access.

A further seven sites previously administered under conservation or reserve requirements were vested in Ngāti Rārua with ongoing administrative requirements.

### 1.5.1: Cultural Sites Vested in Ngāti Rārua

Site	Requirement	Administering body <sup>15</sup>	Owners
Coombe Rocks	Fee simple title, conservation covenant applies.	Department of Conservation	Ngāti Rārua
Glenhope (Kawatiri)	Previously part of Glenhope Scenic Reserve. Site vested in Ngāti Rārua, fee simple title.	n/a	Ngāti Rārua
Kawatiri Confluence	Previously part of Glenhope Scenic Reserve. Site vested in Ngāti Rārua, fee simple title.	n/a	Ngāti Rārua
Mātangi Āwhio (Nelson)	Fee simple title, shares vested in iwi. Declared a recreation reserve.	Nelson City Council	Ngāti Rārua Ngāti Koata Ngāti Tama Te Ātiawa o Te Waka-a-Māui Ngāti Apa ki te Rā Tō Ngāti Kuia Rangitāne o Wairau
Pah Point (Whanganui Inlet)	Fee simple title, to be administered as a scenic reserve.	Department of Conservation	Ngāti Rārua

15. Where other than Ngāti Rārua.

Site	Requirement	Administering body	Owners
Pukatea / Whites Bay and Horahora-kākahu	Sites vested in fee simple, to be administered as a recreation reserve (Pukatea) and historic reserve (Horahora-kākahu). Joint management body to be established; TRONR trustees may appoint 2 members.	Joint Iwi Management Body Reserves Act 1977 applies.	Ngāti Rārua Rangitāne o Wairau Ngāti Toa Rangatira
Puketawai	Fee simple title, shares vested in iwi.	n/a	Ngāti Rārua Te Ātiawa o Te Waka-a-Māui Ngāti Tama ki Te Waipounamu
Pūponga Farm, Cape House	Fee simple title, shares vested in iwi.	n/a	Ngāti Rārua Te Ātiawa o Te Waka-a-Māui Ngāti Tama ki Te Waipounamu
Pūponga Point Pā site	Sites vested in fee simple, to be administered as a historic reserve. Joint management body to be established; TRONR trustees may appoint 2 members.	Joint Iwi Management Body Reserves Act 1977 applies.	Ngāti Rārua Te Ātiawa o Te Waka-a-Māui Ngāti Tama ki Te Waipounamu
Rārangi (Ngāti Rārua)	Previously conservation area. Site vested in Ngāti Rārua, fee simple title.	n/a	Ngāti Rārua
Te Tai Tapu (Snake Creek)	Fee simple title, conservation covenant applies.	Department of Conservation	Ngāti Rārua
Tokomaru / Mount Robertson	Site vested in fee simple, to be administered as a historic reserve. Joint management body to be established; TRONR trustees may appoint 2 members.	Joint Iwi Management Body Reserves Act 1977 applies.	Ngāti Rārua Ngāti Toa Rangatira
Waikutakuta / Robin Hood Bay	Fee simple title, to be administered as a recreation reserve.	Department of Conservation	Ngāti Rārua
Wairau Pā	Previously marginal strip. Site vested in Ngāti Rārua, fee simple title.	n/a	Ngāti Rārua

## 2. Relationships

### 2.1 Protocols

The following protocols are to be issued by the Crown to assist the respective government organisations and Ngāti Rārua trustees to exercise their respective responsibilities.

- Department of Conservation Protocol (Issued through the Minister of Conservation)
- Fisheries Protocol (Issued through the Minister of Fisheries and Aquaculture)
- Taonga Tūturu Protocol (Issued through the Minister for Arts, Culture and Heritage)
- Minerals Protocol (Minister of Energy and Resources)

### 2.2 River and freshwater advisory committee

The Deed of Settlement provides for Ngāti Rārua to participate in an advisory committee providing input into local authority planning and decision making in relation to the management of rivers and fresh water under the Resource Management Act 1991, within the jurisdictions of Marlborough District Council, Nelson City Council and Tasman District Council.

## 3. Commercial redress

Ngāti Rārua purchased a number of Crown properties on or following settlement. Many of these properties are located within wider areas of traditional association for Ngāti Rārua.

This type of redress provides Ngāti Rārua with resources to assist in developing the economic and social wellbeing of whānau.



# HE KETE PARAHA MŌ TE TAI AO | NGĀTI RĀRUA ENVIRONMENTAL MONITORING & MANAGEMENT TOOLS

Several tools are used by Ngāti Rārua to assist with the exercise of kaitiakitanga, specifically with regard to implementing cultural values and objectives into RMA and other planning processes and assessing the cultural health of the rohe.

One or more of these tools may be required by Ngāti Rārua or requested by central or local government agencies, applicants and/or other groups and individuals. This work will be undertaken at the expense of the group or individual undertaking the relevant activity.

Kahurangi National Park from Tu Ao Wharepapa Range  
Photo: Rowena Cudby

## Cultural impact assessment

A cultural impact assessment (CIA) is a professionally prepared assessment of the impacts of a given activity on tangata whenua values and interests. These assessments:

- identify tangata whenua values associated with a particular site or area,
- identify the actual or potential effects of the proposed activity on cultural values, and
- provide recommendations for measures to avoid, remedy or mitigate adverse effects.

Cultural impact assessments must be specific to the particular activity under consideration.

## Cultural values statement

Cultural values statements (CVS) identify and explain the cultural values associated with a specific area or resource over time. While a CVS may include broad level information on issues or outcomes associated with an area, resource or proposed activity, generally they differ from a CIA in that they do not include a detailed assessment of effects of an activity, or recommendations to avoid, remedy or mitigate effects.

## Iwi monitoring

Iwi monitoring is used to protect and manage ngā wāhi taonga tuku iho in the rohe. A mandated iwi monitor will be assigned to monitor activities involving ground disturbance in areas identified as high risk with regard to the potential for accidental discoveries. The use of iwi monitors enables iwi to be proactive in ensuring that all precautions are taken to protect ngā wāhi taonga tuku iho. Iwi monitors oversee excavation activity, record sites or information that may be revealed and direct tikanga for handling cultural materials.

## Cultural health indicators

Cultural health indicator (CHI) frameworks are used to identify and articulate iwi/hapū values and perspectives of ecosystems that an iwi may wish to monitor – including, but not limited to, forests, estuaries, freshwater, wetlands and marine environments. Cultural health indicator monitoring provides understanding of environmental/cultural changes over time from an iwi/hapū perspective.

## Rāhui

Ngāti Rārua have used rāhui as a resource management tool for generations. Rāhui involves the prohibition of use of an affected area of land, sea and air. A rāhui may be put in place to maintain and enhance the productiveness and health of an area and the people. If an area is rendered tapu, a complete prohibition or rāhui will be set in place for a period of time or is subject to observations by Ngāti Rārua until the status of the resource recovers. When this assessment is made, the rāhui will be lifted. Rāhui will be used by Ngāti Rārua to maintain and enhance the mauri and productivity of affected areas.

## Matakite

The assessment of an area by a matakite is requested as required, to indicate taha wairua (spiritual presence) and inform mitigation measures, such rituals for protection, or exclusion of areas for cultural safety.

# ENGAGING WITH NGĀTI RĀRUA

Alpine tarn, Kahurangi National Park  
Photo: Rowena Cudby



Ngāti Rārua are a Treaty partner to the Crown and therefore the Crown has an on-going responsibility to regularly engage with Ngāti Rārua on a range of functions and projects. While many organisations consult to fulfil their legal obligations, building positive relationships that are based on trust and confidence will facilitate the most effective and genuine engagement.

The following guidelines have been prepared to assist those seeking to consult or engage with Ngāti Rārua on environmental management matters.

## Taiao contact details

### Proposals in Mohua (Golden Bay area)<sup>16</sup>

Manawhenua ki Mohua  
C/- the Pouārahi  
[mohuamanawhenua@gmail.com](mailto:mohuamanawhenua@gmail.com)

### Rest of the Ngāti Rārua rohe<sup>17</sup>

Te Rūnanga o Ngāti Rārua  
C/- the Pou Taiao  
[taiao@ngatirarua.iwi.nz](mailto:taiao@ngatirarua.iwi.nz)

## Best practice principles for engagement

### *Kotahitanga*

Unity. While people may hold diverse views, it is important to identify a shared sense of purpose that contributes to positive outcomes for all.

### *Manaakitanga*

Mutual respect, working together with fairness and integrity.

### *Mana ki te mana*

‘Chief to Chief’. Dedicate staff to engagement that are of a similar status to those being engaged with. Refer to the table in the section ‘The four tiers of engagement’ for further information.

### *Mana motuhake*

Respect for the independence of parties and their respective roles, responsibilities and mandates.

### *Rangatiratanga*

Recognition of the status of Ngāti Rārua as a Treaty partner.

### *Whakamana i te tangata*

Respect, understanding and support of Māori tikanga and kawa.

### *Wairuatanga*

Encouragement and promotion of spirituality and connections that we all share with Te Ao Tūroa, supporting a unified and holistic approach.

<sup>16</sup>. Generally the area west of Takaka Hill; includes the Mohua (Golden Bay) takiwā and Kahurangi National Park area through to Te Tai Tapu (Northwest Coast)

<sup>17</sup>. See rohe map at Section 3.2.1

# Best practice protocols

## ***Begin engagement as early as possible***

The need to engage early in the process cannot be emphasised enough. This allows sufficient time to gain a greater understanding of one another's expectations and aspirations. It also enables identification of good process, based on understanding of one another's priorities and available resources.

## ***What is the kaupapa?***

- Clearly define the intended purpose of your engagement and what you want to achieve.
- Provide sufficient, tailored information for us to understand the proposal. Maps, diagrams and plans are useful tools.
- Be clear about the scope of input you seek from Ngāti Rārua. Are you informing us of something that is happening but do not need a response? Consulting to gain our feedback on a proposal? Wanting to collaborate on an issue and develop solutions together?
- Include any relevant timeframes.

## ***What is the significance of the kaupapa to Ngāti Rārua?***

Provide an initial assessment of the potential significance of your proposal to Ngāti Rārua. To assist with this you can:

- Review Poipoia Te Ao Tūroa to gain an understanding of the values, priorities and aspirations of Ngāti Rārua with respect to environmental management. Assess your activity or proposal against this document; listing any huanga and/or tikanga relevant to your proposal, along with the measures you are taking to mitigate effects on these matters.
- Refer to the list of Ngāti Rārua statutory acknowledgements at Appendix A, read the full text of all Te Taihu statutory acknowledgements and/or view the Te Taihu Statutory Acknowledgements maps online. Detail any impacts your activity or proposal may have on statutory acknowledgement areas.
- You may also find helpful information on the Ngāti Rārua website.

A kaupapa that is highly significant to Ngāti Rārua will require more concentrated effort and involvement.

## ***Get in touch***

Send us an email outlining your kaupapa and how it affects Ngāti Rārua. Where you are consulting multiple iwi organisations we welcome emails that include all parties. If you haven't met the person you are contacting before, or the kaupapa is quite significant or new, you may want to consider a quick introductory phone call, followed up with a detailed email.

Kanohi ki te kanohi (face to face) meetings are the traditional way of engaging with iwi and are particularly appropriate where there are new relationships, large scale projects and/or multiple agencies and iwi authorities involved. Ngāti Rārua has a large rohe and we appreciate being given the opportunity to join meetings by video conferencing where that is appropriate, to reduce the amount of time needed for travel. Ngāti Rārua however will determine the level and type of engagement that is appropriate for the kaupapa, and may decline requests to meet kanohi ki te kanohi should they deem it unnecessary.

## The four tiers of engagement

Like most government organisations and other iwi authorities, Te Rūnanga o Ngāti Rārua has a structure that includes governance, management and operations staff. Across all of this are the Ngāti Rārua whānau members. The table below has been prepared to help make it easy for you to see who you need to contact.

Your position	The nature of the engagement	Te Rūnanga o Ngāti Rārua contact person
Mayor/Minister		
Elected Councillor	New formal Treaty relationships and legislative obligations	Chair, Board of Trustees
CEO, General Manager, Head of Government Department	Existing relationships, formal business or financial relationships	Pou Whakahaere (CEO)
Senior Manager	Strategic planning, project management	Pou Taiao (Environmental Manager) or assigned staff member
Operational staff, contractor	Development proposals, consent applications, external consultations, capital works and maintenance.	Pou Taiao (Environmental Manager), or assigned staff member, or mandated whānau member (if known)

# KUPUTAKA | GLOSSARY

Rarangi Beach

The definition of terms in this section are specific to their use in this strategy. Many of the words and phrases listed below have a variety of meanings, broader understandings, and/or are defined differently by other iwi.

Ana	Caves
Kia Pai Te Noho	Ngāti Rārua Strategic Plan for 2020-2040
Ki uta ki tai	The term 'ki uta ki tai' can be translated to English as 'mountains to the sea'. It encompasses concepts of integrated catchment management, cultural, social and economic wellbeing of communities, the mauri of fresh and coastal water, and the intrinsic value and life supporting capacity of ecosystems.
Māhinga kai	Traditional food and other natural resources used for customary practices, and the places where those resources are obtained.
Mana whenua / tangata whenua	<p>In relation to this strategy the term tangata whenua means 'people of the land' and mana whenua means 'those with authority over the land'.</p> <p>In relation to this strategy the term tangata whenua means 'people of the land' and mana whenua means 'those with authority over the land'. While these two terms are often used interchangeably, in this strategy the term mana whenua to bring particular emphasis to the role of Ngāti Rārua (and other mana whenua iwi) in decision making, so using the term to denote those with the authority to make decisions over customary matters. Mana whenua is a geographically specific; mana whenua in one locality does not correspond to mana whenua in another. More than one iwi may have mana whenua in a locality.</p> <p>In a grammatical sense, the abstract noun (to have authority over land) is used as a noun (those who have authority over the land).</p>
Papa kāinga	Original home, home base, village, communal Māori land - sometimes written as one word, papakāinga
Poipoia Te Ao Tūroa	The Ngāti Rārua Iwi Environmental Management Plan, this strategy.
Puna	Springs
Repo	Wetlands
Rerenga rauropi	Living things; biodiversity
Taiāpure	A stretch of coast or fishing ground set aside as a reserve for the gathering of shellfish or fish.
Tauranga waka	Waka landing site.
Te Ao Tūroa	In the context of this strategy, Te Ao Tūroa encompasses the natural, cultural and built environment, together with the social, cultural, economic and physical wellbeing of people.
Te Rūnanga o Ngāti Rārua	Mandated representative for the collective interests of Ngāti Rārua and recognised 'iwi authority' for the purposes of the Resource Management Act.
Te Taiuhu	Abbreviation of the northern region of Te Waipounamu known as Te Taiuhu o Te Waka-a-Māui (the prow of the waka of Māui waka).

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Tākaka Hill. Photo: Naomi Aporo

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