

CULTURAL VALUES STATEMENT



Tahimana

Te Rūnanga o Ngāti Rārua

November 2023

1. Scope of report

Te Rūnanga o Ngāti Rārua has been engaged by Tahimana LTD to undertake a Preliminary Cultural Values Statement for the Tahimana development.

This Preliminary Cultural Values Statement documents the following from the perspective of Ngāti Rārua as mana whenua iwi:

- cultural values and interests in relation to the proposed activity,
- the potential effects of the proposed activity on cultural values and interests, and
- recommended mitigation measures to avoid, remedy or mitigate potential adverse effects on cultural values and interests

The following documentation was provided by the applicant and formed the basis of assessment in this report:

- Staig & Smith LTD. (2022, November 24). Tahimana LTD [Concept Overview Plan]. In *12498-CPT5*. Staig & Smith. Grimwood, G. (2023, February). *Tahimana LTD High Level Overview* [High Level Overview for Tahimana LTD]. Gina Grimwood.
- Rough Milne Miller Landscape Architects. (2023, July 28). *Tahimana Site Analysis & Master Plan Strategy*. Rough Milne Miller Landscape Architects.

A hui was held online on 24 January 2023. Present were:

- Aneika Young – Te Rūnanga o Ngāti Rārua
- Rowena Cudby – Te Rūnanga o Ngāti Rārua
- Daren Horne – Te Ātiawa Trust
- Sylvie Filipo – Te Ātiawa Trust
- Gina Grimwood – Collet Group
- Simon Collett – Collett Group
- Jackie McNae – Staig & Smith
- Jen Bennett – CIA contractor

A Site visit was held at Tahimana, Old Stagecoach Road, on 17 March 2023. In attendance were:

- Daren Horne - Te Ātiawa Trust
- Aneika Young - Ngāti Rārua Trust
- Amanda Young - Archaeological Consultant
- Jackie McNae - Staig & Smith
- Simon Collett- Collett Group
- Graeme Ussher – RMA Ecology
- Gina Grimwood - Project Manager
- Jen Bennett- CIA Project Lead/Author

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The assistance and contributions of the following people are gratefully acknowledged:

- Aneika Young – Pou Tohutohu Taiao - Ngāti Rārua
- George Stafford – Pou Taiao - Ngāti Rārua
- Daren Horne, Te Ātiawa
- Sylvie Filipo, Pou Taiao, Te Ātiawa o Te Waka ā Māui Trust
- Dayveen Stephens, Pou Taiao, Ngāti Tama ki te Waipounamu Trust
- Gina Grimwood
- Simon Collett
- Amanda Young

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**Whakamana te puna mauri ora o Ngāti Rārua,
kia kaha pupuri ai ngā hekenga ā mauri muri ake tonu.**
Realise the wellspring of vital identity that is Ngāti Rārua,
to strengthen all the migrations yet to come

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2. Executive summary

The purpose of this report is to :

- record the cultural associations and values that Ngāti Rārua have with respect to the Māpua/Tasman area
- record the timeline of engagement with the developer, Tahimana LTD
- describe any potential impacts of the proposed Tahimana Development on Ngāti Rārua values, and;
- provide recommendations based on currently available information

Ngāti Rārua are mana whenua in the Ruby Bay, Māpua, and Seaton Valley areas. This Cultural Values Statement outlines identifies cultural values of Ngāti Rārua in the Māpua and Seaton Valley areas that are significant to the proposal presented by Tahimana LTD, along with broad level impacts of the proposed development on these values. Recommendations are made to inform the planning and design of the proposed subdivision.

This report is not a cultural impact assessment (CIA). A CIA may be required once detailed development plans and reports are prepared, in order to assess the specific impacts of the proposal on Ngāti Rārua. To assist with the preparation of any further reporting, including a Cultural Impact Assessment, Ngāti Rārua will require further documentation at the earliest opportunity. The recommendations provided within this report are intended to directly inform and influence the development and any future planning in partnership and through discussion with Ngāti Rārua. Ngāti Rārua commend the applicant for the proactive relationship that has supported the inclusion of mana whenua iwi within the early stages of the planning and design concepts. Ngāti Rārua considers this engagement as best practice example of partnership.

Through the evaluation process, mana whenua iwi identified the following natural and cultural values of significance to mana whenua iwi within this rohe (area):

- Kaitiakitanga
- Rangatiratanga
- Mātauranga
- Wai
- Repo and taonga Ecosystems

This is not an exhaustive nor exclusive list, however these values identified as being significant to Ngāti Rārua interests with respect to the Tahimana LTD proposed development.

Kaitiakitanga:

Recommendations

- Continue meaningful consultation with Ngāti Rārua throughout all project phases.
- Resource a collaborative partnership with open communication channels to ensure Ngāti Rārua involvement in decision-making processes.
- Incorporate mana whenua cultural ecological knowledge into development plans.

- Establish cultural oversight and monitoring mechanisms.
- Identify ways to sustain the commitment to kaitiakitanga beyond project completion.

Rangatiratanga:

Recommendations

- Maintain a proactive partnership with Ngāti Rārua as being involved in decision-making.
- Support Ngāti Rārua exercising rangatiratanga within the development through meaningful collaboration that allows for culturally appropriate practices.
- Integrate the Ngāti Rārua Iwi Environmental Management Plan into project planning.

Mātauranga:

Conditions

- Implementation of an accidental discovery protocol for land disturbances.
- Cultural monitoring oversight for earthworks close to wai repo (water and wetlands)

Recommendations

- Share appropriate mātauranga visually within the development to establish the location as a cultural education and learning site.
- Inclusion of Ngāti Rārua in planning reports related to ecology, planting, and reserves.

Wai/water:

Conditions

- Require cultural monitor oversight for significant earthworks or modifications.

Recommendations

- Review the final stormwater solution with mana whenua iwi.
- Utilise Poipoia Te Ao Tūroa policies for stormwater management.
- Plan indigenous planting for stormwater solutions with mana whenua iwi.
- Seek assurance on the potable water connection from Tasman District Council
- Maintain ongoing engagement with mana whenua iwi for stormwater and wastewater provision, including incorporation of mātauranga and tikanga.

Repo/wetlands and Taonga ecosystems:

Recommendations

- Provide open access to final stormwater provision plans for cultural oversight.
- Continue collaboration and consultation with mana whenua iwi for repo management.
- Develop on-site and online community education resources for repo wetlands.
- Prioritise wetland restoration with indigenous vegetation.

- Ensure collaboration with the neighbouring privately-owned wetland.
- Explore culturally appropriate practices for wetland protection and restoration.

3. Ngāti Rārua Associations

2.1 Te Taihū

Ngāti Rārua descend from the Tainui waka and originate from the western coast of the King Country, Waikato. Our origins are traced back by whakapapa to the eponymous ancestor Rāruaioio. Ngāti Rārua tūpuna came to Te Taihū o te Waka-a-Māui (Te Taihū) in the 1820s and 1830s, as part of the great southward migration of the Kawhia and Taranaki iwi. Ngāti Rārua were participants in the series of war parties or tauā that came to Te Taihū, which were followed by heke of occupation, whereby Ngāti Rārua were established as mana whenua down the West Coast and across the top of Te Waipounamu. By 1840, Ngāti Rārua were resident in the Cloudy Bay and Wairau districts in eastern Te Taihū. In western Te Taihū, Ngāti Rārua maintained seasonal and permanent kāinga at Whakatū, Motueka, Moutere, Aorere and West Whanganui/Taitapu.

Ngāti Rārua marae today are:

- Hauhunga Marae (Parerārua), Blenheim
- Wairau Pā (Wairau), Blenheim
- Whakatū Marae (Kākāti), Nelson
- Te Āwhina Marae (Tūrangāpeke) Motueka, and
- Onetahua (Te Ao Mārama), Takaka.



Figure 1: Ngāti Rārua Area of Interest
Solid line = Ngāti Rārua rohe
Dotted lines = historic associations

The Ngāti Rārua Iwi Trust was established in 1992 and in 1996 the historical Treaty claim WAI 594 was lodged with the Waitangi Tribunal. The claim settlement was signed and celebrated at Hauhunga in 2013. Te Rūnanga o Ngāti Rārua was established as the overarching identity for the Ngāti Rārua Iwi Trust, Ngāti Rārua Settlement Trust and all other Ngāti Rārua iwi entities.

Te Rūnanga o Ngāti Rārua is active today working for the wellbeing, prosperity, and sustainability of our whānau, hapū, iwi and rohe. Te Rūnanga o Ngāti Rārua is the mandated iwi authority for Ngāti Rārua for the purposes of Resource Management Act processes. Te Rūnanga o Ngāti Rārua also manages an extensive portfolio of assets including aquaculture, horticulture and forestry enterprises.

2.2 Motueka, Māpua, Tasman

Ngāti Rārua maintain ahikāroa in the rohe of Motueka and exercise kaitiakitanga and rangatiratanga in this area in accordance with tikanga and whakapapa. It is recognised that the iwi of Te Taihū are interconnected, dynamic and bound by whakapapa and whanaungatanga, and that Ngāti Rārua customary rights and interests overlap and intersect with those of other mana whenua iwi. The following information has been drawn from Section 3.5 of the Te Taihū Statutory Acknowledgements (2014) and Poipoi Te Ao Tūroa - Ngāti Rārua Iwi Environmental Management Plan (2021). These statements express cultural, historical, spiritual and traditional associations of Ngāti Rārua with the Māpua, Seaton Valley, Tasman and Motueka and coastal areas.

As kaitiaki (guardians), Ngāti Rārua have a responsibility to care for and protect the physical and spiritual well-being of the land, wai, taonga, and wāhi tapu within the rohe of Māpua, Seaton Valley, Tasman, Motueka, and across the wider context of Te Taihū. Kaitiakitanga is fulfilled by maintaining customary practices, practising sustainable use of natural resources, and exercising self-determination to make decisions based on mātauranga and tikanga. The cultural identity and well-being of Ngāti Rārua is connected to the maunga, valleys, plains, repo (wetlands) coastal areas and associated resources. These associations cannot be understated.

Tahimana is located within a wider area encompassing Mamaku (Ruby Bay), Tasman, Mahana, Seaton Valley and Māpua, and part of a cultural and natural context that stretches from the maunga Tu Ao Wharepapa (Mt Arthur) and Pukeone (Mt Campbell), to the sea. This landscape is expressed through the whakataukī 'ki uta ki tai'; capturing the interconnectedness of the environment from the mountains to the sea. The mountains, valleys, plains, forests, rivers, wetlands, and coastal areas form the context within which Tahimana is located. Looking west from the site, the maunga Tu Ao Wharepapa and Pukeone are prominent maunga on the skyline. For Ngāti Rārua, Tu Ao Wharepapa connects the spiritual world with the physical world, representing an enduring connection with tūpuna. Pukeone similarly holds a historic and spiritual connection to the natural world, used traditionally as a boundary marker for iwi. Pukeone was a strategic landmark for iwi to communicate from with fires burning from Pukeone visible across the plains, coastlines, and across the bay to as far as Wakapuaka.

The natural ecosystem of Tu Ao Wharepapa is a unique habitat for animal and plant species that hold significance to Ngāti Rārua. In particular, the ancient native tree, Neinei, is found on Wharepapa and is a taonga to Ngāti Rārua. Snow melts and is carried from the maunga by the awa, leading to the moana. Awa – and the surrounding ngahere - were traditionally places rich with both food and resource, accessed through trails seasonally and providing sustenance. Ngāti Rārua harvested resources and food using sustainable methods. Tuna (eels) and manu (bird) species were valuable resources for sustenance. Tuna were both a central food source and taonga for Ngāti Rārua, and were harvested with care and respect. Birds like kererū, kākā, and tūi thrived in the ngahere surrounding ngā awa, contributing to the sustenance of tūpuna. Wetlands and forests surrounding rivers were abundant with timber and mahinga Kai (food gathering areas). Ngā awa and ngāhere were both places of valuable resources, and places to commune, connect, and transmit knowledge and tikanga.

The coastal areas of Te Taihū, including coastal trails, kāinga sites and kaimoana resources were as significant to Ngāti Rārua tūpuna as they are to whānau today. Coastal trails supported travel for the collection of resources, requiring knowledge of seasonal and weather patterns. Seasonal journeys were undertaken to harvest from 'food baskets' such as the Waimeha inlet, sometimes relocating

villages to harvest. The practice of mahinga kai done so in accordance with tikanga and mātauranga, involving a variety of tasks from fishing, to snaring birds, to collecting materials from forests. These gatherings were time of whanaungatanga, with large numbers communing to share and transmit mātauranga through the customary practices of harvest.

The maunga, awa, ngahere, repo and coastal areas have sustained Ngāti Rārua for generations as and are central to the identity, whakapapa and mātauranga of Ngāti Rārua.

4. Summary of Proposed Activity

4.1 Description of Development

Situated in proximity to both Mapua and Tasman, the site is positioned at an approximate distance of 5km from Mapua and 4km from Tasman. Along the western perimeter of the site, it abuts State Highway 60, however is set back and elevated above the highway level. Access to the site is established from the southern direction via Old Stagecoach Road, a gravel road that extends towards Tasman. This route currently serves as a recreational path for activities such as walking and cycling. An existing trail traces the southern boundary of the site, allowing pedestrian passage between Old Stagecoach Road and Westmere Drive, linking with the subdivision east of the site.

Currently available high-level plans denote a blend of affordable housing and quality lifestyle experiences, framed by green infrastructure. The developers are committed to offering an array of dwelling sizes and price ranges, catering to the various demands within the community such as first-time home buyers, families, and extended families.

Tahimana LTD have expressed that central to the design is a focus on cultivating a sense of community, achieved through the incorporation of amenities such as a reserve and interconnected pathways for walking and biking. Designed with families in mind, the development is designed to work in with the natural ridgelines, gullies, and scenic vistas, engendering a connection between residents and their environment. The developer has expressed that the site location offers a multitude of opportunities with its proximity to both Tasman and Mapua, as well as its relative proximity to Richmond (20 km to the south) and Motueka (15 km to the north). The location provides access to employment, educational institutions, recreational amenities and attractions such as the Great Taste Cycle Trail, Rabbit Island, and the Tasman Bay coastline, which provide avenues for recreational engagement.

The overarching objectives of Tahimana LTD with respect to this development are summarised as follows:

- Establishing a network of green corridors and spaces that intricately link the neighbourhood through ecological and pedestrian pathways within the development. These walkways would not only benefit the residents but also be open for use by the broader community as public pathways.
- Introducing a diverse range of lot sizes to foster affordability and attract a wide spectrum of residents.
- Keeping earthworks and land alterations to a minimum, respecting the existing land contours.
- Creating distinctive landmarks and focal points that enhance the character of the area, serving as identity markers and opportunities to share the local history.
- Preserving and enhancing the existing waterways, gullies, and significant vegetation.
- Establishing strong transport connections to and from the site, prioritising walkways and cycleways that connect with Mapua and Tasman, thereby facilitating access to services and schools.
- Providing spaces that encourage community gatherings and recreation, thus offering amenity areas for the residents.

4.2 Housing and Lots

Tahimana LTD are seeking resource consent for standard Rural 3 type allotments situated on the eastern slopes that range in size from 5000m² to 1.4ha and are located above a primary wetland adjoining the site, which is owned by a neighbouring party. The layout for these allotments mirrors the existing Rural 3 development pattern on the eastern side of the said wetland. For the land situated beyond the ridge, within what is effectively a basin area, the master plan delineates more standard-sized residential sections, organised into clusters that adhere to the Rural 3 regulations. These clusters would be supported by a communal wastewater system, fostering a development layout where standard residential-sized sections are interspersed around areas designated for conservation, wetlands, and waterways. This residential density (around 800m² or slightly less) is enables an affordable housing aspect.

The design guide for Rural 3 envisions the preservation of the site's rural character to the greatest extent possible, which entails a focus on maintaining extensive unbuilt open spaces and adopting a clustered approach to residential development. The prioritisation of safeguarding and improving freshwater resources over alteration is evident. Efforts are made to minimise substantial earthworks, with stormwater runoff managed through natural site drainage features wherever feasible. This approach includes the implementation of management techniques that mimic natural water elements like streams, wetlands, and ponds.

The most recent masterplan outlines the allocation of allotment shapes and sizes, considering the site's topography and the distinctive landscape character of the neighbouring environment.

4.3 Infrastructure

4.3.1 Three Waters

The development is focusing on the protection and enhancement of freshwater resources over modification, and seeks to limit extensive earthworks. Planning for stormwater centres around runoff being managed where possible using natural drainage features of the site, as well as management methods that mimic natural water features such as streams, wetlands and ponds.

Potable Water

A confirmed drinking water allocation has been secured with the TDC from the Public Water Supply, which will be sourced via the Pomona Road reservoir. The alignment and specifics of the distribution network are currently in progress with the council. The plan is for a limited connection of 1m³ per day, per household. Additional details concerning backflow prevention, storage size, pressure pumps, redundancy, and other requirements are yet to be finalised.

At the request of the TDC, a neighbouring development, Tasman Village Ltd, will be provided an area for a potable water tank and necessary pipework to deliver drinking water to their property.

Stormwater

The assessment of pre- and post-development stormwater runoff rates has been conducted for the two identified on-site stormwater catchments. A preliminary evaluation has been completed, considering assumed development extents and hypothetical detention basins for each catchment. This assessment, while preliminary, will be updated to account for actual additional impervious areas such as roads and footpaths, actual depth versus storage relationships in proposed detention basins,

and the impact of elevated post-development flow rates after peak runoff has occurred. The number and size of basins will be reviewed during the detailed design phase once impervious surface areas are finalised.

Given statutory requirements related to wetlands, a shift has occurred from an initial proposal of a limited number of larger detention ponds to a greater number of smaller ones that will be planted out with indigenous plant species suitable for wetland areas. This adjustment prevents earthworks in wetland areas for stormwater structures. Additional considerations include avoiding erosion, downstream flooding, contamination, slope instability risk, and habitat damage.

Wastewater

For larger lots, wastewater will undergo treatment and application within the allotment, conforming to water quality standards, waterway setbacks, and provision for reserve fields. Each on-site system necessitates its individual Discharge Consent, outlining minimum design parameters, required monitoring, and maintenance. Detailed design in accordance with AS/NZS 1547:2012 must precede Building Consent application for each wastewater treatment and disposal system.

For smaller lots, wastewater will be conveyed to a centralised treatment and disposal system. This system will be vested in the Tasman District Council. The system will hold a Discharge Consent with specified design parameters, monitoring, and maintenance prerequisites. It will also be designed to meet relevant NTLDM standards, such as pipe installation, minimum cover, and emergency storage.

All properties are assumed to feature "standard" water-saving appliances compliant with AS/NZS 1547:2012, including dual flush toilets, shower flow restrictors, and a water-conserving washing machine.

To ensure even effluent distribution at the recommended low rates for this site, pressure compensating dripline systems will be employed in the land application areas.

4.4 Ecological Values

Land Use

The earliest available records on land use date back to 1940 and show that from this time onwards the use of the land has predominantly revolved around pasture growth for agricultural production and forestry plantation. Over this time, the site layout has remained relatively unchanged. Early records from between 1940 and 1946 suggested horticultural activities, however no previous High-Intensity Agriculture and Horticulture (HAIL) activities have been identified on the site. Sampling and preliminary soil analysis have revealed no contaminants of concern.

A preliminary productivity report conducted by Duke and Cooke LTD indicated that the soils possess naturally low fertility levels and limited productive potential and suited for forestry or extensive livestock grazing. The land has primarily served as a low intensity grazing area for the past two decades and is not covered by the National Policy Statement for Highly Productive Land (NPSHPL).

4.5 Wetlands

The National Policy Statement on Freshwater Management 2020 (NPS-FM) plays a central role in the planning of this development. The NPS-FM's definition of 'wetland' and interpretation of wetland

classification and allowable activities by Councils underscore the critical importance of identifying the extent, type, and condition of wetlands within and surrounding the site. Effective identification necessitates a comprehensive whole-site survey involving plot-based vegetation analysis and soil assessments. The development is committed to the preservation and restoration of wetlands, coupled with responsible stormwater management. The wetlands are currently being mapped by Graham Ussher (RMA Ecology Ltd.) A preliminary site survey has already given insights into the ecological state of existing streams and ponds. A comprehensive wetland and watercourse assessment will culminate in a more detailed report. There are two significant lots containing most of the wetland area. These are 11.4ha and 5.8ha and ecologists are in the process of drafting report with respect to appropriate regeneration of the wetlands.

Adjacent to the site's eastern boundary lies a substantial privately-owned wetland spanning 7.6389 hectares, including a QE II covenant and a 5-hectare remnant wetland area within a pest-fence, along with a 2.5-hectare revegetation project. All plant species in this wetland have been ecologically sourced from the Moutere area, with ongoing collections of seeds for specific plant growth. Additional plantings, including kahikatea, Beach, Rimu, Matai, and Tōtara, are underway. The developers have engaged in positive discussions with the landowner of the neighbouring wetland and anticipate a collaborative effort to share knowledge to enhance the natural values of the wetlands.

5.0 Recommendations

Te Ao Māori, the Māori worldview, is holistic and based on whakapapa. Whakapapa inextricably links people with places, and is a living record of the relationship between early tūpuna and the natural environment. For mana whenua iwi, identity is shaped and affirmed by their connection to the awa, surrounding maunga, river flats, wetlands, estuary, tributaries, coastline and all other things that make up the character and form the surrounding landscape. This relationship continues despite the alienation of land and its subsequent urbanisation.

In a Māori worldview, ngā atua kaitiaki are responsible for their domains in the natural world. For example, Tangaroa is the spiritual guardian of wai and Tāne Mahuta is the spiritual guardian of the forests, trees and birds living along riverbanks and the surrounding catchments. Every living entity has a mauri and wairua, which binds body and spirit together. Ngā atua kaitiaki maintain the mauri and wairua of ngā taonga tuku iho – the treasures of the natural world.

Ngāti Rārua have a duty to care for and protect Te Ao Tūroa. Evaluation of the impacts of an activity include environmental considerations as well as the cultural, economic, social and physical wellbeing of people.

NGĀ TAŌNGA Ō NGĀTI RĀRUA



The following sections assess the actual and potential effects of the proposed activity as follows:

- The relevant cultural value/interest is outlined
- The actual and potential effects of the activity on the cultural value/interest are detailed
- Mitigation measures required to avoid, remedy or mitigate adverse effects are detailed
- Other recommendations, where relevant

Throughout the process of evaluation and assessment to develop this report, mitigation measures have been identified and indicated as conditions. These conditions are considered relevant to the stage of the development, based on the plans provided and the information available to date. **These conditions are not a full and complete list of conditions that may be outlined in a future and final CIA.**

The cultural values that have been considered pertinent to this proposal are detailed below. This is not an exhaustive list of values associated with the area, nor do these values only apply to the development area.

- Kaitiakitanga
- Rangatiratanga
- Mātauranga
- Wai/water
- Repo/wetlands and Taonga ecosystems

5.1 Rangatiratanga

Ngāti Rārua holds the right and responsibility to exercise rangatiratanga in Te Tauihu through decision-making with respect to land and taonga. For Ngāti Rārua, rangatiratanga is exercised through active involvement and engagement in decision-making and the management of Te Taiao.

Rangatiratanga encompasses the responsibilities of Ngāti Rārua as kaitiaki, acknowledging the enduring connection that Ngāti Rārua have with the whenua. For Ngāti Rārua, the exercise of tino rangatiratanga necessitates effective consultation and partnership. The manner in which this consultation occurs gives mana to whakapapa and empowers the practice of kaitiakitanga, ensuring the safeguarding and preservation of cultural, spiritual, and historical values.

Poipoia Te Ao Tūroa, the Ngāti Rārua Iwi Environmental Management Plan, underscores the necessity of recognising that the interests of Ngāti Rārua, as both mana whenua and Treaty partners, extends beyond those of other stakeholders. With respect to this development, the relationship between Ngāti Rārua and Tahimana LTD has been characterised by early engagement and transparent communication, which upholds this policy.

In order to uphold the exercise of rangatiratanga, Ngāti Rārua recommends the applicant continues to demonstrate and appropriately resource an ongoing commitment to open and regular communication with Ngāti Rārua, inclusive of Ngāti Rārua involvement in decision-making processes. A collaborative approach will be grounded in the commitment to give mana to histories and knowledge held by Ngāti Rārua, allowing for the shaping of the development in alignment with this.

Effective processes will ensure that Ngāti Rārua can contribute to the development context, particularly in matters concerning cultural values such preservation and management of wai (water) and repo (wetlands). To ensure the development aligns with Ngāti Rārua values, it is recommended that Poipoia Te Ao Tūroa (Ngāti Rārua Iwi Environmental Management Plan) is utilised as an instrument for project planning.

5.1.1 Rangatira – Recommendations

- Sustain a proactive partnership with Ngāti Rārua characterised by ongoing communication, regular contact, and involvement in decision-making.
- Collaborate with Ngāti Rārua to understand the histories and knowledge, so as to shape the development through culturally appropriate practices and tohu (symbols)
- Actively support the Ngāti Rārua to exercise rangatiratanga within the development, through involvement in decisions relating to cultural values (including wai, repo).
- Integrate the Ngāti Rārua Iwi Environmental Strategy – [Poipoia Te Ao Tūroa](#) – into project planning for sustainable and culturally sensitive management.

5.2 Kaitiakitanga

As mana whenua of Te Tau Ihu, Ngāti Rārua have upheld authority (rangatiratanga) and guardianship (kaitiakitanga) in Te Tau Ihu since well before 1840. The exercise of kaitiakitanga is a customary right and inherited obligation, with responsibilities passed down from tūpuna to present generations. Kaitiakitanga guides the wise and sustainable use and management of natural resources. The exercise of kaitiakitanga over natural and cultural resources ensures the sustenance of natural resources for the good of all people.

Active involvement in the sustainable management of natural resources within Te Tau Ihu allows Ngāti Rārua to exercise kaitiakitanga effectively. The overarching policy of Objective 5, Rangatiratanga (Poipoia Te Ao Tūroa, 2021) states that Ngāti Rārua have meaningful input and

influence in environmental management as kaitiaki. Recognising the value of partnerships, Ngāti Rārua acknowledges the importance of collaboration to enhance influence on environmental outcomes.

The early engagement and proactive relationship demonstrated by the applicant with Ngāti Rārua demonstrate a commitment to prioritising Ngāti Rārua kaitiaki interests. Sustaining a meaningful partnership between the applicant and Ngāti Rārua will enhance exercise of kaitiakitanga and ensure that the cultural oversight contributes to the preservation and enhancement of the natural environment.

Ngāti Rārua recommends that meaningful consultation and collaboration with Ngāti Rārua is maintained and that the commitment is extended throughout – and beyond – the project. Furthermore, it is important that Ngāti Rārua are involved in the early review of plans with respect to ecology and natural values, and that Ngāti Rārua are invited to engage in the development of plans to incorporate cultural ecological knowledge.

Establishing a pathway for ongoing cultural oversight and monitoring will ensure Ngāti Rārua can provide input with mātauranga and tikanga guidance, steering the development appropriately. This oversight could influence planting plans, support the introduction of taonga species and rongoā within the development, and provide for cultural monitoring for earthworks disturbances. Recognising capacity, the developers are encouraged to continue with clear communication and dissemination of information to Ngāti Rārua Taiao representatives, as an open invitation to engage early within the project.

For Ngāti Rārua, the commitment to upholding kaitiakitanga is a long-term obligation, and Ngāti Rārua encourage the applicants to consider how the partnership can extend beyond the project completion. Examples of how this long-term commitment can be sustained include but are not limited to: cultural health monitoring, cultural education opportunities with respect to the repo, use of visual imagery and wayfinding tohu that prominently showcase the history of Tangata Whenua within the rohe (such as art and cultural installations). Ngāti Rārua recommend that all signage is dual-language, with appropriate naming of streets and reserves giving mana to Ngāti Rārua as mana whenua iwi.

For Ngāti Rārua, the foundation of a strong partnership will ensure that future decisions can be made through ongoing, meaningful engagement over the course of the development.

5.2.1 Kaitiakitanga – Recommendations

- Continue to engage in ongoing and meaningful consultation with Ngāti Rārua throughout the planning, development, and operational phases of the project.
- Continue a collaborative partnership with Ngāti Rārua that continues to prioritise regular contact and open communication channels.
- Ensure that Ngāti Rārua is involved in decision-making processes regarding the development's impact on the significant natural and cultural values of wai, repo and Taonga ecosystems.

- Include Ngāti Rārua in the development of these plans to ensure they incorporate cultural ecological knowledge
- Establish a system for ongoing cultural oversight and monitoring of the development, enabling active participation from Ngāti Rārua who can provide mātauranga and tikanga guidance to inform the development is appropriately steered. This may include street naming, planting of rongoā species within the development, and wayfinding tohu that give prominence to the history of Tangata Whenua within the rohe.
- Recognise that the commitment to upholding kaitiakitanga is a long-term obligation, and identify how the partnership may extend beyond the completion of the development project, sustained through visual imagery, dual-language signage, and appropriate naming of streets and reserves using te reo Māori.

5.3 Mātauranga

Mātauranga Māori is a knowledge system utilising kawa (cultural practices) and tikanga (cultural principles) to critically examine, analyse, and comprehend the world. It embodies the innate connections to Te Ao Tūroa—the natural world, the spiritual realm, and the continuum of past, present, and future. Mātauranga is deeply rooted in the natural environment and endures the identity of Ngāti Rārua. Within the land itself, pūrākau, histories, and narratives represent the essence of whakapapa, and the mountains, rivers, forests, and all living beings hold and embody mātauranga. For Ngāti Rārua, mātauranga has been cultivated by tūpuna through their relationship with the land, is transmitted through generations, and evolves continuously as contemporary environmental challenges are navigated. Therefore it is a priority to integrate customary practices, principles in meaningful ways, such as the incorporation of tikanga and mātauranga.

For Ngāti Rārua, the integration of tikanga and mātauranga within environmental decision-making and management supports overall environmental health, ensures cultural safety, and gives prominence to cultural values, pūrākau, and histories that may otherwise be lost.

The landscape vista from Tahimana takes in mountains, valleys, plains, rivers, depicting the journey of wai from the mountains to the sea. This landscape vividly demonstrates the interconnectedness of 'ki uta ki tai' and provides a vantage point to interact with a cultural layer of histories, narratives and values. This location offers a unique perspective on an area of great cultural significance, encompassing the Motueka rohe, Mamaku (Ruby Bay), Māpua, Seaton Valley, Waimeha, Whakatū, and taking in the expansive coastline. From this site, sites of significance can be observed, and in honouring these areas through visual information interpretation panels, the stories and knowledge associated with them can be shared. Ngāti Rārua note the placement of the reserve could lend itself as being a potential site for cultural education and learning, providing a vantage point where appropriate history, narratives, tikanga and mātauranga can be expressed, with rongoā planting to enhance the site itself.

Ngāti Rārua recommends that all planning reports such as ecology, planting species, repo, and reserves planning are developed in consultation with mana whenua iwi, to ensure mātauranga and tikanga guidance.

For Ngāti Rārua, to uphold tikanga and ensure the cultural safety of all, any and all land disturbances will require an accidental discovery protocol. Any land disturbances in areas that were historically repo wetlands will require an iwi monitor. In addition to being mahinga kai, repo wetlands were traditionally places where weaving materials were gathered, rongoā was collected, and tikanga practices enacted. Whilst archaeology records may not show any evidence of occupation at this site,

the presence (or absence) of recorded archaeological sites does not necessarily correlate with the cultural significance of an area. Cultural layers are determined by tangata whenua iwi, hapū and whānau based on mātauranga, natural, and intangible elements.

5.3.1 Mātauranga - Recommendations

- Create opportunities to visually share appropriate mātauranga to promote understanding, respect, and kaitiakitanga.
- Work with Ngāti Rārua to identify how the site can be a location of cultural learning with history, narratives, tikanga, and mātauranga given prominence
- Ensure appropriate tikanga and mātauranga by working with Ngāti Rārua and ensuring information with respect to ecology, planting species, repo, and reserves planning is shared proactively.
- Uphold tikanga and ensure cultural safety, any land disturbances will require an accidental discovery protocol.
- Iwi monitoring will be necessary in areas historically designated as repo wetlands, regardless of recorded archaeological evidence, as cultural significance is determined by tangata whenua based on mātauranga and natural elements.

5.4 Wai

Water holds profound significance for Ngāti Rārua; vital to all forms of life and a taonga under Article II of the Treaty of Waitangi. Wai is a symbol of spiritual connection bridging the past and the present and embodying the life essence of Papatūānuku. Ngāti Rārua policies and objectives firmly emphasise that water be recognised for its taonga value above all else. Wai connects all living entities across a catchment area, from mountains to the sea, encapsulated in the whakataukī 'Ki uta, ki tai.' The interconnectedness of all life flows through water and preserving the mauri of water is imperative for the well-being of all living beings. Safeguarding the mana and mauri of wai is fundamental to ensuring the survival and vitality of ecosystems and of people.

Within the rohe, natural pathways of wai create interconnected passages from the mountains to the sea. Over time, as land has been cleared and used for various purposes such as forestry, agriculture, and horticulture, many natural watercourses have been heavily modified leading to the loss of repo wetlands and freshwater ecosystems. This has diminished the mana of wai, waterbodies, and the taonga species and ecosystems.

For Ngāti Rārua, a key objective outlined in Poipoia Te Ao Tūroa is to safeguard the mana, mauri, and wairua of water from adverse impacts of discharges. Ngāti Rārua supports low-impact design approaches to stormwater management, including utilisation of existing catchment drainage characteristics, minimisation of impervious surface cover, enhancement of natural ecosystems, and the preservation of vegetation within catchment areas. Furthermore, Ngāti Rārua supports the planting of stormwater management systems with site-appropriate indigenous species that can absorb water and filter contaminants, thus contributing to the overall well-being of water ecosystems and the environment.

With respect to sustainable stormwater management, Ngāti Rārua recognises that the current plans reflect a commitment to protect water through minimal modification and natural drainage approaches with stormwater, and site-specific discharge solutions. However, Ngāti Rārua

recommend that the final stormwater solution be thoroughly reviewed by mana whenua iwi, and ensure that the full and final plans take the actual impervious areas, storage capacities, and post-development flow rates into account to ensure its robustness. Ngāti Rārua further recommends utilising the Poipoia Te Ao Tūroa policies and objectives for guidance on sustainable stormwater management practices as a framework for planning. A further recommendation that reflects these objectives and policies includes indigenous planting of stormwater solutions, and that this is planned in collaboration with mana whenua iwi. With respect to potable water connections, Ngāti Rārua emphasises the need for assurance on this supply, with strong consideration given to potential impacts on water sources.

Ngāti Rārua recommend that provision be made for Taiao representatives to incorporate mātauranga and tikanga into the stormwater provisions, aligning stormwater management with cultural values and environmental sustainability. This can be achieved through ongoing engagement with Ngāti Rārua throughout the planning and development phases, particularly concerning water provisions, to ensure that the provisions respect cultural values and the well-being of all individuals connected to the water resources within the catchment area.

For Ngāti Rārua, significant earthworks or modifications close to repo wetlands will require the oversight of a cultural monitor.

5.4.1 Wai - Recommendations

- Water is of profound significance to Ngāti Rārua, acknowledged as a living taonga under the Treaty of Waitangi and symbolising spiritual connection and the life essence of Papatūānuku.
- Ngāti Rārua policies prioritise water as a taonga value above all else, recognising its role in connecting all life within a catchment area, from mountains to sea.
- The alteration of natural watercourses due to land use has led to the loss of repo wetlands and freshwater ecosystems, impacting mana and mauri of wai, ecosystems, and taonga species.
- To protect the mana, mauri, and wairua of wai from adverse impacts, Ngāti Rārua advocates low-impact stormwater management that utilises existing catchment characteristics, minimises impervious surfaces, and enhances natural ecosystems.
- The current plans reflect sustainable stormwater management practices with minimal modification and natural drainage methods, and site-specific discharge solutions.
- Recommendation for provision of a thorough review of the final stormwater solution by mana whenua iwi, considering actual impervious areas, storage capacities, and post-development flow rates.
- Recommendation that the applicant draws upon Poipoia Te Ao Tūroa policies and objectives for guidance on sustainable stormwater management practices, and plan indigenous planting of stormwater solutions in collaboration with mana whenua iwi.
- Recommendation that assurance is sought from TDC regarding the potable water connection.
- Recommendation to involve Taiao representatives to incorporate mātauranga and tikanga into stormwater provisions, ensuring a positive effect on cultural values.

- Ongoing engagement with mana whenua iwi throughout planning and development phases, particularly concerning water provisions, to ensure alignment with cultural values and well-being.
- A condition for cultural monitor oversight for significant earthworks or modifications.

6.5 Repo and Taonga ecosystems

Repo (wetlands) hold immense cultural significance for Ngāti Rārua, being rich in biodiversity and providing essential resources for mahinga kai (food gathering), weaving materials, and rongoā (traditional medicine). However, continuous drainage and watercourse modification have led to the degradation of wetlands, resulting in the loss of their vital functions, such as filtering contaminants from water and soil. This has had a detrimental impact on both cultural and biodiversity values associated with repo and wai. The restoration of wetland areas with indigenous vegetation will provide habitats for taonga species, and are therefore crucial for the well-being and survival of indigenous species. Repo play a significant role in maintaining the overall health and vitality of freshwater systems by enhancing the mauri of freshwater through filtration processes within unique habitats.

The modification of watercourses in the rohe has adversely affected both natural and cultural values, and Ngāti Rārua advocates for the restoration and enhancement of the wetland ecosystems. Recognising the significant natural and cultural value of wetlands, Ngāti Rārua supports the establishment and enhancement of the repo within the development plans as a way to manage stormwater discharges and enable natural filtration and cleansing of impurities. Correspondence between the applicant and Ngāti Rārua in September 2023 indicates careful consideration is being given to the servicing of stormwater with respect to the wetland, with a range of factors being carefully considered to ensure the stormwater detention basins and subsequent flows do not compromise the health of the wetlands.

For Ngāti Rārua, repo wetlands must be protected for their habitat, biodiversity, and cultural significance as a taonga ecosystem. The restoration of wetlands not only enhances water quality but also provides critical habitat and pathways for indigenous species. The allocation of two wetland areas within the updated master plan as lots of 11.4 hectares and 5.8 hectares respectively, is supported by Ngāti Rārua. Furthermore, Ngāti Rārua supports the restoration of riparian margins and buffer planting to enhance water quality and provide habitat and pathways for indigenous species. This includes recognition and protection of repo for their habitat, biodiversity values, and cultural significance, along with the protection or restoration of fish passage for indigenous species.

Adjacent to the site's eastern boundary lies a substantial privately-owned wetland spanning 7.6389 hectares, including a QE II covenant and a 5-hectare remnant wetland area within a pest-fence, along with a 2.5-hectare revegetation project. The developers have engaged in positive discussions with the landowner of this neighbouring wetland, with a shared commitment to enhancing its natural values through collaborative efforts, knowledge sharing, and ongoing native plantings.

Ngāti Rārua emphasises the cultural, ecological, and biodiversity value of repo wetlands and supports their recognition, protection, and restoration within the development plans, and advocates for sustainable practices to ensure the well-being of the wai and taonga ecosystems.

5.4.1 Repo and taonga ecosystems - Recommendations

- Repo (wetlands) are culturally significant and vital for Ngāti Rārua, providing resources and cultural value.
- Drainage and modification have harmed wetlands, impacting biodiversity and cultural heritage.
- Wetland restoration with indigenous vegetation supports taonga species and freshwater health.
- Ngāti Rārua advocates for wetland recognition, protection, and restoration within development plans, and emphasises the cultural, ecological, and biodiversity importance of repo ecosystems.

6.5.1 Repo and Taonga ecosystems - Recommendations

Ngāti Rārua recommends that the applicant facilitates open access to the final stormwater provision plans for mana whenua iwi, allowing for cultural oversight and guidance to ensure that the stormwater management aligns with wetland health, cultural values, environmental sustainability, and the protection of taonga ecosystems. Collaboration and consultation with mana whenua iwi throughout the planning and development phases, particularly regarding stormwater provision, should be adequately provided for. To ensure the protection and recognition of repo wetlands as taonga ecosystems has oversight, Ngāti Rārua supports the allocation of specific wetland areas to two large lots within the development.

Ngāti Rārua recommends that the applicant considers tangible ways to acknowledge and uphold the immense cultural and ecological significance of repo (wetlands) through the provision of on-site and online community education resources. Furthermore, Ngāti Rārua recommends the applicant prioritises the restoration and enhancement of wetland areas within the development plans, with a focus on working with mana whenua iwi to incorporate indigenous vegetation, create habitats for taonga species and improve water quality.

The collaboration and knowledge sharing with the landowner of the neighbouring privately-owned wetland is endorsed by Ngāti Rārua, and will ensure the alignment of natural values within the interconnected ecosystem. Ngāti Rārua recognises that this collaborative approach will contribute to the overall well-being of the repo wetlands and associated taonga ecosystems. Ngāti Rārua recommend that culturally appropriate and sustainable practices are explored and developed to ensure the protection and restoration of repo wetlands and taonga ecosystems safeguards the cultural, ecological, and biodiversity values of these vital ecosystems. This includes appropriate riparian margin restoration and buffer planting so as to enhance water quality, provide habitat, and support fish passage for taonga species.

6.5.2 Summary

- Facilitate open access to final stormwater provision plans for mana whenua iwi to ensure cultural oversight
- Ensure ongoing collaboration and consultation with mana whenua iwi throughout the planning and development phases of the repo, especially concerning stormwater provision.
- Ngāti Rārua supports the specific wetland areas being allocated to two large lots within the development.

- Recommendation that on-site and online community education resources are developed to acknowledge and uphold the cultural and ecological significance of repo wetlands.
- The restoration and enhancement of wetland areas within the development plans continues as a priority, focusing on incorporating indigenous vegetation and creating habitats for taonga species.
- Foster collaboration and knowledge sharing with the neighbouring privately-owned wetland to align natural values and of the wider context of the repo wetlands and associated ecosystems.
- Explore culturally appropriate practices for the protection and restoration of repo wetlands and taonga ecosystems, including riparian margin restoration and buffer planting to enhance water quality, provide habitat, and support fish passage for taonga species.

7. Key legislation

7.1 Te Tiriti o Waitangi

Te Tiriti o Waitangi was signed by tūpuna in Te Taihū after 1840. The Māori text of Te Tiriti has a different emphasis and understanding to the English version and sought to secure tino rangatiratanga and all taonga.

Te Tiriti o Waitangi and the importance of the Treaty partnership and relationship is pivotal to the mana whenua iwi worldview. The future offers opportunities for both Treaty partners to work together for outcomes that will benefit mana whenua and the wider community.

Principles of the Treaty of Waitangi include, but are not limited to:

- Partnership
- Reciprocity
- Active protection
- Good faith
- Reasonableness
- Informed decision making
- Mutual benefit
- Equity
- Options

Engagement is a key means to achieve informed decision-making, and one of the key means to achieve active protection.

7.2 Ngāti Rārua statutory acknowledgements

There are no statutory acknowledgements over the subject site. Refer to Appendix B for general information on statutory acknowledgements.

7.3 Poipoia Te Ao Tūroa

Refer to Appendix B for general background information on Ngāti Rārua Iwi management plans.

‘Te Ao Tūroa’ means the light of day, the Earth, the enduring world, the natural world. In the context of the Ngāti Rārua Environmental 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.

The following policies and objectives of Poipoia Te Ao Tūroa, Ngāti Rārua Iwi Environmental Strategy, have been identified as being relevant to the development, based on the information provided as of September 2023.

5. 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.

7.1 Te mana o te wai

7.1.1 Huanga | Objective

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

7.2 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.

7.3 Discharges

7.3.1 *Huanga | Objective*

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

10. **Mātauranga | incorporation of customary practices, principles and techniques in environmental management**

10.1 *Huanga | Objective*

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

APPENDICES

APPENDIX A – References

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- Rough Milne Miller Landscape Architects. (2023, July 28). *Tahimana Site Analysis & Master Plan Strategy*. Rough Milne Miller Landscape Architects.
- Staig & Smith LTD. (2022, November 24). Tahimana LTD [Concept Overview Plan]. In *12498-CPT5*. Staig & Smith.
- Te Rūnanga o Ngāti Rārua. (2020). *Kia Pai Te Noho – Te Rūnanga o Ngāti Rārua Strategic Plan 2020-2040*.
- Te Rūnanga o Ngāti Rārua. (2021). *Poipoia Te Ao Tūroa - Te Rūnanga o Ngāti Rārua Iwi Environmental Management plan*.
- Te Tau Ihu Statutory Acknowledgements (2014)

APPENDIX B – Key statutory requirements

i. Te Tiriti o Waitangi

Te Tiriti o Waitangi (Te Tiriti) is the foundation constitutional document of Aotearoa (New Zealand).

The Resource Management Act 1991 (RMA) Part II section 8 - Te Tiriti o Waitangi, states that “*all persons exercising functions and powers under it, in relation to managing the use, development, and protection of natural and physical resources, shall take into account the principles of the Treaty of Waitangi*”.

In undertaking a decision on the appropriateness of the activity, the decision maker must consider if the activity will be consistent with the principles of treaty and if not, how these have been taken into account.

Te Tiriti o Waitangi was signed by tūpuna in Te Taihū after 1840. The Māori text of Te Tiriti has a different emphasis and understanding to the English version and sought to secure tino rangatiratanga and all taonga.

Te Tiriti o Waitangi and the importance of the Treaty partnership and relationship is pivotal to the mana whenua iwi worldview. The future offers opportunities for both Treaty partners to work together for outcomes that will benefit mana whenua and the wider community.

Principles of the Treaty of Waitangi include, by are not limited to:

Partnership	Reciprocity	Good faith
Active protection	Reasonableness	Mutual benefit
Informed decision making	Equity	Options

Engagement is a key means to achieve informed decision-making, and one of the key means to achieve active protection.

ii Resource Management Act 1991

Part 2 of the RMA contains the purpose and principles of the Act. Section 6 requires all persons exercising functions and powers under the Act to recognise and provide for the matters of national importance set out in section 6, and have particular regard to the ‘other matters’ set out in section 7. Provisions of particular relevance to Māori include:

6(e) the relationship of Māori and their culture and traditions with their ancestral lands, water, sites, waahi tapu, and other taonga.

6(f) the protection of historic heritage from inappropriate subdivision, use and development.

6(g) the protection of customary rights

7(a) kaitiakitanga

Section 8 requires all persons exercising functions and powers under the Act in relation to managing the use, development, and protection of natural and physical resources to take into account the principles of the Treaty of Waitangi (Te Tiriti o Waitangi).

ii Statutory acknowledgements

A statutory acknowledgement is a recognition by the Crown of the mana of a tangata whenua group, and their cultural, spiritual, historical and traditional associations with specified areas. Statutory acknowledgements can only be made over Crown land (including river and seabeds).

Statutory acknowledgements are recognised in the Resource Management Act 1991 and Heritage New Zealand Pouhere Taonga Act 2014. The Ngāti Rārua and Te Ātiawa statutory acknowledgements are detailed in the Ngāti Kōata, Ngāti Rārua, Ngāti Tama ki Te Tau Ihu, and Te Ātiawa o Te Waka-a-Māui Claims Settlement Act 2014.

Some of the practical outcomes of statutory acknowledgements are:

1. Councils must have regard to them when determining affected parties as part of their decision whether or not to publicly notify resource consents.
2. Heritage New Zealand Pouhere Taonga must have regard to them when processing an application for an authority to undertake an activity that will or may modify or destroy an archaeological site
3. They may be cited as by an iwi as evidence of its association with an area in submissions to councils, the Environment Court, and Heritage New Zealand Pouhere Taonga.

iii Iwi management plans

An iwi management plan is a term commonly applied to a resource management plan prepared by an iwi, iwi authority, rūnanga or hapū. They are generally prepared as an expression of rangatiratanga, to help iwi and hapū exercise their kaitiaki roles and responsibilities. The iwi management plans for Ngāti Rārua and Te Ātiawa contain a written statement identifying the important issues regarding the use of natural and physical resources in their area.

A number of provisions with the Resource Management Act 1991 provide for Māori interests in resource management plans. Iwi management plans can assist in implementation of this Act by:

- Guiding councils in giving effect to Part 2, particularly sections 6(e), 6(f), 6(g), 7(a) and 8,
- Informing the preparation or change of regional policy statements and regional and district plans, and
- Informing the preparation and assessment of applications for resource consent.

iv Heritage New Zealand Pouhere Taonga Act 2014

Heritage New Zealand Pouhere Taonga (HNZPT) administers this Act and their functions include identifying, protecting and advocating for the conservation of historic places, historic areas, wāhi tapu and wāhi tapu areas.

The HNZPT makes it unlawful for any person to modify or destroy, or cause to be modified or destroyed, the whole or any part of an archaeological site without the prior authority of HNZPT. This is the case regardless of whether the land on which the site is located is designated, or the activity is

permitted under the relevant district or regional plan, or a resource or building consent has been granted.

An archaeological site is defined as any place in New Zealand (including buildings, structures or shipwrecks) that was associated with pre-1900 human activity, where there is evidence relating to the history of New Zealand that can be investigated using archaeological methods.

APPENDIX C – Glossary

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

Ahikā/Ahikāroa	Burning fires of occupation, long undisturbed occupation, continuous occupation. The group is able, through the use of whakapapa, to trace back to primary ancestors who lived on the land.
Ki uta ki tai	The term ‘ki uta ki tai’ can be translated 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 <i>tangata whenua</i> means ‘people of the land’ and <i>mana whenua</i> means ‘those with authority over the land’.</p> <p>While these two terms are often used interchangeably, in this report the term <i>mana whenua</i> is used to bring particular emphasis to the role of Ngāti Rārua and Te Ātiawa (and any other <i>mana whenua iwi</i>) in decision making, so using the term to denote those with the authority to make decisions over customary matters. <i>Mana whenua</i> is also geographically specific; <i>mana whenua</i> in one locality does not correspond to <i>mana whenua</i> in another. More than one <i>iwi</i> may have <i>mana whenua</i> 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>
Poipoiā Te Ao Tūroa	The Ngāti Rārua Iwi Environmental Management Strategy 2021.
Te Ao Tūroa	The Earth, the enduring world and all within it. Includes the natural, cultural and built environment – past, present & future – and all species & ecosystems (including human).
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 Taihu / Te Tau Ihu	Abbreviation of the northern region of Te Waipounamu known as Te Taihu o Te Waka-a-Māui (the prow of the waka of Māui waka). The Ngāti Rārua convention is to use ‘Te Taihu’. Other <i>iwi</i> use ‘Te Tau Ihu’. When referencing existing documents, legislation or organisations, the original spelling convention is used.