

Ōkahu-Inuāwai me ētehi-atu Hapū Kaitiaki Environment Plan

Developed in first draft by the Environmental Leads of the Hapū Committee June 2023, in kōrero with uri in first hui of July 2023, as finalised in hapū AGM in August 2023. Where clarification about this Plan is needed, consult the Taiao Committee for Ōkahu-Inuawai Hapū.

Takina te Kawa Ora.

Set out in this document are the guiding protocols of life.

Ko te kawa tuatahi: ko te kawa a Tangaroa, rāua ko Kiwa.

The first protocol: the protocol of Tangaroa, of the oceans and inland waterways, the atua who successfully completed the separation of Ranginui and Papatūānuku.

Ko te kawa tuarua: ko te kawa a Tāne Mahuta.

The second protocol: the protocol of Tāne Mahuta, of the forests, the atua who commenced the separation of Ranginui and Papatūānuku.

Ko te kawa tuatoru: ko te kawa a Rūaumoko.

The third protocol: the protocol of Rūaumoko, of volcanoes, earthquakes, seasons, our link to Maunga Taranaki, Maunga Rehua / Te Iringa / Panitahi / Rangitoto.

Ko te kawa tuawha: ko te kawa a Tāwhirimātea rāua ko Tāwhiwhirangi.

The fourth protocol: the protocol of Tāwhirimātea, of weather, winds, lightening.

Ko te kawa tuarima: ko te kawa a Maru.

The fifth protocol: the protocol of Maru, of freshwater, the embodiment of reciprocity and sustainability.

Ko te kawa tuaono: ko te kawa a Rongo.

The sixth protocol: the protocol of Rongo, of cultivated crops, the embodiment of order in healthy environment life cycles.

Ko te kawa tuawhitu: ko te kawa a Tūmatauenga.

The seventh protocol: the protocol of Tūmatauenga, of human action.

Ko te kawa tuawaru: ko te kawa a Whiro.

The eight protocol: the protocol of Whiro, of actions going awry.

Ko te kawa tuaiwa: ko te kawa puawaitanga o Papatūānuku.

The ninth protocol: the protocol of Papatūānuku, of the earth.

Ko te kawa tuangahuru: ko te kawa motuhake o Ranginui e tū nei.

The tenth protocol: the singular protocol of Ranginui, of the skies and heavens above.

He kawa ōra.

The binding protocol for life.

Why we have this Plan | Ko Te Pūtake o tēnei Kaupapa

Te tangata tō mua, te whenua tō muri.

This Kaitiaki Environment Plan (“the Plan”) sets out the collective vision, values, and considerations mandated by uri of Ōkahu-Inuawai Hapū as mana whenua and mana moana within our takiwā.

This Plan guides the implementation of our intergenerational vision. According to this vision, the present time is a sacred inheritance from our tūpuna who acted as kaitiaki in their own time, just as we act as kaitiaki in our own present time, for our mokopuna into the future. This vision into the future is according to the following timeframes:

- 1) Pae tata: four years time 2027
- 2) Pae tawhiti: 10 years time 2033
- 3) Pae motuhake: 500 years time

The objective of this Plan is to promote the following intergenerational vision within pae tata:

- 1) Te hauora o te taiao is constantly healing, regenerating, and improving;
- 2) Te hauora o te taiao is assessed according to mātauranga Māori and holistic ecological understandings of the environment;

The objective of this Plan is to promote the following intergenerational vision within pae tawhiti:

- 3) Tangaroa: **Drinkable wai Māori** freshwater across all awa and tributary waterways within our takiwā and the regeneration of all freshwater taonga species;
- 4) Tangaroa and Maru: **Swimmable moana and safe takutai** with taonga species replenished in abundance to support whānau practices of mahingakai;
- 5) Tāne Mahuta: Comprehensive **regeneration of the ngahere** and native bush taonga species endemic to our takiwā;
- 6) Tawhirimātea/Tāwhiwhirangi: **Safely breathable air** for all species, including human and taonga species, including humans with health conditions which may pose vulnerability to air quality, and wind strength which maintains the **safe wind speeds** which pose no threat to kainga, maara kai, ngahere, wai tī, wai tā and all aspects of te taiao;
- 7) Planned and supported adaptation to climate change to ensure climate resilience of te hauora o te taiao and tangata whenua.

The objective of this Plan is to promote the following intergenerational vision within pae motuhake:

- 8) Te hauora o te taiao is within full and comprehensive kaitiakitanga of te hapū in accordance with our tikanga, as reinforced through ratification across all applicable legal instruments and governance authorities;
- 9) Any interference with the kaitiakitanga of te hapū in upholding te hauora o te taiao is punishable under tikanga practice in response to rāhui, as reinforced through criminal law and all applicable legal instruments and governance authorities;
- 10) Te hapū manages the corresponding appropriations and other mechanisms of State which enable and resource kaitiakitanga such as State revenue, Treasury allocations, and tino rangatiratanga.

Plan | Kaupapa

Haere ki te whakarongo ki ngā kōrero a te moana.

Takiwā

Rukuhia ngā wai whakarauora o Te Rere o Kapuni.

This policy applies to the full scope of the takiwā of Ōkahu-Inuāwai Hapū by virtue of the ahikā exercised pursuant to the tikanga of mana whenua and mana moana, including but not limited to:

- 1) The area of land defined according to ahikā, our tūpuna, and current-day documentation;
 - a. Timata te rohe o Ōkahu mai te ngutu awa o Waihi (Pukeoha) tai ki Hawaiiki-nui, ki Hawaiiki-roa, ki Hawaiiki-pamaomao. Hoki ki te uru ara te ngutu awa o Inaha (Otāika). Haere ki uta mai te ara o Ahipaipa, tainoa ki Okaiawa (Kākata), tainoa ki Maru, tainoa ki te Ngutu o te Manu, ki uta tonu ki Ruaruru, tainoa ki te tīhī o Taranaki Maunga. Heke iho ki te Rāwhiti, ki Te Tahuna o Tutawa, heke iho mai te awa o Waipuku Pātea, tainoa ki te Pakarutanga o Manganui, whakawhiti mā tongatonga ki te Pakarutanga o Kahouri awa me Pātea awa. Haere mā tongatonga anō ki Maata (ki te Rāwhiti o Arakamu). Haere mā tongatonga ki te awa o Mangapoua, tainoa ki te ara o Turuturu Mōkai, tainoa taua ara ki te ngutu awa o Waihi.

The territory of Ōkahu starts from the mouth of the Waihi River (Pukeoha) upstream to Hawaiiki-nui, Hawaiiki-roa, Hawaiiki-pamaomao. Return to the west via the mouth of the Inaha (Otaika) river. Go inland from Ahipaipa road, go to Okaiawa (Kākata), go to Maru, go to Ngutu o te Manu, go further inland to Ruaruru, go to the tip of Taranaki Maunga. Descend to the East, to Te Tahuna o Tutawa, down the Waipuku Pātea River, then to the Manganui River Break, cross south-west to the Kahouri River Break and Patea River. Go south again to Maata (east of Arakamu). Go south to the Mangapoua river, take the Turuturu Mōkai road, take the same road to the mouth of the Waihi river.

- i. Ngā Ruanga hapū / Ngāti Ruanga a sub-hapū of Ōkahu centred between Waipapa / Rangatapu / Rangitoto, ki tae towards the coast.
- ii. Inuāwai hapū to the west of Waingongoro awa, across to te ara o Ahipaipa, ki uta ki te tīhī o te Maunga (three unnamed fortresses on Taranaki Maunga).
- iii. Ngāti Rākei hapū, is the Ngāruahine section of Ngāti Tūpaea ki Turuturu Mōkai and was given Ngāngārahu/Papanui whenua at Te Roti.
- iv. Ōkahu hapū from the mouth of the Waingongoro awa to the West (Waipapa) and then between the Ketemarae road and the Waingongoro to Onewhaia Road.
- v. Mangawhero: this is a shared whenua with Ōkahu and Kānihi hapū.
- vi. Waipukupātea Block: primary right to Araukuku hapū (Ahitahi is a segment), also includes Inuāwai hapū which was settled in with the Inuāwai Blocks and the Ūmutahi Blocks.
- vii. In addition, interests in the land titles at Mangaotuku Block me Huiakama Block for Ōkahu Ngāruahine hapū / Ngāti Turi.

- b. Any environmental authorities for the hapū referenced below, must strictly be dealt with on a face-to-face kānohi ki te kānohi with the following hapū groups who intrinsically hold the ahi kā / mana motuhake / tino rangatiratanga for their respective takiwā, noting that there are settings wherein shared interests would include continuing engagement with Ōkahu hapū:
 - i. Kānihi hapū -
 - b) Similar area to Ōkahu hapū.
 - c) Ūmutahi: similar ahikā to Inuāwai and part of Araukuku hapū from Waipukupātea settled by Crown in there.
 - d) Ngāti Pārenga: ki te raki of current Kānihi settlement, is a kāhui maunga hapū.
 - e) Kete tahi: papakainga whenua of Ūmutahi, ki te rāwhiti o Kānihi current settlement.
 - ii. Araukuku hapū have the primary rights to the West of Ketemarae ara.
 - c. The definition of land includes, and is not limited to, soils, rocks and minerals through to the centre of the earth's core, plants and all biological materials embedded therein, and all associated taonga species.
- 2) The bodies of freshwater within this area of land for Ōkahu hapū (within 1(a) above);
- a. The definition of freshwater includes, and is not limited to, awa flowing from Maunga Taranaki, underground water sources, springs, lakes, and all tributary streams and creeks, and all associated taonga species, and the land underneath.
 - b. We have three lakes: Mangoraukawa (Lake Dive), Koetuku (Normanby Dam, human-made), Waipapa (Hauroto Road human-made), Kawakawa (a Māori land reservation originally for Ōkahu / Kānihi, human-made ex-Tokaora quarry).
 - c. In the Ngāruahine Settlement Act, statutory acknowledgements were enshrined for the awa Waingongoro, Mangatoki, Kahouri, Mangawhero, Mangawharawhara, Tūikonga, Mangaotuku, the Upper Pātea and tributaries.
- 3) The takutai marine coast within this area of land and adjacent moana;
- a. The definition of coastal area includes, and is not limited to, all marine areas above and below the baseline (median high tide mark), soils, rocks and minerals along the coast, reefs, the seabed, and the land under the surface of the seafloor through to the centre of the earth's core, all marine life such as fish, crustaceans, plants and all biological materials embedded therein, and all associated taonga species.
 - b. For clarification, the definition of coastal area therefore extends beyond the 12 nautical miles of the territorial waters, beyond the Exclusive Economic Zone, into the high seas, and encompasses the continental shelf.
 - c. Statutory acknowledgements also exist along the coast under the 2015 Ngāruahine Settlements Act.
- 4) The air, sky and atmosphere above the land, freshwater, and coastal area extending into the exosphere, including and not limited to, the composition of gases, emissions (including anthropogenic emissions) and all particles therein.

- 5) Although, there may be activities outside our rohe - we reserve the right to assert our interests when the activities have a potential impact on our taiao including but not limited to, activities in waterways, moana, airspace, and Maunga.
- 6) Ōkahu-Inuawai Hapū has never and will never concede any loss of any tino rangatiratanga over this takiwā at any point of time, including since colonisation and te muru me te raupatu.

Kotahitanga

I rokohinga atu rā ko te āiotanga, i riro iho ai ngā kete o te wānanga.

This Plan is to be interpreted with reference to the principle of kotahitanga in support of ngā hapū o Ngāruahine. The existence of this Plan does not extinguish legal requirements on tauwi such as:

- 1) Upholding Te Tiriti o Waitangi / The Treaty of Waitangi;
- 2) Implementing the Articles of Te Tiriti / the Treaty and the Treaty principles;
- 3) Identifying and engaging with mandated representatives according to the appropriate tikanga;
- 4) Engaging with all hapū throughout Ngāruahine;
- 5) Implementing equity legal requirements under Te Tiriti/ The Treaty through early, timely, convenient, well resourced and paid engagement with mandated representatives.;
- 6) Upholding indigenous-led international legal frameworks such as the United Nations Declaration on the Rights of Indigenous Peoples.

Ōkahu-Inuawai Hapū is not interested in “divide and rule” tactics of selective engagement by tauwi of a limited group of mana whenua representatives. Nothing in this Plan removes the obligation for full and comprehensive engagement with all ngā hapū o Ngāruahine across all kaupapa.

Minimum Conditions

Pūkenga maunga, rerenga wai.

For any engagement or any activity related to te taiao from any tauwi representative, the following minimum conditions must be met:

- 1) All requests for hui with mandated representatives of Ōkahu-Inuawai Hapū must be pre-paid in advance to the bank account of the incorporated society Ōkahu-Inuawai Hapū managed by the Finance Officer.
 - a. The current hui fee is \$200 per person, of which half remains with the collective funds for Ōkahu-Inuawai Hapū and half is to be distributed from the Ōkahu-Inuawai Hapū bank account to the mandated representative to cover all associated costs.
 - b. If travel is required outside of the takiwā of Ōkahu-Inuawai Hapū, additional costs of travel must be paid in advance directly to the mandated representative.
 - c. The request must indicate if the hui may involve or relate to more substantive mahi (such as projects, research, infrastructure, building construction), in which case, the

hapū environment committee may consider it necessary to re-cost the hui fee according to the scale of the mahi.

- 2) Ōkahu-Inuawai Hapū does not condone gifts to mandated representatives in their personal capacity.
 - a. All koha must be in accordance with tikanga. In case of doubt, consult with the Committee for Ōkahu-Inuawai Hapū.
 - b. All actual or perceived conflicts of interest of all parties must be declared and managed in advance of each hui and recorded in the conflicts of interest register maintained by the Taiao Committee of Ōkahu-Inuawai Hapū (sample included in the Appendix to this Plan).
 - c. Any bribery or personal gain by any parties is strictly prohibited.
- 3) All engagement hui must include agenda items wherein tauwi demonstrate how they completed their internal due diligence prior to the hui. This due diligence mandated under Te Tiriti/The Treaty and other legal requirements such as the case law on the Treaty principles. This is also essential under the tikanga of respect for mana whenua / mana moana and time efficiencies for ensuring effective hui. Under the concept of do-no-harm, it also ensures minimization of cultural harm through unnecessary cultural care labour explaining te ao Māori concepts which are accessible through prior research. This may include, but is not limited to, examples such as:
 - a. Demonstrating that cultural capability training, Te Tiriti/The Treaty modules, and decolonisation workshops have been completed by all tauwi participants;
 - b. Indicating how te reo is supported within the tauwi group and incorporated into the work plan;
 - c. Assessing how a uri procurement policy is built within the work plan;
 - d. Ensuring that independent Māori lawyers have been engaged by the tauwi group to advise Ōkahu-Inuawai Hapū of the work plan's potential impact on their legal rights;
 - e. Review all work plans with reference to the vision of Ōkahu-Inuawai Hapū for te hauora o te taiao, including achieving kaitiakitanga within climate change and climate resilience for Ōkahu-Inuawai Hapū;
 - f. Conduct cultural impact assessments and environment impact assessment reports under uri-led co-design under tikanga and mātauranga Māori.
- 4) All engagement hui must include agenda items wherein tauwi have identified opportunities for hapū-led kaitiakitanga under mātauranga Māori. This may include, but is not limited to, examples such as:
 - a. Funding uri to complete training and certifications or other educational and vocational opportunities;
 - b. Funding roles for uri within the work plan including but not limited to internships, consultancies, and staff roles within the work plan.
- 5) All work plans must demonstrate how they comply with international best practice in the relevant area, particularly as informed by global indigenous policy, including under international law such as the UN Declaration on the Rights of Indigenous Peoples; the Local Communities and Indigenous Peoples Platform under the UN Framework Convention on

Climate Change; the UN Convention on the Law of the Sea and associated case law at the International Tribunal for the Law of the Sea; case law of the International Court of Justice regarding the precautionary principle and long term peril to the environment.

Resource Consents

Hei oranga o te whenua, ki a haruru ai ngā parirau kotahi mano o te kukupa.

The following applies under the pae tata timeframe, effective immediately.

Regarding consent renewals, the following key principles apply:

- No more paru.
- Immediate and continuing rapid improvements to te hauora o te taiao.
- As part of our Plan and strategic vision, we wish to have a robust continual corridor of indigenous ngahere from the maunga along the waterways to the moana as part of the MPI target of 1 billion trees by 2028.
- As part of our Plan and strategic vision, we wish to have a sinking lid policy on current consents along the Waingongoro awa (currently over 500 resource consents).
- As part of this sinking lid policy:
 - Minimum residual flows along the length of Waingongoro to be no less than 80% (not 30%) of mean monthly flow.
 - All consent renewals will require documentation and written evidence of compliance for the previous period held.
 - All consent renewals will require minimum riparian plantings of indigenous ngahere of at least / over 10 meters each side of the awa.
 - All consent renewals will require fencing from the riparian planting of indigenous ngahere landward, including tributaries.
 - Piped waterways of more than 150mm diameter to be opened such that the pipes are removed and wetlands can replenish.
- An exemplar of achieving our vision will be by sighting flocks of kereru in excess of 500 as per the kōrero of our tūpuna.

Regarding nitrogen limits per hectare:

- RMA currently permits 190kg per hectare per year, with higher levels via resource consent.
- However, Ōkahu will only endorse international best practice such as Ireland Nitrates Regulations which sets the stocking rate of up to 170 kilograms organic manure nitrogen per hectare.

Regarding palm kernel expeller (PKE):

- RMA allows for use of PKE in Aoteroa New Zealand.
- However, Ōkahu stands in solidarity with colonised countries enduring natural resource extraction regarding PKE, and as such, will not endorse any use within our takiwā.

Regarding discharge to awa and moana:

- RMA currently permits wide range of discharges, with higher via resource consent.

- However, Ōkahu will not accept any discharge of any waste to awa whatsoever. To remove any potential doubt, that means no discharge will ever be endorsed.

Regarding stormwater to awa and moana:

- Any new subdivisions and houses require on site pre-treatment of stormwater, even creation of special wetlands to offset associated affects.

Regarding the entire framework of resource consents:

- Resource consent engagement by Hapū is a risk mitigation exercise that is resource intensive. There is little to no benefit for Hapū, however, there is high intergenerational risk to our taiao.
- For this reason Hapū positions, including but not limited to CIA, will not use language that suggests support or endorsement of a programme.
- Instead Hāpu representatives will endeavour to deploy their best efforts (proportionate to hapū members time and resources) in upholding the content of this Plan to:
 - Highlight the interests Hapū have in the area;
 - Highlight concerns Hapū have regarding the project;
 - Highlight limitations of the Hapū position. For example: “The Hapū received insufficient time to engage comprehensively, the applicant provided limited information necessary to engage comprehensively.”

“Ka ora ano ahau pena tonu te kupu ano koutou puta noa i Matangarara he kupu marama tena naku ki a koutou, puta noa i o koutou rohe, kati.”

E Rongo! Whakaairia ki runga kia tina! Tina! Hui ee! Tāiki ee.

Date of finalisation by hapū hui: XXX Date of next review by hapū hui: XXX

END

Appendix | ĀpitiHanga

Template for Recording Conflicts of Interest

Date of Disclosure	xx/xx/20xx		
Type of Disclosure	Conflicts of interest		
Name			
Approved by Committee?	YES	NO	N/A

Index of Relevant Materials

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- 4) LGNZ Regional Sector Water Subgroup (2019). *Summaries of Regional Case Studies on Essential Freshwater: Action for Healthy Waterways*
- 5) More, D. (2016). *The Awa Project: Waingongoro River*. Workshop handout 2016 and report 2018 on the project between Massey University and TKONT.
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- 8) STDC, South Taranaki District Council (2018). *Ohawe Beach wastewater study - Pre-feasibility*. Report prepared by Mott MacDonald New Zealand Limited.
- 9) Taranaki Catchment Communities [TCC]. (2021, June). *Sustainable Land Use Project Report*.
- 10) Taranaki Regional Council (2015). *Riverlands Eltham Limited Monitoring Programme Biennial Report 2012 – 2014*. Technical Report 2014-86.
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- 12) Taranaki Regional Council (2019). *Freshwater contact recreational water quality at Taranaki sites. State of the Environment Monitoring Annual Report 2018-2019*. Technical Report 2019-01. <https://www.trc.govt.nz/assets/Documents/Environment/Monitoring-SOE/Freshwater-bathing/FreshwaterRecreationSEM19-web.pdf>

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- 15) LAWA Land, Air, Water Aotearoa. (2016, May 1). *LAWA – River of the Month: Waingongoro River, Taranaki* [Video]. YouTube. <https://www.youtube.com/watch?v=gitHxoTZqHw&t=200s>.