



## **Ngā Hua o Te Taiao o Rakaipaaka 2023**

Te Iwi o Rakaipaaka  
Environmental Management Plan

*Te Iwi o Rakaipaaka*



*Kaitiaki o Te Taiao o Rakaipaaka*



“ WHAKAPUMAUTIA | WHAKAWHANUITIA | WHAKAPUAWAITIA! ”  
*Establish, Expand, Prosper & Thrive*

Suggest explaining where the designs came from here. Who created them when, what they were intended for and what they will be used for. What they represent ie Moumoukai the green logo.

**Commented [LB1]:** Last phase of review. Logos should be kept and acknowledge their creation.

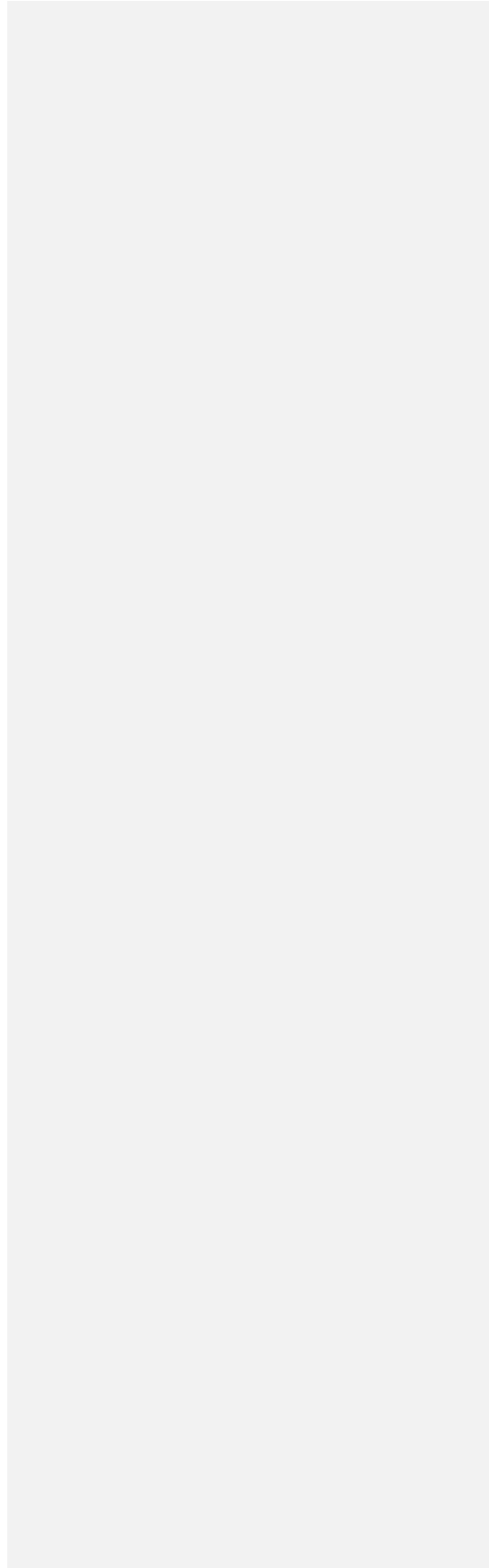
**Commented [BL2R1]:** For office to complete

3

First version published in 2000

Version two published in 2023

Published by Te Iwi o Rakaipaaka Inc.



## Contents

Commented [BL3]: Format to unbold contents text

<b>Te Tikanga - Foreword</b> .....	5
<b>Ngāti Rakaipaaka Whakapapa</b> .....	6
<b>Te Rohe o Rakaipaaka</b> .....	7
<b>Te Mana Kokiri a Te Iwi o Rakaipaaka Trust – Our Mandate</b> .....	8
<b>Te Tiriti o Waitangi</b> .....	8
<b>He Mātāpono - Our Guiding Principles</b> .....	9
<b>Purpose of Ngā hua ō te taiao ō Ngāti Rakaipaaka</b> .....	9
<b>Using this document</b> .....	10
<b>Ngā kaupapa – Goals</b> .....	11
<b>1. Our tino rangatiratanga and kaitiakitanga is acknowledged</b> .....	11
<b>2. Our Kaitiaki are Restoring and enhancing the Mauri of our taiao</b> .	14
<b>3. Kaitiakitanga of our people is sustainable</b> .....	17
<b>Te Tipoka - Summary</b> .....	18
<b>Appendix 1: Settlement arrangements in development with DOC and TToTW</b> .....	20
<b>Appendix 2: Te Korero Whakawhiti - Consultation (Resource Consents)</b> ....	21
<b>Appendix 3: Aspirational Projects</b> .....	24
<b>Appendix 4: Wānanga aspirational project components– captured from hui</b> .....	26
<b>Appendix 5: Te Mana o Te Wai aspirational project – captured from hui</b> ....	27

## Te Tikanga - Foreword

*E hoa, ata tirohia te ara haere nei, nga piki, nga heke me nga tawhainga hoki. Haere pono tonu atu, tika hoki, a, u rawa ki te taumata e whai ngakautia nei te lwi i tenei whai ao. Ma te pakari o te hinengaro ka taea ra. No reira haere pai atu, kimihia nga rau whai ake nei, a, kia mau rawa hei tokotoko, hoa haere.*

In fulfilling our responsibility to represent the Mana Whenua for our rohe, it is with pleasure that we give this document a new lease in life and welcome it into its next phase. *Ngā Hua o Te Taiao o Rakaipaaka* is the foundation document of Te lwi o Rakaipaaka for the protection and better management of our natural environment and resources. Improved co-ordination and teamwork with agencies will enhance our ability to exercise our kaitiakitanga over our natural environment, taonga, cultural assets and anything else we consider to be of significance. This 'guardian right' has been conferred to us by our Tupuna me ngā Atua o te ao.

The aim of this exercise is three-fold. Firstly, this plan has been written for the *benefit and protection* of Te lwi o Rakaipaaka interests on behalf of our Tupuna who have gone before us, for both our present and future generations. Secondly, it documents Te lwi o Rakaipaaka's aims and aspirations for the taiao and our expectations of Crown and Private sector agencies in relation to the protection of our taonga and the effective management of the local environment. Thirdly, the plan has now been through its first rigorous review and documents the evolving connection we have with the taiao and those that manage it.

The plan relates to our goals as an iwi for the taiao and also identifies those activities which potentially affect and impact upon our cultural beliefs and the social fabric of Mana Whenua and Rakaipaakatanga. Further, it identifies ways in which we as an lwi can exercise our Tino Rangatiratanga and proactively apply our *Kaitiaki* role to the protection, the maintenance and the sustainability of our natural environment.

The previous version of this plan outlined several issues in regards to consultation with the lwi, lack of information from agencies when making decisions and the growing pressure on resources like water. Unfortunately, these issues have not been adequately rectified to any acceptable extent. Therefore, they will remain in this plan with the addition of several other issues raised by the whānau. The new version of this document has also been updated to include the evolving treaty partnership and the improved understanding of legal and regulatory settings that govern how the Crown manages the environment. It then outlines how Te lwi o Rakaipaaka expect to be involved in these matters.

Te lwi o Rakaipaaka operates on whānaungatanga thus recognising the rangatiratanga of whānau and its constituents as integral to this whole process. Whānau consultation therefore, will be a key strategy adopted in this plan.

In accordance with the principles of Te Tiriti o Waitangi and endorsed within related environmental Acts, we hold the expectation that Te lwi o Rakaipaaka is viewed as an equal partner. It is our firm belief that effective partnership is the key to effective environment and resource management that benefits all.

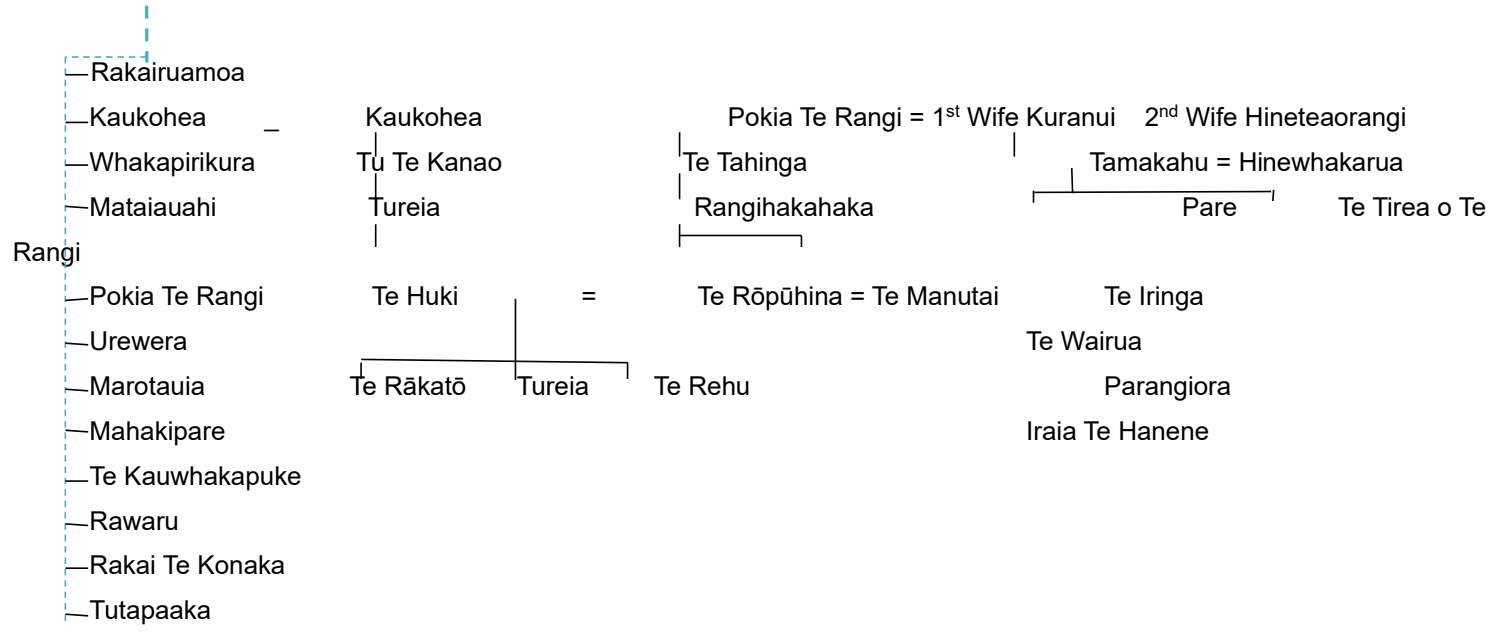
*Ngā Hua o Te Taiao o Rakaipaaka* is a 'living document,' thus will be reviewed and monitored regularly.

Pai marire  
Trust mo Te lwi o Rakaipaaka Incorporated

## Ngāti Rakaipaaka Whakapapa

Commented [BL4]: Clean this up.

Rakaipaaka=Turumakina



The hapū Ngāti Rangi, Ngai Tamakahu, Ngai Te Rehu, Ngai Tureia and Ngāi Te Kauaha are the claimant hapū, although there are 47 traditional hapū of Rakaipaaka. Te Iwi o Rakaipaaka is a composition of descendants from the eponymous ancestor Rakaipaaka, of hapū, whānau, marae and bona fide institutions and organisations who are bonded by whakapapa and historical relationships.<sup>1</sup>

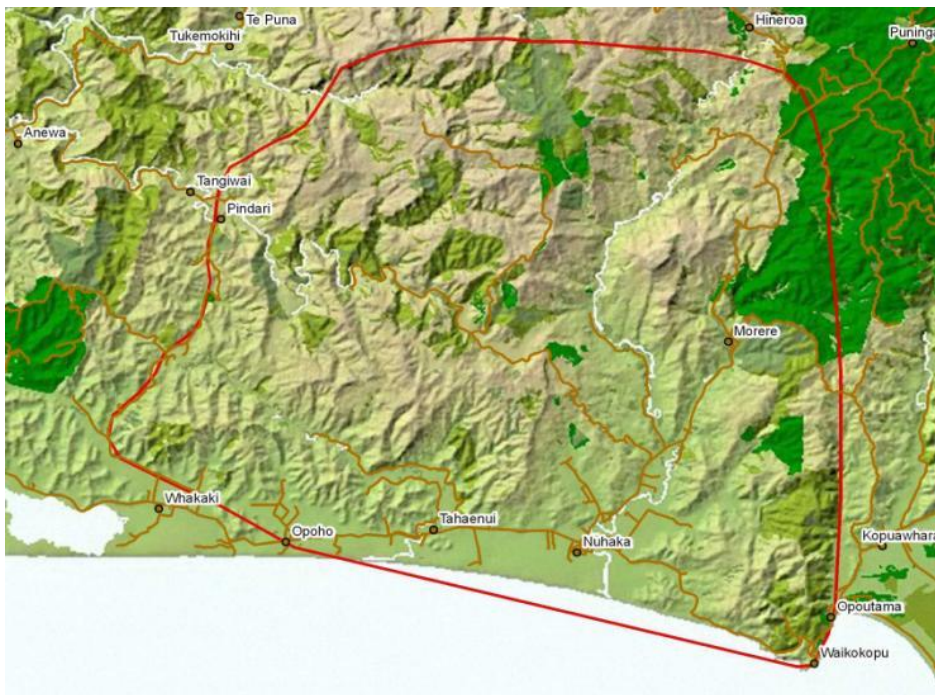
<sup>1</sup> Registered Rules of Te Iwi o Rakaipaaka, 1996

## Te Rohe o Rakaipaaka

The *ahi kaa* or heartland of the Iwi is historically and culturally defined in terms of significant phenomena, events, sites and geographic features.<sup>2</sup> The Rakaipaaka rohe extends from Opoho and the back of Hereheretau in the South, to the Whareratas in the West as far as Te Puninga Block, also known as Te Manga o Puraka. The northern line takes in the mountain ranges situated at the back of Opoutama ending at Waikokopu, while the customary fishing boundary off the coastline creates the eastern margin.<sup>3</sup>

The rohe o Rakaipaaka is not a definitive line that can be drawn on a map therefore the map below serves as a guide only. Many discussions and historical korero by kaumatua and the wider whānau were had in regards to this rohe over ?? years. Boundary lines were discussed during the Treaty Settlement process under the natural groupings kaupapa were not necessarily decided on by tikanga but through government legislative processes. For the purposes of this plan the line below is arbitrary where any activity that may impact the general vicinity of the boundary line requires inclusive kōrero and whanaungatanga with those who hold mana whenua.

Commented [BL5]: I think Graeme knows this number. Please add.



<sup>2</sup> Ibid

<sup>3</sup> Paora Whaanga; Kaumatua, Kaitiaki Whakapapa and Kaikorero mo Nga Iwi Taonga o Rakaipaaka  
Te Iwi o Rakaipaaka Trust (TIORT), Ngati Rangi Street, SH2, R D 8, Nuhaka 4198 –  
Ph: (64) 027 389 3266 or 06 837 8885 – Email: [info@ngatirakaipaaka.iwi.nz](mailto:info@ngatirakaipaaka.iwi.nz) Website: [www.ngatirakaipaaka.iwi.nz](http://www.ngatirakaipaaka.iwi.nz)

## Te Mana Kokiri a Te Iwi o Rakaipaaka Trust – Our Mandate

**Commented [BL6]:** Further work needed (out of scope) to include legislative requirements. This could be contracted from TToTW for all the kahui, plus the writing of documents that still needed.

**Commented [BL7R6]:** Suggest adding later on once confirmed who will do the mahi. TToTW or the Trust.

Te Iwi o Rakaipaaka Incorporated is a legally constituted, representative body of the Rakaipaaka people. Te Kōmiti has a duty to exercise the sovereignty of the Iwi by the Iwi. This warrants Te Iwi o Rakaipaaka to act on behalf of its members. In doing so, Te Iwi o Rakaipaaka acknowledges the need to consult and to recognise the autonomy of its whānau/constituent members.<sup>4</sup>

The Trust also has a constituted responsibility to consult with the Iwi through general meetings on matters of strategic importance. In light of that we consider environmental and resource management to be of major importance to our constituents.

Our place as kaitiaki of the area provides us with the mandate to pro-actively exercise our kaitiakitanga role over the useage, management and protection of Rakaipaaka natural resources. This includes our involvement in the safe management and safe keeping of taonga, culturally significant areas and other resources deemed by us to be of importance.

Kaitiakitanga entrusts us with the responsibility to:

- ◆ Pass onto our future generations an environment which is in the same condition as we received it, if not better
- ◆ Take only what we need
- ◆ Give back to the source what we don't use
- ◆ Understand that a resource is a gift
- ◆ Understand that everything is given for a purpose
- ◆ Continue nurturing and improving the mauri of our resources.

### Te Tiriti o Waitangi

Ngā hapū o Rakaipaaka never ceded sovereignty of our taiao or taonga. Under article 2 of Te Tiriti o Waitangi they are in fact guaranteed to us, therefore we should be involved in the protection of them. Government agencies are obligated to acknowledge this when making decisions related to the taiao and our taonga<sup>5</sup>

Te Tiriti o Waitangi is the founding document essential to the creation and development of partnership between us and the Crown and anyone who represents or has delegating powers of the Crown. Much work has been done to solidify our partnerships through legislation, treaty settlements and common law to acknowledge the Treaty's guarantee of Tino Rangatiratanga and our special relationship with Kawanatanga in environmental planning and decision making.

Te Tiriti provides us with a broad framework from which to establish a meaningful relationship with Crown and private sector agencies according to our own aims, aspirations, values and principles. In that respect, Te Iwi o Rakaipaaka acknowledges and embraces the Māori interpretation and understanding of Te Tiriti.

<sup>4</sup> *Registered Rules of Te Iwi o Rakaipaaka, 1996, points 7.01, and 10.23*

<sup>5</sup> WAI272 Ko Aotearoan Tenei report.



## He Mātāpono - Our Guiding Principles<sup>6</sup>

- Whakapuāwaitia: For the past, the present and the future! – Passing onto our mokopuna a world as good as we received and more prosperous
- Whakapūmautia: Exercising our Tino Rangatiratanga and Mana Motuhake! Exercising our cultural authority and equal partnership at all levels.
- Whakapapa – Protecting our linkages to the past and maintaining our cultural wellbeing. In this context Whakapapa is both physical and spiritual. Whakapapa to our rohe is what makes us unique.
- Rakaipaakatanga: Our tikanga, kawa, cultural values, aims, aspirations and life principles is what guides us
- Tiakina Wāhi Raukura: In matters of cultural importance, adopt a policy whereby we promote protection first, sustainability second.
- Te Ao Māori – A Māori world-view based on ‘holistic interaction.’ It recognises the interconnectedness and interrelatedness of all things, that is, an action affects all other aspects of self and our wider existence.
- Whakawhānuitia: Protection of our collective Iwi/Hapu/Whānau wellbeing. Consultation processes are undertaken based on the principles of inclusiveness.

**Commented [LB8]:** This needs a Māori title.

**Commented [LB9R8]:** Suggested from whanau member at last review. Wahi Raukura - places of cultural significance. Maybe Tiakina nga wāhi raukura???

## Purpose of Ngā hua ō te taiao ō Ngāti Rakaipaaka

Te Iwi o Rakaipaaka aims to promote our position on environmental management among the key Crown and local agencies involved in the protection and management of our taiao and those that are using or are intending on using resources from the taiao. This could include intrinsic use for example conservation purposes, tourism or direct extractive use. In doing so we are willing to develop partnership relationships with agencies, as deemed necessary to ensure the state of our taiao is improved. Our major stakeholder agencies include but are not limited to:

- ◆ All Rakaipaaka marae
- ◆ Neighbouring Hapu/Iwi
- ◆ Tātau Tātau o Te Wairoa
- ◆ Ngāti Kahungunu Incorporated Environmental Team and Wairoa Taiwhenua
- ◆ Hawkes Bay Regional Council
- ◆ Tairāwhiti District Council
- ◆ Wairoa District Council
- ◆ Ministry for the Environment
- ◆ Department of Conservation
- ◆ Ministry for Primary Industries
- ◆ Environmental Protection Authority
- ◆ NZ Historic Places Trust
- ◆ Te Puni Kokiri
- ◆ Parliamentary Commissioner for the Environment
- ◆ Members of Parliament
- ◆ Climate Change Commission

<sup>6</sup> Four of these guiding principles come from our overall vision <https://www.ngatirakaipaaka.iwi.nz/about-us-2022/>

We are also willing to develop relationships with others through the resource consenting process; development; or business creation in the rohe. Therefore, this document should be utilized by all those that have an impact on the taiao within the rohe of Te Iwi o Rakaipaaka.

A secondary purpose of this document is to capture our taiao goals with a view to progress them in a coordinated and measured way.

This document will be reviewed again in 2024 and then every two years after by the wider whānau.

### **Using this document**

This document is structured to emphasise the aspirations and goals of Te Iwi o Rakaipaaka in relation to the taiao. Barriers and issues are then articulated that we as an iwi face when trying to reach our goals. This in turn then provides us with the opportunity to direct how we plan to resolve our issues and to reach our goals through the use of policies and/or methods. We are aware that this may not directly align with the way that regulators are familiar with however Te Iwi o Rakaipaaka are confident that with discussion we can find a negotiable space where everyone is able to achieve their objectives.

The goals that have been categorized are not and should not be implemented in isolation as they overlap and are connected. Thus, external organisations should consider how to work with us on many goals through many policy or method mechanisms rather than just through one.

Furthermore, there are many issues that we face however. The policies that follow are not meant to address each issue singularly but cut across multiple issues. Each policy does not align to just one issue.

This document should also be used in conjunction with other relevant documents. This includes but is not limited to deed of settlement documents and partnership agreements.

This document is administered by Te Iwi o Rakaipaaka Incorporated. Please contact [info@ngatirakaipaaka.iwi.nz](mailto:info@ngatirakaipaaka.iwi.nz) if you have any queries.

## Ngā kaupapa – Goals

### 1. Our tino rangatiratanga and kaitiakitanga is acknowledged

Te iwi o Rakaipaaka have never ceded tino rangatiratanga or kaitiakitanga over our rohe, taonga or significant sites. Our relationship and bond with our whenua cannot be severed or undone. Our goal is to exercise our tino rangatiratanga and establish equal partnerships to ensure that we are involved in decision-making processes and activities related to our taiao and rohe. Te Iwi o Rakaipaaka will not compromise our mana, our integrity or our life principles.

In so doing we aim to work in partnership with Crown agencies and others to ensure relationships are enduring and sustainable and respect the principles contained within Te Tiriti o Waitangi.

#### 1.1 Ngā Take – Issues

- 1.1.1 Acknowledgement by Crown agencies of tino rangatiratanga o Ngati Rakaipaaka is inadequate. Further, responsible agencies do not effectively recognize our relationship with the taiao and taonga species and don't understand our way of doing things.
- 1.1.2 Where relationships have been established the power dynamic is one-sided and often results in a dictatorship based on agency rules and regulations.
- 1.1.3 When we are asked to consult, especially when the Crown or applicants are seeking to understand our whakapapa or our matauranga there is no support to do so. Many times, we are asking our pakeke or kaumatua to take time out of their working day to engage on these important matters. In comparison, those that are seeking this information are being resourced to do so by the Crown or the applicant. Engagement with us, the mana whenua, is not seen as a balanced partnership.
- 1.1.4 Internal processes and the behaviour of external agencies have hindered these relationships and the taiao has suffered.
- 1.1.5 So often, whānau are not engaged when activities are affecting the rohe or engaged too late in the process.
- 1.1.6 Te Iwi o Rakaipaaka have settled with the Crown with provision made within our settlement document to be included in several management decisions<sup>7</sup>. However, the requirements of the Crown to acknowledge our relationship with areas in which they manage has not been adequately established. Further the changing resource management landscape ie reforms, amendments to national policies, is confusing for all parties involved.
- 1.1.7 There are many other significant sites in our rohe that we still don't manage due to them being in private ownership. This does not mean we are no longer kaitiaki of those sites, especially when activities on those sites affect other important sites or taonga.

<sup>7</sup> As part of the Deed of Settlement of Tatau Tatau o te Wairoa, 2018 (Post-settled governance entity).

- 1.1.8 We are unable to protect our taonga species within and across our rohe. Taonga species do not live within boundaries on maps. Te Iwi o Rakaipaaka view that we are kaitiaki across boundaries especially if they traditionally whakapapa to our rohe.
- 1.1.9 The RMA brought about a sense of legal commitment and responsibility upon government agencies to seek out fair consultation and management processes with mana whenua on environment and resource matters. However, there has been none or minimal consultation with Te Iwi o Rakaipaaka on environmental and resource issues in the past from Crown agencies.
- 1.1.10 Government agencies hold the information. We remain powerless to act or participate if this information is not forthcoming. We do not recall consistency around notifications concerning resource consent applications and pending decisions on the use of resources in our rohe. When we have been consulted with it has been piece-meal, often involving individuals rather than us as a collective, and lacking in information. The failure of Crown agencies to consult with us on resource issues and to advise resource consent applicants of their responsibility to seek consultation with us has been ongoing. For the majority of occasions we have not known that a consent application process had in fact been undertaken until after the activity has already commenced.

## 1.2 Policies

### 1.2.1 All agencies responsible for environmental management are required to acknowledge Ngāti Rākaipaaka tino rangatiratanga and mana motuhake.

Method 1: Te Iwi o Rakaipaaka will enter into partnership agreements with agencies if deemed necessary and only when our tino rangatiratanga and mana motuhake is acknowledged.

Method 2: Te Iwi o Rakaipaaka will further develop settlement relationships with the Department of Conservation. See Appendix 1 for a list of current relationship developments<sup>8</sup>.

Method 3: We will continue to engage with the Department of Conservation with support from TToTW in our aspirations for Morere Hot Springs and the Scenic Reserve to be more than just a tourist attraction with hot pools and walking track through the ngahere.

Method 4: Te Iwi o Rakaipaaka will continue to engage with the Crown as new reforms and National Policy statements are developed and will utilise this document as a foundation and starting point. This document however, does not replace direct engagement with mana whenua.

Method 5: Te Iwi o Rakaipaaka expects that all agencies responsible for environmental issues will follow the process outlined in Appendix 2 below. This appendix is specific to resource consents under the RMA however we expect that a similar approach should be taken in other regulatory settings.

Method 6: Te Iwi o Rakaipaaka will continue to awhi external agencies so that they better understand our tino rangatiratanga and mana Motuhake.

<sup>8</sup> Note: The Conservation General Policy and National Park Policy is in review as of October 2022 in response to the Ngai Tai Case that found that DOC must consider in some circumstances ‘the possibility of according a degree of preference to iwi as well as the potential associated economic benefit of doing so’ but iwi do not have veto or exclusive rights of the concession <https://www.beehive.govt.nz/sites/default/files/2019-08/cabinet-paper-ngai-tai-ki-tamaki-supreme-court-decision-response.pdf>. This is relevant here as it may have an impact on any future negotiations between the iwi and DOC.

Method 7: Te Iwi o Rakaipaaka will seek compensation for time spent on external agency kaupapa. This may be negotiated through partnership agreements as Method 1 above, settlement relationships as Method 2 above, during the resource consenting process as outlined in Appendix 2 or on a needs basis.

Method 8: All agencies must acknowledge that any information provided by Iwi/whānau/constituents remains the intellectual property of the Iwi/whānau and its constituents, hence, we have the right to retain specific information and knowledge from the public.

### **1.2.2 Our Ngāti Rākaipaakatanga will influence the way in which we engage.**

Method 1: The guiding principles in this document and our unique tikanga and mātauranga will be used as the foundation for engagement on kaupapa taiao.

Method 2: Te Iwi o Rakaipaaka will continue to protect and better manage our taonga tuku iho, waahi tapu, waahi tupuna, taonga, cultural sites, traditional knowledge, values and guiding principles entrusted to Te Iwi o Rakaipaaka.

Method 3: Te Iwi o Rakaipaaka will aspire to ensure up to date and transparent communications to our constituency and attempt to do this through wānanga or kanohi kitea.

Method 4: Te Iwi o Rakaipaaka will continue to develop relationships with landowners and others where significant sites are present or where activities on private land affect the taiao.

Method 5: Te Iwi o Rakaipaaka will develop relationships with other whānau, hapū or iwi on the management of taonga species should translocations of those species occur.

Method 6: Te Iwi o Rakaipaaka will take a multi-generational outlook to ensure the next generation receive the Taiao in a better state than we left it. This will be visible in the longevity of our projects and our relationship agreements.

### **1.2.3 All agencies should be aware of the diversity of our mana whenua structures, how they are all constituted and understand that there is overlap in responsibilities.**

Method 1: Te Iwi o Rakaipaaka work on the principles of inclusiveness and will encourage all those who have mana whenua and whakapapa to a rohe to be engaged.

Method 2: Te Iwi o Rakaipaaka will develop internal documentation outlining the diversity in our rohe and the responsibilities of each grouping and organization.

### **1.2.4 All agencies will be made accountable for their treaty and settlement obligations and as guardians of the taiao.**

Method 1: Te Iwi o Rakaipaaka will continue to encourage agencies to review and update their systems and processes that will enable them to respond better to their Treaty responsibilities.

Method 2: Te Iwi o Rakaipaaka will engage only in processes that is in the spirit of a true partnership and one that is balanced at all levels (ie governance, operations, funding).

Method 3: Te Iwi o Rakaipaaka will expect that all agencies are forthcoming with information to ensure that we are able to make better decisions. This may include environmental data as well as information to better understand agency responsibilities, resources and personnel structures.

Method 4: Te Iwi o Rakaipaaka will explore transfer of powers under environmental legislation (including section 33 of the current RMA<sup>9</sup>) where it is deemed the crown is not living up to the expectations of the iwi in protecting the taiao:

Transfer of powers may include:

- a. Any responsibilities that the iwi could manage better
- b. Monitoring
- c. Pest management

Method 5: Te Iwi o Rakaipaaka will work with agencies to develop a joint strategy that allows us to engage in the monitoring of resource consent compliance and input into monitoring programmes. This should:

- a. Enable us to participate in monitoring and compliance of resource consents
- b. Support us to build our capacity and capability in this space
- c. Provide us with input into monitoring and evaluation of results
- d. Enable us to participate in the development of new policies and statements regarding this process

## **2. Our Kaitiaki are Restoring and enhancing the Mauri of our taiao**

Te Iwi o Rakaipaaka are active kaitiaki of our rohe and will continue to be in the future. Through whakapapa we are connected to the taiao physically and spiritually. Our goal is to actively participate to enhance the mauri of our taiao for the past, present and the future.

### **2.1 Nga take**

- 2.1.1 Our rivers are dirty from sediment, nutrients and bacteria and they are changing course. This is having an impact on mahinga kai, swimming areas and the overall mauri of our awa. Our rivers may also be dirty from other things like chemicals and pharmaceuticals but those responsible are not monitoring for these.
- 2.1.2 There are more pest animals and plants in our rohe. They are impacting on our taonga species and the current management of them is unsatisfactory.
- 2.1.3 There is more economic pressure to monopolise on our whenua and moana. We observe the increasing pressure placed upon our natural resources to 'give,' for economic gain. Much of the local activities include agriculture, horticulture and forestry. This is of major concern as we anticipate the accumulative effects of these activities and the need for resource applications and consent procedures is likely to intensify.
- 2.1.4 There is increasing demand on our water resources. In certain areas the effects are noticeable with lower than normal river levels and obvious changes in the turbidity of the water. Resource

<sup>9</sup> As of October 2022

applications are being lodged to acquire water from sources traditionally used by hapū and whānau living within the kainga, and by marae.<sup>10</sup>

- 2.1.5 We are unable to be kaitiaki in our own rohe under our own tikanga.
- 2.1.6 Our mātauranga is not utilized to make better management decisions for our taiao and is often undervalued or ignored compared to science.
- 2.1.7 The Crown has been slow to respond to our changing climate and we are running out of time to rectify our impacts. For example, ecosystems are vulnerable to disturbances like flooding and drought; species composition is changing with the changing climate and we are losing our taonga species to invasive pest species.

## **2.2 Policies**

### **2.2.1 Te Iwi o Rakaipaaka will revitalise the mauri of our awa through consultation with iwi members so that we can drink and eat from our awa and the mauri is flourishing.**

Method 1: Te Iwi o Rakaipaaka will develop projects that will revitalize the mauri and include iwi members as a priority. A list of aspirational projects can be found in Appendix 3.

### **2.2.2 Te Iwi o Rakaipaaka will work with iwi members to obtain pest free status in significant areas.**

Method 1: Te Iwi o Rakaipaaka will develop a pest management strategy for the rohe and work on significant areas to become pest free as a priority.

### **2.2.3 Te Iwi o Rakaipaaka will engage with research institutes to better understand the environmental and cultural impacts of the main commercial activities in the rohe and climate change impacts.**

Method 1: Forestry and horticulture are growing industries and will be a main priority for research with a focus on mitigation of impacts and optimal land use.

Method 2: Watertakes are a growing concern, projects will be developed around environmental limits for taking water.

Method 3: Te Iwi o Rakaipaaka will support research on local impacts of climate change and specifically on extreme events, drought and changing ecosystems.

Method 4: Te Iwi o Rakaipaaka will support research and monitoring of unknown contaminants in our rivers to understand whether there is an issue.

<sup>10</sup> Refers to water resource applications from artesian waterways traditionally used to supply the kainga for the health and wellbeing of its residents and to support Marae activities.

#### **2.2.4 Te Iwi o Rakaipaaka will work with external organisations on iwi priorities.**

Method 1: Te Iwi o Rakaipaaka will partner with external organisations to develop projects centered around our aspirations in appendix 3 and the policies above and seek whānau involvement early in the process.

Method 2: Te Iwi o Rakaipaaka will partner with external organisations to develop research that may arise from engaging with research institutions when our priorities align with theirs.

Method 3: Te Iwi o Rakaipaaka strongly encourage councils responsible for flood management to engage with us before they start works on clearing drains so that we can organize the removal of taonga species like eels and other freshwater organisms.

#### **2.2.5 Te Iwi o Rakaipaaka will continue to work with resource consent applicants to determine the impact of their activity on the mauri of the environment.**

Method 1: It is preferred that all applicants seek consultation before a resource application is lodged with council. Through that consultation, we may deem it necessary to conduct a Cultural Impact Assessment at a cost to the applicant.

Method 2: We will oppose any activity that we deem to have a more than negligible impact on our taiao through the general resource consent process.

Method 3: Te Iwi o Rakaipaaka strongly encourage applicants to involve us in the translocation of taonga species into the rohe or out of the rohe to ensure our tikanga is followed when conducting this mahi.

#### **2.2.6 Te Iwi o Rakaipaaka will build our capability and our unique mātauranga to be our own kaitiaki and to ensure the taiao and our taonga species are managed appropriately. Once ready we will share with current taiao managers like DOC and councils.**

Method 1: Rakaipaaka mātauranga and tikanga will be embedded in all projects that we lead or co-design.

Method 2: We will revitalize our unique dialect by including our reo in all projects and engage our kaumatua council in the design and implementation of all projects to ensure tikanga, kōrero and whakapapa is included.

Method 3: Run and support wānanga to connect iwi members back to the rohe. Including hiko up Moumoukai, around marae and sites of significance, and standing on our old whānau house plots with korero.

Method 4: Compile a list of taonga species and mātauranga about them to be utilized in their management and protection.

Method 5: Encourage secondments with relevant organisations and employment of our people into relevant positions.

Method 6: Build our mātauranga of whakapapa to better manage the Taiao.



### **2.2.7 Te Iwi o Rakaipaaka will work on climate change issues not in isolation but in a wholistic te ao Māori approach.**

Method 1: When external agencies request to consult, Te Iwi o Rakaipaaka will require those agencies to understand that climate change is not just about the future but what we do today. Councils should engage with us and link to other environmental issues those agencies are responsible for.

Method 2: When external agencies request to consult Te Iwi o Rakaipaaka will encourage those agencies to identify how their kaupapa relates to our goals in this document and our aspirations in appendix 3.

Method 3: Te Iwi o Rakaipaaka will consider climate change solutions in all projects that we will be involved in.

## **3. Kaitiakitanga of our people is sustainable**

Te iwi o Rakaipaaka see the future of our people as being balanced with the taiao, where we can be kaitiaki as well as being healthy and prosperous. Our goal is to ensure kaitiakitanga is sustainable and that links are made between kaitiakitanga, employment, funding, education, housing and social needs.

### **3.1 Nga take**

- 3.1.1. As the mauri of the taiao degrades so does the mauri of our people.
- 3.1.2. The loss of our taiao and our taonga means we lose our cultural connection including our mātauranga, te reo and our tikanga.
- 3.1.3. Employment and housing is an issue but is essential for our health and wellbeing. It also impacts our taiao if done in the generic way.
- 3.1.4. One-off funded projects will not get the required results to improve the taiao and ensure kaitiakitanga is sustainable.
- 3.1.5. Many of our people have moved away from the rohe and lost their connection to their whenua

### **3.2 Policies**

#### **3.2.1 Te Iwi o Rakaipaaka will continue to ensure our cultural practices are retained, retrained and reinvigorated.**

Method 1: Regular wānanga will be held that will include multiple kaupapa including taiao related mahi and other kaupapa important to the iwi.

Method 2: Tamariki, rangatahi and pakeke will be invited to all taiao related kaupapa to ensure our iwi members continue to learn about the taiao.

Method 3: Te Iwi o Rakaipaaka will lead by example on environmental sustainability practices and our unique Rakaipaakatanga.

**3.2.2 Te Iwi o Rakaipaaka will consider the taiao first and foremost during iwi housing and employment initiatives.**

Method 1: Research will be conducted on sustainable housing

Method 2: Continue to input or oppose resource consents that may affect our rohe.

**3.2.3 Te Iwi o Rakaipaaka will plan for the future and longevity of any taiao related projects and opportunities.**

Method 1: Include employment opportunities for the iwi in all taiao related funding applications.

Method 2: Include any sustainable innovation or research on sustainable innovation in all taiao related funding applications.

Method 3: Seek business opportunities to employ kaitiaki including sponsorship from sustainable commercial ventures and long-term partnership agreements.

**3.2.4 Te Iwi o Rakaipaaka will attempt to bring the whānau home for taiao specific initiatives including wānanga, mahi and other learning opportunities.**

**3.2.5 Te Iwi o Rakaipaaka will set up a database of iwi members with specialized taiao related skills and request their time and expertise when needed, including for comment on resource consents and other applications.**

**Commented [LB10]:** Missy very keen to support. [N.chantellepere@gmail.com](mailto:N.chantellepere@gmail.com) 0225027213  
Create database and add.

## Te Tipoka - Summary

Our ultimate aim as a representative of the mana whenua is to actively participate in exercising our Rakaipaakatanga and kaitiakitanga over taonga and the taiao of Ngāti Rakaipaaka.

In the spirit of good 'partnership,' Te Iwi o Rakaipaaka expects Crown and private sector interest applicants and agencies to:

- Know, that the statements in this document are recognized as legitimate policy statements of a legally and well-constituted body representing a recognized Treaty partner, and that within that context, it is our aim to become an active participant in the decision-making surrounding environmental management in our area.
- Note that this is a 'living document' thus subject to change if warranted, following an internal review.
- Inform us on all resource consent applications affecting our rohe in a meaningful and timely manner as set out in Appendix 2.
- Work with us to develop formal relationships based upon 'partnership' principles and adding value to each other's work.
- Work in partnership with us to develop and implement a staged plan that enables this partnership to occur and continue to flourish and develop. This entails the development of specific management procedures and guidelines for resource consent issues.

- Assist us to build up our capacity and capability to respond to local environmental and resource management issues, including the monitoring of resource consents and allocations at a local level.
- Work in partnership to develop a plan that identifies quality measures, which recognizes and distinguishes pollution levels and/or public health concerns in our rohe.
- Ensure all employees of your organization are informed about the process for dealing with resource consents and other taiao issues affecting Te Iwi o Rakaipaaka.
- Monitor the compliance of your organization in implementing the policy statements and expectations presented in this document.
- Continue to advise and inform us of internal changes, decisions, actions and activities that may affect the statements and intentions presented in this document.

Te Iwi o Rakaipaaka commit to progressing the methods outlined in this document to ensure our kaitiakitanga is embraced and sustained well into the future and that aspirational projects are continuing to be developed and achieved.

## **Appendix 1: Settlement arrangements in development with DOC and TToTW**

- a. Deed of Recognition and Conservation Partnership Agreement: For Mangaone Caves Historic Reserves and Morere Springs Scenic Reserve and other sites of significance:
  - a. To establish a Joint Management Committee through TToTW with representation from Te Iwi o Rakaipaaka for our taonga.
  - b. To continue to korero about sites being gifted back.
  - c. To continue to be acknowledged by the Crown on those sites of significance listed in settlement documents.

## Appendix 2: Te Korero Whakawhiti - Consultation (Resource Consents)

Te Iwi o Rakaipaaka considers consultation with its people, as paramount. Appropriate and effective consultation is integral to our role as kaitiaki and to our principles and our values of whānaungatanga, manaakitanga, arohatanga and kotahitanga. Effective decision making and successful outcomes will only come about if appropriate consultation is undertaken with whānau and constituents. Furthermore, resource consent applicants, the public and consent authorities cannot pick and choose whom to consult with, thus, adequate consultation will require notifying and gaining the input of Iwi/Hapu and Whānau.

Te Iwi o Rakaipaaka will be responsible for that process within the rohe and for ensuring that our people's issues and concerns, at all levels, are understood and well represented.

### Process:

1. Te Iwi o Rakaipaaka expects that when a resource consent application affects Te Iwi o Rakaipaaka interests (notified or not), they must consult with Te Iwi o Rakaipaaka. Direct consultation with Te Iwi o Rakaipaaka must take place regardless of whether there has been consultation or dialogue with other marae, individuals, or Māori groups in the area.
2. Te Iwi o Rakaipaaka will engage with ahikaa and impacted whanau as soon as possible.
3. Te Iwi o Rakaipaaka expects applicants to provide us with full information that will assist us in making decisions on the impact the activity may have on us and the taiao. This also includes the expected impact the activity will have on our environment and resources, and, any possible health effects.
4. We prefer to be notified of the application before it has been lodged, providing us with the following:
  - ◆ The name of applicant/organisation and address.
  - ◆ The proposed activity and how it will be carried out.
  - ◆ The location of the activity.
  - ◆ What affect the activity will have on the taiao including the physical impact on resources, the surrounding environs and native flora and fauna.
  - ◆ An initial identification on how this activity may impact upon our traditional sites, our cultural beliefs and wellbeing based on information contained within this document or other relevant documents ie settlement documents.
5. Should we consider the need for further consultation to identify the effect on Rakaipaaka taonga and tikanga, additional information from the applicant/consents authority may be required that could include:
  - ◆ Information on the possible health effects.
  - ◆ Relevant maps, tables, measures, topography outlines and so forth.
  - ◆ Organised site visits.
  - ◆ Proposed quantities if applicable (e.g. extraction activities).
  - ◆ Medium to long term strategy concerning the activity.
  - ◆ Who in the Iwi (if any) and others, the applicant has consulted with.

- ◆ The decision being sought from us.
  - ◆ Proposed monitoring procedures and how we can actively participate.
6. With regards to consent authorities, Te Iwi o Rakaipaaka expects that on matters of resource consent applications affecting our rohe, consent authorities will:
- ◆ Advise applicants they must consult with Te Iwi o Rakaipaaka early, preferably before the application has been lodged. This means Te Iwi o Rakaipaaka expects to be consulted with, regardless of whether other Marae/whānau/constituents have been notified or consulted with over the proposed activity.
  - ◆ Request information from the resource consent applicant on whether they consulted with other Iwi.
  - ◆ As a proactive measure, advise us of pending/pre-application resource consent applications affecting our rohe. Te Iwi o Rakaipaaka will make a decision on the need to take it further.
  - ◆ Ensure timely notification of resource consent applications with Te Iwi o Rakaipaaka.
  - ◆ Provide us with reasonable timeframes for assessing the implications, consulting with our Iwi, and responding to a resource consent application. We prefer to be notified as soon as the application is officially lodged, providing us with the same amount of time councils have to reply.
  - ◆ Make it their policy to request resource applicants to provide sound information on the *assessment of affects as stipulated previously*. The information contained in the assessment must also be pertinent and relevant to the Māori dimension of resource usage.
  - ◆ Avoid assigning staff to the consultation process who may potentially pose a conflict of interest
  - ◆ Advise us of the authority's internal process.
  - ◆ Engage with us when deciding on whether the cultural impacts are negligible or not.
  - ◆ Advise us of the Appeal procedures and the formal expectations required to be part of that procedure
7. Once Te Iwi o Rakaipaaka have been provided with this information we will determine what approach we will take in regards to providing input. Should a cultural impact assessment be requested by the iwi, the applicant will be required to resource the iwi for their time and expertise spent on the assessment.
8. Should the, consent authorities and organisations request further information from Te Iwi o Rakaipaaka in order to fulfil their legislative requirements, we will also expect to be adequately resourced in order to do so.<sup>11</sup>
9. The act of consultation does not exclude this organisation, whānau or constituents from making submissions or to appeal decisions that are contrary to our opinion and assessment of the information.
10. In addition, we expect that consultation, negotiations and discussions should be conducted in an environment and manner appropriate for Te Iwi o Rakaipaaka to fully participate. This means that the venues for debate and discussion over the issues arising will include Marae and/or a venue

<sup>11</sup> *Ngati Hauiti Kaupapa Taiao Environmental Policy Statement, 1996*

chosen by us. Further, if it should be held in council rooms we expect authorities to accept Marae kaupapa, and to operate within its terms.

**Note: Protecting our Taonga Tuku Iho/Waahi Tapu/Waahi Tupuna and our Mātauranga – Protecting Our Sacred Places and Our Knowledge**

Nga Taonga Tuku Iho such as our Whakapapa, Maunga, Awa, Marae, Waahi Tapu and Waahi Tupuna hold elevated status. As Kaitiaki we aim to preserve and protect these sites from activities that erode, or potentially erode and alter their physical and spiritual ethos. This also relates to the safe passage, safe management, and safe keeping of our traditional rights, our whenua, our waters, our air space, and our native bush and its life forms. Furthermore, the Iwi holds the right to deem other natural resources as requiring special consideration where it may impact negatively upon the aims and aspirations of the Iwi.

We understand that whānau hold traditional knowledge passed down to them by their Tupuna. This knowledge could have regard to historical events that may have occurred on whānau land or within respective papakainga. Thus, we rightfully respect the intellectual property of whānau and constituents who in their Kaitiaki role, may object to a proposed activity, yet choose to reserve and withhold information from a consents authority upon which their objection is based.

Te Iwi o Rakaipaaka has built up a historical information base of our area. It too is a 'living' historical account whereby we accept there may be other areas of significance that have not yet been recorded. Our intention is to be inclusive and to be able to respond accordingly to new discoveries and information. Our historical information therefore may be built onto and/or subject to change and could significantly impact upon the resource consent process in our rohe. Te Iwi o Rakaipaaka will maintain close communication with agencies whom we have formal relationships with, regarding any changes.

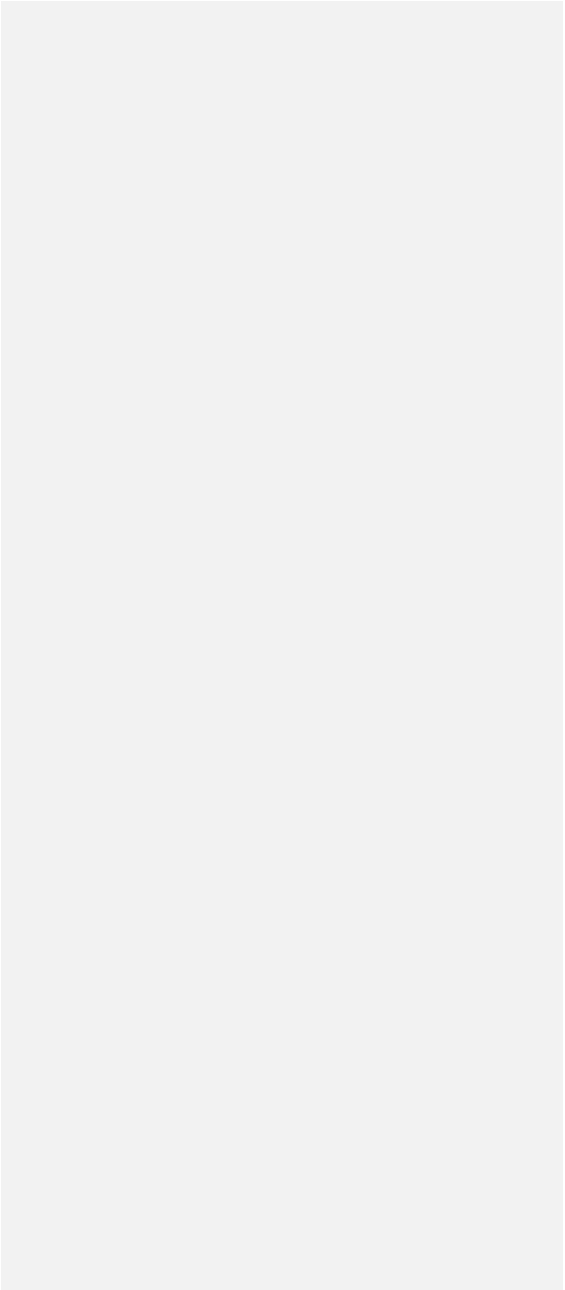
The Iwi holds the right to decide whether to give generic or specific information concerning a resource, site or location. A decision on what approach to take will be assessed on a case by case basis.

### Appendix 3: Aspirational Projects

Project	How	When	Where
Pest Free Status	Pest control for weeds and animal pests.		Small to start Morere so we can eat Kiekie again. Nuhaka mouth for pest plants. On farms.
River Management	Habitat Protection Riparian planting days Fencing waterways Drinkable water in some areas		
Revitalising our matauranga Maori (see appendix 4 for detail)	Wānanga		
Maara kai - Kumara	Build a maara kai for kumara first		
Reconnecting to our significant sites	Site visits Spatial mapping		
Revitalise our traditional practices once sustainable	Kiekie harvest Pingao harvest		
Parakore	Engage with Parakore for waste management at marae		
Te mana o te wai (see appendix 5 for detail)	Utilise this document as a starting point and guidance from <a href="https://ourlandandwater.nz/wp-content/uploads/2022/11/Te-Mana-o-te-Wai-Guidelines-for-Mana-Whenua.pdf">https://ourlandandwater.nz/wp-content/uploads/2022/11/Te-Mana-o-te-Wai-Guidelines-for-Mana-Whenua.pdf</a> Collaborate with TToTW		
Sewage alternatives for Nuhaka	Understand available technology on sewage alternatives for Nuhaka e.g. solar to purify water etc.		
Whakawhiti korero ki nga atu iwi	Tuhoe and their settlement		



Have our Rakaipaakatanga more visible	Haki of logos provided to all marae Identify other areas where our logos can be signposted and used.		
---------------------------------------	---	--	--



## Appendix 4: Wānanga aspirational project components– captured from hui

- Ko Moumoukai te maunga:
  - As Rakaipaaka we are able to identify with this as our tipuna
  - The pūrakau of our maunga should be embedded in our tamariki, mokopuna etc
  - We see our whakapapa, we feel the wairua, we reactivate the mātauranga of our tipuna
  - Our Rakaipaaka mātauranga is written in the interior and exterior of the whenua, awa, the ātea of Ranginui and the wao of Papatūānuku. It's home.
- Collect our pūrakau and use in this documentation and our mahi:
  - Our stories add a framework or methodology.
  - Needs the support of our tohunga, kaumatua, knowledge holders. Everyone.
  - With the intention of rediscovering and utilising our pūrakau and whakapapa in a science context.
  - Empowering and advancing our knowledge within the taiao of Rakaipaaka.
- Re-learning the whenua lore:
  - How whenua lore and government law meet?
  - Which legislation do we refer to in order to further establish our own tino rangatiratanga?
- Revitalise our unique dialect and place names
- Enabling our traditional practices:
  - Inanga fishing
  - Rongoa collection
  - Weaving
  - Whakairo
- Revitalise our maramataka and live by it.
- Develop a monitoring tool based on our own tikanga and kawa.
- Whakapapa of wai
- Tohu of the Taiao.
- Invite experts

**Commented [BL11]:** This appendix and appendix 5 below, maybe don't need to be in this document but just thought I would capture the detail of these components so they don't get lost and can be used when these projects start to be developed.

## **Appendix 5: Te Mana o Te Wai aspirational project – captured from hui.**

- Ko au te awa ko te awa ko au - Ko Rakaipaaka te mana o te wai ko te mana o te wai ko Rakaipaaka.
- Wai links all things tangible and intangible - ā wairua, ā hinengaro, ā tinana, ā whānau, ā hapū, ā iwi.
- The awa being my tuaakana and I, the teina.
- The awa connects to the whenua and our landscapes illustrate the pūrākau, whakapapa, and the nekehanga of our people Rakaipaaka.
- The awa binds our tikanga and is an ara to articulate interaction.
- The mauri blueprint - seen and unseen binding my wairua to the muka of my very identity, turangawaewae, ukaipotanga and whakapapa.
- My tino rangatiratanga yields from the mana of this external wai in connection to my internal waters, we are one. No one can take this away from who we are or sever the ties within. Forever bounded. Mana Maaori Motuhake e!