

# Te Aropipi

Taiao Strategy and Iwi  
Taiao Management Plan

February 2026

 **Rangitāne**  
Te Rūnanga a  
Rangitāne o Wairau



Cover page: Te Pokohiwi-o-Kupe  
This page: Te Koko-o-Kupe

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# Hei Whakatakinga

Tō runga he pārera, he pūtangitangi  
He kererū, he poūwa, he pākura.  
Tō raro he inanga, he tuna, he ika  
He mātaitai, he hirā, he kahawai.  
Tō uta he kūmara, he moa, he aruhe  
He tī kōuka, he kurī, he kiore.  
He kai, he rua, he whata i kore.  
Haramai ki a au, te mōrehu pakiaka  
Ko te ara mōu, ko tōku tuarā e.

Up above are the pārera, the pūtangitangi, the kererū, the poūwa and the pākura.

Down below are the inanga, tuna and ika, mātaitai, hirā and kahawai.

Inland are kūmara, moa, aruhe, tī kōuka, kurī and kiore.

T'was once a countless abundance of kai.

Come to us, the mōrehu pakiaka.

The path for you is to combine our whakapapa.

*Te Matahiapo (Safari) Hynes*

*This waiata has been chosen to open Te Aropipi. It inspires rich imagery, it acknowledges the extraordinary biodiversity and abundance of natural resources that once flourished across our rohe — from the skies and wetlands, to our rivers, coastlines and forests.*

*It is more than just a poetic inventory of taonga species, it speaks to the deep interdependence between our people and te taiao. It reflects the reasons our tūpuna chose this whenua as their tūrangawaewae — a place of nourishment, security and sustenance.*

*The waiata draws inspiration from historic accounts of kōrero exchanged between Te Huataki and Tiotio (Ngāi Tahu) in Te Whanganui-a-Tara regarding the Wairau. Their exchange affirms the significance of this place as a homeland worth returning to and a foundation upon which generations could thrive.*

*As we look to the future through the lens of Te Aropipi, these kupu remind us that our strength lies in remembering the richness of our past, and in upholding the mana of our whenua and our people.*

# He Mihi

## Acknowledgements

### **The development of Te Aropipi has been a collective effort.**

We acknowledge the contributions of Rangitāne whānau who have provided valuable input through an engagement survey, and the advisory group and kaimahi who have worked on developing Te Aropipi, attending regular hui to refine ideas

and aspirations and providing review. This expertise and guidance has been instrumental in shaping Te Aropipi. We also acknowledge the mahi of WSP kaimahi in developing and drafting Te Aropipi to capture our views, values and aspirations.

Finally, we acknowledge the efforts and perseverance of our tūpuna, without whom we would not be here today. As we move forward together, we uphold their legacy.

*Kei konei a Rangitāne mō āke tonu atu - Rangitāne are here to stay forever.*

# Kupu Whakataki

## Opening Message

Tēnā koutou katoa,

E ngā mana, e ngā reo, e ngā karangatanga maha, tēnei te mihi atu ki a koutou katoa.

This Iwi Environmental Management Plan – Te Aropipi – is an assertion of our mana. It reflects the relationship that Rangitāne o Wairau holds with the lands, waters, resources and ecosystems of our rohe, and gives expression to our rangatiratanga and kaitiakitanga, which have been sustained and practised across generations.

As tangata whenua within Te Tauihu, our connection to te taiao reflects an intergenerational responsibility: one grounded in whakapapa, enacted through mātauranga and sustained by our ahi kā. Our relationship to Te Pokohiwi-o-Kupe – the oldest known site of human occupation in Aotearoa – speaks not only to our past, but to our duty to protect and preserve our taonga tuku iho for the benefit of our mokopuna. This obligation extends across our rohe which spans the whole of Te Tauihu.

Te Aropipi gives practical expression to our Mana Taiao objectives:

- » We will protect and restore the cultural and ecological integrity of Te Pokohiwi-o-Kupe, the Wairau Lagoons, and the Wairau River, acknowledging their deep historical and spiritual significance, and resisting threats to their mauri.
- » We will advocate for the sustainable use of the Marlborough Sounds, ensuring that decision-making reflects mātauranga Māori, protects biodiversity, and respects our customary relationships with the whenua and moana.
- » We will prepare for the impacts of climate change, drawing on the wisdom of our tūpuna and the tools of today to create resilient communities, ecosystems, and practices that give effect to our responsibilities as kaitiaki.
- » We will uphold our customary rights, including those recognised through our Treaty Settlement and affirmed by tikanga, embedding them in planning processes, fisheries management, and environmental stewardship.
- » And we will engage and empower our people, ensuring that whānau, hapū and uri are active participants in the care and leadership of te taiao — not just as observers, but as practitioners.

This plan also speaks to the promises made in our Deed of Settlement and the Crown Apology. Through Te Aropipi, we give form and direction to those acknowledgements, reinforcing the expectation of legal and moral obligations owed both to us and by us as tangata whenua.

We do not see this plan as a technical instrument alone. While it will serve as a critical tool under the Resource Management Act and its successor frameworks, it is also a strategic influencer — a blueprint — for how Rangitāne will engage with the whenua, moana and wai of our rohe, and how we expect others to engage with us.

Our mātauranga is not locked in the past. It lives in the stories of our kaumātua, in the knowledge of our whānau divers and harvesters, in the values that guide our planting and harvesting cycles, and in the decisions we make as Iwi leaders. This plan reflects that living knowledge, and makes clear that environmental management must centre people, place, and whakapapa.

As our tūpuna once navigated the open oceans guided by the stars and their knowledge of the environment, so too must we navigate this time — with clarity of vision, unity of purpose, and a commitment to restoring balance.

We are proud to share this plan with our communities, agencies, partners, and future collaborators. It sets out who we are, where we come from, and where we are going — and we invite all those working in our rohe to walk alongside us with integrity, respect, and openness.



Corey Hebbard  
Kaiwhakahaere Matua (General Manager)  
Rangitāne o Wairau



# Rārangi Upoko

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# 1. Whakatakinga me te Whakapapa

## Introduction and Background

### 1.1 Whakaaetanga Whakataunga me te Whakapāha a te Karauna | Deed Of Settlement and Crown Apology

Rangitāne o Wairau (Rangitāne) are an Iwi with tangata whenua status within Te Tauihu o Te Waka-a-Māui (Te Tauihu). Our people have repeatedly fought for the recognition of our land rights and customary interests and, on 4 December 2010, signed a Deed of Settlement of Historical Claims (Deed of Settlement) with the Crown at Omaka Marae. The Deed of Settlement provides us with cultural, financial, and commercial redress to compensate for the impact that the Crown's wrongdoings have had on our people.

**The Deed of Settlement includes the following apology from the Crown:**

“

*'The Crown makes the following apology to Rangitāne, and to their ancestors and descendants.*

*On 17 June 1840 the Rangitāne rangatira Ihai Kaikoura signed the Treaty of Waitangi at Horahora Kākahu, Port Underwood. The Crown is deeply sorry that it has not fulfilled its obligations to Rangitāne under the Treaty of Waitangi and unreservedly apologises to Rangitāne for the breaches of the Treaty of Waitangi and its principles acknowledged above.*

*The Crown profoundly regrets its long-standing failure to appropriately acknowledge the mana and rangatiratanga of Rangitāne. The Crown did not recognise Rangitāne when it purchased the Wairau district in 1847 and recognition of Rangitāne mana in the Te Waipounamu purchase was belated.*

*The Crown is deeply sorry that its acts and omissions quickly left Rangitāne landless and this has had a devastating impact on the economic, social, and cultural well-being and development of Rangitāne.*

*The Crown regrets and apologises for the cumulative effect of its actions and omissions, which have had a damaging impact on the social and traditional structures of Rangitāne, their autonomy and ability to exercise customary rights and responsibilities and their access to customary resources and significant sites.*

*With this apology the Crown seeks to atone for its past wrongs and begin the process of healing. It looks forward to re-establishing its relationship with Rangitāne based on mutual trust, co-operation, and respect for the Treaty of Waitangi and its principles.'*

## 1.2 Te Tikanga o te Kōrero | Document Purpose

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*Tini whetū ki te rangi, ko Rangitāne ki te whenua!*  
Like the multitude of stars in the sky, so great is Rangitāne on the earth.

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This speaks to the strength of our presence within Te Tauihu and our aspirations for te taiao.

Post-settlement, our aspirations speak to the optimism of our tūpuna and the intergenerational connections needed to protect our whenua, moana and wai and empower our people. Te Aropipi sets direction for decision-making and engagement to fulfil these aspirations. The development and implementation of Te Aropipi is a further step towards addressing the cultural and social impacts that we have experienced, which were apologised for in the Deed of Settlement.

The name Te Aropipi comes from the channel that connects Waikārapi (Wairau lagoons) with the Ōpaoa and Wairau rivers. The Wairau enters Te Koko-o-Kupe (Cloudy Bay) from this location. This complex of waterways has sustained our community since the arrival of our tūpuna; We are 'ngā mōrehu pakiaka o te whenua', the living descendants. Te Aropipi embodies the mauri of Waikārapi, the Wairau, and the Ōpaoa. Te Aropipi is the 'barometer' against which we will measure the health of these waterways and the wider taiao and implement measures to ensure they continue to provide for and sustain our community into the future.

This document is not intended to replace engagement or consultation with Rangitāne. Instead, it provides a starting point for further kōrero and opportunities to collaborate for the benefit of te taiao.

Te Aropipi speaks to the Deed of Settlement by:

- » **Providing for the voices and worldview of our people** - Te Aropipi has been created first and foremost for our people and weaves their voices into a shared taiao strategy. It outlines our values, challenges, and aspirations within te taiao and reflects our role as kaitiaki. The implementation of Te Aropipi will contribute to the acknowledgement of our mana and rangatiratanga.
- » **Acting as a tool to further strengthen relationships** - Te Aropipi has been developed to assist external parties in understanding and engaging with us. Its implementation will further enhance our relationships with councils, the community, and the Crown, developing the mutual trust and co-operation aspired to in the Crown's apology. Te Aropipi will assist external parties in understanding and engaging with us. It is an invitation to learn about our history and people and to work together for a brighter future.

## Rangitāne Rohe



## 1.3 Tirohanga Whānui o te Hītori o Rangitāne me tōna Rohe |

### Overview of Rangitāne History and Rohe

#### 1.3.1 Te Ahikāroa ki Te Tauihu |

##### Occupation of Te Tauihu

It is necessary to first have an understanding our people and history, in order to understand the significance and direction of Te Aropipi.

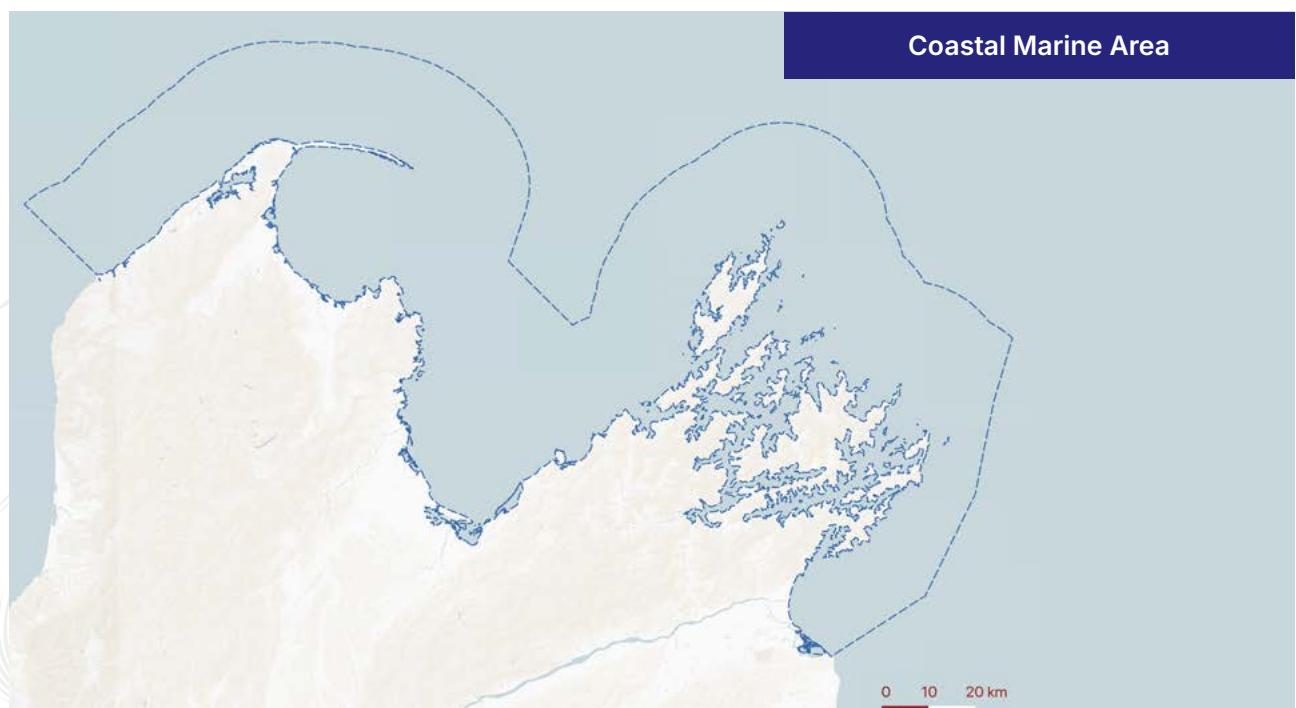
We are an Iwi with deep longstanding and enduring roots, descending directly from the earliest known inhabitants of Aotearoa at Te Pokohiwi-o-Kupe (Wairau Bar) — one of the first places settled by our tūpuna upon arrival from Hawaiki. Our whakapapa connects us to the Kurahaupō waka, from which a number of Iwi trace their origins. In the sixteenth century, our people migrated south from the Wairarapa to Te Tauihu, under the leadership of Te Huataki, Te Whakamana, and Tukanae. Throughout our occupation, we have maintained an unbroken presence through our ahi kā in Te Tauihu — asserting our mana through settlement, intermarriage, alliance and conquest. Today, our ahi kā continues to burn strong as we uphold our responsibilities as tangata whenua across our rohe.

Our rohe commences at the mouth of the Wairau River, extending northwards to Te Uku (Cape Lambert), northwest to Rangitoto ki te Tonga

(D'Urville Island), encompassing Whakatū (Nelson) and Waimeha. Following the Motupiko River to Rotoiti and Rotoroa (the Nelson Lakes), the southernmost boundary of our rohe follows Waiau-toa (Clarence River) to its mouth, and then commences a northwards journey through Kekerengu, Te Karaka (Cape Campbell), Kapara Te Hau (Lake Grassmere), Te Parinui-o-Whiti (White Bluffs) and Waikārapi (Wairau Lagoons).

We are the kaitiaki of Te Pokohiwi-o-Kupe. Te Pokohiwi -o-Kupe is one of the most significant cultural and archaeological sites in Aotearoa – a place of first settlement, deep ancestral connection and enduring whakapapa. As Rangitāne, we carry the responsibility to protect, preserve, and honour this whenua. It is an important wāhi tapu that holds the stories of our tūpuna and the origins of our presence in this rohe. Our role as kaitiaki ensures that the mauri of this place is upheld, and its legacy safeguarded for future generations.

Our rohe also extends to the coastal area. Our area of interest within the Te Tauihu coastal area extends from the Waiau-toa north to Kapara Te Hau, Te Karaka, Waikārapi, Te Koko-o-Kupe, and Te Whanganui (Port Underwood), then on



to Kura Te Au (Tory Channel), Arapaoa Island, Tōtaranui (Queen Charlotte Sound), Punaruawhiti (Endeavour Inlet) and Meretoto (Ships Cove). Our interests also extend into Te Hoiere (Mahau Sound, Hikapu Reach and Pelorus Sound), Anamāhangā (Port Gore) and Ngā Whatu-kai-ponu (the Brothers Islands) in the outer Marlborough Sounds, where they meet and often join and overlap with those of other Kurahaupō Iwi with whom we share close whakapapa connections.

We hold a Statutory Acknowledgement Area over the Coastal Marine Area from Te Parinui-o-Whiti (White Bluffs) to Kahurangi Point. We have applied for Customary Marine Title over the area off and including Te Pokohiwi-o-Kupe and Waikārapi. We are also seeking Protected Customary Rights across all coastal and marine areas within our rohe.

For early Rangitāne communities, the Nelson Lakes formed the hub of this extensive network of trails, connecting our people with other tribal communities in Te Hoiere, Te Tai-o-Aorere (Tasman Bay), Mohua (Golden Bay), Te Tai Poutini (West Coast) and Kawatiri (Westport). Our tūpuna also occupied Marlborough's East Coast, down to Waiau-toa. Areas were linked by well-used systems of *ara tawhito* spanning from coastal settlements into the richly resourced South Island interior and over to Te Tai Poutini. Movements were often seasonal, following the lifecycles of animals and plants, and enabled opportunities for trade and contact with other Iwi. Trade included pounamu and pakohe.

In the late 1827 to mid-1830s, the South Island was invaded by an alliance of musket-armed North Island Iwi. Our people and other Kurahaupō Iwi lost a series of battles that saw several of their pā taken. However, our people were not conquered. They continued to live on the whenua, retained tribal structures and chiefly lines, continued to practice kaitiakitanga and *ahi kā*, and maintained their ancestral connections with the whenua.

Some of our tūpuna formed autonomous communities under the leadership of surviving chiefs. Many of these people withdrew inland, travelling through the Tuamarino Valley to the

Wairau, or the Awatere, the Maungatapu Saddle, the upper tributaries of the Motueka River catchments and the Rotoiti and Rotoroa headwaters of the Kawatiri and its tributaries. Others were tributary communities and food growers for Ngāti Toa and other sub-tribes; however, in many cases, they still exercised a degree of autonomy and were able to rise to positions of power and status. This is demonstrated by Rangitāne rangatira Ihaia Kaikoura signing the Te Tiriti o Waitangi on Horahora Kākahu Island (Port Underwood), on 17 June 1840.

### **1.3.2 Nō muri mai i te Hainatanga o te Tiriti | Post-Treaty**

Despite continuous occupation of Te Tauihu and the ongoing expression of *ahi kā* and tangata whenua status, the Crown repeatedly did not recognise our land rights and customary interests in the 1800s and 1900s. The historic events on the opposite page are of note.

These successive actions and events left our people landless and without the benefit of the Nelson Tents reserves. Despite these profound injustices and the significant impact on our people, including the lack of recognition of our land rights and the allocation of inadequate reserves, we have continually advocated for our rights. We have remained steadfast and resilient, continually seeking justice and advocating for the rights of our people. We filed claims with the Waitangi Tribunal in 1987, which resulted in the claim being heard at the former Grovetown Hall (the site upon which Ūkaipō now sits) in 2003.

As detailed in Section 1.1, our people signed the Deed of Settlement with the Crown on 4 December 2010 at Omaka Marae. The Deed of Settlement provides us with cultural, financial, and commercial redress to compensate for the impact that the Crown's wrongdoings have had on our people.

### **The Wairau Purchase:**

In 1847, the Crown deemed Te Tauihu to belong to other Iwi and purchased the Wairau area from Ngāti Toa without consulting or compensating our people.

### **Te Waipounamu Deed:**

In 1853, the Crown sought to purchase the remaining unsold Māori land within Te Tauihu. We were identified as a conjoint owner but were not a signatory.

### **The Rangitāne Deed:**

In 1856, a deed was eventually signed by our tūpuna for the purchase of their whenua; however, it was subject to our people being given a large reserve stretching from Waikutakuta (Robin Hood Bay) to the mouth of the Wairau River, which was never received. Instead, our people received non-exclusive reserves (shared with other Iwi) that were far smaller and inadequate to provide for them. The reserves were either flood-prone, steep and unusable, or isolated.

Our tūpuna believed that the deed would provide them with the collateral benefit of living in close proximity to settlers, including education, housing, medical facilities, and the ability to be involved in the settler economy. These benefits were not realised, and our people were increasingly marginalised.

### **The South Island Landless Natives Reserves (SILNA):**

In the early 1880s, the Crown recognised that its land purchases and the allocation of insufficient reserves had rendered many Māori in Te Tauihu, including Rangitāne, virtually landless. The Crown sought to remedy this by identifying available lands that could be allocated to landless Māori; however, most of the suitable land had already been taken up by European farmers, and Māori were ultimately allocated land that was remote and unsuitable for cultivation. In 1894, our tūpuna were allocated land in Punaruawhiti (Endeavour Inlet) and

Anamāhanga (Port Gore), which was isolated, steep and bush-clad. By 1914, some of our people had taken up occupation in this area. However, the land was difficult to develop and did not significantly improve the position of our people. Land was also identified at Port Adventure on Stewart Island in 1908. This land was remote from our rohe and covered in vegetation. It was never surveyed or given to our people.

### **The Native Land Court:**

In 1889, the Native Land Court determined that the reserves set aside for us were owned by select individuals rather than the wider Iwi. The law used individual property rights, not tribal trustees, and in doing so, alienated us from the land.

### **Nelson Tents:**

The New Zealand Company's original scheme for European settlement provided that one tenth of all land sold to settlers would be reserved for Māori vendors. However, only a portion of this was actually set aside as reserves. From the 1840s, funds from leasing the Tents reserves were devoted to a broad range of Māori purposes.

Our tūpuna were excluded from the Nelson Tents and fought to have their interests recognised. The Native Land Court dismissed these claims, viewing us as a defeated Iwi with no land rights. The Waitangi Tribunal found in its 2008 Te Tauihu O Te Waka A Maui Report that Rangitāne should have been beneficiaries of the Tents.

More recently, the Supreme Court found in 2017 that the Crown had failed in its duty to the beneficiaries of the Tents reserves by not providing the full extent of agreed land and pā, urupā and kai plots. The case went to the High Court in 2023 to determine the extent of the Crown's breaches. In October 2024, the High Court ruled firmly in favour of Customary Owners of the Nelson Tents area, including Kurahaupō tūpuna. The Crown appealed this ruling.



## 1.4 Te Āhua o Te Whakahaere o Rangitāne i Tēnei Rā | Present Day Organisation of Rangitāne

### 1.4.1 Ngā Hapū me Ngā Marae | The Subtribes and the Marae

Our hapū, or the subtribes, are:

- » Ngāti Hāpairangi
- » Ngāti Hape
- » Ngāti Haua
- » Ngāti Te Heiwi
- » Ngāti Huataki
- » Ngāti Kurawhira
- » Ngāti Te Rerewa
- » Ngati Tūkauae
- » Ngāti Whakamana
- » Ngāti Wharepuka

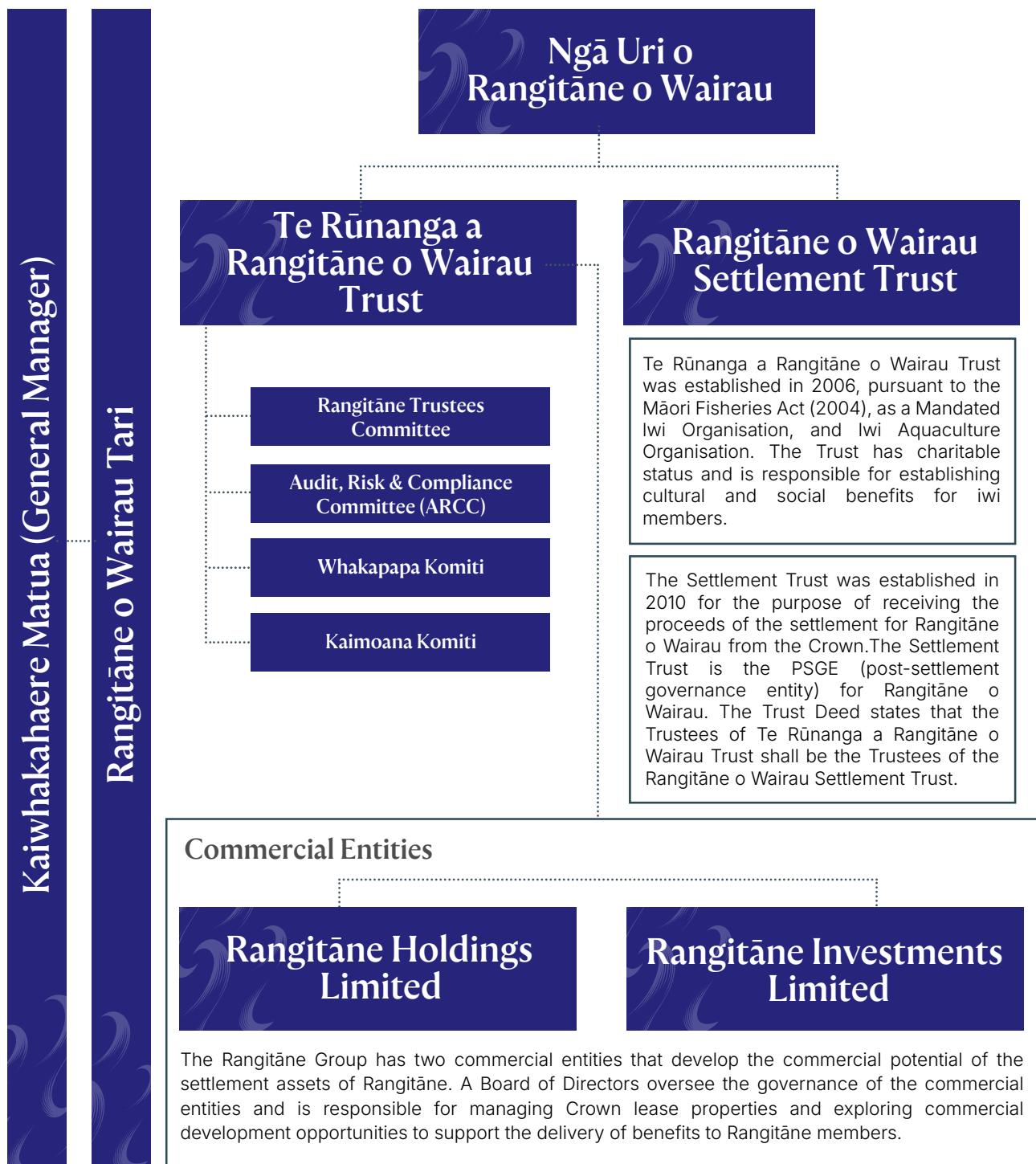
Our marae are:

- » Omaka Marae
- » Tuamātene Marae
- » Wairau Pā Marae

We have also developed Ūkaipō – the Rangitāne Cultural Centre in Grovetown. Ūkaipō, whilst not a traditional marae, provides a hub for our cultural and customary activities.

## 1.4.2 Tirohanga Whānui o ngā Hinonga | Overview of Entities

Today, our Iwi comprises different entities, each with a specific function. These entities have evolved over many years and form our post-settlement group.



### 1.4.3 Te Rūnanga a Rangitāne o Wairau

Te Rūnanga a Rangitāne o Wairau is the Iwi authority responsible for Te Aropipi's development. Since 1861, the rūnanga has acted as a forum for representing the early land issues caused by landlessness amongst the Māori of Marlborough. Since then, Te Rūnanga a Rangitāne o Wairau has continued to provide representation and advocacy for our people across a range of social, environmental, and political issues affecting our people.

Like most local government entities and ministries, Iwi authorities have a management hierarchy, including a Board of Trustees, Chair or Co-chairs, General Manager or CEO, Department Managers and Operational Staff. Across all of these are the 'constituents' and Iwi members.



## 2. Te Whakakitenga me ngā Uaratanga

### Vision and Values

#### 2.1 Te Whakakitenga Whānui | Overarching Vision

##### Our Vision:

*"He waka uruuru moana,  
he waka uruuru whenua,  
he waka uruuru kapua"*

*A canoe that braves the vast oceans, seeking endless opportunities, whose vision is limitless.*

##### Our Vision Statement:

Our vision is to navigate the vast oceans of opportunity, grounded in our ancestral lands and reaching for the limitless skies. We are committed to ensuring that our cultural practices and connection to the Wairau are preserved and enhanced through sustainable and collaborative efforts.

#### 2.2 Ngā Uaratanga | Values

Te Aropipi embodies the core values of Rangitāne, as follows:

- ▶ **Rangatiratanga:** We lead with honour, humility and integrity to enhance our mana and secure a better future for our people. Te Aropipi assists with this by setting clear direction and leadership on taiao matters.
- ▶ **Kotahitanga:** We work together respectfully to ensure a collaborative, centralised approach and strong, enduring relationships. Te Aropipi supports this unity and collaboration by bringing together the voices of our people and acting as a tool to strengthen relationships with external parties.
- ▶ **Kaitiakitanga:** We are kaitiaki of the moana, whenua, and wai within our rohe and embrace our responsibility to protect, preserve and enhance our taonga for the benefit of future generations. This underscores our commitment to protecting natural resources for future generations and is the foundation upon which Te Aropipi has been developed.
- ▶ **Manaakitanga:** We uphold mana with hospitality, generosity and service, treating everyone with respect and offering unconditional hospitality to all who cross paths with us. This is reflected through the invitation in Te Aropipi, to understand our worldview and aspirations and to work together, fostering strong relationships.
- ▶ **Whanaungatanga:** We value our relationships and seek to ensure a shared sense of belonging. Te Aropipi promotes regular engagement and open communication, giving effect to the connections between people and the whenua.

Te Aropipi is a powerful expression of our values. It guides our actions and interactions, preserves our legacy and supports planning for our future.

## 2.3 Te Tikanga Arataki | Guiding Principle

### Interconnectedness and Integrated Management

The guiding principle of interconnectedness and integrated management reflects and expands upon our vision and core values and further guides our views and aspirations within a taiao context.

For us, whenua, moana and wai are an indivisible whole. The whenua is intrinsically connected to the wai that flows in, on, or beneath it, just as the wai is interconnected with the whenua it touches, including the foreshore and seabed. As such, it is important to consider te taiao with a Te Ao Māori lens, from the maunga to the moana, and everything in between.

We also see a deep connection between te taiao and people. Whakapapa links people, the landscape, plants, and animals as descendants of Ranginui and Papatūānuku. These links emphasise the interconnectedness of all life.

*Tiaki taiao, tiaki tangata* – If te taiao is cared for and in a healthy state, then so too is the wellbeing of people. Te taiao is the life-source of Rangitāne – it allows mahinga kai to be practiced and manaakitanga to flourish. By caring for the natural surroundings, we ensure the prosperity and resilience of our people. Te taiao is at the core of our identity.

We aim for a Te Ao Māori approach to managing our whenua and resources, using an integrated management approach which recognises the interconnectedness of te taiao, culture, and people and that the wellbeing of te taiao directly impacts the wellbeing of our people. This approach encourages an understanding of the entire system, rather than just its individual parts.



# 3. Whakapāpā me te Whakatinanatanga

## Engagement and Implementation

### 3.1 Ngā Rōpū Whai Pānga | Target Audience

Te Aropipi should be recognised and provided for by all parties seeking to work within our rohe. It should be viewed as the first step to engagement, collaboration and partnership, as it gives clear insight and identification of taiao issues and aspirations as defined by our people. Direct and early engagement with us is required to ensure correct implementation of Te Aropipi.

The Crown and its entities have an obligation to engage with us as a Treaty partner and in accordance with the Deed of Settlement. Central and local governments are responsible for working with our mandated representatives. We

also encourage other external parties to work collaboratively with us to achieve the outcomes envisioned by this plan and may seek to work in partnership with these parties where our values and aspirations are aligned.

We envision that Te Aropipi will provide guidance for government agencies, local authorities, industries and developers, environmental and conservation groups, education providers, research institutions, community and non-governmental organisations, other Iwi, and the public.

### 3.2 Anga Whakapāpā | Engagement Framework

As tangata whenua and as kaitiaki, we seek to provide input on third parties' proposals that relate to key taiao topics, and work in partnership with parties that share our values and aspirations.

#### Taiao Matters of Particular Interest

Taiao matters of particular interest include, but are not necessarily limited to:

- » Activities involving discharges to air, whenua, or wai

- » Activities which impact the coastal and/ or freshwater, including water quality, use and allocation
- » Activities which involve or impact cultural heritage and taonga
- » Activities which impact native flora and fauna
- » Activities which contribute to, and impact the preparedness for, climate change and natural hazards.

## How to Engage

We advocate for early engagement and dialogue, particularly during the initial phases of any proposal, resource management, or local government policies and plans within our rohe. The level of engagement should be tailored to the purpose, scale, and intensity of the proposed environmental challenges or opportunities and

how they impact our values and aspirations physically, culturally, and spiritually. This framework ensures that engagement practices are culturally appropriate, legislatively correct, and support improved cultural and environmental outcomes.

### PREPARE



- » Read this plan and ensure that it is recognised and provided for within your proposal.
- » Prepare preliminary plans and information.
- » Ensure the engagement will be genuine and there are opportunities for active participation, collaboration, partnership, and joint decision-making.

### MAKE CONTACT



- » Email our Taiao Team, introduce yourself, your role, and your organisation.
- » Clearly outline your proposal and the reason for engaging with us.
- » Briefly outline how your proposal recognises and provides for Te Aropipi. Tailor to the purpose, scale, and impact of the proposal.
- » Ask how we would like to engage on the matter. We may wish to understand more or provide preliminary input. This may involve further conversations and/or meetings.

### PROGRESS



- » Maintain consistent and open lines of communication to build trust and foster a collaborative relationship.
- » Share relevant information and updates with us about ongoing and upcoming activities.
- » Provide a copy of the final draft documentation (e.g., resource consent application, concept plans, policies, or strategies) to us for input before lodgement/issue or publication.

### INVOLVE IN DECISION MAKING



- » Include us in the decision-making process where this has been requested.
- » Update us on the project outcomes.

### 3.3 Hāngaitanga ā-Ture | Legislative Context

Te Aropipi is wide reaching and encompasses a range of relevant legislation. The table below outlines current relevant legislation. While this legislation may change over time, the link between Te Aropipi and the Deed of Settlement ensures that Te Aropipi remains relevant within the statutory environment.

This is important as the views and aspirations within Te Aropipi will remain relevant for our people and future descendants. This enduring importance is exemplified by the principle of kaitiakitanga, which has remained consistent for generations.

#### Key Legislation

- Climate Change Response Act 2002:** This act addresses the impacts of climate change and promotes resilience and adaptation measures.
- Conservation Act 1987:** This act ensures the conservation of natural and historic resources in Aotearoa.
- Environmental Protection Authority Act 2011:** This act governs the role of the Environmental Protection Authority in managing environmental impacts.
- Local Government Act 2002:** This act relates to local government responsibilities. Local authorities must consider Te Aropipi in their planning and decision-making processes.
- Marine and Coastal Areas (Takutai Moana) Act 2011:** This act addresses the management and protection of marine and coastal areas.

- Ngāti Apa ki te Rā Tō, Ngāti Kuia, Rangitāne Claims Settlement Act 2014:** This act gives effect to our Deed of Settlement.
- Resource Management Act 1991:** This act mandates that Te Aropipi must be taken into account in resource management decisions within our rohe. As an Iwi authority, we endorse Te Aropipi as a planning document to be recognised and given appropriate regard by relevant Local Authorities as per section 35A and all other relevant sections of the Resource Management Act 1991.
- Treaty of Waitangi Act 1975:** This act recognises the principles of the Treaty of Waitangi and the Crown's obligations to Māori.
- Treaty of Waitangi (Fisheries Claims) Settlement Act 1992:** This act recognises and provides for the customary fishing rights of Rangitāne.

#### Other Legislation

##### Environmental Protection

- Environment Act 1986
- Hazardous Substances and New Organisms Act 1996

##### The Coastal Area

- Exclusive Economic Zone and Continental Shelf (Environmental Effects) Act 2012
- Marine Mammal Protection Act 1978
- Marine Reserves Act 1971

##### Aquaculture and Fisheries

- Fisheries Act 1996
- Fisheries (South Island Customary Fishing) Regulations 1999
- Māori Commercial Aquaculture Claims Settlement Act 2004
- Māori Fisheries Act 2004

##### Other Industries

- Crown Minerals Act 1991
- Forests Act 1949

##### Infrastructure and Development

- Fast-Track Approvals Act 2024
- Public Works Act 1981
- Urban Development Act 2020

##### Parks and Reserves

- National Parks Act 1980
- Reserves Act 1977
- Walking Access Act 2008

Other Legislation (cont.)	
Health	Climate Change and Hazards
<ul style="list-style-type: none"> <li>• The Health Act 1956</li> </ul>	<ul style="list-style-type: none"> <li>• Fires and Emergency New Zealand Act 2017</li> </ul>

Conservation	Cultural Heritage
<ul style="list-style-type: none"> <li>• Biosecurity Act 1993</li> <li>• Freedom Camping Act 2011</li> <li>• Queen Elizabeth the Second National Trust Act 1977</li> <li>• Wild Animal Control Act 1977</li> <li>• Wildlife Act 1953</li> </ul>	<ul style="list-style-type: none"> <li>• Burial and Cremation Act 1964</li> <li>• Heritage New Zealand Pouhere Taonga Act 2014</li> <li>• New Zealand Geographic Board (Ngā Pou Taunaha o Aotearoa) Act 2008</li> <li>• Protected Objects Act 1975</li> <li>• Te Ture mō Te Reo Māori, Māori Language Act 2016</li> <li>• Te Ture Whenua Māori Act 1993</li> </ul>

## 3.4 Rautaki Whakatinana | Implementation Strategy

*“Nāu te rourou, nāku te rourou, ka ora ai te Iwi.”*  
*“With your basket and my basket, the people will thrive.”*

### 3.4.1 Ngā Ara Whakatinana | Implementation Methods

This whakataukī emphasises the importance of collaboration and collective effort, which is reflected in the understanding that the success of Te Aropipi, depends on the active participation of both Rangitāne and external parties.

We will take a proactive approach to ensure the effective implementation of Te Aropipi. This includes:

» Socialising Te Aropipi: We will promote and encourage the use of Te Aropipi among the target audience. This may include hosting an initial launch to promote Te Aropipi, and hosting an annual induction on its content and implementation, and gathering feedback.

- » Setting clear expectations for the use of Te Aropipi: Te Aropipi serves as a starting point for all dialogue with us. We will look to our Treaty partners and other external parties to recognise and provide for Te Aropipi within the taiao realm. This will include an expectation that external parties have read and refer to Te Aropipi when engaging with us and recognise and provide for Te Aropipi in proposals within our rohe.
- » Building capability: We will seek to provide training and resources, both internally and externally, to ensure that all stakeholders have the necessary skills and knowledge to implement Te Aropipi effectively.
- » Building relationships: We will seek to develop relationships with Treaty partners and key external parties, recognising that these relationships are essential for the successful implementation of Te Aropipi.



### 3.4.2 Aroturuki me te Pūrongorongo |

#### Monitoring and Reporting

We will monitor the implementation and impact of Te Aropipi through effective engagement with external parties. We may also host annual workshops with Treaty partners and other external parties to discuss the progress of Te Aropipi and

gather feedback.

We will report to our whānau on the implementation of Te Aropipi. This will include a section within annual reports on the achievements and challenges faced during implementation and commentary on emerging environmental challenges and opportunities.

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*"Ka pū te ruha, ka hao te rangatahi."  
"As an old net withers, another is remade."*

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### 3.4.3 Te Tukanga Arotake | Review Process

This whakataukī signifies the idea of renewal and adaptation, highlighting the importance of evolving and adapting to new circumstances.

We will periodically review and update Te Aropipi to expand upon its views and aspirations and respond to change. This adaptive approach is necessary to achieve Te Aropipi's purpose within the context of future advances and scenarios that are not currently foreseen and to ensure successful implementation.

The first review will take place two years from the date of release. This review will assess the initial implementation efforts, identify any challenges or barriers, and make necessary adjustments to Te Aropipi. We expect, that as the first version of this plan, a number of improvements and clarifications will be made, which will strengthen Te Aropipi and its implementation.

After the initial two-year review, subsequent reviews will be conducted every five years or as needed to respond to change. These reviews will ensure that Te Aropipi remains relevant and effective in achieving its goals.



# 4. Anga Whāinga me te Kaupapa Here

## Objective and Policy Framework

### 4.1 Tirohanga Whānui | Overview

A pou is a pillar, often symbolising something that provides support or stability. We have identified seven key pou; topics whose management is key to providing support and stability for te taiao, and thus Te Aropipi. These are Cultural Heritage, Mātauranga Māori, Air and Sky, Wai, Whenua and Biodiversity, Climate Change and Natural Hazards, and Industry and Development.

These pou contain many interconnected components that must not be considered in isolation – this aligns with the guiding principle of Te Aropipi. While ease of use has been prioritised, it is important for users of Te Aropipi to consider all pou and their overlaps rather than focusing

on a single pou in isolation. We encourage users of Te Aropipi to engage with all pou to gain a well-rounded understanding of our views and aspirations. In doing so, you will be better equipped to appreciate the interconnectedness of the objectives and the collective vision that we strive to achieve.

The policy direction is broad due to the diverse range of activities that may be proposed and the varying sensitivity of different locations throughout our rohe. It is important to engage with us regarding activities within our rohe for proposal-specific feedback. Our engagement framework is outlined in Section 3.2.

#### Interconnected Pou



Sections 4.1 – 4.8 outline our policy direction for each of the seven key pou.

This includes:

1. **Issues:** Identified challenges or potential challenges which need to be addressed.
2. **Objectives:** Statements on what is to be achieved, desired outcomes and aspirations.
3. **Policies:** Directives to achieve the objectives.
4. **Example methods:** Specific actions or approaches that give effect to the objectives and policies. We have included these as examples only, as the methods will be very case-dependent.
5. **Outcome statements:** Statements which explain what the successful implementation of the objectives and policies will look like for us.



## 4.2 Taonga Tuku Iho | Cultural Heritage

*"Nōku tēnei whenua, nō ōku tūpuna"*

*"The land is mine, inherited from my ancestors."*

### 4.2.1 Te Hiranga | Significance

This whakataukī speaks to our tūpuna and connection to the land. We have a long history of occupation within Te Tauihu, evidenced by areas of historical occupation, including pā sites, kāinga, urupā, archaeological items, and artefacts. It is important that our cultural heritage is recognised and preserved, and that the tapu and mana of heritage sites are respected.

Our cultural heritage is deeply intertwined with the natural landscape. The maunga and awa in the region are sources of stories and whakataukī and sometimes embody our tūpuna. Significant sites such as Te Pokohiwi-o-Kupe, Waikārapi and Wairau river, the Waiau-toa, Rotoiti and Rotoroa and the coastal area from Te Parinui-o-Whiti (White Bluffs) to Kahurangi Point hold immense cultural and historical value. These areas, and others throughout our rohe, have provided for customary activities and practices passed down through generations. The night sky is also an important part of our cultural heritage and is addressed under Section 4.4 Hau me te Rangi | Air and Sky.

Customary activities are an important part of our cultural heritage and identity. These include, but are not limited to, rongoā practices, the collection and weaving of harakeke, mahinga kai,

and the implementation of rāhui. The gathering and preparation of kai procured from traditional mahinga kai is a primary part of our ability to provide for the needs of our people, as well as to manaaki our manuhiri.

We are committed to preserving our cultural heritage and sharing our rich cultural traditions with future generations. This commitment is evident in our proactive conservation efforts and educational initiatives, which ensure that our legacy remains vibrant and resilient for generations to come.

Today, we uphold our cultural heritage through various initiatives, including establishing the Rangitāne Cultural Centre, named Ūkaipō, in Grovetown. This centre serves as a hub for our cultural and customary activities, ensuring that our knowledge and traditions are passed down to future generations. The centre hosts workshops, cultural events, and educational programmes that engage whānau and the wider community. Our commitment to preserving our cultural heritage is also evident in our ongoing efforts to engage with and educate the broader community about our history and values.

One of the most symbolic representations of our cultural heritage is the Tauihu, a steel and bronze sculpture representing the prow of the Kurahaupō waka. Designed and carved by tōhunga Hemi Te Peeti, the sculpture was unveiled in November

2019 and is a powerful reminder of our navigational achievements and historical encounters with Pākehā. The sculpture, situated at the Railway Station on the main road into Blenheim, connects tangata whenua living in the Wairau region to their heritage and history, symbolising strength and resilience for future generations. The sculpture also features interpretation panels that educate locals and visitors about the historical significance of the Wairau region.

We intend to continue placing cultural markers on our landscape to tell our stories and to connect people to place.

#### **4.2.2 Ngā Wāhi Taonga Tuku Iho |**

#### **Cultural Heritage Sites**

##### **4.2.2.1 Issues**

The damage, modification, or destruction of cultural heritage sites significantly impact our cultural wellbeing and identity. Our cultural heritage sites have not always been treated with the dignity they deserve. An example of this is the previous removal of kōiwi and other taonga which, until their repatriation in 2009, were held by the Canterbury Museum without our consent. This was a deep affront to our Iwi and demonstrates the importance of protecting cultural heritage sites. In order to ensure their protection, the locations of cultural heritage sites are not always disclosed.

Cultural heritage sites are at risk from inappropriate or poorly managed land use and development activities. There is always the potential for cultural heritage sites to be accidentally discovered during earthworks. This highlights the importance of engaging with us early on to understand the cultural heritage of a site. It also raises the need for robust accidental discovery protocols to be implemented during activities such as earthworks and the use of Iwi monitors and pre-construction briefings with Iwi advisors in certain situations.

##### **4.2.2.2 Objectives and Policies**

**Objective 1:** Our cultural heritage sites are protected from land use and development activities.

» Policy 1A: Ensure that the planning and undertaking of land use and development activities considers the potential for cultural heritage sites and includes appropriate controls to manage any associated risks.

- » Policy 1B: Provide opportunities for us to be project partners and joint decision makers in the planning, management and implementation of activities that may impact a cultural heritage site.
- » Policy 1C: Protect sensitive information relevant to wāhi tapu and wāhi taonga to avoid inappropriate use.
- » Policy 1D: Avoid unauthorised excavation or disturbance of cultural heritage sites.

##### **Example methods:**

- Engage early with us to identify sites of cultural significance and appropriate management measures
- Have pre-construction briefings with cultural advisors
- Use Iwi monitors
- Work under an accidental discovery protocol
- Work with us to understand cultural heritage

#### **4.2.3 Whenua Tuku Iho | Cultural Landscapes**

##### **4.2.3.1 Issues**

Our cultural landscapes are living expressions of our identity, history, and tikanga, shaped by generations of interaction with te taiao. It is important to recognise that our relationship with the landscape and whenua does not have set boundaries and can be difficult to map – this is reflective of the interconnected worldview of Te Ao Māori. Only we can identify and substantiate our relationship, culture, and traditions with our ancestral whenua. It is therefore important to engage with us when seeking to understand cultural landscapes and the narratives around them.

Inappropriate land use and development can damage or erase our cultural landscapes, severing our connection to place and diminishing the mauri of the whenua. It is essential that our voices are central in identifying, protecting, and enhancing these taonga.

##### **4.2.3.2 Objectives and Policies**

**Objective 2:** Our cultural landscapes and associated narratives are recognised, protected and enhanced.

» Policy 2A: District and regional plans and policies include appropriate provisions to protect our cultural landscapes.

- » Policy 2B: Land use, subdivision, infrastructure and development activities recognise and provide for our cultural landscape values and narratives.
- » Policy 2C: Work with us to incorporate into land use and development activities interpretation motifs, sculptures and art which speak to our cultural landscapes and narratives.

**Example methods:**

- Engage early with us regarding cultural landscapes and their associated cultural narratives
- Establish Rangitāne as the administrating body for land containing sites of cultural significance
- Incorporate (with our approval) cultural motif and designs that reflect kōrero tuku iho in public spaces and developments
- Jointly develop landscape management plans with us
- Vest land containing sites of cultural significance with Rangitāne

## 4.2.4 Ngā Mahi Tuku Iho | Customary Activities

### 4.2.4.1 Issues

Our ability to carry out customary activities is impacted by the degradation of waterways and ecosystems and the loss of access to sites which provide for customary activities. Habitat loss, overfishing and the degradation of water quality have resulted in a decline in traditional food sources. Meanwhile, our access to customary resources and traditional food gathering areas has been impacted by the loss of land, development, sediment deposition, and land erosion. It is important to remedy these issues and ensure the teaching of customary activities to our tamariki to preserve customary activities.



## 4.2.5 Tauākī Putanga | Outcome Statement

The successful implementation of these objectives and policies will reaffirm our cultural authority and ensure that our heritage is not only protected but actively lived. Development will be shaped by our cultural landscapes, narratives and tikanga. Customary activities will flourish through restored access, legal standing, and teaching, ensuring our mātauranga is not only preserved but also practised. We will be actively involved in planning and decision-making, enabling a future where our past is honoured and our presence is visible, enduring, and empowered.

**Objective 3:** *Our customary activities are enabled and preserved for future generations.*

- » Policy 3A: Ensure that our mahinga kai sites, traditional fishing grounds, and other areas which provide for customary activities are protected.
- » Policy 3B: Provide for the restoration of access, land rights and ownership of whenua to Rangitāne to ensure that our people are able to access our mahinga kai sites, traditional fishing grounds, and other areas which provide for customary activities.
- » Policy 3C: Provide for the teaching of customary activities, rongoā, and mātauranga.
- » Policy 3D: Recognise and provide for the implementation of rāhui, in instances where we deem it appropriate.
- » Policy 3E: Support the integration of tikanga, kaupapa Māori, mātauranga, and maramataka into practices.

**Example methods:**

- Engage with us to learn about customary practices and our mātauranga
- Ensure that customary fishing areas and rights are respected and integrated into fishery management regulations, policies and practices
- Establish Rangitāne as the administrating body for customary activity sites
- Identify and protect areas which provide for customary activities
- Provide for the legal recognition of rāhui



## 4.3 Mātauranga Māori

*Tīhei mauri ora!*

*Ko te hiringa i te mahara, ko te hiringa i te wānanga,  
Ko te hiringa i te whakaaro nui, ko te hiringa i te ao mārama.  
Whakatōkia te kākano o te mātauranga, kia puāwai te ao hou.  
Tū mai rā te tangata, tū mai rā te whenua,  
Tū mai rā te ao, kia toitū te mātauranga.  
Tīhei mauri ora!*

### 4.3.1 Te Hiranga | Significance

This whakataukī speaks to the enduring nature of knowledge and its role in strengthening people and place. It reflects our Iwi's resilience and the mātauranga passed down through generations of innovation and adaptation. Our tūpuna applied this knowledge to te taiao, building canals, navigating to Wairau, crafting tools, and trading, demonstrating a deep understanding of and relationship with the environment. This legacy continues to guide how we interact with and care for our whenua today.

Our tūpuna were adept at utilising te taiao to create sophisticated systems for transportation and trade. They constructed canals to facilitate movement and resource access, demonstrating early and advanced engineering skills. Their navigation to Wairau and other regions showcased their deep understanding of the natural world and their ability to traverse vast distances with precision and focus. The tools they crafted were functional and reflected

our cultural identity and technological prowess. They established connections with other Iwi and communities through trade, building economic and social relationships crucial for their survival and prosperity. Today, we continue to embody the spirit of innovation by focusing on sustainable and forward-thinking initiatives. We are committed to healing environmental impacts on our whenua and wai. This involves integrating mātauranga Māori with Western scientific methods to monitor and address environmental challenges and measure success. This dual approach ensures that our cultural values and perspectives are respected and integrated into environmental management practices. Mātauranga Māori provides a deep, contextual understanding of te taiao, while Western scientific methods offer quantitative data and analysis. Together, these approaches create a comprehensive framework for sustainable resource management. "Waiho i te toipoto, kaua i te toiroa" - "Let us keep close together, not wide apart".

## 4.3.2 Te Whakaurunga o te Mātauranga Māori | The Integration of Mātauranga Māori

### 4.3.2.1 Issues

The integration of mātauranga Māori into environmental management requires:

- » Building capacity and capability within our Iwi and the wider community – This includes providing education and training opportunities that empower our people to take active roles in kaitiakitanga. By combining mātauranga Māori with contemporary practices, we are effectively enhancing our ability to manage and protect our natural resources and taonga.
- » Collaboration and partnership – We are deeply committed to working with government agencies, councils, community organisations, other Iwi, and other stakeholders to achieve our shared environmental and cultural goals. Our co-operative spirit shines through in our engagement framework, which prioritises early and proactive involvement, consistent and open communication, and respect for our cultural values.

### 4.3.2.2 Objectives and Policies

**Objective 4:** *Environmental management integrates mātauranga Māori to:*

- a. Maintain and enhance ecological balance and support long-term environmental health;
- b. Ensure that cultural practices and the spiritual significance of natural resources are respected and utilised; and,
- c. Create innovative solutions to environmental challenges.

» Policy 4A: Work in partnership with us to incorporate mātauranga Māori into all aspects of environmental management, research, development and industry.

» Policy 4B: Ensure that the incorporation of mātauranga Māori is undertaken in an ethical manner, with our consent, and includes a transparent process and data safeguarding.

» Policy 4C: Grow knowledge of Te Ao Māori and mātauranga Māori within Council, government, industry sectors and the wider community to ensure that environmental management practices which incorporate mātauranga Māori are adopted, culturally sensitive and inclusive.

» Policy 4D: Establish and maintain partnerships with us to co-design and implement environmental initiatives that reflect our values and priorities.

» Policy 4E: Provide opportunities for us to have active and meaningful involvement in decision-making processes.

#### Example methods:

- Engage early and work in partnership with us to develop and implement culturally appropriate monitoring programmes
- Ensure research into new technologies and practices considers mātauranga Māori
- Have co-design
- Have joint decision-making
- Train Council, government and industry staff on our mātauranga Māori
- Use culturally appropriate monitoring programmes
- Use kaupapa Māori asset management principles



### 4.3.3 Tauākī Putanga | Outcome Statement

Through the full expression of these objectives and policies, mātauranga Māori will be elevated as a foundational knowledge system within environmental governance. We will lead the design of culturally intelligent frameworks that weave ancestral insight with contemporary science. Ethical use, data sovereignty, and Iwi-led innovation will underpin all applications of mātauranga, ensuring it is protected and respected. This approach will restore the mauri of te taiao and position Rangitāne as a thought leader in culturally grounded environmental solutions.



## 4.4 Hau me te Rangi | Air and Sky

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*Ka puta Matariki,  
Ka rere Whānui,  
Ko te tohu o te tau*

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### 4.4.1 Te Hiranga | Significance

This whakataukī from the book *Matariki: The Star of the Year*, by Dr Rangi Matamua, speaks to the celestial signs that guide our maramataka and signal the changing of the seasons. It reflects the ability to see Whānui when it sets in the north before the rising of Matariki. These stars are not only seasonal indicators but also spiritual connections to our tūpuna and atua, symbolising a time of renewal, remembrance, and reflection.

For us, rangi (sky) and hau (air) are deeply interconnected elements of te taiao and our cultural landscapes. The quality of air reflects the mauri of the environment—when it is clean and unpolluted, it sustains life and supports the health of ecosystems. When compromised, it disrupts natural balance and diminishes our ability to thrive. Likewise, the night sky holds immense cultural value, carrying our stories, whakapapa, and mātauranga. Protecting the mauri of both air and sky is a vital expression of our role as kaitiaki, ensuring that future generations can continue to live in harmony with te taiao.

### 4.4.2 Te Kounga o te Hau | Air Quality

#### 4.4.2.1 Issues

Land use activities, including industrial processes, agriculture, and transport, can release contaminants into the air such as greenhouse gases, particulate matter, and natural allergens such as pollen. These discharges can reduce visibility, create unpleasant odours, and degrade the health of ecosystems. They also impact the physical and spiritual wellbeing of our communities.

#### 4.4.2.2 Objectives, Policies and Method

##### Examples:

**Objective 5:** *The mauri of air is maintained, protected, and enhanced.*

- » Policy 5A: Prioritise the avoidance of contaminant discharge to air or, where this cannot be avoided, reduce or mitigate the effects of the discharge.
- » Policy 5B: Research and implement methods to improve air quality.
- » Policy 5C: Ensure that objectionable or offensive odours do not extend beyond the boundaries of the property from which they originate.

## 4.4.3 Whakapoke ā-Rama | Light Pollution

### 4.4.3.1 Issues

Light pollution from urban development can disrupt our cultural and spiritual connection to the night sky. Stars such as Matariki and Whānui are not only seasonal markers but also carriers of ancestral knowledge and connections to our whakapapa. When artificial lighting obscures the stars, it interferes with our ability to observe and uphold traditional knowledge systems and practices. This disruption also affects native species by altering their natural behaviours and ecological rhythms. Protecting the visibility of the night sky is essential to preserving mātauranga Māori, the mauri of te taiao, and our responsibilities as kaitiaki.

### 4.4.3.2 Objectives, Policies and Method Examples:

**Objective 6:** *The visibility of the night sky and its cultural significance are protected and enhanced.*

» Policy 6A: Ensure that district and regional plans and policies include appropriate provisions to minimise light pollution and protect dark sky values.

- » Policy 6B: Ensure that existing and new developments minimise light pollution and are respectful of the night sky's cultural significance.
- » Policy 6C: Support the establishment of dark sky reserves in culturally significant areas.
- » Policy 6D: Recognise the night sky as a cultural landscape.

### Example methods:

- Designate dark sky reserves in partnership with us
- Engage with us on activities that would noticeably, either in isolation or cumulatively with other activities, reduce visibility of the night sky
- Engage with us to understand the cultural significance of the night sky and incorporate associated narratives into land use and development activities
- Support education and awareness on the cultural value of the night sky
- Use of low light emission and shielded lighting technologies



## 4.4.4 Tauākī Putanga | Outcome Statement

The implementation of these objectives and policies will ensure that the hau and rangi across our rohe breathe life into our people and stories. We will be actively involved in planning and decision-making to ensure the restoration and protection of air quality in a way that recognises the varying sensitivity of different locations—some of which hold heightened cultural, ecological, or spiritual significance. The night sky will be safeguarded from light pollution, particularly in areas where the visibility of stars is essential for the teaching of our cultural narratives, maramataka, and whakapapa. These outcomes will ensure that the physical and spiritual dimensions of te taiao remain in balance, allowing our tamariki to look up and see their tūpuna shining back.



## 4.5 Wai Māori me te Wai Tai | Fresh and Coastal Water

*Ko te wai te ora ngā mea katoa*

### 4.5.1 Te Hiranga | Significance

The significance of wai is beautifully captured in this whakataukī. Wai is the life-giver of all things. The wellbeing of the waterways is intrinsically linked to our wellbeing. When wai suffers, so do we.

Wai, the essence of all life, is revered as the blood of Papatūānuku. It sustains all people, plants, and wildlife. This connection encompasses our history, customary activities, spiritual bonds, and intrinsic values. Waterways played a vital role in the lives of our tūpuna and sustained us for generations, providing fresh wai, mahinga kai, and materials for various uses. They also served as essential routes for travel and access. Riparian and coastal margins are often sites of historic occupation, containing archaeological sites, essential resources and taonga.

The primary forms of wai can be categorised as follows:

- » **Wai-ora:** Pure or healthy wai, considered the purest form, sustaining life and used for consumption and wellbeing.
- » **Wai-māori:** Freshwater used for cleansing and ceremonial purposes, rich in mauri.
- » **Wai-tai:** Seawater or saline water, often referred to as rough or angry water, such as surf, waves, or sea tides.

» **Wai-tapu:** Sacred wai used for ritual and ceremonial purposes.

» **Wai-manawa-whenua:** Wai from under the whenua, often considered a hidden treasure.

Mismanagement and misunderstanding of the precious nature of wai can lead to significant cultural and environmental harm. Wai is a precious taonga to us and must be respected and nurtured. Otherwise, it can become:

- » **Wai-kino:** Dangerous or polluted wai, with its mauri altered through pollution, harmful to all living things, including humans and ecosystems.
- » **Wai-mate:** Dead wai, unable to sustain life due to pollution.

We seek to uphold the highest standards and principles regarding wai mauri. Wai has its mauri, which must be respected and protected. A healthy mauri sustains a healthy ecosystem and supports cultural practices such as mahinga kai and wai tikanga. We view wai as integral to our being, flowing through us and the whenua like blood. This perspective emphasises the interconnectedness of whenua, wai, and people, recognising spiritual, cultural, and ancestral significance.

Rangitāne position statement: The wai should determine the state of life around it. The life around wai shouldn't determine the state of the wai.

By embracing this approach, we can ensure the protection and enhancement of our waterways, fostering a sustainable and culturally enriched future for our people.

## 4.5.2 Te Kounga o te Wai | Water Quality

### 4.5.2.1 Issues

Land use activities and the associated discharge of contaminants and pollution to fresh and coastal water has resulted in water quality degradation. This adversely affects the mauri of wai, ecosystem health, cultural identity and our ability to carry out customary practices safely.

The discharge of wastewater from the Blenheim Wastewater Treatment Plant to Wairau Lagoon is a significant issue for us and presents an urgent need for improvement. The discharge of wastewater, including treated wastewater, into the wai is culturally abhorrent and negatively impacts the mauri of wai and our relationship with our taonga. Another topical example is the discharge of contaminant runoff from viticulture activities. Rubbish dumping and other pollutants are also issues.

Erosion and sedimentation can degrade water quality, reshape waterways, and cause the loss of, or loss of access to, traditional food gathering areas. An example of this is the Wairau River, which has become increasingly shallower with the deposition of sediment over time, affecting recreational swimming, increasing flood risk, and reducing water quality and mahinga kai. This highlights the need for a catchment-wide approach to land and water management.

### 4.5.2.2 Objectives, Policies and Method Examples:

**Objective 7: Fresh and coastal water quality and mauri is protected, maintained and enhanced.**

- » Policy 7A: Implement Te Mana O Te Wai.
- » Policy 7B: Replace existing wastewater discharges to wai with culturally appropriate alternatives such as discharge to land in a suitable location and avoid new discharges of wastewater to wai.

- » Policy 7C: Prioritise the avoidance of contaminant discharge into wai or, where this cannot be avoided, reduce or mitigate the effects of the discharge.
- » Policy 7D: Utilise materials and industry techniques that minimise the risk of leaching contaminants, including emerging contaminants, into the coastal or freshwater environment.
- » Policy 7E: Reduce the immediate, long-term and potential cumulative erosion and sedimentation effects from land use, in-stream, and coastal activities, on waterways, taking a whole-of-catchment approach.

### Example methods:

- Choose to discharge contaminants to land (with appropriate mitigation) instead of to wai, including land-based disposal systems for wastewater
- Enforce penalties for rubbish dumping
- Engage with us to understand what Te Mana o te Wai means at place and how it can be implemented, and to find culturally appropriate alternatives to discharge
- Ensure appropriate controls for gravel extraction activities within riparian and coastal environments
- Have native riparian buffer zones
- Implement best practice erosion and sediment control
- Minimise the use of microplastics
- Organise rubbish clean-up events
- Research and implement biodegradable alternatives to contaminant discharge e.g., biodegradable weed mats
- Research wastewater treatment technologies for discharging to land
- Set up systems to monitor freshwater and coastal health
- Undertake riparian and coastal restoration projects

## 4.5.3 Te Whakamahi me te Tōhaunga o te Wai Māori | Freshwater Use and Allocation

### 4.5.3.1 Issues

The sustainable use and allocation of freshwater is essential for the mauri of wai and, subsequently, our health, wellbeing and cultural identity. Strict water use and allocation regulations are needed to ensure that sustainable management occurs.

In this context, pressures on our aquifers highlight the importance of careful management. Recharge levels have declined, partly due to irrigation for viticulture. Gravel extraction and river training, such as straightening of waterways, further limit recharge by increasing water velocity. Added to this, the risk of aquifer salinisation poses another significant challenge.

### 4.5.3.2 Objectives, Policies and Example Methods:

**Objective 8:** *The sustainable use and allocation of freshwater to ensure the health of our waterways and long-term security for water supply.*

- » Policy 8A: Implement land use practices that support aquifer recharge.
- » Policy 8B: Identify and protect aquifers that are vulnerable to saltwater intrusion.

- » Policy 8C: Implement strict and sustainable wai allocation limits.
- » Policy 8D: Limit the duration of freshwater use and allocation consents to a maximum of 10 years.
- » Policy 8E: Implement a whole-of-system approach which reduces water take, use and discharge to ensure water efficiency.
- » Policy 8F: Actively involve us in decisions about freshwater and coastal waters.

#### Example methods:

- Be stricter with the compliance of water take consents
- Improve soil infiltration rates
- Install monitoring wells to regularly check salinity levels, and to monitor and report aquifer levels and recharge rates
- Map aquifers that are vulnerable to saltwater intrusion
- Regularly review allocation limits to ensure they are sustainable and prioritise the health of the waterway
- Research and implement green infrastructure and water-saving technologies
- Restore wetlands and riparian areas



## 4.5.4 Tauākī Putanga | Outcome Statement

When these objectives and policies are fully realised, wai across our rohe will once again flow with vitality and dignity. The wai will be prioritised and determine the state of the life around it. We will be central to all decisions affecting wai, ensuring that its mauri is maintained and where needed restored, its use is sustainable, and its governance reflects our whakapapa and tikanga. This journey acknowledges that not all places are the same—some waterways remain pristine and must be protected with the utmost care, while others have been degraded and will require significant restoration to return to a state of balance. Wastewater will no longer enter our sacred waters, and allocation will prioritise the health of the wai. This transformation will re-establish wai as a living taonga—respected, protected, and celebrated as the heartbeat of our people and our place.



Kotuku, Wairau Bar

## 4.6 Whenua me te Kanorau Koiora | The Land and Biodiversity

*Watu ngarongaro he tangata toitū he whenua*

### 4.6.1 Te Hiranga | Significance

This whakataukī reflects our role as kaitiaki of the whenua and draws on this responsibility through whakapapa, passed on from generation to generation. We have a customary duty to protect and nurture the whenua and its resources.

As part of Papatūānuku, the whenua is seen as a living entity embodying mana and tapu. The whenua supports diverse flora and fauna which are essential for maintaining ecological balance and community wellbeing. We have a profound cultural and spiritual connection with the whenua, rooted in our heritage and traditions. The whenua supports customary activities such as mahinga kai, rongoā and sustains our people.

In Te Ao Māori, the whenua has its own mauri, and Māori are kaitiaki, responsible for preserving its mauri, wāhi tapu, and natural taonga. This relationship is integral to living sustainably, as the health of the whenua directly impacts the wellbeing of the people it sustains. Respecting the whenua is vital for maintaining spiritual harmony, and any disrespect or pollution disrupts this sacred bond. This belief underscores the deep-seated reverence we have for the whenua and our unwavering commitment to its protection.

In essence, our vision is one of respect and harmonious coexistence with the whenua,

honouring its sacredness in our role as kaitiaki. Through our traditions and commitment, we will continue to nurture the whenua for future generations.

### 4.6.2 Te Parahanga me te Tāhawahawa o te Oneone | Pollution and Soil Contamination

#### 4.6.2.1 Issues

Activities such as industry processes, the use of leachable materials, and rubbish dumping can cause contaminants to accumulate within soils. This presents a risk to human health through food growing and the potential for groundwater contamination.

An example of a contaminant is PFAS (per- and polyfluoroalkyl substances), which has been identified at RNZAF Base Woodbourne. PFAS contamination has been linked to several sources, including landfills, waste incinerators, airports, military sites, and fire-training facilities. It is often called a "forever chemical" because it does not break down in te taiao or the human body and can accumulate over time.

While discharging contaminants to whenua is generally favoured over discharge to wai, it can still pose significant risks to ecosystems. This is especially true in low-lying, poorly drained areas where pollutants can accumulate and eventually be washed into nearby waterways during heavy rainfall.

#### 4.6.2.2 Objectives and Policies

**Objective 9:** *The health and life-supporting capacity of soil is protected and restored.*

- » Policy 9A: Implement methods, materials and technologies that reduce and mitigate contaminant discharge and leaching to whenua.
- » Policy 9B: Remediate where possible, or effectively manage and contain, areas of existing soil contamination to ensure the protection of human health and te taiao.
- » Policy 9C: Avoid contaminant discharges to whenua in low-lying, poorly drained areas where pollutants can accumulate.
- » Policy 9D: Ensure legislation and national, regional, district policies and plans require land use and development activities to protect and enhance soil health.
- » Policy 9E: Ensure industry and development practices protect and enhance soil health.

**Example methods:**

- Adhere to all soil contamination regulations
- Avoid and penalise unauthorised dumping
- Avoid heavy machinery on wet soils
- Conduct thorough assessments of potentially contaminated sites to identify the contamination type and extent
- Consider alternative discharge methods where the discharge is too low-lying and/or the whenua is poorly drained
- Evaluate and minimise the leachability and degradation of equipment and materials (e.g., solar panels) throughout their life cycle
- Incorporate organic matter into soil and implement cover cropping
- Install barriers and liners to prevent contamination spread to wai and food areas
- Monitor and report soil health and contamination, and adjust practices accordingly
- Promote better waste management through incentives
- Reduce pesticide and fertiliser use
- Reduce tillage practice

#### 4.6.3 Kanorau Koiora Taketake | Native Biodiversity

##### 4.6.3.1 Issues

Introduced pest plants and animals and other threats to native biodiversity, such as the clearance of native forests and habitat loss, exist in areas throughout our rohe.

A significant example of native biodiversity is Te Pokohiwi-o-Kupe and the surrounding Waikārapi area. These areas are recognised as being of regional, national, and international significance for birdlife, including waders, waterfowl, and seabird species. Te Pokohiwi o Kupe also harbours threatened and at-risk coastal plant species, such as sand milkweed, leafless pōhuehue, native skinks and geckos, and a diverse range of invertebrates. The area comprises stone fields that host crustose lichens and low-growing species like scabweed, native daphne, and the leafless pōhuehue, all supporting a suite of specialised invertebrates. Collectively, these communities constitute a nationally rare ecosystem.

Biodiversity values at Te Pokohiwi-o-Kupe are threatened by introduced plants and animals. These include exotic plants (such as boxthorn and gorse), small predators (such as mice, rats, stoats, weasels, ferrets and cats), and introduced insect predators (such as paper wasps and Darwin ants). Inappropriate human activities such as use of vehicles and watercraft, may also directly impact on the fragile stonefields, vegetation and the fauna that make up Te Pokohiwi-o- Kupe. Through of Deed of Settlement, the Crown has committed to the development of a Conservation Management Plan for Te Pokohiwi-o-Kupe. At the time of the production of Te Aropipi, the work on the Conservation Management Plan is ongoing, however, once produced, it is expected that it will provide strong guidance as to the aspirations and expectations of Rangitāne in respect of management of Te Pokohiwi-o- Kupe.

#### 4.6.3.2 Objectives and Policies

**Objective 10:** Native biodiversity is protected, enhanced and restored to ensure ecosystem health.

- » Policy 10A: Protect native habitats from degradation and fragmentation through effective land practices and management measures.
- » Policy 10B: Prioritise the recovery and protection of native taonga species and habitats.
- » Policy 10C: Strengthen research, monitoring, and reporting to safeguard biodiversity.
- » Policy 10D: Recognise and preserve native biodiversity used for rongoā practices.

#### Example methods:

- Create ecological corridors
- Engage with us on projects impacting native flora or fauna
- Establish buffer zones around critical habitats
- Maintain access to rongoā plants
- Map significant indigenous vegetation and habitats
- Plant species that are used in rongoā practices
- Support habitat restoration projects and native breeding/reintroduction programmes
- Support research related to biodiversity enhancement
- Use native plants in landscaping (including in urban areas)
- Use research and monitoring techniques to guide conservation efforts



#### 4.6.4 Tauākī Putanga | Outcome Statement

The successful implementation of these objectives and policies will see our whenua thrive as a living ancestor—nurtured, respected, and resilient. Soil will be treated as taonga, biodiversity will be prioritised, and the mauri of ecosystems will be actively enhanced. This will ensure that the whenua continues to sustain life, identity, and prosperity for generations to come.



## 4.7 Te Huringa Āhuarangi me ngā Matepā ā-Taiao | Climate Change and Natural Hazards

*He moana pukepuke e ekengia e te waka*

### 4.7.1 Te Hiranga | Significance

This whakataukī reflects that we should not shy away from difficult and confronting issues, but instead be steadfast and face into the storm.

Te Tauihu is vulnerable to a range of climate change effects and natural hazards, including coastal inundation and flooding, fire hazards (increased by stronger winds and drier conditions), earthquakes, tsunamis, landslides, and erosion. These hazards pose a risk to the health and wellbeing of our community, including impacts on physical safety, housing, transportation, resource availability, economic stability, and livelihoods.

Climate change and natural hazards also affect the wellbeing of te taiao, accelerating environmental degradation. River sedimentation can impact fish passage and raise river levels, while increased erosion leads to the loss of productive land and

destabilisation of landscapes. Fire events further threaten native habitat and biodiversity, and rising seas heighten the risk of aquifer salinisation.

The climate change impacts on the wellbeing of te taiao are impacts on us and can disrupt our deep cultural and spiritual connection with te taiao. Events such as coastal inundation, flooding, landslides and erosion can threaten burial sites, sites of cultural heritage, and mahinga kai sources. More broadly, these hazards can impact our sense of belonging and cultural identity.

As kaitiaki, we are responsible for protecting and managing te taiao sustainably for future generations. This includes reducing the effects of climate change and ensuring resilience. This section outlines the challenges we face in relation to climate change and natural hazards and details how we intend to enhance resilience to these issues.

## 4.7.2 Te Huringa Āhuarangi nā te Tangata

### | Human-Induced Climate Change

#### 4.7.2.1 Issues

Human activities like burning fossil fuels, cutting down forests, and industrial processes increase the emission of greenhouse gases such as carbon dioxide and methane. These gases trap heat in the atmosphere, causing global temperatures to rise. This leads to more extreme weather, melting ice caps, rising sea levels, disrupted habitats, endangered species, and health risks for humans. Responding to climate change requires a global effort, but it can be reduced by minimising greenhouse gas emissions, capturing more carbon, lowering carbon footprints, and changing policies. We want to avoid making this problem worse.

#### 4.7.2.2 Objectives and Policies

**Objective 11:** Activities which have the potential to accelerate or contribute to climate change and natural hazards are effectively managed and/or offset.

- » Policy 11A: Prioritise the use of sustainable, low carbon materials, methods, and technologies to reduce greenhouse gas emissions.
- » Policy 11B: Protect and enhance carbon sequestration, including natural carbon sinks such as native forests and macroflora.
- » Policy 11C: Encourage active transport, such as cycling and walking, and develop the necessary infrastructure to support these activities.
- » Policy 11D: Develop and implement new technologies and renewable energy while managing potential adverse effects to avoid further environmental challenges.

#### Example methods:

- Design pedestrian-friendly urban environments
- Engage with us early when proposing renewable energy projects within our rohe
- Implement energy-efficient lighting, heating, and cooling systems in buildings
- Include active transport, electric vehicles and public transport in long-term planning and prompt the benefits

- Incorporate renewable energy into development and operations (e.g., wind farms, solar farms), after conducting environmental and cultural impact assessments
- Install dedicated bike lanes and pedestrian paths
- Minimise waste
- Plant native trees
- Preserve existing forests
- Support reforestation projects and kelp farming
- Use adaptive management strategies to monitor and adjust technologies based on environmental performance
- Use low-carbon or recycled materials during construction

## 4.7.3 Te Manawaroa kite Huringa Āhuarangi me ngā Matepā ā-Taiao | Resilience to Climate Change and Natural Hazards

#### 4.7.3.1 Issues

There is a need to protect existing communities from the risks posed by climate change and natural hazards and ensure that urban growth and development adapts to these hazards. Cultural heritage sites must also be protected from these threats. We seek to protect our people and taonga. Resilience to climate change and natural hazards speaks to our role as kaitiaki, safeguarding te taiao for future generations.

For us, protection from hazards means taking a Te Ao Māori approach, which embraces te taiao – “It’s the nature of humanity... to want to try and conquer things and beat them, but it’s much easier to learn about your environment and live within it,” (Rangitāne Kaumātua NIWA interviews). This requires the integration of local knowledge, traditional expertise and scientific research. We recognise that hard engineering solutions are necessary in some situations; however, it is preferable to prioritise natural solutions and green technologies.

We also see a need to adapt to hazards and plan and prepare for the response to and recovery from climate change and natural hazard events. This includes immediate emergency response and long-term recovery for our communities and te taiao.

#### 4.7.3.2 Objectives and Policies

**Objective 12:** A community that is resilient to natural hazards and the impacts of climate change.

- » Policy 12A: Gather information and data on the causes and effects of climate change and natural hazards within our rohe to inform preparation and response.
- » Policy 12B: Protect and adapt existing communities and cultural heritage sites from the risks posed by climate change and natural hazards.
- » Policy 12C: Ensure that new urban growth and development mitigates the adverse effects of climate change and natural hazards.
- » Policy 12D: Integrate mātauranga Māori and scientific input when developing climate change and natural hazard strategies and plans.
- » Policy 12E: Work collaboratively with us on emergency response planning and recovery to protect the wellbeing of our people and taiao.

#### Example methods:

- Apply appropriate development setbacks from waterways to reduce long-term risks to communities and ecosystems
- Apply cultural indicators alongside scientific metrics to monitor environmental change

- Collaborate on joint research and policy
- Conduct community training on emergency response and recovery
- Develop and regularly update emergency preparedness plans
- Engage with us early on emergency planning related to our rohe and cultural heritage, and on our observed changes to the rohe over time
- Improve drainage to reduce flood risk
- Openly share findings with us and the community regarding climate change and natural hazards
- Prioritise natural solutions to protect communities and cultural sites before hard engineering solutions where practicable
- Restrict development in high-risk areas prone to natural hazards
- Research and implement green infrastructure and nature-based solutions such as wetlands and urban forests to enhance resilience and mitigate climate impacts
- Support managed retreat initiatives in highly vulnerable areas
- Support research and data collection on climate change and natural hazards
- Use climate modelling within our rohe



#### 4.7.4 Tauākī Putanga | Outcome Statement

Through these objectives and policies, activities within our rohe will minimise and off-set greenhouse gas emissions, and we will become a beacon of climate resilience. Our rohe will be prepared, our people protected, and our taonga preserved through strategies that honour both mātauranga and science. Cultural understanding and adaptive innovation will guide our response to a changing world. We will lead with foresight, embedding cultural indicators into hazard planning and prioritising nature-based solutions. In doing so, we will not only withstand the storm but navigate it with strength, clarity, and purpose.



## 4.8 Ahumahi, Whanaketanga me ngā Pūnaha Hanga | Industry, Development and Infrastructure

*Tūngia te ururua, kia tupu whakaritorito te tupu o te harakeke*

### 4.8.1 Te Hiranga | Significance

This whakataukī means to clear the undergrowth so that the new shoots of the flax will grow. It speaks to the ground work needed to lay the foundation of any successful industry or endeavour to pursue.

Our tūpuna were adept at utilising te taiao, using and developing the resources they had at hand or resources they obtained through trade. We are supportive of people being able to provide for their needs and their aspirations. Important to us is that these needs and aspirations are considerate of te taiao, considerate of our people, future generations, and mātauranga. At the core of this is industry and development which prioritises te taiao.

Industries and development provide valuable learning, employment, housing, and economic opportunities for our people. However, it is important to recognise that these opportunities come with unique challenges and impacts on te taiao. As kaitiaki, we have a deep commitment to prioritising the health of te taiao. A healthy taiao is essential for the wellbeing and prosperity of our people. Therefore, it is crucial to work together to ensure best industry practice and development

that protects te taiao and cultural values. We understand also the importance of infrastructure for our whānau. When done well, infrastructure can help protect te taiao from the impacts of human population growth. Green infrastructure, such as rain gardens and wetlands to filter stormwater, exemplify this. However, infrastructure can also have adverse effects on te taiao. Therefore, it is important to prioritise sustainable infrastructure that avoids or mitigates environmental impacts.

### 4.8.2 Ngā Ahumahi | Industries

#### 4.8.2.1 Issues

Viticulture, aquaculture, forestry and farming are prominent industries within our rohe, and present environmental challenges and opportunities. The challenges include, but are not limited to:

- **Viticulture** – the disposal of excess wine and grape marc, significant water usage for irrigation and other vineyard operations, groundwater diversion, chemical runoff, soil contamination, and discharge to wai.
- **Aquaculture** – the presence of microplastics, diesel pollution, waste products and discharges, and the occupation of coastal areas.

- **Forestry** – the impacts of forestry slash during rain events, siltation runoff, loss of soil nutrients, and pollen discharge.
- **Farming** – effluent discharge to waterways, methane emissions, erosion, and sedimentation.

Industry activities occur in our moana and impact our coastal environment. Boating operations can contribute to diesel pollution, microplastic discharges, and occupation of the coastal area by marina infrastructure and jetty moorings. Offshore drilling and fracking can have negative impacts on the marine environment, while overfishing leads to a decline in mahinga kai.

As kaitiaki, we seek to guide industries towards sustainable practices. Our approach is about creating a pathway for industries to thrive in a way that respects te taiao and our values. We believe that by working together, a sustainable future where both people and te taiao can prosper can be achieved.

#### 4.8.2.2 Objectives and Policies

**Objective 13:** *Industries operate sustainably, maintaining and enhancing the health of te taiao for future generations and ensuring the prosperity of our people.*

- » Policy 13A: Reduce and mitigate the impacts of industry waste and discharges, including excess products, contaminant runoff, rubbish, and pollution.
- » Policy 13B: Implement sustainable irrigation practices to avoid over extraction, waterlogging and excess runoff.
- » Policy 13C: Reduce and mitigate the impacts that industries have on fresh and coastal water environments, including the effects of man-made structures.
- » Policy 13D: Research and incorporate methods to enhance te taiao through industry practices.

#### Example methods:

- Adopt water-efficient technologies and conservation practices
- Avoid over-irrigation
- Avoid structures that block fish passage
- Ensure current occupation of the coastal

- environment does not justify continued consent renewals and that the effects are re-assessed
- Establish native riparian buffers and waterway setbacks
- Fully exclude stock from waterbodies
- Incorporate whenua and wai restoration, soil conservation, and native biodiversity into industry operations and development
- Manage forestry slash onsite
- Monitor water use
- Plant less allergenic tree species to reduce pollen pollution
- Re-purpose excess products into secondary products/alternative uses
- Reduce pesticide and fertiliser application
- Use alternative materials and methods to limit microplastics and other contaminants
- Use alternative water sources like rainwater
- Use cover crops and reduce tillage to prevent erosion and sedimentation
- Use stock feed additives and supplements that reduce methane production in ruminant livestock.

#### 4.8.3 Ngā Pūnaha Hanga me te Whanaketanga | Infrastructure And Development

##### 4.8.3.1 Issues

Population growth has put continual pressure on infrastructure and fuelled development. Maintenance, expansion and construction activities can have adverse erosion and sedimentation effects. Development also presents waste management, stormwater and energy supply challenges. New technologies, such as renewable energy, can assist with this, however, also need to be carefully considered to avoid new or unforeseen issues (e.g., concerns about leaching from solar panels). The location and design of infrastructure and development needs to be carefully considered to avoid impacts of cultural heritage sites, cultural landscapes, waterways, and te taiao.

As kaitiaki, we seek to guide infrastructure and development towards sustainable practices. Our

approach is about creating a pathway for industries to thrive in a way that respects and supports te taiao and our values. We believe that by working together, a sustainable future where both people and te taiao can prosper can be achieved.

#### 4.8.3.2 Objectives, Policies and Method Examples

**Objective 14:** *The development and implementation of sustainable infrastructure which meets population needs while protecting te taiao and cultural values.*

- » Policy 14A: Incorporate cultural values and Te Ao Māori into infrastructure and development planning and decision making.
- » Policy 14B: Support the research, development and use of green infrastructure which reduce environmental impacts.
- » Policy 14C: Ensure that the whole-of-life impact of new technologies is considered to avoid new or unforeseen environmental impacts and manage effects.
- » Policy 14D: Enhance resilience to population growth and climate change through sustainable infrastructure.
- » Policy 14E: Mitigate and remedy the adverse effects of construction, including erosion and sedimentation effects.

#### Example methods:

- Adopt a whole-of-catchment approach
- Apply kaupapa Māori asset management principles
- Conduct life cycle assessments on new technologies
- Develop spatial plans for population growth
- Engage with us to select culturally appropriate locations for development
- Implement erosion and sediment controls during construction
- Incorporate co-design and cultural motifs
- Minimise impervious surfaces
- Plan for climate adaptation and natural disasters
- Reduce redundant materials and waste
- Regularly inspect infrastructure for capacity
- Research and implement energy-efficient building designs
- Research and implement initiatives to reduce waste (e.g., community composting)
- Seek opportunities for us to be actively involved in decision-making
- Support renewable energy (where the adverse effects are appropriately managed)
- Support self-sufficient communities and sustainable off-grid housing
- Use sponge city methodologies and natural stormwater treatment systems (e.g., rain gardens, wetlands)
- Work with the natural shape and flow of waterways



#### 4.8.4 Tauākī Putanga | Outcome Statement

The successful implementation of these objectives and policies will redefine industry, development, and infrastructure within our rohe as mechanisms for protecting te taiao and people, prioritising cultural expression, environmental regeneration, and community wellbeing outcomes. Development will be co-designed with Iwi, grounded in mātauranga Māori, and measured by its contribution to te taiao. This approach will be responsive to the varying sensitivity of different locations—recognising that some areas carry heightened cultural, ecological, or spiritual significance and require greater protection and care. Infrastructure will be adaptive, environmentally sustainable, and resilient, reflecting our values. Growth will be guided by principles that prioritise sustainability and restoration, enabling a future where people, place, and prosperity are in harmony.

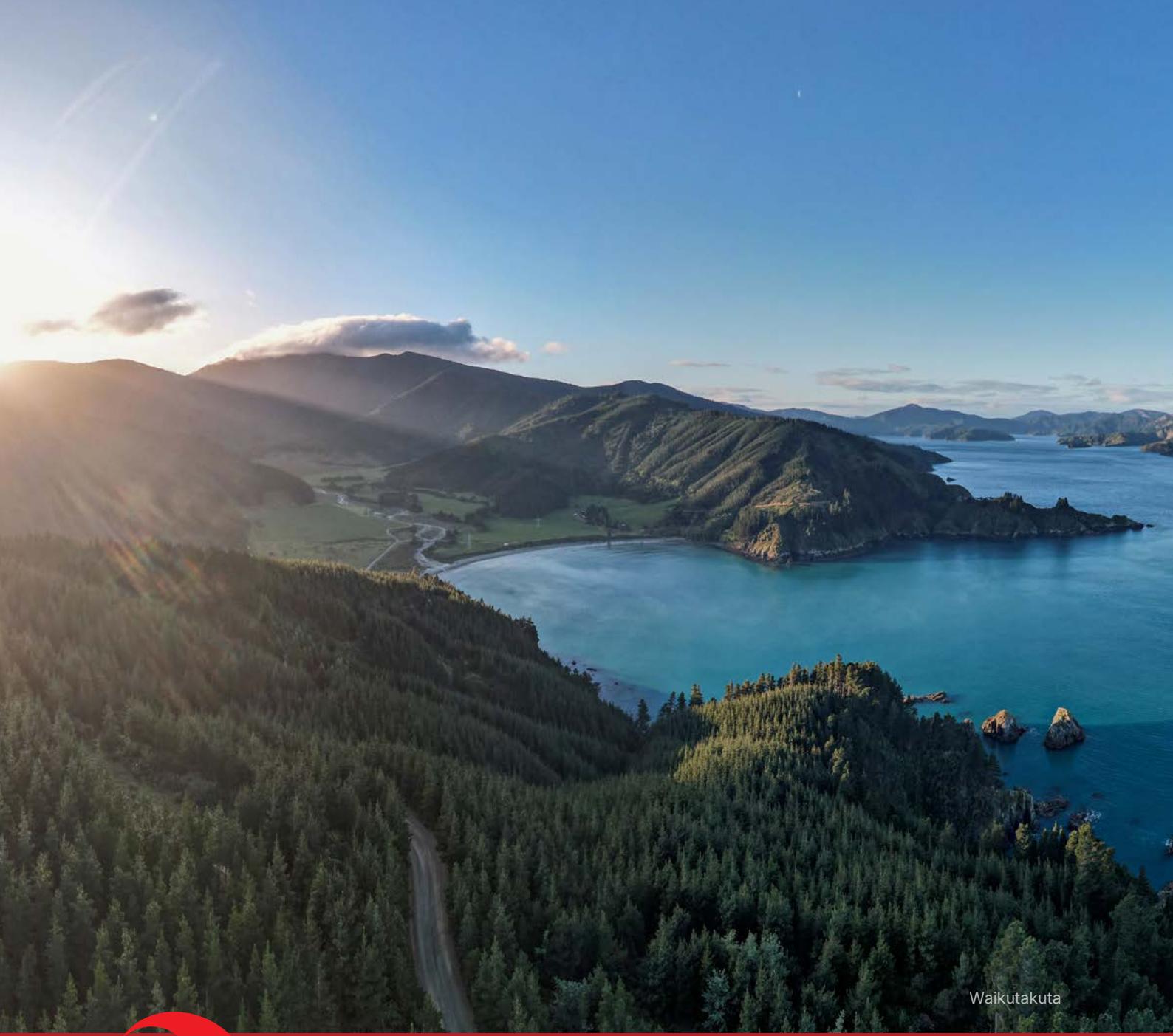
# Āpitihanga A – Papakupu | Glossary

Place Names	
Anamahanga	Te Ope-a-Kupe (Te Anamāhanga/Port Gore)**
Aotearoa	New Zealand
Kapara Te Hau	Lake Grassmere
Kawatiri	Westport
Kura Te Au	Tory Channel
Meretoto	Ships Cove
Mohua	Golden Bay
Nga-Whatu-kai-ponu	The Brothers**
Punaruawhiti	Endeavour Inlet
Rangatahi	Lake Tennyson
Rangitoto ki te Tonga	D'Urville Island
Te Hoiere	Pelorus Sound/ Pelorus River and its tributaries**
Te Karaka	Cape Campbell
Te Parinui-o-Whiti	White Bluffs
Te Pokohiwi-o-Kupe	Boulder Bank Historic Reserve**
Te Tai-o-Aorere	Tasman Bay
Te Tai Poutini	West Coast
Te Tauihu o Te Waka-a-Maui	The northern South Island or the prow of the waka of Maui, also known as Te Tauihu**
Te Uku	Cape Lambert
Te Waipounamu	New Zealand's South Island
Tōtaranui	Queen Charlotte Sound
Waiau-toa	Clarence River
Waikārapi	Wairau lagoons**
Whakatū	Nelson
Waikutakuta	Robin Hood Bay
Geographic Features	
Awa	River
Maunga	Mountain
Moana	Sea
Rangi	Sky
Wai	Water
Whenua	Land
People	
Kaimahi	Worker / employee
Tamariki	Children
Tōhunga	Expert
Tūpuna	Similar to ancestors, refers to a change in state/ being
Whānau	An extended family or community of related families
Cultural Practices and Concepts	
Ahi kā	'Burning fires' – refers to continuous occupation and connection to place
Kaitiaki	Trustee, minder, guard, custodian, guardian, caregiver, keeper, steward
Kaitiakitanga	The exercise of guardianship by the Tangata Whenua of an area following Tikanga Māori in relation to natural and physical resources, includes the ethic of stewardship
Kaupapa Māori	'Māori approach' – encompasses the knowledge, views and values of Māori

<b>Mahinga kai</b>	'To work the food' – relates to the traditional value of food resources and their ecosystems and the practices involved in producing, procuring, and protecting these resources
<b>Mana</b>	Prestige, authority, control, power, influence, status, spiritual power, charisma
<b>Mana whenua</b>	People with historic and territorial rights over the land
<b>Manaaki</b>	To support, take care of, give hospitality to, protect, look out for
<b>Maramataka</b>	'The moon turning' – relates to the Māori lunar calendar and the traditional Māori way of marking time.
<b>Mātauranga</b>	Knowledge, wisdom, and understanding.
<b>Papatūānuku</b>	Earth mother - all living things originate from Papatūānuku and Ranginui (sky father).
<b>Rāhui</b>	A temporary restriction or prohibition, often placed on an area, resource, or activity to protect te taiao, allow for recovery, or acknowledge a death and express sympathy.
<b>Rangatiratanga</b>	Self-determination, the right to self-governance
<b>Ranginui</b>	Sky father - all living things originate from Ranginui and Papatūānuku (earth mother).
<b>Rongoā</b>	Emphasises the connection between the individual, te taiao, and the spiritual realm in maintaining overall health and wellbeing.
<b>Taonga</b>	An object or natural resource which is highly prized.
<b>Tapu</b>	Forbidden, taboo, sacred
<b>Te Ao Māori</b>	The Māori worldview
<b>Te Mana o Te Wai</b>	Relates to the vital importance of water, and the need prioritise the health of water.
<b>Tikanga</b>	Customary practices and protocols
<b>Wāhi taonga</b>	A place of cultural, spiritual, or historical significance to Māori. These treasured sites may include landmarks, sacred areas, burial grounds (urupā), traditional food-gathering areas (mahinga kai), or other locations connected to ancestry, identity, and tikanga (customary practices).
<b>Wāhi tapu</b>	Sacred place, sacred site - a place subject to long-term ritual restrictions on access or use, e.g., a burial ground, a battle site or a place where tapu objects were placed
<b>Whakataukī</b>	A Māori proverb or saying
<b>Other Words</b>	
<b>Ara tawhito</b>	Traditional trails
<b>Harakeke</b>	New Zealand flax
<b>Hau</b>	Air
<b>Kaimoana</b>	Seafood
<b>Kōiwi</b>	Human remains
<b>Kōrero</b>	Talk, discuss
<b>Kōrero tuku iho</b>	Stories of the past, oral tradition
<b>Kurahaupō</b>	The Kurahaupō waka and the various Iwi who whakapapa back to it
<b>Pā</b>	Māori village or defensive settlement
<b>Pakohe</b>	Argillite
<b>Rohe</b>	Boundary, district, region, territory, area, border (of land).
<b>Te taiao</b>	'The environment' or 'the natural world'
<b>Te Tiriti o Waitangi</b>	The Treaty of Waitangi
<b>Urupā</b>	Burial site
<b>Wānanga</b>	Workshops
<b>Whakapapa</b>	Genealogy, lineage, descent – the importance of whakapapa is reflected in terms of leadership, land and fishing rights, kinship and status.

\*\* Definition from the Rangitāne Deed of Settlement.





Waikutakuta



 **Rangitāne**  
Te Rūnanga a  
Rangitāne o Wairau