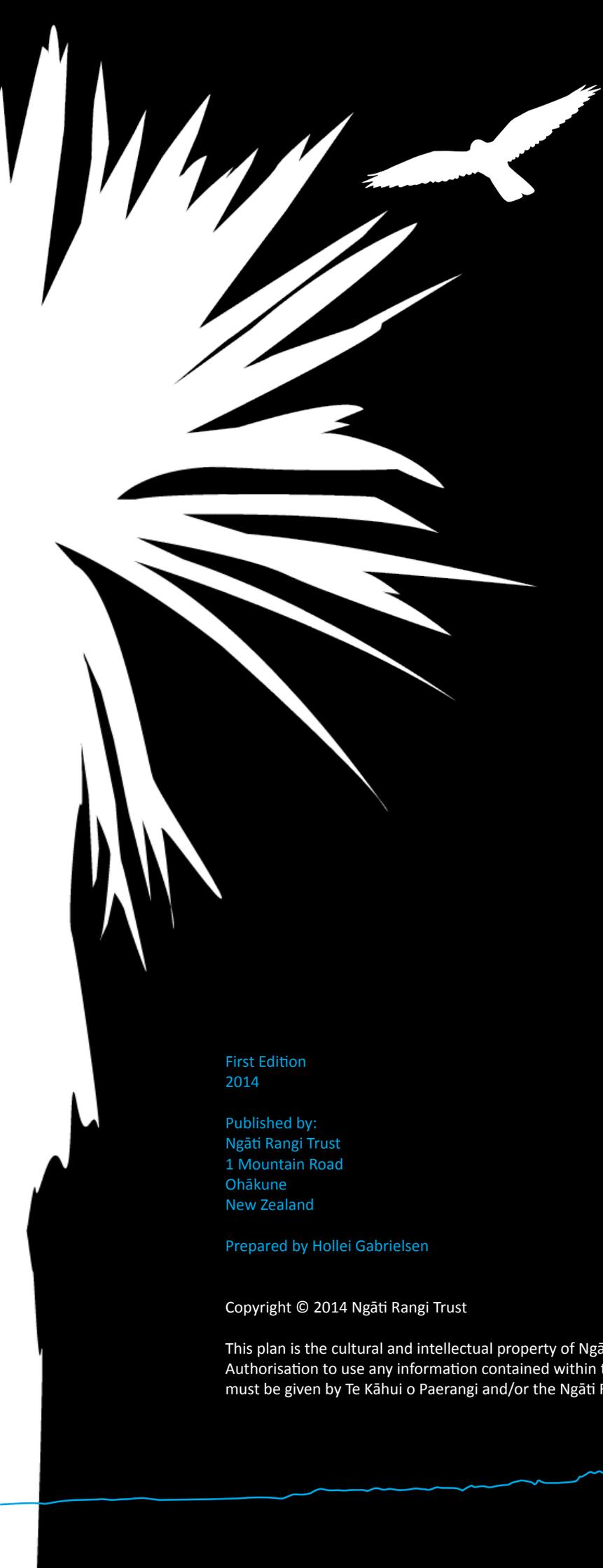




TAIAO MANAGEMENT PLAN

2014

FIRST EDITION 2014



First Edition
2014

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New Zealand

Prepared by Hollei Gabrielsen

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TAIAO MANAGEMENT PLAN

2014

MIHI

Matua te kore!

Matua te pō!

Matua te ao!

Inā te oroko tīmatanga o te whenua nei ki tā Ngāti Rangi, otirā Whanganui nui tonu, e mea ana, mai i te hīrautanga ake o Te Ika-a-Maui ka pūpū mai te Kāhui Maunga, ā, ka heke iho a Paerangi (te atua o te Moungaroa) i te manu tipua Te Rau-hā-moa. I te taunga o Paerangi atua ka huri hei tipua, ā, ka mura mai te ahi-kā o Paerangi-i-te-Whare-Toka.

Ko Paerangi-i-te-Whare-Toka te pūtake o Ngāti Rangi, ā, e whakarite ana i tēnei Māhere Taiao kia rite ki te whare pērā ki tō mātau tupuna taketake nei. Nō reira, me pēnei pea ngē te kōrero hei whakatata mai i te pae tawhiti kia mau, kia ita:

*Rukutia ngā pou tāuhu o te whare nei
Rukutia ngā pou pou o te whare*

Rukutia ngā tukutuku o te whare

Rukutia! Rukutia kia ū, kia mau

Kei tae mai a te anu-matao ki roto i a koe e

Kia ninihi atu ai a ua-whatu, a ua-nganga

*Kei whakapā mai hoki a Haunui, a Hauroa, a
Tawhirimātea*

Tāku hoki i pai ai nō roto i a Tāne

E tū nei i:

Ko Mahana

Ko Pū-mahana

Ko Werawera

Ko Kohakoha

Pea tangata mō roto i a Tāne e tū nei

Hara mai te toki

Haumi e

Hui e

Tāiki e

ACKNOWLEDGEMENTS

Many hands have worked to build the Ngāti Rangi Taiao Management Plan, and thanks is owed to all of them. Firstly, to the iwi members who attended workshops and discussed a myriad of issues, putting forth ideas, solutions and aspirations, tēnā koutou. You provided the wood for the whare, the raupō for the panels, and the thatching for the roof. Thank you to Hollei Gabrielsen who took that wood, that raupō, that thatching and put it all together. It was a long and hard job, but you worked until the whare was finished. Then there were those of you who appraised the whare, and guided Hollei in where a pou needed strengthening, or a tukutuku more stitching. Your words have made the whare all the more resilient. To our tamariki who decorated the whare with their vibrant colours and illustrations of our taiao, thank you all. Finally, to those of you who will warm the whare, and use it – thank you. We trust you will enjoy what we have built, and that it will provide a shelter for you as we strive for our vision – a vibrant Ngāti Rangi that continues to exist in a 1000 years. Mauri ora!

Hannah Rainforth

Pou Taiao
Ngāti Rangi Trust

Acknowledgement from Te Kāhui o Paerangi Chair

I'd like to acknowledge all the work and contributions by all to complete our Environmental Management Plan. It captures our thoughts, our relationship and our interaction with our environment.

WORDS FROM THE CHAIR

The completion of Ngāti Rangī's Environmental Plan marks a significant milestone for the tribe. The Plan is an accumulation of thoughts, dreams, discussions and reactions to issues facing us in our roles and responsibilities as tangata whenua. We hold the expectation that our words will provide others with an understanding of us as a people, what we value, and the importance of our relationship with our taiao.

Our principal role as tāngata tiaki over our taiao was a responsibility handed to us by our tūpuna, and therefore a responsibility we hand on to our tamariki and mokopuna. Our document perhaps could be viewed as a challenge – a challenge to all users of our environment to hold some responsibility in their actions, their choices, and to be attentive to our special place in the world.

Consequently, this document is first and foremost for our people, a living document to aid in addressing the issues they have expressed. And secondly, for the managers of the environment to understand further our relationship with the taiao, what we deem to be culturally inappropriate activities, and those activities and actions that enhance and benefit our taiao.

Kemp Dryden

Chair

Ngāti Rangī Trust

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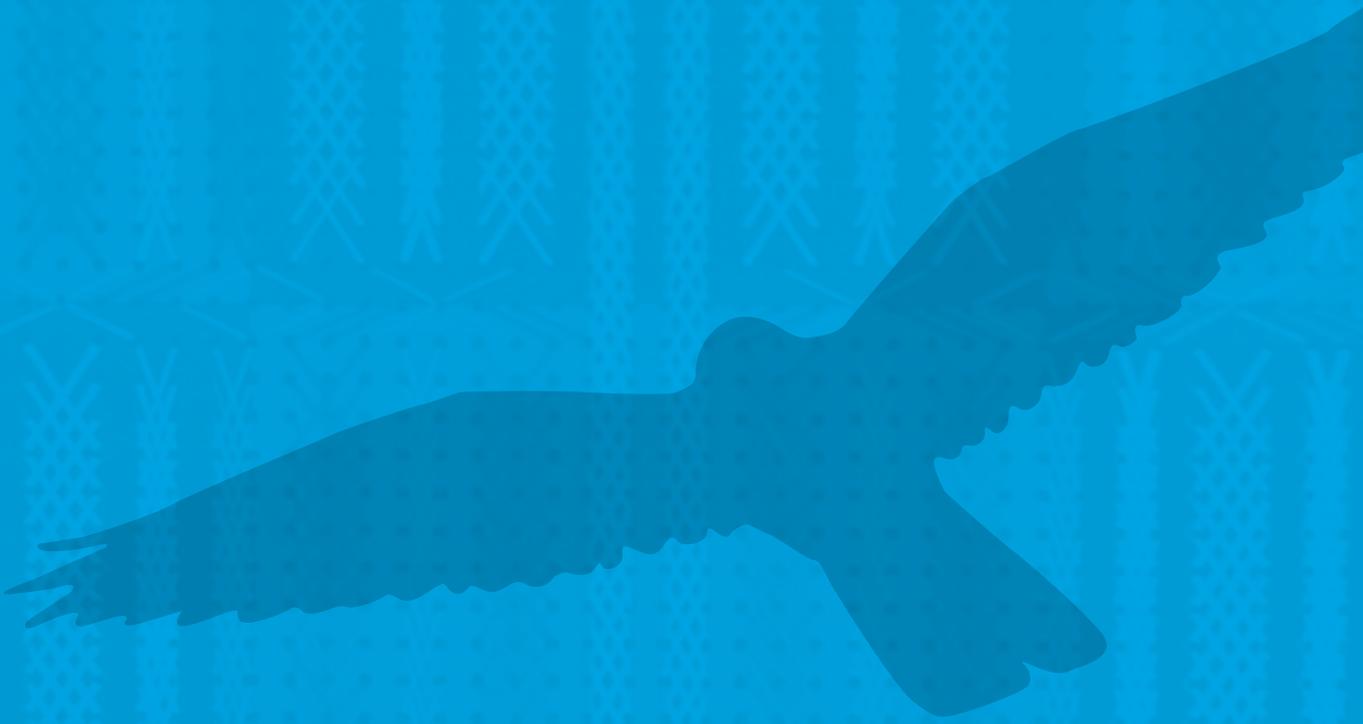
Te Hanga Whare:

Framework

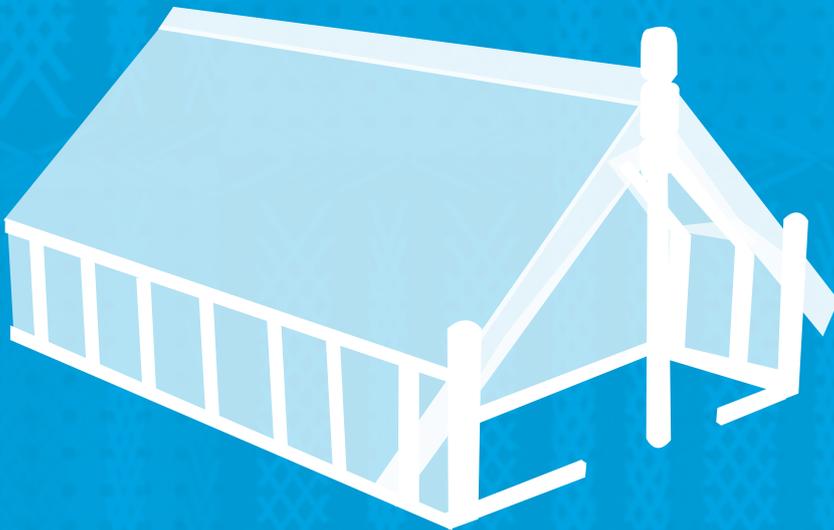
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TE HANGA WHARE



TE HANGA WHARE – INTRODUCTION

FRAMEWORK

The framework of our Taiao Management Plan is based on the structure of a whare. The utilisation of the whare to structure the plan is likened to our eponymous ancestor Paerangi-i-te-Whare-Toka and his House of Stone. Using this analogy allows Ngāti Rangi to have a strong conceptual base to develop our Taiao Management Plan.

This framework allows non-uri to gain a thorough understanding of Ngāti Rangi. The plan offers an invitation for people to enter the house of Ngāti Rangi, to view our tikanga and to understand our thoughts, viewpoints and responsibilities. For our own uri, it is an articulation of who we are as descendants of the House of Stone.

Our plan is divided into five sections: these emulate the different structural components of a whare.



Winner of the Taiao Management Plan art competition, Shauntae Karipa.

SECTION 1: TE RORO WHARE – THE VERANDAH OF THE HOUSE

Te Roro Whare is likened to a kuia and her role as the reo pōwhiri (or welcoming voice) for all manuhiri who enter the whare. The kuia sets the foundations for a pōwhiri; with regards to our plan, this refers to the outline, purpose, overall vision and the desired outcomes we seek.

SECTION 2: TE TATAU – THE ENTRANCEWAY

Te Tatau sets the scene for Ngāti Rangi as an iwi. It is the gateway into our whare and into a Ngāti Rangi worldview so

that all who walk through Te Tatau gain an understanding of us as an iwi. It depicts who we are, and the values and guiding principles we hold to. Again, for us as uri, it reaffirms who we are and what we believe.

SECTION 3: NGĀ POU O TE WHARE – THE PILLARS OF THE HOUSE

This section is the central element of our plan. The pou of the whare – the pillars of the house – are structurally important as the key element in the stability and support of a sound building. Without these pillars the whare will crumble. For this document, our pou are the atua. Ngāti Rangi have decided to utilise the atua to formulate our perspectives on issues relating to Ngāti Rangi and the care and management of the taiao within our tribal boundaries. Utilising the atua as our pou for this document aids in our interaction not only with the atua, but also our kaitiaki and tūpuna. We view ourselves as a reflection of the universe; therefore using this as a base to structure this section helps us to aspire to the beauty, brilliance and ultimately the purity of the atua. Ngā Pou refers to the key components that have been selected by the iwi as reference points and groupings for this mahi. Under each pou, our issues, objectives, policies and rules have been outlined. Where possible, rules have been developed for all issues under each pou. However, not every issue can be developed into a rule enforceable by Ngāti Rangi. In these circumstances, the reader should refer to the objectives and policies. The pou in this document are ordered in terms of their whakapapa, and are outlined below.



Artwork by Uenuku Ponga

Ranginui

Ranginui governs our skies and is ultimately the backdrop of our vistas. He stands higher than the peaks of Matua te Mana (Ruapehu) and his presence is seen and felt throughout the universe.

Papa-tū-ā-nuku

Papa-tū-ā-nuku is our ultimate mother, the mother of all things; she is planet earth. Her fertility and life force is a constant gift that sustains us.

Tāne-nui-a-rangi

As overlord of the ngahere, Tāne-nui-a-rangi (or Tāne Mahuta) is a significant ancestor of Ngāti Rangi. He governs the realm of the forest and all the indigenous plants and creatures that dwell within.

Tangaroa-i-te-wai-māori

The waters of Tangaroa-i-te-wai-māori are the bloodlines of Papa-tū-ā-nuku. These waters flow along her slopes and nourish Ngāti Rangi not only with a constant supply of mouri, but with kai and freshwater.

Rongomātāne

Rongomātāne governs the realm of cultivated foods, which is a major activity in our region.

Rūaumoko

Rūaumoko is the youngest child of Rangi and Papa; he was clutched to Papa's breast during the separation of Rangi and Papa. Earthquakes and volcanic activity are a result of Rūaumoko and his movements within the earth.

Matua te Mana

Otherwise known as Ruapehu, Matua te Mana is central to the cultural and spiritual identity of Ngāti Rangi. He is the stronghold for Ngāti Rangi, is beloved among his people and is referred to by uri as Koro Ruapehu, the tribal grandfather.

The different pou used to categorise our issues are interlinked not only because they are our whanaunga, but because impacts that occur in one area also impact on other areas of the environment, and ultimately on us as an iwi. The issues we have identified under each pou do not reflect the entirety of our concerns but do serve to outline our approaches in caring for our environment, and our responsibility to ensure it endures for a thousand years and more.

SECTION 4: NGĀ HEKE KŌRERO – RAFTERS

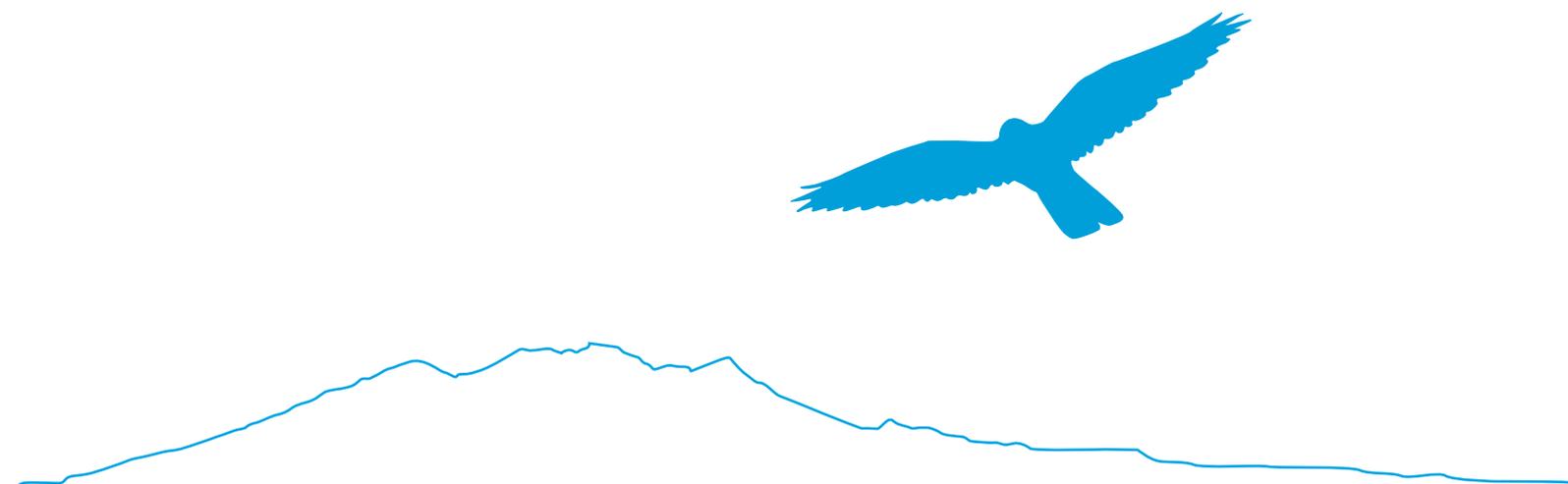
Ngā Heke Kōrero outlines the process of making a submission, as a guide for individual hapū and whānau members of Ngāti Rangi should they wish to prepare their own submissions on issues.

SECTION 5: TE PANI KŌKŌWAI – THE FINAL TOUCHES

Te Pani Kōkōwai are the final statements of Ngāti Rangi to conclude the document. In terms of our whare analogy, Te Pani Kōkōwai are the final touches on the whare, whether it be the paint or varnish, that ensure the structure is protected from deterioration.



Artwork by Tahatika Te Riaki





**SECTION 1:
TE RORO WHARE
– THE VERANDAH
OF THE HOUSE**

SECTION 1: TE RORO WHARE THE VERANDAH OF THE HOUSE

PŪTAKE – PURPOSE

The purpose for this management plan is to provide clarity and structure to the Ngāti Rangi approach to environmental management. Ultimately it provides a framework by which Ngāti Rangi can actively fulfil our role as tāngata tiaki. This plan is viewed as a living document, adaptable to the changing conditions of the environmental management sector, while holding to our principles of care, connectedness and responsibility. It will provide Ngāti Rangi with an avenue for continued participation in the resource consent process and involvement in the wider environmental policy and planning arena.

Under the Resource Management Act (sections 61, 66, and 74) local authorities must recognise iwi planning documents that are endorsed by iwi authorities when preparing or altering regional policy statements, regional plans and district plans. This Taiao Management Plan is Ngāti Rangi's iwi environmental management plan. It has been endorsed by the Ngāti Rangi Trust (our iwi authority) and Te Kāhui o Paerangi (our iwi rūnanga). As well as providing clarity and structure for ourselves as Ngāti Rangi, local councils will be able to use the plan to guide their alterations or development of district and regional plans and statements so that Ngāti Rangi values can be properly recognised and honoured in this place.

‘Kia mura ai te ora o Ngāti Rangi ki tua o te 1,000 tau

Ngāti Rangi continues to vibrantly exist in 1,000 years’

WHAINGA MATUA – OUTCOME

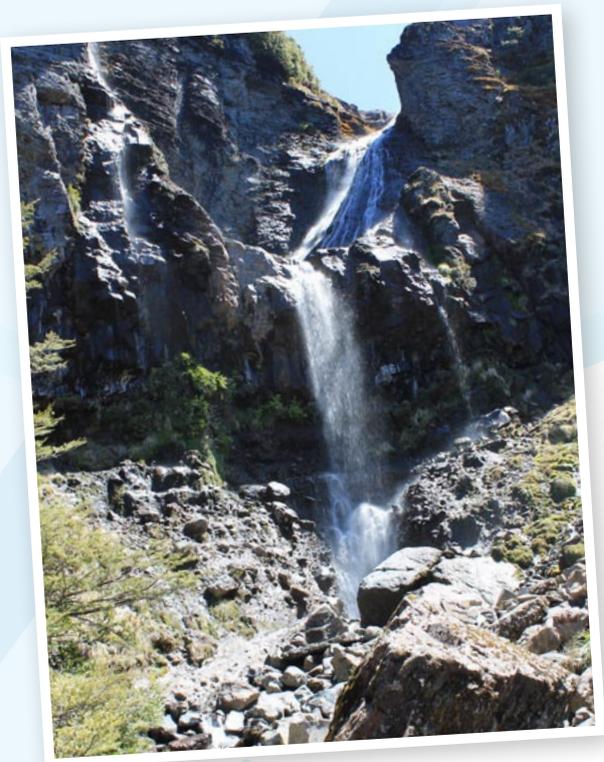
The desired outcome resulting from the creation of this plan is to capture and detail some of the Ngāti Rangi whakaaro about and approaches to caring for our environment, so that these can then be properly taken into account during decision making processes such as resource consent applications and concession applications. It also provides a direction for where Ngāti Rangi would like to go in terms of improvements to practices relating to the environment and its management. Some kaupapa are aspirational, and will require time to be fulfilled.

PAE TAWHITI – VISION STATEMENT

We as Ngāti Rangi iwi, hapū, whānau and individuals will live in a way that we and the world around us vibrantly exists in a thousand years. In order for Ngāti Rangi to be a flourishing tribal nation throughout and beyond the next millennium, the connections that exist with the natural world need to be strengthened. We can do this by: reconnecting with our whānau, hapū and wider iwi groupings; revitalising our connections with our natural world through talking with and listening to our waterways, ngahere, whenua and maunga; and playing an active role in the protection of the taiao.

ARA WHAKATUTUKI – APPROACH

To realise the vision statement, Ngāti Rangi wish to ensure that the environment is cared for in a way that ensures our descendants can enjoy the fruits of the atua as our tūpuna did. The approach aims to address all the different perspectives of Ngāti Rangi whilst ensuring that the main objective of active involvement and protection of our natural world is undertaken.



Waitonga Falls, Ruapehu

This is an iwi environmental management plan based on Ngāti Rangī values and principles. It is a collection of thoughts and perspectives that are a living embodiment of the connections that exist between Ngāti Rangī and the natural world. With this in mind, consultation with Ngāti Rangī is still required for any type of impact on our natural world – this document is not a replacement for face to face dialogue between applicants and the iwi.

TIKANGA TĀTARI – REVIEW PERIOD

Minor updates to the plan will be made biennially through an electronic version, which will be loaded to the Ngāti Rangī Trust website. A full review will be completed every 5 years.

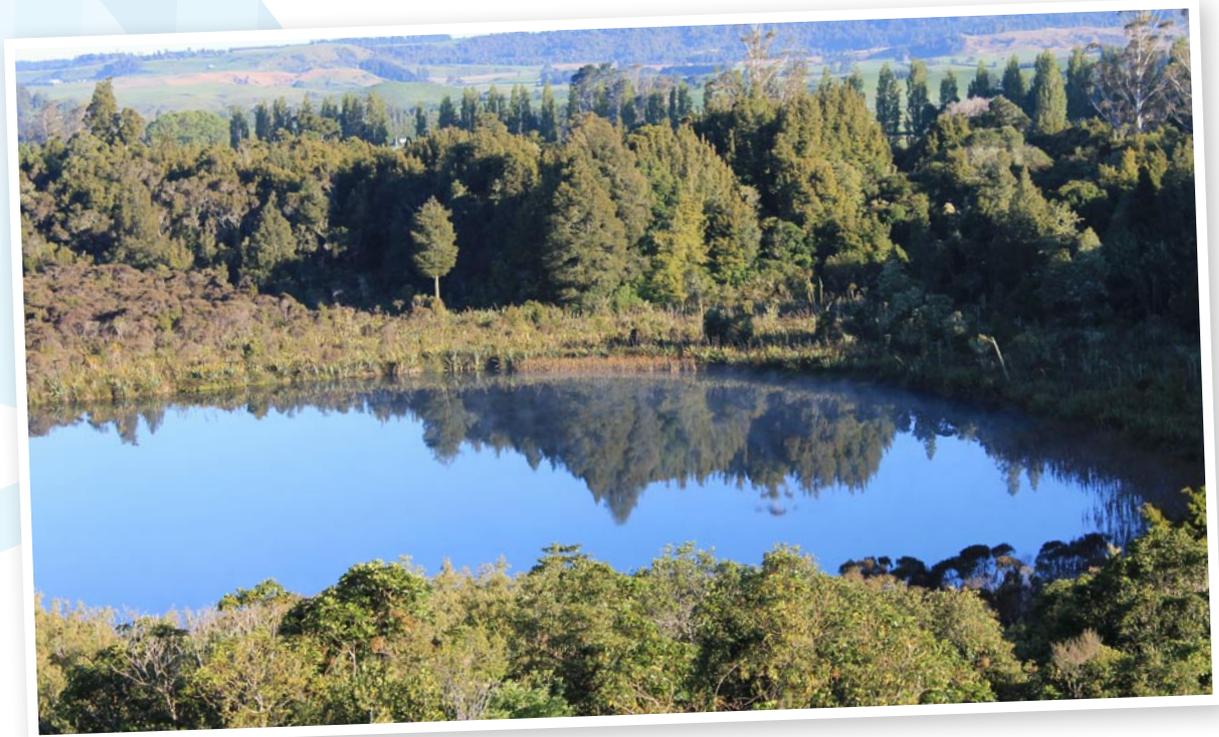
MĀ WAI HEI WHAKATUTUKI – ROLES AND RESPONSIBILITIES

Ngāti Rangī Trust are the administrators of this plan. Any questions, queries or interpretation regarding this plan should be directed to the Ngāti Rangī Trust Office.

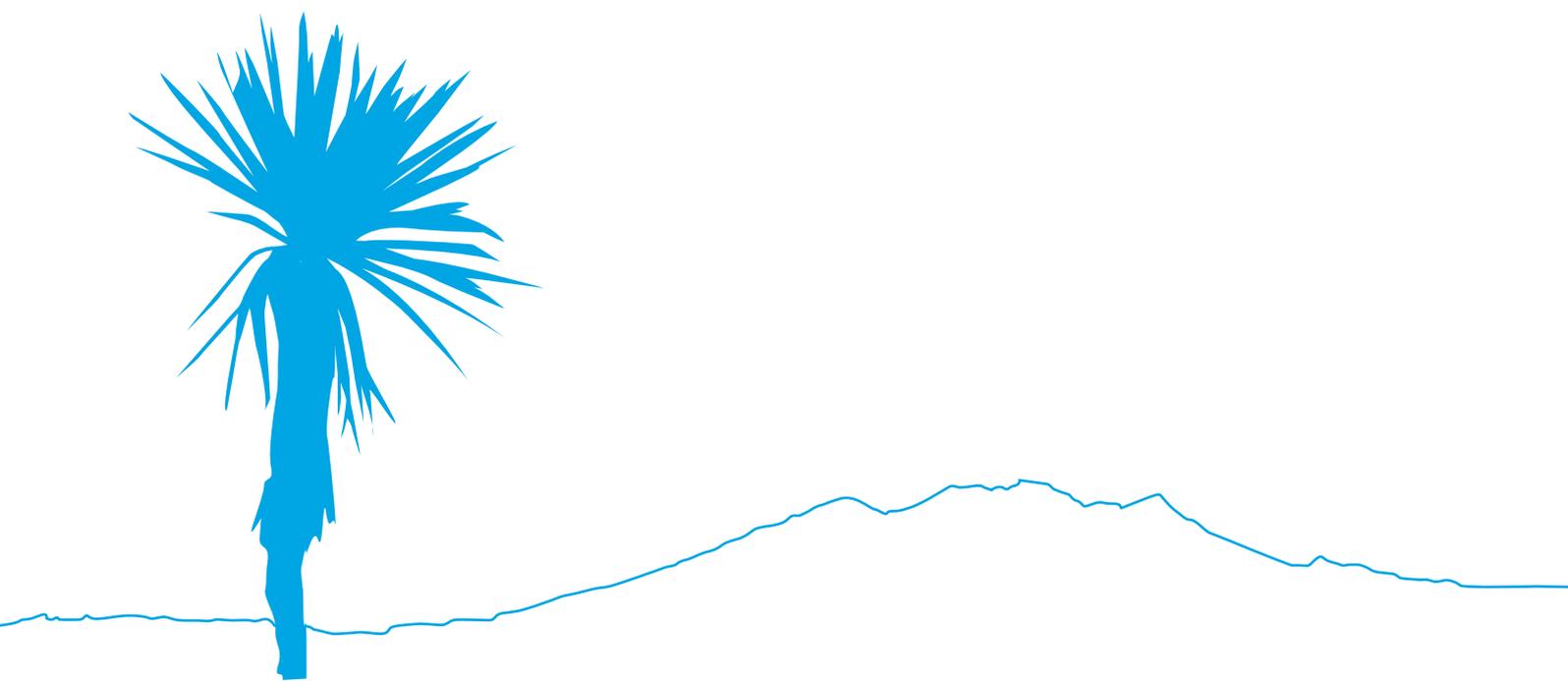
TE HONO KI NGĀTI RANGI – ENGAGEMENT WITH NGĀTI RANGI

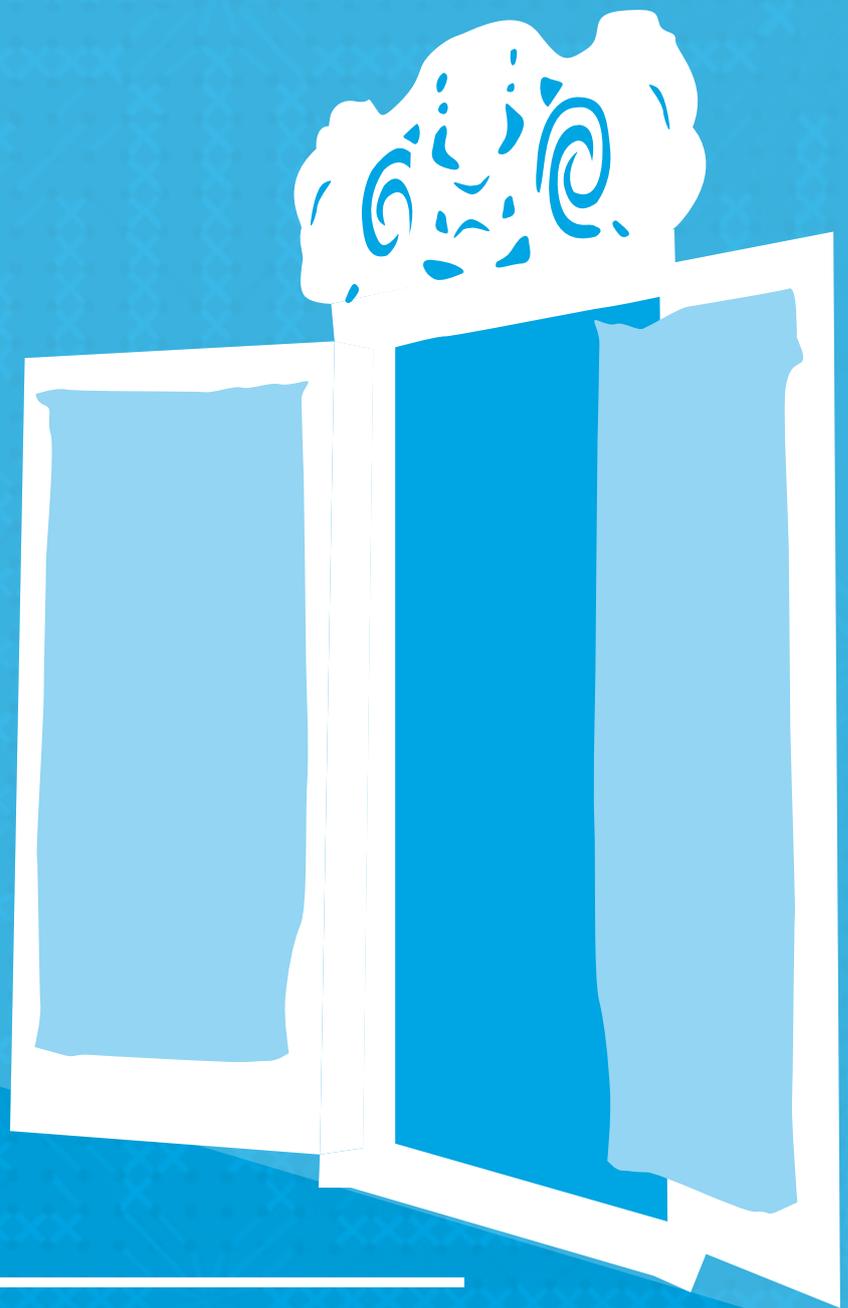
Early and full consultation with Ngāti Rangī on activities relating to any proposed use of our environment is an essential element within our environmental management. We welcome early engagement with applicants to ensure all matters concerning actual and potential environmental and cultural impacts are resolved prior to the lodging of a consent. This can avoid time and consumption of resources for both parties if we work collaboratively and in partnership through early and timely discussions. It can allow consent holders and Ngāti Rangī to work together through the consents process towards an outcome desired by both parties.

The guiding principles and values outlined in this plan outline what is important to Ngāti Rangī and what guides the decisions we make when responding to applications.



Rangataua-nui, Ohākune Lakes Reserve





SECTION 2:
TE TATAU
– THE ENTRANCEWAY

SECTION 2: TE TATAU

THE ENTRANCEWAY

KO WAI MĀTOU – IWI DESCRIPTION

Ko Ruapehu te maunga

Ko Ngā Turi-o-Murimotu te taumata tapu

Ko Whangaehu te awa

Ko Ngāti Rangi te iwi

Ko Paerangi te tupuna

Ngāti Rangi is a founding iwi of the Whanganui confederation of tribes. Ngāti Rangi descends from the eponymous ancestor, Paerangi-i-te-Whare-Toka and has occupied the southern region of Te Kāhui Maunga since before the arrival of Aotea, Tainui and Te Arawa. There are approximately 8,000 uri and 10% are estimated to be living in the rohe with another 30% living in the Whanganui region.

There are 16 marae in the Ngāti Rangi rohe, and most are affiliated to the Ngāti Rangi rūnanga. Some of these marae have dual affiliations to both Ngāti Rangi hapū and other hapū in the Whanganui confederation of tribes.

The common founding ancestor of Ngāti Rangi is **Paerangi-i-te-Whare-Toka** (also known as Paerangi or Paerangi-o-te-Moungaroa), from where the name Rangi is taken (**Paerangi**). Paerangi's mana whenua passed down to **Taiwiri** (including her three principal children: Rangituhia, Rangiteauria and Uenukumanawawiri) and her two siblings **Ururangi** and **Tāmuringa**.

NGĀ TONGI – IWI BOUNDARIES

Our iwi boundaries are described by the following and depicted in the map in Figure 1.

Mai i Paretetaitonga ki te ūranga mai o te rā ki Te Roro-o-Taiteariki, mai i Te Roro-o-Taiteariki ki Moawhango-iti, mai Moawhango-iti rere whakatetonga ki Namunui. Mai Namunui ki Tiri-raukawa whiti atu ki Pohonui-a-Tāne ki Maungakāretu. Mai Maungakāretu ki Raukawa, mai Raukawa ki Waipuna, ko ngā pari kārangananga o te uru tēnā. Mai Waipuna mārakiraki te topa atu ki Moturoa, Moturoa ki Te Kōhatu kia pae ake anō ki te pū ki Paretetaitonga, ko Ngāti Rangi te tū mai nei.

IWI LINKS

Ngāti Rangi links through whakapapa to our neighbouring iwi. Supporting our relationships with our whanaunga iwi is important for maintaining stability in our environment and a collective response to issues. This is crucial for the health of our maunga and our awa.

TE ROHE O NGĀTI RANGI

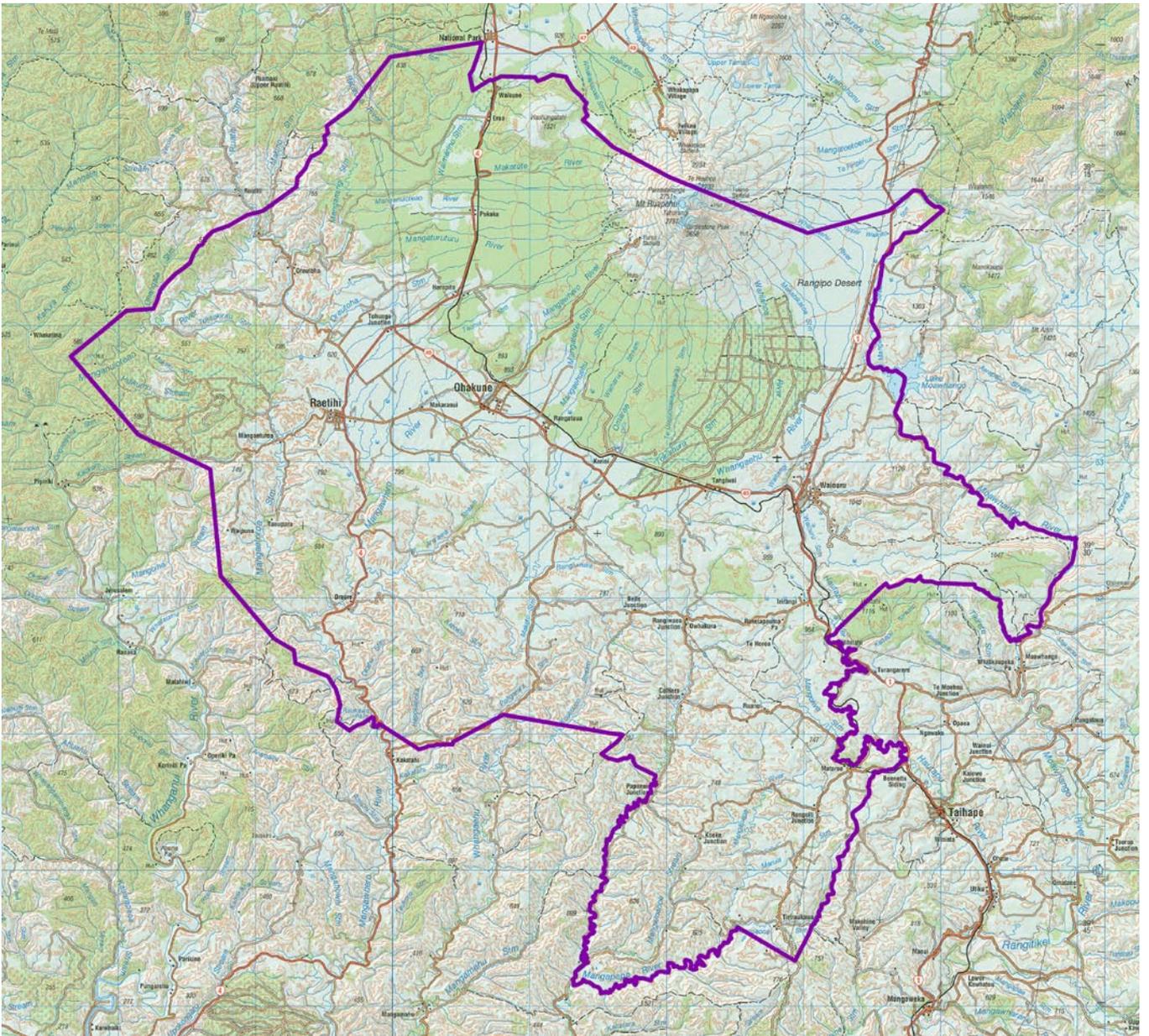


Figure 1: The Ngāti Rangī boundaries

TIKANGA WHAKATUTUKI – GUIDING PRINCIPLES

Ngāti Rangi links through whakapapa to our neighbouring iwi. Supporting our relationships with our whanaunga iwi is important for maintaining stability in our environment and a collective response to issues. This is crucial for the health of our maunga and our awa.



Te Mōkai a Rangataua, or Rangataua Pet, is a common local orographic cloud formation. Photo: Korty Wilson

‘So keeping that long term vision in how we live our lives can help us with the decisions we make.’

Hannah Rainforth

Table 1. Ngā Tikanga Whakatutuki mō Ngāti Rangi – Ngāti Rangi Values and Principles

NGĀ TIKANGA WHAKATUTUKI MŌ NGĀTI RANGI – NGĀTI RANGI VALUES AND PRINCIPLES

PRINCIPLES
<p>Ko te Kāhui Maunga te mātāpuna o te ora <i>We understand that the Kāhui Maunga is the source of our origin and well-being of Ngāti Rangi</i></p> <p>Me karioi te noho <i>We understand that we, as Ngāti Rangi, are here forever</i></p> <p>Kia mana ai ngā kōrero tuku iho <i>We understand that the teachings of our tupuna are upheld</i></p> <p>Ko te anga whakamua ki āpōpō <i>We understand that decisions must be future focused</i></p>
VALUES
<p>Kia MANA ai ngā mahi <i>To act with integrity and honour</i></p> <p>Kia mau ai ki te MANAAKITANGA <i>To care wholeheartedly</i></p> <p>Kia tika ai tō TŪRANGAWAEWAE <i>To be accountable</i></p> <p>Kia ū ki ngā TIKANGA <i>To be duty bound</i></p> <p>Kia rapu ai i te MEA NGARO <i>To unleash potential</i></p>



**SECTION 3:
NGĀ POU O TE WHARE
– PILLARS OF THE HOUSE**

SECTION 3: NGĀ POU O TE WHARE

THE PILLARS OF THE HOUSE

1. TE POU TUATAHI: RANGINUI

“... Ka rongo au ko Rangitaiki, Rangi-kimihia, Rui-ngā-rangi, Tuhi-ngā-rangi, Rangi-whakatekateka. Ehara hoki rā i te rangi hanga noa. Kei a rangi tohe atu, ka totohe tonu au e te iwi, ki te hura i te riu o te Punga-o-ngā-rangi. E rongo koe i a Rangi-ka-pakē, i a Rangi-ka-haruru, Rangi-tū-mua, tū-mai, tū-tahi, tū-hapa-hāpainga, kia rewa ki runga ki a Tūnuiārangi, Rangi-hiwi-nui, hiwi ake ki uta e te iwi e.”

Ranginui is significant to our iwi; it was he who established Matua te Mana to calm Te Ika-a-Māui. The quality of the air at ground level and also atmospheric pollution are indicators of the health of Ranginui. Human activities impact on his health; climate change and air pollution are two key examples of this. Connected to and reliant on Ranginui as we are, when his health is impacted, so is ours. The realm of Tāwhirimātea is also included in this chapter with regards to renewable energy production such as wind farms, as Tāwhirimātea resides with his father Ranginui in the space above Papa.

This section will cover issues such as climate change, air pollution and the production of energy. These issues are not the sole concerns of Ngāti Rangi but have been condensed into these three sections for ease of reading.

NGĀ TAKE – ISSUES

1.1 CLIMATE CHANGE

Climate change has very real direct and indirect impacts on Ngāti Rangi and the environment in our region. The potential impact through rising temperatures, climate variation, weather event intensities and unpredictability creates increased pressure on our waterways, ngahere, maunga, native species and also on us as people.

‘We should have a stance [on climate change]. We should be worried about it. Why? Because we want to save the environment – we want to save things for the future generations.’

Novena McGuckin

1.2 AIR POLLUTION

Industrial, vehicular and domestic sources contribute to air pollution within Ngāti Rangi tribal lands. During winter, household fireplaces contribute to poor air quality, which impacts on individual and whānau health and quality of life.

1.3 ENERGY PRODUCTION

The potential impacts resulting from the establishment of wind farms in this area are of concern to Ngāti Rangi. Issues include sedimentation from access roads, disruption or destruction of native trees and animals, and impacts on significant sites and wāhi tapu.

NGĀ WHĀINGA – OBJECTIVES

- The Ngāti Rangi and wider regional contribution to climate change is reduced.
- The air quality within our region is no longer affected by the consumption of fossil fuels, the use of inefficient wood burners or other sources of air pollution.
- Clean, renewable energy is harnessed in a way that does not impact on the environmental, cultural, visual and spiritual connections Ngāti Rangi have with Ranginui, our whenua and waterways.



Koro viewed from Rotokawau wetland on the Waitonga Falls track.

KAUPAPA TOHU – POLICIES

CLIMATE CHANGE

- 1.1.1 Ngāti Rangī commits to becoming carbon neutral.
- 1.1.2 Ngāti Rangī supports New Zealand reducing climate change emissions to safe levels.
- 1.1.3 Ngāti Rangī will advocate for electric vehicle use and the development of infrastructure to support electric vehicles.
- 1.1.4 Ngāti Rangī will actively support cycling and walking, and infrastructure to support this.
- 1.1.5 Ngāti Rangī will support initiatives by primary industry to reduce greenhouse gas emissions, and sequester carbon.
- 1.1.6 The iwi will support and encourage academic research regarding the impacts of climate change on the glaciers on Ruapehu.
- 1.1.7 Ngāti Rangī encourages the development of a plan by local government to address the potential for increased drought and intensity of weather events resulting from climate change. The plan should explore resilience measures such as wetland restoration and local water capture and storage. It should be noted however that Ngāti Rangī does not necessarily support large water capture infrastructure.

Air Pollution

- 1.2.1 Ngāti Rangī does not support air emissions within our region that cause any effects on Ranginui, our air quality or the health and wellbeing of our people.
- 1.2.2 The rohe should move towards clean, sustainable living. Ngāti Rangī wish to work with national and local government and the private sector to achieve this through:
 - a. securing efficient home heating options to improve the ambient air quality during winter;
 - b. ensuring 100% of all homes within the Ngāti Rangī region are insulated;
 - c. encouraging and supporting sustainable low impact energy sources, eg solar and wind energy;
 - d. investigating opportunities around sustainable low impact local micro-power generation schemes that provide benefits to local communities and individuals; and
 - e. phasing in appropriate objectives, policies and rules.
- 1.2.3 Please note that Climate Change Policies 1.1.3 and

1.1.4 also apply to the reduction of Air Pollution.

Energy Production

1.3.1 Ngāti Rangī will consider new energy production proposals (eg wind farm projects) within the rohe. These will be dealt with on a case-by-case basis. Potential developments will not however:

- a. interfere with the visual connections Ngāti Rangī has with the landscape;
- b. impact on any wāhi tapu and culturally significant sites and areas;
- c. impact on river flows;
- d. impact on flora and fauna; or
- e. occur on any unmodified landscape.

NGĀ TURE – RULES RANGINUI

Climate Change 1.1.2.1

Actions to reduce climate change, and to prepare for and mitigate its impacts will be supported.

Air Pollution 1.2.1.1

No new or renewed consent will be issued that results in air pollution.



Artwork by Ebony-Fair Thomas

2. TE POU TUARUA: **PAPA-TŪ-Ā-NUKU**

*“Awhi-nuku, awhi-rangi, awhi-papa, awhi-taua,
awhi-kerekere*

Tupu te weri, toro te aka

*Tū-awhitia-te-nuku! Tū-awhitia-te-rangi! Tū-āpiti!
Tū-aropaki!”*

The health of Papa-tū-ā-nuku, our eternal mother, is central to our health and wellbeing as humanity. She is the ultimate provider; we depend on her fertility and her gifts for survival. Ngāti Rangi is concerned about the unsustainable use and exploitation of Papa-tū-ā-nuku and her gifts. As tāngata tiaki we are duty bound to ensure care and reciprocity is actioned.

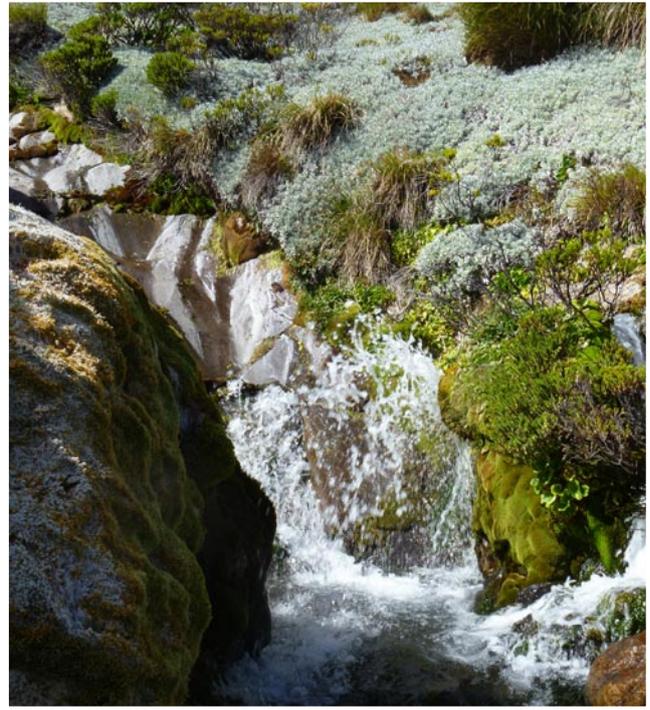
This section covers issues such as mining, subdivision, road works, soil contamination, erosion and sedimentation, land use, and waste management. These issues are based on how the whenua is used and managed and the pollution and waste that accompanies these issues. The issues identified are not the sole concerns of Ngāti Rangi; other issues may include:

- Live firing exercises
- Activity on Te One Tapu (Rangipō Desert)

‘The land needs to be healthier in a thousand years than it is now.

We need to give back more than we take, talk and listen to the land.’

Hannah Rainforth



An alpine flush on Ruapehu.

NGĀ TAKE – ISSUES

2.1 MINING AND QUARRYING

Mining is detrimental to the environment and destroys habitats. It is near impossible to restore mined sites fully. Ngāti Rangi considers that it is an activity that leaves a scar on Papa-tū-ā-nuku and depletes her gifts. Wastes resulting from mineral extraction are often toxic and dangerous to the environment. Some products of mining (eg fossil fuels) result in other critical environmental issues such as climate change. The extraction of gravel from our waterways and streambeds is also an issue for Ngāti Rangi.

2.2 SUBDIVISION AND DEVELOPMENT

Increased population density and structures associated with subdivision places extra pressure on the region’s waterways and water supply. This can cause an increase in contaminants entering waterbodies through storm water systems, as well an increase in abstraction pressure. Subdivision can result in an increase in pest species and can put local native flora and fauna at risk. It can also mean vegetation clearance, and an alteration of the natural drainage characteristics. There may be visual and landscape changes also. Subdivision in particular areas may be culturally inappropriate.

2.3 ROAD WORKS AND EARTH WORKS

Inadequate management of road construction and works can allow sediment to enter waterways. The maintenance and construction of roads in our region can encourage weed migration, noise, dust, vegetation clearance, vibration, stream diversion and water extraction from local rivers and streams for settling dust issues.

2.4 SOIL CONTAMINATION

Contamination of the soil occurs through a variety of avenues such as industrial operations, cropping, pastoral farming, household discharges, solid waste plants, use of agrichemicals and fertilisers, and sewage disposal. Soil contamination poses a threat to soil health, productivity, and the health of Ngāti Rangī, the local community and the environment.

2.5 EROSION AND SEDIMENTATION

Some land uses in vulnerable areas are causing erosion and ultimately leading to sediment entering waterways and a loss of soil productivity.

2.6 LAND USE

Lands in the Ngāti Rangī tribal area incorporate a number of differing land use activities, such as forestry, agriculture, horticulture, and residential use. Many of these have improved in their environmental awareness and practices over the last decade, however, some associated practices still contribute to a number of environmental issues experienced locally, such as algae and weed growth, soil loss, and stream sedimentation. Land Use Capability Classifications categorise land according to the underlying rock type, soil type, slope, erosion susceptibility and vegetation, and give a score of 1 to 8 as to what that land can be safely and practically used for. Basically, land use that is inappropriate for the Land Use Capability Classification results in environmental and safety issues.

2.7 WASTE

Waste accumulation is an issue. The use of plastic and polystyrene packaging is increasing. While some of this is recyclable, much of it ends up in landfills, taking up land space with rubbish. Rubbish tips also contain materials that can form leachate, potentially polluting waterways and contaminating the soil. Many waste products have a long life span that take time to break down or will not break down at all. Using Papa-tū-ā-nuku as a dumping ground for waste is an issue for Ngāti Rangī, and contrary to our values around caring for Papa. Likewise, wasteful use of resources through over-packaging, short life-time design or excess use of non-biodegradable material conflicts with our values.



Artwork by Taurimatanga Ponga

‘Working towards sustainable living and for Ngāti Rangī to be an example of that.’

Keith Wood

NGĀ WHĀINGA – OBJECTIVES

- Mining is prohibited in the Ngāti Rangi rohe unless it is categorically proven that there will be no effects, minor or otherwise, short or long term, including through the use of the products of the mining activity.
- Subdivision is undertaken in a controlled manner that avoids all risks to the environment and protects culturally significant areas.
- Roads, road construction and road maintenance are managed to prevent run-off entering waterways. For example, sediment traps, treatment wetlands and retention areas are utilised.
- Only local material will be used for roading, to prevent weed spread.
- Roading vehicles external to the region will undergo a full biosecurity clean before entering the rohe.
- Vegetation clearance will only occur with prior Ngāti Rangi approval.
- Stream use for dust treatment will be discussed with Ngāti Rangi before approval.
- Relevant authorities will work with Ngāti Rangi to compile a register of contaminated sites in our rohe for iwi reference. Relevant authorities will actively work to eliminate sources of soil contamination in our rohe. Contaminated soil will be rehabilitated.
- Land is used and managed in a way that is appropriate to its Land Use Capability Classification.
- Waste is reduced and prevented.

‘It’s a desecration of Papa-tū-ā-nuku. Here is Papa-tū-ā-nuku who feeds us, who looks after us, who clothes us and what do we do? Throw in as many bottles as we can. No, as many explosives as we can.’

Novena McGuckin

KAUPAPA TOHU – POLICY

MINING AND QUARRYING

2.1.1 No prospecting, exploration and extraction of minerals, coal or petroleum is to be conducted in Ngāti Rangi tribal lands as this is inconsistent with Ngāti Rangi values and principles.

2.1.2 Notwithstanding policy (i) above, Ngāti Rangi may consider potential small scale mining activities with proven low environmental impacts on a case-by-case basis.

2.1.3 If any mining projects are approved by Ngāti Rangi, adequate funding for full ecological restoration post mining shall be put aside in a secure and independent facility prior to the commencement of work.

2.1.4 No gravel extraction will be undertaken in-stream or within the 10 year flood zone. Any gravel extraction undertaken will be conducted in a way that avoids adverse effects on the environment and:

- a. does not occur in any unmodified area;
- b. does not occur in an area of environmental and cultural significance to Ngāti Rangi; and
- c. has no impact on native fish, their habitat, migration or spawning.

SUBDIVISION AND DEVELOPMENT

2.2.1 All subdivision and development requires adequate consultation with Ngāti Rangi.

2.2.2 Subdivision or development will not put at risk culturally significant areas, or native flora and fauna.

2.2.3 All new subdivision will ensure that an Accidental Discovery Protocol is adhered to. This is to ensure that the potential unearthing of archaeological material is protected. The conditions in this protocol must include the following:

- a. Ngāti Rangi be contacted immediately;
- b. work will cease until permission is given by Ngāti Rangi; and
- c. an archaeological assessment will be undertaken by an archaeologist approved by Ngāti Rangi.



Artwork by Heleena Kaire

2.2.4 Town planning within our region must ensure that new subdivisions or development include the following:

- a. <10% impervious surface across the properties and supporting infrastructure;
- b. storm water treatment facilities, eg treatment wetlands;
- c. no new piping of streams, and daylighting of existing piped streams;
- d. fish passage on any new culverts or in-stream structures;
- e. adequate community greenspace/openspace;
- f. adequate provision of pedestrian and cycle routes;
- g. inclusion of electric vehicle charging stations, if new fuel stations are included as part of the development;
- h. roading design to promote community connectivity, eg few to nil cul-de-sacs;
- i. twilight clauses on cats;
- j. promotion of avian aversion for dogs.

2.2.5 Future housing development projects will promote sustainable living and be in line with but not limited to the following attributes:

- a. be self-sufficient;
- b. be built with sustainable materials;
- c. have low to nil environmental impact;
- d. generate own power;
- e. have water storage facilities;
- f. have water recycling; and/or
- g. have composting toilets where this is beneficial.

Where possible, renovations will also follow these principles.

ROAD WORKS AND EARTH WORKS

2.3.1 Road works and earth works will utilise appropriate mitigation measures to ensure:

- a. no sediment enters adjacent waterways; and
- b. no air-borne sediment enters waterways

2.3.2 The Regional and District Councils will ensure that any new earthworks undertaken within the Ngāti Rangi iwi boundary have a condition addressing an accidental discovery protocol for the potential unearthing of any archaeological material. This must contain the following conditions:

- a. Ngāti Rangi be contacted immediately;
- b. work will cease until permission is given by Ngāti Rangi; and
- c. an archaeological assessment will be undertaken by an archaeologist approved by Ngāti Rangi.

2.3.3 Protocols are in place to ensure that the sourcing, transportation and stock piling of aggregate is conducted in a controlled manner to eliminate weed dispersal within and to our rohe.

2.3.4 All vehicles will be fully cleaned in accordance with biosecurity protocols between sites and catchments.

2.3.5 No vegetation clearance will occur without consultation with Ngāti Rangi.

2.3.6 Any road works and earthworks occurring on the Mountain Road will identify appropriate depository sites in consultation with the Department of Conservation and Ngāti Rangi Trust for all excess material as a result of slips or road maintenance. No naturally occurring material from the mountain is to be removed off the mountain under any circumstance without consultation directly with Ngāti Rangi.

SOIL CONTAMINATION

2.4.1 The use of chemicals that leave long-lasting residues in soil is not agreed to by Ngāti Rangi. Nor is the dumping of such chemicals.

2.4.2 Ngāti Rangi will develop positive relationships with the agricultural community with regard to the use and storage of fertilisers, pesticides and other chemicals to reduce the likelihood of soil contamination.

2.4.3 Adequate measures are undertaken by industry and regulators to eliminate current and avoid future soil contamination through leaching or deliberate application of chemicals.

2.4.4 Relevant authorities work with Ngāti Rangī to compile a register of contaminated sites in our rohe.

2.4.5 Contaminated soils will be cleaned and, where possible, kept within our Ngāti Rangī region.

Land Use

2.5.1 Ngāti Rangī are in support of organic farming and organic agriculture in our region.

2.5.2 Land within our region should be used according to its Land Use Classification and within its natural capabilities. Land currently used beyond its capabilities should be converted over time to more appropriate uses.

2.5.3 Where a change or intensification of land use is proposed, land users shall undertake nutrient benchmarking and implement an approved nutrient management plan for that property.

EROSION AND SEDIMENTATION

2.6.1 Areas at risk from erosion should be identified and planted with appropriate species to avoid damage to waterways, people, property and productivity.

WASTE

2.7.1 Ngāti Rangī support local and national zero waste initiatives that reduce the waste build up in rubbish tips within our region and country. This may include:

- a. encouraging food production companies to use recyclable packaging for their products;
- b. encouraging retailers to offer bulk buying or to allow customers to bring their own containers;
- c. banning plastic bags in the Ngāti Rangī rohe; and
- d. campaigning to reduce packaging sold in our region.

Challenging ourselves to be intergenerationally planning. Businesses and mine companies are here for the short term; we are going to be here for a thousand years and more.'

Hikoi Te Riaki



Artwork by Waimarama Sinai

NGĀ TURE – RULES

PAPA-TŪ-Ā-NUKU

Mining and Quarrying

- 2.1.1.1 No prospecting, exploration, or mining of any minerals, metals and/or fossil fuels shall take place in the Ngāti Rangī region.
- 2.1.1.2 No gravel extraction shall be undertaken in a river/stream bed or within the 10 year flood zone.
- 2.1.1.3 Any gravel extraction undertaken will be conducted in a way that avoids adverse effects on the environment and:
 - a. will not occur in any unmodified area;
 - b. will not occur in an area of environmental and cultural significance to Ngāti Rangī; and
 - c. must have no impact on native fish, their habitat, migration or spawning.

Subdivision

- 2.2.1.1 Any subdivision or development must be undertaken in accordance with the policies listed above and must:
 - d. Involve adequate consultation with and secure the approval of Ngāti Rangī
 - e. Not involve risk to culturally significant areas or native flora and fauna
 - f. Include an Accidental Discovery Protocol
 - g. Apply socially and ecologically sound town planning practices
 - h. Utilise sustainable materials and practices.

Road Works and Earth Works

- 2.3.1.1 Road works and earth works will utilise appropriate mitigation measures to ensure no sediment enters adjacent waterways.
- 2.3.1.2 All road and earth works will contain an Accidental Discovery Protocol.
- 2.3.1.3 Biosecurity protocols will be followed for both aggregate and machinery to prevent weed invasion and dispersal.
- 2.3.1.4 Appropriate consultation will be undertaken.
- 2.3.1.5 No naturally occurring material from the mountain is to be removed off the mountain under any circumstance without consultation directly with Ngāti Rangī.

Soil Contamination

- 2.4.1.1 Consenting authorities will not grant consents for activities that involve a risk of contaminants entering soil.

Erosion and Sedimentation

- 2.6.1.1 Consenting authorities will include conditions to appropriately manage erosion-prone areas when granting consents.

Land Use

- 2.5.1.1 Resource consent will not be granted by local authorities where it allows land to be used beyond its Land Use Capability classification.
- 2.5.1.2 Resource consent will not be granted by local authorities for intensification of land use unless that consent includes nutrient benchmarking and effective nutrient management mechanisms.

Waste

- 2.7.1.1 Waste creation and disposal will be considered by consenting bodies as part of resource consent application assessments, and conditions to avoid waste build-up will be included in any consents granted.

3. **TE POU TUATORU: TĀNE-NUI-A-RANGI**

“Nō mua mai anō e te iwi mōrehu, te tukitukinga i te whare o mata atua Tāne. Ka totoro tāhau waho ki te hura i te riu o te waka ki runga kia riro ake ko te puna o te kākāwai taiherehere iho ki te mātā wai puna, o puna i kimihia ...”

Ngāti Rangi’s history has been centred in the realm of Tāne, as we are people of the ngahere. The protection of native flora and fauna is paramount to Ngāti Rangi, but so too is the protection of our customary needs. The balance between this give-and-take relationship needs to be restored to enable the protection of our taonga as well as ensuring our cultural practices are not jeopardised.

The issues based around Tāne’s dominion include forestry, native flora and fauna, customary use, tourism, genetic engineering and pest control. These issues vary in nature from the health and wellbeing of the forest as a whole, to the customary use of the forest by Ngāti Rangi through to the use of the forest by others. The issues outlined are not definitive of the whole concerns of our iwi – other issues include:



The majesty of Tāne

*‘Kōrero to the rongoā plant;
they’re our whanaunga, our relations.*

*You’re asking for them to give up part
of them to support the māuiui in your
whānau.’*

Keith Wood

NGĀ TAKE – ISSUES

3.1 FORESTRY

Forestry itself provides numerous benefits for the environment in terms of reducing the likelihood of flooding, soil erosion, landslides, nutrient losses, and also improved water quality. Despite this, the clear fell harvesting and replanting phase increases the likelihood of impacts such as flooding, soil erosion, and landslides. This can impact our waterways, soil productivity, and native flora and fauna.

3.2 NATIVE FLORA AND FAUNA

Whilst the Ngāti Rangi area has extensive native bush patches, pasture and farmlands dominate the region. A number of taonga species have disappeared from the Ngāti Rangi tribal area due to the removal of native bush, pest invasions and modification of the landscape and freshwater systems.

3.3 CUSTOMARY USE

Administrative barriers and policies limit and restrain Ngāti Rangi in our continued use of native plants and animals for customary purposes.

3.4 TOURISM

Tourism has the potential to exploit and take advantage of Ngāti Rangi wāhi tapu and special places. Environmental and cultural impacts can include accumulation of waste, misuse, and a general lack of understanding regarding the importance of an area.

3.5 GENETIC ENGINEERING

The potential for negative and unforeseen outcomes resulting from the introduction of genetically engineered plants, animals and organisms is an issue for Ngāti Rangi.

3.6 PEST CONTROL

Ngāti Rangi is concerned with the threat posed to native flora and fauna populations from invasive species. Our taonga species are continually at risk not only from invasive species predation but also displacement of plants and animals by introduced species.



Tāne's child – the piupiu or crown fern

NGĀ WHĀINGA – OBJECTIVES

- Forestry practices actively protect rivers, streams and wetlands during harvesting and replanting periods.
- Populations of native flora and fauna throughout Ngāti Rangi rohe increase.
- Native flora and fauna is abundant and available for customary purposes at the discretion of Ngāti Rangi.
- Tourism is conducted in a way that is consistent with Ngāti Rangi values and principles.
- Ngāti Rangi as an iwi, our natural world, and the region will remain G.E. free.
- Pest control is conducted in a way that is consistent with Ngāti Rangi values and principles.



Art work by Pani Henare

KAUPAPA TOHU – POLICIES FORESTRY

- 3.1.1 All rivers, streams, and wetland margins within forestry plantations are planted with appropriate native plants (eg flaxes and grasses), with a 10 m or greater buffer. (More may be needed in steeper areas.)
- 3.1.2 Forestry roads are managed to prevent sediment entering waterbodies.
- 3.1.3 Ngāti Rangi support sustainable forestry and selective harvesting of planted forests. We do not support clear felling. We support the inclusion of native species in siviculture.
- 3.1.4 Ngāti Rangi are in support of forestry methods that reduce negative impacts during harvest and replanting.

NATIVE FLORA AND FAUNA

- 3.2.1 Ngāti Rangi considers there is a need for the development of a project that will enable the protection, access and storage of the seeds of local species.
- 3.2.2 Locally extirpated species will be reintroduced into Ngāti Rangi tribal lands.
- 3.2.3 Ngāti Rangi seek to establish a managed native forest, in line with sustainable practices and tikanga tuku iho, to provide wood for carving and other customary activities in the future.
- 3.2.4 Naturally occurring native forest should be left to stand, unless there are exceptional circumstances and approval is given by Ngāti Rangi.

3.2.5 When any native bush clearance is undertaken by the Department of Conservation, or native bird carcasses are recovered, Ngāti Rangi will have full access to these for cultural purposes.

3.2.6 Within the limits of what the forest is sustainably able to give, Ngāti Rangi uri and descendants have uninhibited access to traditional plant and animal species for cultural purposes. This could include, but is not limited to the following:

- a. native tree felling for cultural purposes;
- b. unearthing of any significant native timber for cultural purposes;
- c. sourcing material for weaving, structures and cultural purposes;
- d. access to plants as wai rākau and for the purposes of rongoā; and
- e. access to plants and animals for cultural purposes.

PEST CONTROL

3.3.1 Pest control (especially involving pigs and deer) within the Ngāti Rangi rohe should be undertaken in conjunction with iwi to ensure that food sources are not heavily impacted on.

Genetic Engineering

3.4.1 The Ngāti Rangi region will remain free of G.E. This includes but is not limited to:

- a. animal and plant gene manipulation;
- b. any G.E. field trials; and
- c. any food containing anything from a G.E. origin.

TOURISM

3.5.1 Current and potential new tourism ventures operations will comply with Ngāti Rangi guiding principles and values relating to the protection of our environment.

3.5.2 Tourism operators within the Ngāti Rangi rohe have at least 50% of their workforce sourced locally.

3.5.3 Ngāti Rangi cultural kōrero is delivered by Ngāti Rangi uri or Ngāti Rangi approved guides only.

NGĀ TURE – RULES TĀNE-NUI-A-RANGI

Forestry

3.1.1.1 Resource consents for forestry must include conditions for sediment control, planted riparian buffers and soil loss prevention that align with Ngāti Rangi policies and the best known practice at the time, internationally.

Pest Control

3.3.1.1 All pest control operations will involve Ngāti Rangi, and will be managed in a way so as to facilitate food recovery by uri and locals.

Genetic Engineering

3.4.1.1 Genetic engineering is prohibited within the Ngāti Rangi rohe, including any animal or plant gene manipulation. This will include any introduction of G.E. species.

Tourism

3.5.1.1 Ngāti Rangi kōrero will only be delivered by Ngāti Rangi uri, or other guides approved by iwi if appropriate.



Harakeke around Rangataua-nui, Ohākune Lakes Reserve

‘The trees themselves are always releasing their wairua energy to help revitalise us as well.’

Keith Wood

4. TE POU TUAWHĀ: TANGAROA-I-TE-WAI- MĀORI

“... Tukuna iho he wai, he wai nō te mata here o Ranginui-ā-Tāne

Tākirikiritia te wai pūpū, te wai pīpī, te wai patapata, turuturu o Tangaroa ...

Rere nui, rere roa, rere mai uta, rere ki tai

Rere atu ki moana uriuri, ki moana uraura, ki te moana tūātea!”

Tangaroa-i-te-wai-māori is the embodiment of freshwater within our region. He is present in the numerous waterways that run along the back of Papa-tū-ā-nuku; he is the lifeblood of Ngāti Rangi. Water is a fundamental element of all facets of life and is essential to our health and wellbeing. Our waterways provide us with a constant supply of mouri to replenish and revitalise our iwi. However, there are huge concerns over the state of our freshwater and its mouri, and how this impacts on Ngāti Rangi as an iwi.

There are a number of concerns identified in this section, including the following: issues with storm water and water takes, all discharges into waterways in our region, culverts, weirs and dams, the quality of water, the management of the riparian margin, and lastly diversions and water mixing.

‘The teardrops of Koro sharing his love for us and with us

And the beauty that flows from his tears of unconditional love

To the sparkling wai that runs down to create the essence of life

For all that humbly live on Papa-tū-ā-nuku.’

Marama Gray

NGĀ TAKE – ISSUES

4.1 WATER QUALITY

Water quality is impacted by point source discharges and leaching and run-off from urban and rural sources. Parameters affecting water quality include phosphorus and nitrogen (and the resulting increase in algal growth), sediment, effluent, heavy metals, bacteria, organic inputs and hydrocarbons. Abstractions also impact on water quality through loss of dilution factors. Water quality is linked to the mouri of our rivers and streams.

4.2 POINT AND NON-POINT SOURCE DISCHARGES

Protection of the mouri and the ecological values of individual waterways is a priority for Ngāti Rangi. Discharges can impact on the ability of the waterway to undertake its role in supporting the life contained within and around it. In the Ngāti Rangi rohe, discharges include agricultural and horticultural run-off, vegetable washing water, storm water, industrial discharges, hydro-generation discharges, and effluent discharges. Some of these are treated; others are not. Coupled with specific treatment systems to remove contaminants, passing wastewater through Papa-tū-ā-nuku can be a culturally acceptable means to cleanse discharges.

4.3 STORM WATER

Storm water carries a large array of contaminants. These include fertilisers, detergents, heavy metals, bacteria, hydrocarbons and sediment. Contaminants originate from roads, carparks, industrial sites and domestic properties. In most cases, storm water is not treated before it enters water bodies. Furthermore, during high rain events current storm water systems transport large volumes of water quickly to streams and rivers, causing rapid increases in water levels. This has negative impacts on native fish species, plants and bank stability. When not separated from sewage lines, storm water also impacts on the ability of treatment plants to process sewage.

4.4 RIPARIAN MARGIN MANAGEMENT

Many places in the region have little or no riparian planting, leaving them unmanaged and susceptible to increased temperatures, erosion, sedimentation and at a higher risk from run-off of nutrients, sediment and other contaminants into waterways.



A tributary of the Mangaturuturu River, Turoa Ski Field

4.5 WATER TAKES

Water takes are an issue for Ngāti Rangi. Water is abstracted in our region for hydroelectricity generation, irrigation, vegetable washing, snow-making, and industrial use. Ngāti Rangi are concerned with the impact water takes have on aquatic species, the hydrology and ecology of local water bodies, water quality, and the mauri of our waters. There is also concern over our region's aquifers and the impacts resulting from abstraction. Identifying acceptable abstraction limits and low flow limits for our waterways is essential to maintaining their ecological and cultural health.

4.6 DIVERSIONS AND WATER MIXING

The diversion of Ngāti Rangi waterways for power generation is an issue the iwi has been dealing with for over three decades. These diversions involve substantial cultural and ecological impacts, including the severing of spiritual connections, the unnatural mixing of the mauri of different waterbodies, loss of natural flow variability, and the dewatering of multiple streams. The diversions remain a cause of grief amongst Ngāti Rangi people.

4.7 CULVERTS, WEIRS AND DAMS

Badly designed or managed weirs and culverts pose a problem for the movement of native fish species throughout a catchment by blocking upstream and downstream passage.

4.8 WETLAND DRAINAGE

As with much of New Zealand, many historic Ngāti Rangi wetlands have been drained, taking with them the eels and kōura that lived there, the plant resources for weaving and housing, and the flood and drought protection these places provided.

4.9 RIVER AND 'DRAIN' CLEARANCE

Digging in rivers, streams and 'drains' on farmland and in urban settings destroys eel, fish and kōura habitats. Often these species are dug out with the sediment and die on the banks or are crushed by the digging equipment. Any kākahi present are also at risk of being dewatered. Better sediment management combined with targeted planting along the banks of these areas would alleviate the need for digging in 'drains' and streams in the first place.

NGĀ WHĀINGA – OBJECTIVES

- Water flowing out of our region will be clean and healthy, to ensure Ngāti Rangi's obligations to our downstream whānau are met.
- There are no discharges (either point source or non-point source) that impact on water quality.
- Land is utilised throughout the region as an added measure of purification for wastewater prior to any discharge into waterways.
- Storm water is captured and treated, and where possible utilised as a resource. Where released to streams, it is released in a manner aligned with natural flow regimes.
- All waterbodies and wetlands in the Ngāti Rangi region have planted riparian margins.
- Water takes are managed in a way that allows our rivers and streams to be healthy and flourishing.
- Waters flow in their natural catchments.
- Culverts, weirs and dams allow for native fish migration, but block trout access to uninvaded areas.
- All waterbodies and wetlands are free from digging.

KAUPAPA TOHU – POLICIES

WATER QUALITY

4.1.1 Water quality in the Ngāti Rangi rohe must be swimmable and fishable at all sites, at all times, unless it is naturally unswimmable.

4.1.2 Ngāti Rangi aims to be involved in all water quality monitoring in our region.

Point and Non-point Source Discharges

4.2.1 Ngāti Rangi does not support discharges to water.

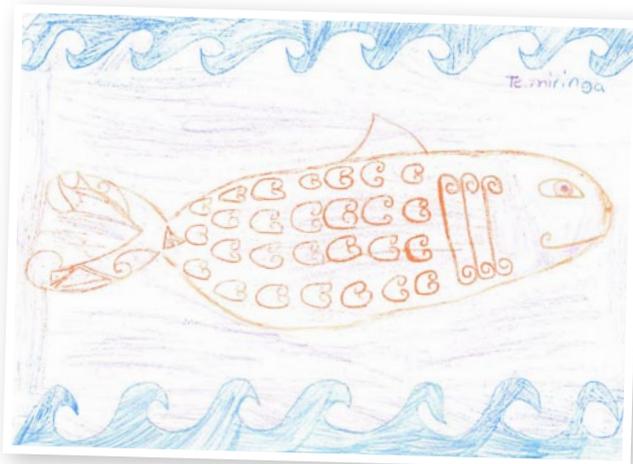
4.2.2 However, some discharges may be considered in exceptional circumstances. Any discharges agreed to by Ngāti Rangi will:

- a. pass through land or a wetland prior to release to water; and
- b. be high quality, free from contaminants, not contribute to cumulative impacts nor have any effect on the waterbody and its mouri.

4.2.3 There should be no impact on the mouri and ecology resulting from point or non-point discharges to water. Neither should there be any stress to aquatic species through algal blooms, temperature increases, or contaminants contributed by discharges.

4.2.4 Ngāti Rangi supports buffer zones around horticultural crops. We support soil retention practices, such as aligning crop rows to land contours to reduce run off.

4.2.5 Ngāti Rangi supports the full exclusion of stock from all water bodies in our region. Ngāti Rangi will seek opportunities to support landowners in practical ways as they work to exclude stock from their water bodies. Ngāti Rangi will support moves by local and national authorities to exclude stock access to waterbodies.



Artwork by Te Miringa Richards

STORM WATER

4.3.1 The management of storm water in the region needs to be such that:

- a. rainwater is collected and utilised (eg for irrigation of city and town gardens, use for private gardens, toilet flushing and clothes washing etc)
- b. storm water is able to be retained at source so that the rate of discharge is attenuated
- c. storm water treatment areas are created (eg constructed wetlands in urban streets, pooling areas in parks and on farms, etc)
- d. any storm water discharged to waterbodies is of a high quality and not contaminated with sediment, heavy metals, bacteria or other pollutants.

4.3.2 Ngāti Rangi supports the use of plants, gravel etc in urban storm water systems to aid in the purification of water prior to its reuse or discharge.

4.3.3 Local government policies and rules should facilitate the adoption of low impact systems in new buildings and renovation, including:

- a. building and decorating materials (eg paint) that is environmentally friendly and/or endorsed by 'Environmental Choice NZ';
- b. tanks to capture rainwater from roofs for domestic purposes other than for drinking water; and
- c. green roofs.

RIPARIAN MARGIN MANAGEMENT

4.4.1 Ngāti Rangi considers that the margins of all water bodies should be planted to:

- a. Prevent run off
- b. Provide shading,
- c. Provide a terrestrial food supply;
- d. Provide terrestrial corridors for birds and lizards;
- e. Provide rongoā; and
- f. Provide amenity values.

WATER TAKES

4.5.1 Abstractions that impact the ecology, hydrology or mouri of the waterbody are not supported by Ngāti Rangi.

4.5.2 Ngāti Rangi, in conjunction with the Regional Council, will conduct an audit to identify takes that occur within our rohe.

4.5.3 Ngāti Rangi will work with Horizons Regional Council at the common catchment review period to ensure the National Policy Statement for Freshwater Management policies and objectives on allocation are fully implemented, in particular, that over-allocation is eliminated.

4.5.4 Ngāti Rangi will work with Horizons Regional Council at the common catchment review period to ensure abstractions are ecologically and culturally sound, including an abstraction rate of not greater than 30% of MALF and low flow limits that retain 100% of critical habitat for streams in the Ngāti Rangi rohe.

DIVERSIONS

4.6.1 No new unnatural mixing of waters from different catchments will take place within the Ngāti Rangi region.

CULVERTS, WEIRS AND DAMS

4.7.1 All culverts and other structures are modified or designed to ensure that no disruption to the migratory path of native fish species occurs. Regular maintenance is undertaken to ensure continued passage.

4.7.2 Sediment issues on existing structures are managed to prevent sediment starvation, bed armouring and/or over-supply of fine material.

4.7.3 No new dams will be constructed in the beds of Ngāti Rangi waterbodies.

4.7.4 No new structures that affect natural flow variability will be built in the Ngāti Rangi rohe.

WETLAND DRAINAGE

4.8.1 All wetlands within the Ngāti Rangi region will be protected from drainage, and enhanced where possible.

RIVER AND 'DRAIN' CLEARANCE

4.9.1 No in-stream digging of any river, stream or 'drain' within our region is to be undertaken.

4.9.2 Sedimentation and flooding issues will be dealt using soft engineering methods, eg planting and water retention.



An example of a healthy, well-vegetated stream

When I think of the Whanganui and how that's the spiritual flow, if the river is not healthy, neither is its spiritual flow, and if we're polluting up the top of the Mangawhero then how does it affect our relations down the way?'

Korty Wilson

NGĀ TURE – RULES

TANGAROA-I-TE-WAI-MĀORI

Water Quality

4.1.1.1 No resource consent shall be granted that renders a water body unswimmable or unfishable, including resource consents that contribute to cumulative effects on swimming quality or fishability, or takes that impact on water quality and habitat.

Point and Non-point Source Discharges

4.2.1.1 In general, discharge consents to water should not be granted.

4.2.2.1 Any discharge consents that are granted must:

- a) Not impact upon the mauri of the waterbody;
- b) Have no impact on the receiving waterbody (as opposed to less than minor effects);
- c) Not contribute to cumulative effects; and
- d) Pass through Papa-tū-ā-nuku.

Storm Water

4.3.1.1 Resource consents for storm water will ensure that storm water:

- a) Is captured, treated and, where possible, utilised;
- b) Discharges are high in water quality; and
- c) Releases mimic natural flow regimes.

Riparian Margin Management

4.4.1.1 Resource consents for activities involving water (including but not limited to takes and discharges for industry, forestry, horticulture and agriculture) will require sufficient riparian planting, stock exclusion and other run-off control or discharge treatment mechanisms as appropriate.

Water Takes

4.5.4.1 No abstraction of greater than 30% of Mean Annual Low Flow (MALF) shall be granted for any waterway in the Ngāti Rangī rohe, unless agreed as part of a Ngāti Rangī Relationship Agreement for exceptional reasons.

4.5.4.2 No abstraction resulting in a low flow of less than 100% of MALF or 100% of critical habitat (whichever is naturally lower) shall be granted for any waterway in the Ngāti Rangī rohe, unless agreed as part of a Ngāti Rangī Relationship Agreement for exceptional reasons.

Diversions

4.6.1.1 No new resource consents to divert water between catchments will be granted in the Ngāti Rangī rohe.

Culverts, Weirs and Dams

4.7.1.1 No consent will be granted that allows the creation of a barrier to native fish passage, unless approved by Ngāti Rangī for conservation or cultural reasons.

4.7.1.2 No consent will be granted for any in-stream structure that creates sediment issues, including sediment starvation or over-supply of fine material.

4.7.1.3 No new dams in the beds of natural lakes or rivers will be consented in the Ngāti Rangī rohe.

4.7.1.4 No resource consent will be granted that affects the natural flow variability of any waterway in the Ngāti Rangī rohe, unless agreed as part of a Ngāti Rangī Relationship Agreement.

Wetland Drainage

4.8.1.1 No wetland drainage will be consented in the Ngāti Rangī rohe, for any part or whole of any wetland.

River and 'Drain' Clearance

4.9.1.1 No new resource consent shall be granted for digging in any channel or canal.

4.2.1.1 'Soft engineering' solutions will be given preference by decision-makers.

'I think sustainability is about a process you just start.

You don't stop, you just carry on.'

Nick Singers

5. TE POU TUARIMA: RONGOMĀTĀNE

"... Rongomātāne, Rongo-mā-eu e tū mai Tangaroa ki waho, tēnā te huhuki ka whano, ko te huhuki o te whare o Ranginui e tū nei."

As atua of cultivated food, Rongomātāne plays a fundamental role in our region. The fertility of our soils both from Papa-tū-ā-nuku and Matua te Mana allows the region to be a produce leader. Ngāti Rangī wish to maintain the fertility of our soils as part of the gifts from Papa-tū-ā-nuku and Matua te Mana.

Because Rongomātāne only covers cultivated food, the main issues for this section are connected with intensive horticultural land use activities, such as market gardens, and impacts on soil structure. Issues around water quality and land use have been covered in Tangaroa-i-te-wai-māori and Papa-tū-ā-nuku.

NGĀ TAKE – ISSUES

5.1 HORTICULTURE

The Ngāti Rangī rohe, with its rich volcanic soils, is a market gardening stronghold. However, market gardens can place pressure on local water bodies through abstractions and discharges, and can degrade soil structure and reduce its quality and quantity. The impacts of herbicides, pesticides and fertilisers are a matter of concern for Ngāti Rangī.

NGĀ WHĀINGA – OBJECTIVES

- Organic horticulture becomes the leading industry within the Ngāti Rangī rohe.
- Horticulture is conducted in a sustainable, zero-impact manner.
- Chemical use on the soils in our region decreases.

KAUPAPA TOHU – POLICIES MARKET GARDENS

5.1.1 Ngāti Rangī supports movement towards local, commercially-grown, organic crops.

5.1.2 Market gardens utilise best practice methods¹ in all aspects of the industry from planting through to washing.

5.1.3 Vegetable washing does not result in discharges of nutrients, agrichemicals or sediment to waterbodies.



Artwork by Daneisha Karipa

'Encouraging natural processes that help feed the whenua, our land, keep it healthy and keep sustaining it for ourselves.'

Keith Wood

NGĀ TURE – RULES RONGOMĀTĀNE

Agrichemicals

Relevant authorities will provide feedback to Ngāti Rangī every three years on the use of agrichemicals in the rohe.

Discharges

Consenting authorities will not grant consents for horticultural activities (including vegetable washing) where that consent allows discharges (diffuse or otherwise) of nutrients, agrichemicals or sediment to local water bodies (including groundwater).

1. Refers to the 2009 Franklin Sustainability Project support by the Ministry for the Environment <http://www.mfe.govt.nz/issues/land/rural/market-gardens.html>. Other updated standards may be used in the future.

‘A lahar is Koro sharing some of his mana with us.’

Che Wilson

6. TE POU TUAONO: RŪAUMOKO

*“E kore e ngaro te riringa o Ruapehu
Ka tuku te puehu, te auahi ee
Ko te riri koromaki, ka ngāruē te whenua
Ka puha, ka ngunguru me he tai tuki ee”*

Rūaumoko is the atua of our maunga Ruapehu; through Koro Ruapehu he is able to share his raw power with us. Rūaumoko is responsible for the many natural occurrences that we as Ngāti Rangi experience: earthquakes, lahars, volcanic eruptions and the associated thunder and lightning events. Ngāti Rangi have lived under the mantle of Matua te Mana for many generations and with that comes an acceptance and celebration of the natural events that take place here. We live alongside both Koro Ruapehu and Rūaumoko and have placed our pā and kāinga some distance from the pathways of volcanic events.

Our main issues around this area lie with the approach taken to address and mitigate Rūaumoko’s events, termed by managers as “natural disasters” or “hazards”. Other issues not included in here are:

- Volcanic monitoring and research
- Disaster response

NGĀ TAKE – ISSUES

6.1 MANAGEMENT OF NATURAL EVENTS

It is Ngāti Rangi’s view that Rūaumoko’s processes are natural, and should be allowed to occur. Rūaumoko was, after all, in existence before humans. We consider that ‘natural hazard management’ should not so much be a matter of constraining natural processes in order to protect humans, but of removing ourselves and our buildings from areas of risk in order to let these processes occur as intended. In some ways, the designation of tapu areas is a recognition that those areas are not necessarily safe and should probably be avoided.

NGĀ WHĀINGA – OBJECTIVES

- The natural processes of Ruapehu as a volcano are not restricted by human intervention.



Artwork by Rangihikitia O’Neil

KAUPAPA TOHU – POLICIES MANAGEMENT OF NATURAL EVENTS

- 6.1.1 Ruapehu Maunga will not be altered or tampered with in any way as part of any management strategy as a means to divert or withhold the flow of a lahar.
- 6.1.2 No new buildings will be erected in known lahar paths.
- 6.1.3 Monitoring and management of natural events in connection with Rūaumoko will involve Ngāti Rangi.

NGĀ TURE – RULES RŪAUMOKO

Management of Natural Events

- 6.1.1.1 Ruapehu maunga will not undergo any physical works, or have any structure installed as part of any emergency management strategies, to divert or withhold the flow of a lahar.
- 6.1.2.1 New consents will not be granted for buildings within known lahar paths.



The 2007 lahar in the Whangaehu River, Karioi.
Photo: Keith Wood.

7. TE POU TUAWHITU: MATUA TE MANA

*“... Kia tū wātea taku titiro ki te puke ki Ruapehu
Te whakaingo mai he tau pakipaki
Papaki rawa i taku uma
He puke nohoanga nō te keukeu roa
He roa te taringa kia whakaaria mai ngā tohu
tukutuku
Tukutahi te puehu turaki whakatua
Ka whakahoki mai hei tāpora mō te nohoanga i a
koutou mā eei”*

Matua te Mana is our ancestral maunga and the source of our identity. Koro Ruapehu is the anchor for us to our whenua, and he exists as the stronghold of our people. From Te Wai-a-Moe and from Koro’s slopes spring forth our waterways, which carry mouri and mana directly from Koro Ruapehu and through to our people.

The main issues we as Ngāti Rangī have in this section are based on the use and management of our maunga. Tourism in general in our area, and specifically on our maunga, has plusses and minuses. While many Ngāti Rangī uri spend time on Koro, using roads and lifts to go onto his slopes, we also recognise that these structures have an impact on him and the forests that cover his lower flanks. Ngāti Rangī is responsible for caring for Koro in this complex context.

Ruapehu’s glaciers serve as a cultural reference point for Ngāti Rangī and other iwi. The glaciers seem to have been decreasing in recent years, which has led to concern amongst uri. A further matter for consideration is the increasing number of requests to film on and around the maunga.

Because Rongomātāne only covers cultivated food, the main issues for this section are connected with intensive horticultural land use activities, such as market gardens, and impacts on soil structure. Issues around water quality and land use have been covered in Tangaroa-i-te-wai-māori and Papa-tū-ā-nuku.



Koro Ruapehu – Matua te Mana

NGĀ TAKE – ISSUES

7.1 TOURISM AND RECREATION

Ruapehu is a destination for many tourists, mountain bikers, skiers and snowboarders, and trampers. The high volume of visitors to the area brings rubbish, human waste, road works and air pollution to our ancestral maunga. The protection of Koro, significant sites and cultural heritage is a priority for Ngāti Rangī, particularly the peaks and Te Wai-a-Moe.

7.2 GLACIERS

There is concern over the loss of the glaciers on Ruapehu, most likely as a result of climate change. The loss of these glaciers will negatively impact on Ngāti Rangī culture and historical kōrero.

7.3 FILMING

Ruapehu is deeply sacred to us as Ngāti Rangī. We take our responsibility to care for Ruapehu and maintain his sacredness seriously. Ngāti Rangī are willing to consider requests to film on the maunga. However, such requests often come without sufficient time to be properly considered by the iwi. Ngāti Rangī are often rushed into making a decision. At times Ngāti Rangī are not consulted prior to applications being lodged with the Department of Conservation. This means we are restricted to unreasonable timeframes and cannot discuss proposals with applicants in a proper manner.

NGĀ WHĀINGA – OBJECTIVES

- The use of Ruapehu is managed in a way that adheres to the values and guiding principles of Ngāti Rangi, including the protection of the peaks and Te Wai-a-Moe.
- Rubbish and waste management (including human waste) on the maunga is exemplary and leaves Koro in a pristine state.
- Ruapehu’s glaciers will be protected, inasmuch as it is possible to do so.
- Filming activities are only undertaken in line with Ngāti Rangi values, principles and processes.

KAUPAPA TOHU – POLICIES TOURISM AND RECREATION

7.1.1 Te Wai-a-Moe and the peaks are sacred. Access to this area should be for significant cultural and scientific reasons only.

7.1.2 As an overarching principle, Ngāti Rangi considers it inappropriate and unacceptable to expand or increase infrastructure on the maunga.

7.1.3 The management of all facilities located on the southern side of Ruapehu must ensure:

- a. human waste is treated in a manner consistent with Ngāti Rangi values, not left on the maunga to decompose or be discharged in any form to the maunga
- b. all paints and chemicals used must be sourced under the ‘Environmental Choice NZ’ standard or equivalent
- c. operational and maintenance activities do not result in paint or chemicals reaching the ground or waterbodies.

7.1.4 Rubbish (especially smoke butts) will be managed by all parties, including the Department of Conservation and permit holders (formerly ‘concessionaires’), to ensure Ruapehu is maintained as a pristine environment. Ngāti Rangi considers that there is no excuse for any litter on the maunga.

7.1.5 The maunga becomes smokefree by 2020.

7.1.6 Alcohol should only be consumed in designated areas as agreed to by Ngāti Rangi. A total ban should be considered.

7.1.7 No further reservoirs will be allowed on Ruapehu.

7.1.8 As part of track maintenance, Department of Conservation must contact Ngāti Rangi Trust if any tōtara, miro, tōī, neineiriki or other taonga species are to be removed.

7.1.9 Ngāti Rangi will be fully involved in the decisions on any new tracks or cycle routes on and around Ruapehu.

7.1.10 Any road works and earth works occurring on Ohākune Mountain Road will identify appropriate depository sites in consultation with the Department of Conservation and the Ngāti Rangi Trust for all excess material as a result of slips or road maintenance. No naturally occurring material from the mountain will be removed off the mountain under any circumstances without consultation with Ngāti Rangi.

GLACIERS

7.2.1 Ngāti Rangi supports academic study regarding Ruapehu and his glaciers as a means to further understand the trends.

7.2.2 Ngāti Rangi encourages individual homes, papakainga, marae and businesses towards self-sustaining fossil-fuel free power.

7.2.3 Ngāti Rangi will promote the importance of the glaciers on Ruapehu and encourage decision-makers to prioritise their protection through appropriate climate change policies and mitigation strategies.

FILMING

- 7.3.1 Filming requests will only be considered when:
- Discussions are entered into with Ngāti Rangī prior to a concession application being lodged with the Department of Conservation.
 - Requests are made at least two months' prior to proposed filming dates; and
 - Provision is made for a Ngāti Rangī Cultural and Environmental Monitor to accompany film crews in our rohe, especially on the maunga.

*'Ascending up high and then the
Receding up here of our Koro
Accusingly, sigh in despair
Karanga mai, nau mai, hoki mai
Oh, I can see the
Piercings appear with each mount
Aroha mai
Karanga mai ra, arakopaka, hoki mai koe
Aroha mai.'*

Novena McGuckin



Artwork by Ebony-Fair Thomas

NGĀ TURE – RULES MATUA TE MANA

Tourism and Recreation

7.1.3.1 No consent shall be granted to discharge human waste in any form to the maunga or to leave human waste on the maunga to decompose. It will be removed from the maunga and treated in a manner consistent with Ngāti Rangī values.

7.1.3.2 All paints must meet the Environmental Choice NZ standard or equivalent.

7.1.3.3 No consents shall be issued by any consent authority that allow discharges of paint or contaminants to ground or water on the maunga.

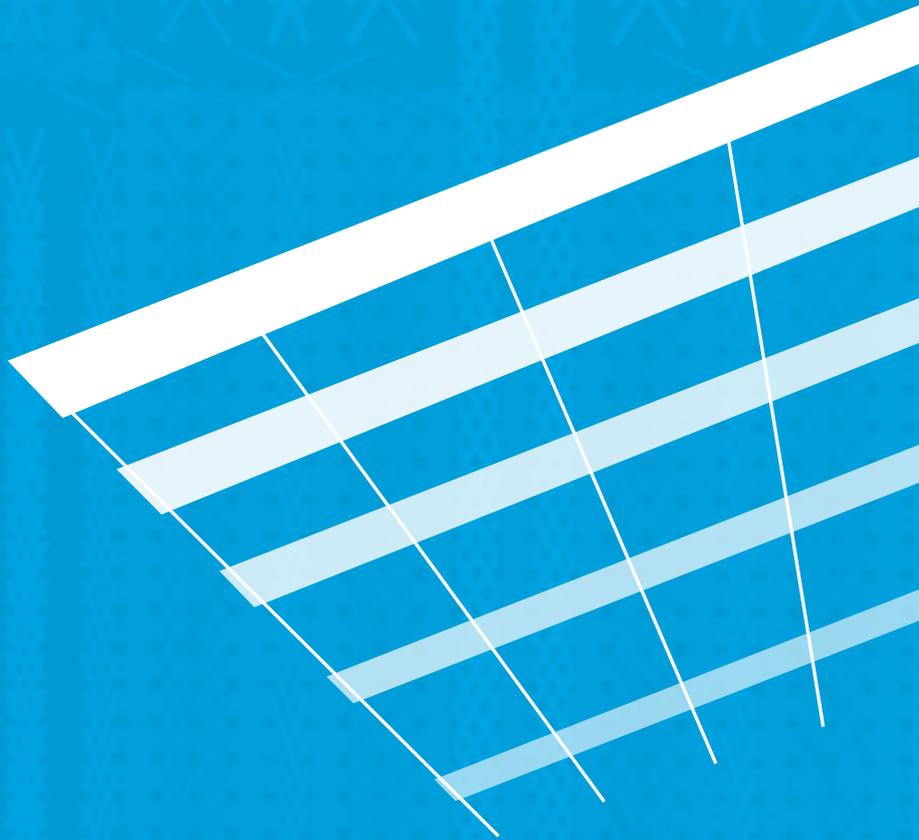
7.1.4.1 No litter is to be left on the maunga.

7.1.7.1 No further reservoirs will be consented by consenting authorities.

7.1.10.1 All inorganic material disturbed on the maunga during road works or construction will be left on the maunga, unless moved in consultation with Ngāti Rangī.

Filming

7.3.1.1 Filming will only be considered if it is in line with the policy outlined above.



SECTION 4: NGĀ HEKE KŌRERO – RAFTERS

SECTION 4: NGĀ HEKE KŌRERO

THE RAFTERS

MAKING A SUBMISSION

Ngāti Rangī Trust makes submissions on behalf of the iwi on consents that are of concern to us. However, if an individual, whānau, or hapū of Ngāti Rangī wish to make a submission on a specific notified consent or plan change they are able to do so. Our Ngāti Rangī Plan is available for use by our people for issues that concern them.

The issues outlined in this plan are aimed at informing applicants on issues that are central to Ngāti Rangī as an iwi. Therefore if you as a member of Ngāti Rangī are unsatisfied with an applicant or an activity, our Environmental Management Plan can act as a guide to your submission.

Our Environmental Management Plan is a relevant document for iwi use not only internally but also for external purposes. The Resource Management Act 1991 has a clause within it that requires local and territorial authorities to acknowledge our plan when developing or altering any planning document (ss66 & 74)².

Therefore, if you want to make a submission on either of the following:

- a notified resource consent application;
- a notice of requirement for a designation;
- a concession application;
- a new plan; or
- a proposed plan change or alteration,

the steps you need to consider are outlined below.

When you write your submission include the following:

- The name of the consenting authority the submission is going to
- Your name, address, phone and email address
- The name of the applicant
- Type of consent it is (describe in detail – proposed activity, location etc)
- Describe the part of the application the submission is concerned with
- State whether you support or oppose the application

- State your reason for making the submission
- Stake whether you think the application should be declined or granted
- State any conditions you think may be relevant to the application
- If it came to a public hearing, state whether you would speak on behalf of your submission.³

DEPARTMENT OF CONSERVATION CONCESSIONS

The Department of Conservation issues concession permits for activities taking place on public conservation land. Ngāti Rangī Trust process several concession applications each month and these follow a different process than Resource Consent Applications. Ngāti Rangī Trust have established a monthly meeting on the 4th Wednesday of every month to receive and process all applications going through the Department of Conservation.

The policies and rules outlined in our Environmental Management Plan will also guide our responses and processes when approached for consultation as outlined in Appendix A of this plan. The Department of Conservation have detailed information regarding the concession application process and also the different types of concession applications.

The development of this Iwi Management Plan utilised a number of other iwi management plans as a guide, namely:

- Ngāti Tūwharetoa Environmental Management Plan 2003;
- Hauraki Iwi Environmental Plan 2004;
- Ngāi Tahu ki Murihiku Natural Resource and Environmental Iwi Management Plan 2008; and
- Te Rūnanga o Kaikōura Environmental Management Plan 2009.

We acknowledge and thank the above iwi for valued inspiration and the lead they provided to us.

2. Ministry for the Environment. (2013). Making a submission about a resource consent application: Getting involved in the resource consent process. Retrieved March 10th 2013, from <http://www.mfe.govt.nz/publications/rma/review-effectiveness-iwi-management-plans-jul04/html/page2.html>

3. Ministry for the Environment. (2013). Review the effectiveness of Iwi Management Plans: executive summary. Retrieved March 10th, 2013, from <http://www.mfe.govt.nz/publications/rma/everyday/consent-submission/>



**SECTION 5:
TE PANI KOKOWAI
– THE FINAL TOUCHES**

SECTION 5: TE PANI KŌKŌWAI

THE FINAL TOUCHES

The use of a whare analogy to construct and develop this plan has provided us with valuable features and a structure to guide our work. This structure allows Ngāti Rangi, through the depiction of our whare, to be understood as we welcome others into our house. As they come into our building, they are able to gain an understanding of our relationship with our environment and the importance we place on the atua, as represented in our pou. This ensures that we as Ngāti Rangi can seek guidance from our atua through the act of 'leaning against the pou', which helps us to connect with and understand the nature of our atua and the realms in which they govern. Te Roro Whare in Section 2 provided an overview of the direction and outcomes we sought from the development of our plan.

Ngā pou o te whare allowed us to explore the domains of our atua and to identify as an iwi what we deemed as significant issues. The identification of issues allowed us to develop our policies and rules to adequately remedy these issues. We do note that not all issues are covered within this document, however, this as a living document and it will continue to grow and change with our people as time passes. If there is an issue of significance to you as an individual, whānau, or hapū please feel free to let us know.

For longevity, a whare requires an exterior and interior coating, traditionally called Te Pani Kōkōwai. This is a reference to the paints and oils used to protect the whare. Ngāti Rangi's vision of vibrantly existing in 1000 years is not a job that we as individuals can do alone but is the role of a collective whānau grouping that leads by example regarding the issues and policies we have identified. This indicates that the way we live today has a significant impact on our taonga and the connections we have to these places and resources. Holding fast to our cultural practices and strengthening the bond we have with our whenua, awa, ngahere and our maunga will ensure that we are receptive to the needs of our taiao as tāngata tiaki.

EXPLANATION OF TERMS:

Unmodified landscape: Landscape that has not been physically, chemically or spiritually modified by humans

Unmodified area: An area that has not been physically, chemically or spiritually modified by humans

Ngāti Rangi region/rohe/area/tribal lands: Tribal boundaries of Ngāti Rangi outlined on in Figure 1.

Low environmental impact: The mouri is unaffected

Sustainable: The equilibrium of the ecosystem and wider environment is maintained

Local authorities/government/bodies:
eg Horizons Regional Council and Ruapehu District Council

TRANSLATION OF MĀORI TERMS USED:

Atua	God, originator
Awa	River
Hapū	Sub-Tribe
Iwi	Tribe
Kai	Food
Kāinga	Home, settlement
Kaitiaki	Responsible guardian (physical or spiritual) of a place, people, group or thing
Kākahi	Freshwater mussel
Mana	Prestige, standing, responsibility
Manaakitanga	The act of caring for and serving others
Manuhiri	Guests, visitors
Maunga	Mountain
Matua	Principal, ultimate
Mouri	Life force, life essence
Ngahere	Forest, bush
Rongoā	Medicine, usually traditional
Pou	Posts, posts upholding a whare
Taiao	The environment
Tāngata tiaki	People responsible for caring for a place or thing
Tāngata whenua	People who belong to a place, people of the land
Taonga	Treasured item(s)
Te Ika-a-Maui	The North Island
Te Wai-a-Moe	'Crater Lake'
Tikanga	Protocols and practices
Tupuna	Ancestor
Uri	Descendent, iwi member
Wāhi tapu	Sacred area, special place
Wai rākau	Dyes
Wai mana	Responsibility to care for the waterways; connection to the waterways
Wairua	Spiritual or unseen matters
Wairuatanga	Matters relating to the spiritual or unseen world; beliefs and faith
Whare	House, meeting house
Whakapapa	Genealogy and connections
Whānau	Family
Whanaunga	Whanaunga
Whenua	Land



Artwork by Hinerauhamo Wilson

APPENDIX A

CONSULTATION INFORMATION PACKAGE NGĀTI RANGI TRUST

INTRODUCTION

This information package is designed to provide applicants with information on engagement with the Ngāti Rangi Trust. This will provide a guide as to how Ngāti Rangi Trust process resource consent applications and the estimate of costs that may be involved. More detail on this process can be provided upon request.

Ngāti Rangi are the tāngata whenua of this region and are the tāngata tiaki over our natural world. Our involvement is required on all consent applications within our rohe, and in all cases, we wish for early and honest engagement with applicants to ensure meaningful collaboration towards a common goal. The level of Ngāti Rangi involvement in applications is heavily dependent on the nature of the proposed activity, its complexity, and the potential effects on the environment and Ngāti Rangi itself. There will be activities that do not require resource consent but may still require consultation and input from Ngāti Rangi.

NGĀTI RANGI CONSULTATION PROCESS

Resource Consents are processed as they arise. For Department of Conservation concessions and permits, Ngāti Rangi Trust meets on the 4th Wednesday of every month to consider and process applications. Ngāti Rangi Trust welcomes direct discussions between the applicant and ourselves prior to the lodging of an application with the relevant authority. Early engagement will allow both parties to work through the application in a collaborative and positive way. Ngāti Rangi Trust, as an affected party, still welcomes consultation with applicants even after their resource consent or concession application has been lodged with local authorities and DOC, but we note that this places time pressures on the process that often results in a less than satisfactory outcome for everyone. If the applicant is engaging with Ngāti Rangi Trust prior to the lodging of their consent, the information we may require is provided in a form at the end of this package.

As part of the consultation process Ngāti Rangi Trust operates a cost recovery mechanism on all resource consent applications and concessions we receive. This reflects the time and energy involved in processing resource consent applications and concessions.

COSTS

In order to adequately recover the costs of processing all applications Ngāti Rangi Trust requires a processing fee for each application we process. Please enquire with the Trust as to current charges. The fee is payable by the applicant to Ngāti Rangi Trust prior to receiving our formal response. This fee is non-refundable and does not guarantee an approved application. Once the Trust has received payment from the applicant, we can then go through the application to begin processing it.

Applicants may apply for a reduced processing fee if they are small community organisations, student researchers, or where research can contribute to the knowledge base of Ngāti Rangi and/or the wider community. The applicant must apply in writing to Ngāti Rangi Trust detailing the need for this waiver.

Ngāti Rangi Trust may decline to process an application where the payment of this processing fee has not been agreed to. The Trust will follow this up with the consenting authority.

The cost outlined above will cover the standard procedures undertaken as part of our processing requirements:

- A meeting with Ngāti Rangi Trust;
- Assessing the application;
- Site visits;
- Wider iwi consultation;
- Discussions with the consenting authority regarding the application; and
- Responding with a formal letter.

The applicant needs to be aware of potential extra costs that may surface, depending on the nature of the application. If more time is required to process and/or respond to an application than that stated above (eg the application is large and requires a large amount of input, requires a Cultural Impact Assessment, or the attention of multiple staff members) the applicant will be charged at an hourly rate. Ngāti Rangi Trust will inform the applicant of any such costs before incurring them. Ngāti Rangi Trust will inform the applicant if there is a requirement for a Cultural and Environmental Monitor (mainly for filming, academic research, or any proposed activity occurring on the maunga). This will require a separate payment to the Cultural and Environmental Monitor, and may include travel costs.

TIMEFRAME

In order for adequate review of an application and consideration for a formal response, Ngāti Rangī Trust should be given adequate time to process an application. An additional fee may be paid if an applicant wishes for their request to be processed urgently.

PAYMENT

The following payment options are available to applicants:

- internet banking;
- cash; or
- bank deposit.

Please enquire at the Ngāti Rangī Trust office for payment details.



Artwork by Amohera Richards



Artwork by Koopu-te-Roirangi Mareikura Heta

NGĀTI RANGI TRUST RESOURCE CONSENT OR CONCESSION APPLICATION CONSULTATION FORM



A. APPLICANT DETAILS

ORGANISATION:	
ADDRESS:	
APPLICANT:	
POINT OF CONTACT:	
PHONE:	
MOBILE:	
EMAIL:	

B. PROPOSED ACTIVITY

- *Where (exactly) will the activity be taking place*
- *What will be involved*
- *Who will be involved*
- *Duration of the activity – start and finish date required*
- *Is this a new application, or a renewal of an existing consent?*



C. POTENTIAL ENVIRONMENTAL EFFECTS

In detail describe the actual and potential environment effects resulting from this activity

- *Will it be taking place near waterways? If so where?*
- *How will it impact on water bodies?*
- *Will there be earthworks? If so how much?*
- *Will this activity impact on native flora and fauna? If so, please describe.*
- *Will this activity take place on unmodified land?*
- *It is our principle to leave the environment in a better state than we found it in. How do you propose to do this in the context of your project? Examples include funding stoat traps to protect whio and kiwi, planting or fencing a stream, building a lizard home near your project, etc.*

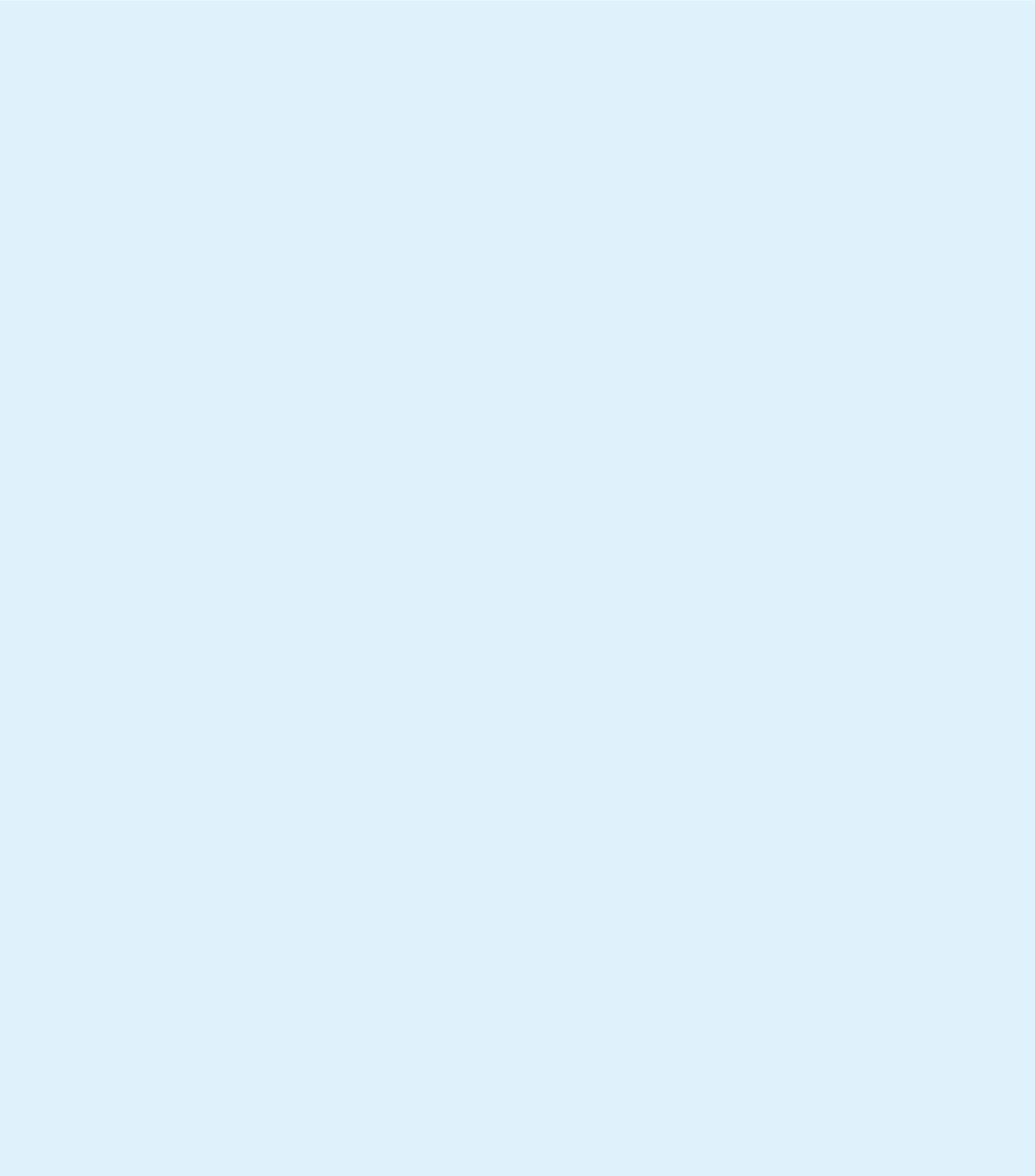
[A large light blue rectangular area intended for providing detailed answers to the questions above.]



D. POTENTIAL CULTURAL IMPACTS

In detail please describe the actual and potential cultural impacts resulting from this activity. Consider the following points when describing this section.

- *Ngāti Rangī as an iwi*
- *Our connections to our ancestral water bodies*
- *Our connections to our ancestral lands*
- *Our connections to our ancestral maunga*
- *Native flora and fauna*
- *Cultural traditions and activities*
- *Mouri of the area*



E. MITIGATION MEASURES

For the actual and potential impacts stated in points c and d please describe in detail the proposed measures that will be taken to mitigate, avoid or remedy the impact.

F. SIGNATURE

Signing this document indicated to Ngāti Rangī Trust that the information you have provided is true and accurate.

Applicant's Name:

Signature:

Date:







